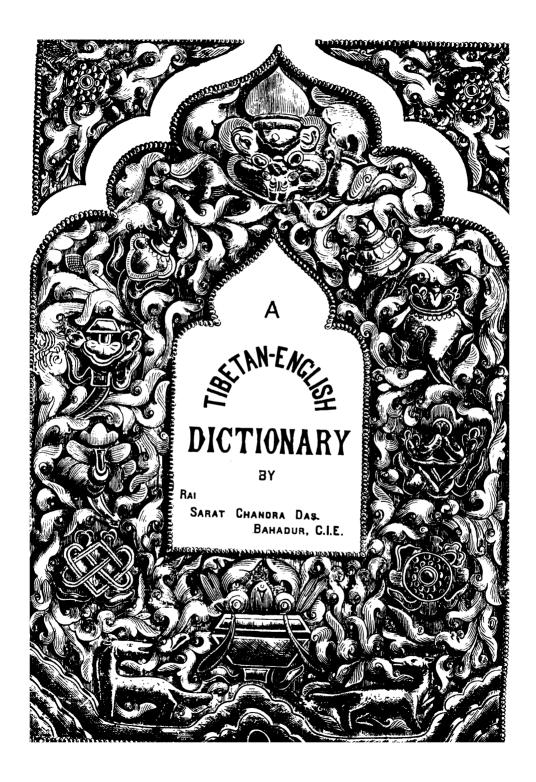
लाल बहादुर शास्त्री प्रशासन ग्रकावमी
Lal Bahadur Shastri Academy of Administration
भारती

MUSSOORIE

पुस्तकालय
LIBRARY

ग्रवाप्ति संख्या

ग्रवाप्ति संख्या Accession No	43- 118804
वर्ग संख्या Class No	R 495.403
पुस्तक संख्या Book No.	Das. 🐧
೨ ೦€∾50€%	M Socressocr



ळेयायी:याहेर:याईंद।

भोट ग्रभिधान।

्रह्म, प्राप्त के स्थान के स्

भट दा थरा क्रमा क्रम क्रमा क्रम क्रमा क्र

भवित्र,कुरं.धं.भ.चंत्र,रच.चें.भक्ष्

भ्री. व्ययः मीसायहैसा हे. बास्या तूरायहे थे. तर् ॥

इ.स.चे.इ.ट.चे.चेस.चटेस.तर् ॥ इ.स.चे.च-४८.त.चचन.किंटना भक्ष चोडेन छ भारत बेर बेलक्ष.

TIBETAN-ENGLISH DICTIONARY

WITH SANSKRIT SYNONYIIS

 $\mathbf{B}\mathbf{Y}$

SARAT CHANDRA DAS, RAI BAHADUR, C.I.E.,

AUTHOR OF "A JOURNEY TO LHASA AND CENTRAL TIBET."

Revised and Ediled under the orders of the Government of Bengal

BY

GRAHAM SANDBERG, B.A.,

CHAPLAIN, H. M. INDIAN SERVICE; AUTHOR OF "A HAND-BOOK OF COLLOQUIAL TIBETAN," "MANUAL OF THE SIKKIM-BHUTIA LANGUAGE," "MILARASPA, TIBETAN POET AND MYSTIC," ETC., ETC.,

AND

A. WILLIAM HEYDE,

ONE OF THE BEVISORS OF THE TIBETAN NEW TESTAMENT, MORAVIAN MISSIONARY ON THE TIBETAN FRONTIER.

MOTILAL BANARSIDASS

DELHI :: PATNA :: VARANASI

@MOTILAL BANARSIDASS

Indological Publishers & Booksellers

Head Office : BUNGALOW ROAD, JAWAHARNAGAR, DELHI-7

Branches : 1. CHOWK, VARANASI (U.P.)

2 ASHOK RAJPATH (OPP. PATNA COLLEGE),

PATNA-4 (BIHAR)

Price: Rs. 100.00

PREFACE.

I.

ALEX. CSOMA DE KÜRÜS, the pioneer student of Tibetan, in the preface of his Tibetan-English Dictionary, published in 1834, wrote as follows:—

"When there shall be more interest taken for Buddhism (which has much in common with the spirit of true Christianity) and for diffusing Christian and European knowledge throughout the most eastern parts of Asia, the Tibetan Dictionary may be much improved, enlarged, and illustrated by the addition of Sanskrit terms."

The result of his investigations, to speak in Csoma's own words, was that the literature of Tibet is entirely of Indian origin. The immense volumes on different branches of science, etc., being exact or faithful translations from Sanskrit works, taken from Bengal, Magadha, Gangetic or Central India, Kashmir, and Nepal, commencing from the seventh century after Christ. And that many of these works have been translated (mostly from Tibetan) into the Mongol, Manchu, and the Chinese languages; so that by this means the Tibetan language became in Chinese Tartary the language of the learned as the Latin in Europe. In the year 1889 I brought these opinions of that original investigator to the notice of Sir Alfred Croft, K.C.I.E., the then Director of Public Instruction in Bengal, and explained to him the necessity of compiling a Tibetan-English Dictionary on the lines indicated by Csoma de Körös for the use of Tibetan students and particularly to assist European scholars in the thorough exploration of the vast literature of Tibet, which. besides indigenous works, comprises almost all the Buddhist religious works of India, including the great collections of the Kahayur and the Tanayur. Shortly before this Sir Alfred Croft had received a communication from the late Right Hon'ble Professor F. Max Müller on the desirability of translating into English a Sanskrit-Tibetan work on Buddhist terminology, which was looked for with interest, because it was expected to throw light on many obscure points of Buddhist-Sanskrit literature. The philosophical terms of that literature, many

of which were of extremely doubtful meaning, had been translated with literal accuracy into Tibetan in early times, and it was anticipated that an analysis of the meaning of these terms would elucidate that of the original Sanskrit words, of which they were the equivalent renderings. Being impressed with the importance of the proposed work, Sir Alfred Croft, in a memorandum addressed to Government, wrote as follows:—

"Babu Sarat Chandra Das has brought with him four dictionaries of the classical Tibetan; one of these being a well-known Tibetan-Sanskrit Dictionary, compiled from a large number of named Tibetan as well as standard Sanskrit works, and dating from the 13th century A.D., and another being a Sanskrit-Tibetan Dictionary, which explains the Tantrik portion of the Buddhist Scriptures. The external arrangement of the dictionary will be as follows:-The Tibetan words will be placed first in alphabetical order; next their accepted Sanskrit equivalents; next the English rendering of the Tibetan terms; then will follow what is to be a special and valuable feature of the new dictionary. The meaning of each technical term is to be illustrated by extracts, with exact references from Sanskrit-Buddhist and Tibetan works. Further, it is proposed that Babu Sarat Chandra Das should include in the dictionary words of modern Tibetan which were not known to Csoma or Jäschke. The materials which he has amassed during his two journeys to and residence in Tibet give him exceptional facilities for making the work complete."

These recommendations having received the sanction of Government in June 1889, I was placed on special duty in connection with the compilation of the proposed dictionary. In 1899, when the work of compilation was brought to a close, the Hon'ble Mr. C. W. Bolton, c.s.i., then Chief Secretary to the Government of Bengal, entrusted the revision of the work to the Revd. Graham Sandberg and Revd. William Heyde, and deputed Professor Satis Chandra Acharya, M.A., who had made Buddhist Sanskrit and Pali works his special study, to co-operate with me. My respectful thanks are, therefore, due to Sir Alfred Croft for the keen interest he took in my Tibetan studies and for his kind help at the inception of the work, and to Mr. Bolton for securing the services of the two Tibetan scholars—the Revd. Graham Sandberg and Revd. William Heyde—for its successful completion. I also record my obligations to Sir John

Edgar, K.C.I.E., formerly Chief Secretary to the Government of Bengal; to Dr. Emil Schlagintweit of Bavaria, and to the Hon'ble W. W. Rockhill, Author of *The Land of Lamas* for encouragement, assistance, and advice during the prosecution of my researches. Great is the debt of gratitude which I owe to the Revd. G. Sandberg for various acts of kindness. Without his scholarly and efficient aid this work would I ardly have assumed its present shape, as he has given a scienaric finish to the work which it was not in my power to do.

II.

In studying the origin and growth of Tibetan literature and the landmarks in the history of that language, Jäschke, the compiler of the second Tibetan-English Dictionary (published in 1882), noticed only two periods of literary activity. Had that critical student of Tibetan been in possession of works of modern literature, which dates from the establishment of the Dalai Lama's sovereignty over whole Tibet in the beginning of the 18th century A.D., he would certainly have modified his remarks on the subject. Neither he nor Csoma de Körös had any means or opportunities of studying either the current literature of everyday business or the refined, idiomatic literature of Tibet itself, which is quite distinct from the Indian literature that was translated or imported into the language. They do not seem to have ever during the course of their study of Tibetan come across works on drama, fiction, correspondence, etc. It is, therefore, no wonder that the compiler of the later dictionary should assign only two periods to the history of the literature of Tibet, entirely ignoring the third, which is indeed not the least important of the three.

The first period, to describe it in the language of Jäschke, is the Period of Translations, which, however, might also be entitled the Classical Period, for the sanctity of the religious message conferred a corresponding reputation and tradition of excellence upon the form in which it was conveyed. This period begins in the second half of the seventh century A.D., when Thon-mi Sambhota (the good Bhota or Tibetan), the minister of King Srongtsan Gampo, returned to Tibet after studying the Sanskrit language under an eminent Brahman teacher of Magadha. "His invention of the Tibetan alphabet gave two-fold impulse: for several centuries the wisdom of

India and the ingenuity of Tibet laboured in unison and with the greatest industry and enthusiasm at the work of translation. The tribute due to real genius must be accorded to these early pioneers of Tibetan grammar. They had to grapple with infinite wealth and refinement of Sanskrit; they had to save the independence of their own tongue, while they strove to subject it to the rule of scientific principles, and it is most remarkable how they managed to produce translations at once literal and faithful to the spirit of the original."

The Classical Period may be divided into three stages. The first or the earliest stage terminated with the downfall of the first histor. ical monarchy, when King Langdarma fell by the hand of an assassin. The second stage commenced with the introduction of the system of chronology, called the Vrihaspati cycle of 60 years, in Tibet by an Indian Buddhist called Chandra Nath and Chilu Pandit of Tibet in 1025 A.D. This was the age of Milaraspa and Atisa, whose illustrious disciple, Brom-ton Gyalwai Jungné, laid the foundation of the first Buddhist Hierarchy in Tibet and established the great monastery of Rwadeng, with a library of Sanskrit works. Jäschke's second period evidently corresponds with this stage, when "Tibetan authors began to indulge in composition of their own" and wrote on historical and legendary subjects. The third stage began with the conquest of Tibet by the Tartar Conqueror, Chingis Khan, in 1205 A.D., when Pandit S'akya S'ri of Kashmir had returned to Tibet after witnessing the plunder and destruction of the great Buddhist monasteries of Odantapuri and Vikrama S'īla in Magadha, and the conquest of Bengal and Behar by the Mahomedans under Baktyar Ghilji in 1203 A.D. In this last stage flourished the grand hierarchy of Sakya, which obtained supreme influence over Tibet and the country, which was then divided into 13 provinces, called Thikor Chusum, as a gift from the immediate successors of Chingis Khan. Among the most noted writers of the time were Sakya Pandit Kungah Gyal-tshan, Dogon Phag-pa, the spiritual tutor of Emperor Khubli Khan, and Shongton Lotsawa, who translated the Kāvyādarsa of Dandi and Kshemendra's Avadana Kalpalata in metrical Tibetan. With the opening of the 15th century Buten Rinchen Düb introduced a new era in the literature of Tibet, and Buddhism received fresh impulse under the rule of the Phagmodu chiefs, when Tibetan scholars took largely to the study of

Chinese literature under the auspices of the Ming Emperors of China. During this period, called the age of Dā-nying (old orthography), the great indigenous literature of Tibet arose. A host of learned Lotsāwas and scholars like Tsongkhapa, Buton, Gyalwa Ngapa, Lama Tārānātha, Desri Sangye Gyatsho, Sumpa Khampo, and others flourished. This was the age of the Gelug-pa, or the Yelle "Cap School of Buddhism, founded by Tsongkhapa with Gahdan as its head-quarters.

The third period begins with the first quarter of the 18th century, when Chinese arreainty over Tibet was fully established and the last of the Tartar kings of the dynasty of Gushi Khan was killed by a General of the Jungar Tartars—an incident which transferred the sovereignty of Tibet to the Dalai Lama, who was till then a mere hierarch of the Gelug-pa Church. It is within this period that Tibet has enjoyed unprecedented peace under the benign sway of the boly Bodhisattvas, and its language has become the *lingua franca* of Higher Asia.

LHASA VILLA, DARJERLING,

July 1902.

SARAT CHANDRA DAS.

REVISORS' PREFACE.

WHEN in December 1899 the Chief Secretary to the Government of Bengal handed over to us for revision the Tibetan Dictionary upon which Sarat Chandra Das had laboured for some dozen years, we found at our disposal a work embracing a mass of new and important collections on the language, the value of which was marred by two prominent characteristics-first, the material had been put together in somewhat heterogeneous fashion, hardly systematic enough for a dictionary; secondly, the vast amount of original matter had been throughout greatly interlarded with lengthy excerpts from Jäschko's Dictionary, not always separable from the new information, and this imparted a second-hand appearance to large portions of the work, which was, in reality, by no means deserved. Moreover, in this way, no attempt had been made to improve upon Jäschke's definitions of many of the commoner Buddhist philosophical terms or to incorporate the later results of European scholarship in these instances. On the other hand, one was very often gratified to find, in the case of the more difficult philosophical terminology, that the learned Bengali had gone to original and little-explored sources of native information, such as Tsongkhapa's Lam-rim Chhenmo, and, by extracts from the same, furnished valuable and novel particulars under those heads.

Accordingly, the task which the Revisors set themselves was directed mainly to counteracting the errors of judgment above indicated. Such a task proved one of a more laborious character than might be at first imagined; and the fact that the work of amendment and addition has taken them upwards of two years of incessant toil sufficiently evidences its difficulty.

First, has come the business of selection and excision. The religion and philosophy of Tibetan books are properly confined to the Bon cult and to Buddhism. There had been, however, a tendency here to draw in all manner of Hindu thought and mythology, because one or two works translated into Tibetan from the Sanskrit dealt with these matters. This tendency it seemed right to curb except in those instances, not at all infrequent, where the Vedic and Puranic Hinduism, in some measure, was bound up with, or bore upon, or explained, Buddhist belief or popular practice.

Excision has had to be meted out, further, in the case of unnecessary repetition of otherwise properly introduced information. Secondly, our task has been one of substitution. Many articles have had to be freshly written, or at least re-compiled. In place of the innumerable excerpts from Jäschke, already referred to, we have had to examine and to treat de novo the grammar and general usage of a large number of the commoner nouns, adjectives, and verbs, notably the verbs. To illustrate these new articles, we have had to substitute for Jüschke's examples a large number of original quotations from Tibetan authors as well as a certain number of made-up sentences put together to exhibit various phrases of ordinary employment. In other articles, also, where Sarat Chandra Das had not thought it necessary to do more than repeat Csoma's or Jäschke's illustrative sentences, we have looked out fresh examples to replace them. Of still greater importance was it in the case of certain doctrinal terms and phrases of Buddhism to undertake re-definition and to connote and assimilate modern discussion and research on the subject. Among those terms may be noted such as \$\frac{1}{2}\bar{9}, \ rkyen; \ \frac{2}{3}\bar{9}, \ rten-hbrel; \ \bar{9}\bar{9}, \ lta-wa; \ \frac{2}{3}\bar{9}, \ rdul; ฐาม. bla-ma; माणुट ฐะ, gyun-drun; दे पनिष्मिन्य, de-bshin-gçegs-pa. But while referring to these substitutions and others of a like nature, we do not wish to assume too much. We would rather repeat that, in the matter of philosophical definitions also, we have been frequently surprised and instructed by the descriptions and explanations of recondite ideas and terms which Sarat Chandra Das has himself succeeded in collecting from various native authorities. Such information would have sufficed if he had not sometimes confused it by the sudden and inconsequent linking on of Jäschke's remarks without curtailment and without any connotation of them to that which he had himself just set out. Thirdly, in the way of direct addition to the original work, there have been certain moderate supplementary contributions. Jäschke had dealt very fully with the Western colloquial, and we have sought to introduce a number of the colloquial words and phrases belonging to the Central and Eastern speech. Other additions have been short paragraphs on the mythological pantheon of Tibet and Mongolia, together with an attempt to give exact information on zoological and geographical points.

It may be considered by some that there is a certain lack of reference to known authorities in support of many of the statements set forth in this work. However, it should be remembered that in dealing with a language so little explored as the Tibetan (or which, indeed, in one narrow groove—that of the Kahgyur translations from Sanskrit—has, in some sense, been over-explored), the difficulty is to find adequate authorities for the real and more current uses of words and phrases. The stilted verbiage of the Kahgyur is often mere Sanskrit idiom literally rendered into Tibetan, but it gives no idea of the elastic style to be found in the innumerable indigenous productions of native Tibeten writers. Sarat Chandra Das has held familiar intercourse with modern men of learning in Tibet itself-the professors at Tashi-lhunpo, Daipung, Samye, Mindolling, and other important monastic institutions. Much, therefore, has been gleaned by him which, though absolutely reliable, cannot be given on any stated authority, but must be accepted as information obtained at first hand and now presented for the first time. This frank acceptance should also be extended to much with which the Revisors have been able to supplement the Author's original work. Both of them have been located for lengthy periods where Tibetan is the language of the people of the place, and have been in constant communication with men from Lhasa and all parts of Tibet. Under such circumstances, "authorities" cannot of course be quoted.

In dealing with philosophical terms, and in general with the forms to be met with both in the old classical works and in modern treatises, it will certainly be found, however, that our examples are constantly supported by exact references. These have been taken from writings of all kinds. Hitherto European scholars seem to have thought of the literature of Tibet as one consisting wholly of Sanskritic translation and as limited to the contents of the Kahgyur and Tangyur The Author and the Revisors have endeavoured, by widening the sources of their quotations, to show how extensive a field is covered by mediaval and modern Tibetan writers. Geography, history, biography, political government, accounts, astrology, are all represented. It may be remarked, for example, that the official biographies of the successive Dalai Lamas alone fill some 32 volumes. Nevertheless, although these scarce memoirs are included in Sarat Chandra Das's library, we are sorry to point out that none of his examples appear to have been taken therefrom.

Knowing, however how scanty is the range of Tibetan works available to the majority of students, we have not failed to quote largely in our examples from the Kahgyur and Tangyur collections. We may

note on this point that a suggestion has been forwarded to us that, in quoting from the former, special references should be given to Mons Feer's Textes tirés du Kandjour. But we are afraid that the scope for quotation would be narrowed if our references to the Kahayur were confined to Mons. Feer's very limited extracts published in lithograph form over 30 years ago. As to the Indea du Kandjour, which was issued in the publications of the Musée Guimet 20 years back, it is evident to every Tibetan student that this Index was only a réchauffé of Csoma Korösi's much clearer and fuller analysis of the Kahayur printed 68 years ago in the pages of the Asiatic Researches. We fear, indeed, that reliance on such works as these would rather expose us to charges of nonacquaintance with more recent results of European investigation in the present field. Although working in India, we may observe, however, that we have done our best to keep pace with what European Orientalists have written on our subject; but assistance has been mainly derived from the many memoirs compiled by Russian and German scholars, and we would specially recommend to notice the collections in this field made by Prince Ukhtomski and the very recent publications of Dr. Albert Grünwedel, Dr. A. Conrady, and Professor Huth. The analyses of the Tangyur, issued by Professor Huth during the last three or four years, are particularly noteworthy. To return, however, to the above-mentioned suggestion. we may say that not only would the scope be too restricted, but also there is no necessity, under present conditions, to refer to any mere collection of extracts. Nearly every capital city in Europe now has obtained possession of complete copies of the Kahgyur volumes, and in two or three libraries the 220 volumes of the Tangyur may be also consulted. In St. Petersburg are three full sets of the Kahayur and two sets of the Tangyur; in Paris is a set of the Kangyur; in one or other of the great German libraries both the Tibetan encyclopædia may be seen; in England, while curiously enough the British Museum Library owns only a small drawer-ful of loose Tibetan book-leaves, the India Office Library can boast a perfect series of both Kahgyur and Tangyur; and, lastly, in the Vatican Propaganda Library is preserved Oratio della l'enna's incomplete collection of Kahgyur volumes.

A word as to the Sanskrit equivalents following each Tibetan term. Sanskrit scholars will perhaps consider these equivalents rather

unsystematically enumerated. They have, nevertheless, with regard to the majority of them, this particular value:—they were selected by native Indian scholars of mediæval and later days is collaboration with Tibetan lotsawas or translators, as the application Sanskrit synonyms of the respective Tibetan words. They have been taken chiefly from one celebrated Sanskrit-Tibetan Sictionary, and supplemented by a well-known Calcutta pandit and professor, Satis Chandra Acharya Vidyabhusan, who has also considerable acquaintance with literary Tibetan. The same leasted professor has also, in numerous instances, appended a literal English rendering of the Sanskrit terms. These renderings have been placed within square brackets with the initial Soutside the brackets, and he alone is responsible for such translations.

The system of transliteration followed is that adopted finally at the Vienna Congress of Orientalists; and this system is observed in the case of all Tibetan and Sanskrit words intended to be literally transliterated and printed in *italics*. However, when a Tibetan or Sanskrit proper name occurs in Roman characters, not as a transliteration, but in the English explanation of a word, or in any English sentence as an integral part of such explanation or sentence, the name is spelled according to the conventional English fashion and, in the case of Sanskrit terms or names, as in Sir Monier Williams's Dictionary.

A considerable number of Tibetan words at the head of paragraphs will be found in larger type. This indicates either that the word is the root of all related terms, or that it is the most common word of the series and thus ostensibly that from which the others have been derived. Two different arbitrary signs will be found prefixed to many words. The Author, it seems, has marked such words as he considers archaic or gone out of present use with a swastika (4), and those words deemed by him to have been imported into Tibetan from the Sanskrit, whether directly or by derivation, he has distinguished by a double-headed dagger (†).

In conclusion, the Revisors would point out that although they have been given, and have generally taken, the greatest freedom in correcting or rejecting the matter set forth in this work, and for that reason cannot justly shift responsibility for the accuracy or non-accuracy of that which is herein written, nevertheless they have generally not reversed the views and statements of the Author wherever these have seemed to them reasonable or fairly tenable, and to be the result of deliberately-formed opinion. They have felt, even when differing personully from the Author, that this Dictionary was Sarat Chandra Das's—not their own.

We must not omit to mention that, by the agency of the Chief Secretary to Government, certain brief comments on various portions of the Dictionary were received from Professor Bendall, and we have to thank him for his kind suggestions.

> GRAHAM SANDBERG, A. WILLIAM HEYDE.

DARJERLING, INDIA;
The 1st March 1902.

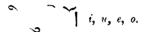
ALPHABETICAL PLAN OF THE TIBETAN LANCUAGE,

5월드시길 (yāng ngc).

The five vowels:

जारदी खुग्झे छिं। a, i, u, e, s.

The four vowel signs that are attached to the basic letter ware called gi-gü, shabkyü, deng-bü and nāro;



শ્ৰચ કું કું સુધ કું કું (sal-je süm-chü).

The thirty consonants:

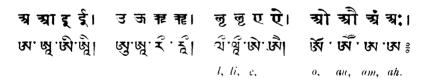
The Dictionary order of the Tibetan letters, with their Indo-Romanic equivalents and their pronunciation exemplified by English words:

5	t	in	water (in Ireland).	9	sh	in shone or s in leisure.
ধ	th	,,	nut-hook.	7	s	" azure or s in as.
5	d	"	dice (more like th in this).	Q	ķ	,, hour, honour.
द	11	,,	net, nut.	q	y	,, yard, year.
Z	p	,,	pull, page.	τ) .	,, ray, rope.
4	ph	,,	uphill.	Q1	l	,, last, large.
۵	b, or w	,,	ball, boy, bard.	400	== sh)	" sharp.
य	213	,,	man, map.	མ	8	,, same, soon.
8	ts	,,	parts.	5	h	,, half, happy.
ಕ	tsh	,,	(ts aspirated).	ডে	d	,, far.
Ę	ds	,,	guards.			
ભ	w	,,	waft, wave.			

In all the above twenty nine letters the last letter \mathfrak{R} is inherent, therefore the Tibetan Grammarians have included it as a basis both for vowels and consonants. The letter \mathfrak{R} (h) called ($\mathfrak{R}^*\mathfrak{S}_{\kappa}^{-i}$) the little a is generally joined to the basic-vowel of a letter to make its pronunciation long. When it is subjoined to the letter \mathfrak{R} the compound so formed becomes equivalent to the Sanskrit \mathfrak{A} and is pronounced as a in tar, far, or father. When it is subjoined to the vowel \mathfrak{R} the compound so formed resembles the Sanskrit \mathfrak{A} and is pronounced like i in police and so on.

The Sanskrit Alphabet and their Tibetan equivalents:

The vowels.



The consonants:

	च छ ज भ ज।		
山.白. 句. 部. 仁.l	お、な、É、慧・31	इ. इ. ८. घ. २	5. श.र. झ.बा
ka, kha, ga, gha, ña.	tsa, tsha, dsa, dsha, ña	ta, tha, da, dha, na.	ta, tha, da, dha, na.

The consonant signs representing the letters 4, and 5.

র্থনা খ্রনা (log-yig six).

The six inverted Tibetan letters regresenting the Sanskrit letters:

さるま切り切り では、アンドーツリ ta, tha, da, na, sa, ksa.

५ प्रमुख (ha-tāg six).

The six aspirates, i.e., letters having 5 subjoined to them,

च **घ भ भ ड ल्ह।** इ.इ.इ.इ.इ.इ. gha,dha,bha,dsha,dha,lha.

यो.यो.वतस्य.यो.रजोट.तो.य.र्.(or क्ष.रू.)पत्र.त्यम्बरत्य.य.प्री

The compounds formed with the four vowel signs of i, u, e and o called gi-gu—the angle, shabs-kyu—the hook, hyreh-bu the 'standing' stroke, and sna-ro' the horns over the nose', which are joined to the consonants including the basic vowel.

ग्रा.ग्रा.ग्रा.ग्रा	ki, ku, ke, ko.	वि.सि.मि.घ्।	khi, khu, khe, kho.
वी'म्यु'मे'म्या	gi, gu, ge, yo.	2.2.5.4.1	hi, hu, he, ho.
8.8.8.8	ci, cu, ce, co.	કુ.જે.જુ.જૂ <u>ા</u>	chi, chu, che, cho
g.€. §.€	ji, ju , je , jo .	કે. જે. કે. ફ્રા	ñi, ñu, ñe, ño.

2 3 2 1 thi, thu, the, tho. 3.5.5.51 ti, tu, te, to. 3.3.3.31 ni, nu, ne, no. 2.5.2.41 di, du, de, do. धे'यु'ये'या phi, phu, phe, pho. ยิ่าผูายาลั] pi, pu, pr, po. री अ से सा mi, mu, me, mo. वै व वे वें। bi, bu, be, bo. रें दें हैं। tshi, tshu, tshe, tsho. रें ठं ठें रें। tsi, tsu, tse, tso. भे भे भे भें wi, wu, we, wo. **Ĕ.**Ĕ.Ĕ.Ĕ.<u>§</u>I dsi, dsu, dse, dso. चे च चे च डां, zu, ze, zo. A'A'A' shu, shu, she, sho. षे प्य थे थे। yi, yu, ye, yo 2.3.2.21 hi, hu, he, ho. ₹'₹'₹! ri, ru, re, ro. वे'वा'वे'वा 11, 11, 1e, 10. श्रेषु श्रेश्रेश्रेश हो, हम, हट, हठ. वि.व.वं.वं! ६ं, ६॥, ६०, ६०. क्षेप्यक्षेक्षा है ... १. ० 3.5.5.51 hi, hu, he, ho.

খাবদ্ৰাধাবদুৰ্ দ্ব (ya-tāg seven).

The seven basic consonants to which the letter w y is subjoined:

TET TET BET BET Kya, khya, gya, pya, phya, bya, mya.

The four compounds which in their pronunciation resemble the four simple letters 3, 5, 5;

4) pya is pronounced as & ca.
4) phya is pronounced as & cha
5) bya , , , & ja.
5) mya , , , , 3 ña.

মান্ত্ৰামান্ত্ৰামুখ্য (ra-tāg thirteen).

The thirteen basic consonants to which the letter 5 r may be subjoined and in which though the basic constituent is not pronounced, in Tibet proper yet the compounds so formed have a pronunciation altogether different from that of any of the constituents,

ग. व. च. ७. ४. २. त. स. व. स. न. स. श. श

hva, khva, gra, tva, thva, dva, pva, phra, bra, mra, vva, sra, hra, (ta), (tha), (da), (tha), (fa), (tha), (ta), (tha), (da), (tha), (da), (ma), (sra), (sa), hra.

The eight compounds of which the pronunciation resembles that of the Sanskrt cerebrals z, z, z represented in Tibetan by the inverted letters ₹, p, 2,:—

The six basic consonants so which the letter a lis subjoined:

In the compounds the Ar A i.e., basic are silent except in A which is pronounced as d: the letters not pronounced are underlined

The same with u subjoined:

भ बुर प्रमुष्य प पर् दुष्य (wa-zur tāg-pa sixteen).

The sixteen letters with ($\mathfrak{A}^{\mathfrak{A}}$) i.e., which is a corner of the letter \mathfrak{A} which is a corner of \mathfrak{A} which is a cor

र अर्वे परु पर्वे स्थित (ra-go twelve).

The twelve basic consonants with < r on their head, i.e., < surmounting them:

rka, rga, rĥa, rja, rña, rta, rda, rna, rba, rma, rtsa, rdsa.

(the superscribed letter being generally silent is represented by an underlined r)

xxii

অ'মার্ক্'বায়ু'র (la-go ten).

The ten basic consonants with the letter a t surmounting them:

병·병·등·종·등·등·당·당·영·성

lka, lga, lĥa, loa, lja, lta, lda, lpa, lba, lha.

the superscribed letter where silent is represented by an underlined ℓ .

सामर्गा वरु निर्देश (sa-go eleven).

The eleven basic consonants with the letter * s surmounting them:

범·됨. 됨. 봄. 음. 됨. 된. 됨. 됨. 왕·

ska, sga, sña, sña, sta, sda, sna, spa, sba, sma, stsa.

the superscribed letter which is not pronounced is represented by an underlined s.

ষ্ট্ৰ'ন্দ্ৰৰ'ম (ngon-jüg five).

The five letters which, when prefixed to initial or basic letters to form a word, are seldom in Tibet Proper pronounced and are represented by underlined italies:

वाद्वायायावा

g, d, b, m, h.

ह्यायहुषायुः व (je-jüg ten).

The ten letters which when affixed to initial letters to form a word are very softly pronounced:—

नारार्'द्'द्र'यासार्'र'यासा

 $g, \hat{n}, d, n, b, m, h, r, l, s.$

ह्र्यास द्वेग परु परिया है (dsoy-tshig eleven).

The eleven letters which are reduplicated (to form the preterite) when joined with a terminal o:

go, no, do, no, bo, mo, ho, ro, lo, so, to.

xxiii

थार्द्र इसायायद्भारे (la-don seven)

The seven postpositions signifying to or at.

8 5 7 5 4 2 5! su, ru. ra, du, na. la, tu.

ସ୍ଥିୟ:ଖୁ:ଖୁ ୪ (del-da five).

The postpositive particles to signify possession:

वो : नो : चो : वे : वे। gi, kyi, gyi, hi, yi.

35 g ché-dā or jé-dā.

The instrumental particles:-

विश्व मुझ वीश देश पेश।

क्रिंत प्रह्रवा या या र्वेदा या दे ना चीवा (श्रीदावा वि)।

the basic (মিন পাৰ) শ and its compounds with the letter b ব prefixed,

বসাথ	<u>b</u> ka h .	מחובין	bkañ.	<u> বশাবা।</u>	<u>b</u> kay.	নগাব।	<u></u> bkan.
ี่	bkab	বশাঝা	<i>bka</i> §.	리제지	bkar.	এশা খা	<u>b</u> kal.
वगुवा।	bkuy.	ব্যাস্থা	b k ums.	디Ո지	bş k ur.	ন <u>্</u> যাু্ু	bkur.
ব্যাসা	ģkuş.	वर्गेद।	bkod.	নৰ্শীঝা	<u></u> åkol.	বশীবাধ।	bk yig s
यगुरि	ķk y€.	ব্যা	b kra.	বশ্বা	bkr ag.	বশুবঝ	bkrabş.
ন্মুমশ্ব	b k ramş.	বশ্ব।	bkral.	यग्री	ģ k ri.	ব্যু।	ģ kru.
নশুশ।	b k ruş.	<u>নশু</u> ধা	bkr en.	यगुरु।	<u>b</u> kreş.	वर्गेट्या	<u>o</u> krońs.
ম্মুথ। ম্মুখ।	bkrol.	वगुगा	bkrag.	四新工	bşkye⊈.	디웟지	bşk yur.
এই বা	bskes.	四新	<u>b</u> rko.	四利	<u>b</u> r k u.	वर्नुदस्य	<u>br</u> kyah ş .
নশুমা	<u>br</u> κum.	*		9		•	

xxiv

च. ५ द्वेज. ड्व. तट्र. १।

the basic 3 and its compounds with the letter 9 prefixed,

780 I	b ca h .	पठगुरु।	bcags.	1828I	фсаћ§.	वरु	ģcaф.
वठवस्	<u></u> bcabફ.	78×	bcar.	বহথা	bcal.	এ হন	bcas.
নঠথ।	фcil.	वर्ष्टमा	bcins.	۵۶۲.۱	bein.	মন্তবা।	ģeug.
7351	<u>b</u> cu₫.	पश्रुम।	$\underline{b}cum$.	এই।	₫ cu.	पर्रुभश	<u>b</u> coms.
এইম।	ġcoş.	वर्डेव।	фсоl.	मञ्जेद।	<u>b</u> lci d		

वःर्ववःयवे न।

the basic 5 and its compounds with the letter a prefixed,

व 5वास।	ķtag₹.	455.1	b sa n .	المرح	фtab.	DBCN1	ģtihs.
वहु।	Qtu.	¤5ুৠ	ģtuş.	4551	btud.	ব্যুবা	<u>ģ</u> tub.
ন5ুথ	$\underline{b}tul.$	מקבין	btuA.	यहेय।	ltel.	4531	<u> br</u> tan.
यहेवा	<u>br</u> ten.	यञ्जू	<u>b</u> ştan.	यञ्चे दा	b şten.	यम्।	<u>b</u> lta.
प्रथेश	<u>b</u> lta ş	지왕지	bļtar.	বর্ধুষা	bļtos.	चक्रमस्र।	bltams.
यहुव।	$b\underline{r}tun.$	महुवा	bṛtal.	यहे गया	b stegs.	प्रहुठा।	bstum.

व.र्घव.तर्.रू।

the basic & and its compounds with the letter a prefixed,

এঠ্ ব।	btsag.	এই শ	bt san.	यर्ठव।	ģ tsa <u>ħ</u> .	এই শ।	ģtsa ş .
মহ্তা	b tsal.	यहें र।	btsir.	वर्षु वास्रा	ģtsug₹.	বস্তু হ।	ģtsu₫.
অম্ভূ ৰ।	фtsun.	এই স ধ্	<u>ģ</u> tsum ş .	वर्डे अ ख्	<i>btsem</i> §.	ন্ঠ	фtso.
वर्ष्टमा	btsog.	ا، ۱۳۶۶	otson.	वर्रेंद्।	btso₫.	वर्डेंब।	<u>b</u> tson.
वर्द्धस्य।	ģtsoA\$.	এইথ।	ģtso§.	पर्ड ।	b <u>r</u> tsi.	वह्नव	<u>br</u> tsub.
प रें।	<u>br</u> tse.	पश्चें द।	bstson.	पश्चा	<u>br</u> tsam ş .	9	

च.ध्च.तद्व.ती xx₄

the basic 4 and its compounds with the letter 4 prefixed,

디디디	b gag.	ঘবাবাধা	b gag ş .	यग्र।	b ga d .	বৰামা	ģ gam.
यवो षाद्या	<i>bgeg</i> ₹.	वर्गे।	$\underline{b}go.$	ঘর্বাধ।	фgos.	디멜드웨	bgyañ ş
নগ্রী।	 <i><u>b</u>gyi</i> .	এটি প্র	bgyis.	मगुर्।	<i>ţgyi₫.</i> `	חֹשַׁ'ב.	bgrañ.
यव्यदस्य	b graĥs.	বশুব।	ģg r a₫.	ববীশ।	bgres.	呵	b gro.
নকাৰ।	<u>brg</u> an.	এর্কুথ।	<u>br</u> gol.	디켓드웨	brgya48.	यकुर।	<u>brgyid</u> .
451	<u>brgy</u> u ₫ .	ন্ত্ৰুব	<u>hr</u> yyun.	यकु।	<u>brgy</u> e.	মকুৰ।	<u>brgy</u> an.
ন্মুথা	<u>brgy</u> al.	ड य <u>क</u> ुर्।	<u>brg</u> ya ₫ .	ᆁᆒᅐ	bşgyir.	यशुर	<u> </u> §§gyur.
교 [bsgyed.	ଘଞ୍ଜିସା	bs grob.	ଘ୍ୟୁଣ	<u>b</u> şgrun.	디横드지	bsgruhs.
디푈지	ģ şgrum.	고 _월 도'	<u>b</u> şgreñ.	୍ତ ଅଞ୍ଜୁଧା	bsgron.	বশ্ববাশা	<u>b</u> sgrags.
다 다 왕 기 지 왕 기 지 왕 기	b sgrubs.	-					

ÇAD OR THE STOPS.

pronounced shad in Ladak and Amdo but in Tsang and Central Tibet is pronounced: Shay

गुर-पर or छेप-पर single perpendicular stroke | = (,) Comma.

34-45 double stroke $\| = (.)$ full stop.

795 four-fold stroke III used at the end of a chapter or section.

हैंग point, dot separating syllables.

हैं व कि stroke with dots on its top i or के ornamental stop.



ABBREVIATIONS OF NAMES.

4/1 1/1 1/2 1/2 1/2 1/2 1/2 1/2 1/2 1/2 1
A
A. KAvadāna Kalpalatā.
A. RAsiatic Researches.
A. SAsta Sāhasrikā B. T. Society.
A. ÇAnuruddha-Çataka B. T. Society.
AbhiAbhidhammattha-sangaho.
ArArabic.
B. grubBon-ggi arab- <u>m</u> thah วัล ที่ ภ ุมา ผลง
B. NamBon Nam shag.
B.T.SBuddhist Text Society.
BalBaltistan.
BehuBehu-bum sุศon-po สิริ สูม ฮัส นี
BengBengali language.
Bhar
BhotBhotan, province.
BodhiBodhicharyāvatāra, B. T. Society.
B.cnBon-chos ব্ৰুখ্ট কা
BudhBuddhism.
Bumผู้จาะอุราธุร Sman-hbum chun.
Burn. IBurnouf, Introduction au Buddhism Indien
Burnouf, Lotus de la bonne loi.
CCentral Tibet.
Can
Cho-zahLama Chos-bzah gsuh-hbum.
Choi-g
CsCsoma de Körösi's Tibetan English Dictionary
Cunm
Çe or Ç. donÇeş-rab sdon-bu निभारप ह्रेंट हा
Ç. gyaÇeş-rab brgya-pa निभारमामुप।
Ç. lamÇam-bha-lahi lam-yig - नुमः द्वा वादे बाम चित्र ।
ÇerÇer-gyi me-lon अर चु मे ब्रह्म
ÇilÇila 2 a 1
Div. ADivyāvadāna.
D. çel
D. RDul-wa Rinpo-che, a Bon religious work
DranDran-pa her ashag sayisa yayi
DayDa. j-byed gsal-wahi me-lon ५ न है ५ नम्य पर में में दर ।

xxviii

Dak	Deb-ther इत्रon-po देप बेर ड्रेंद्र ट्रा
Dec.	Desgodins, La Mission du Tibet de 1855-1870.
Desy	Dharmasangraha (Max Müller).
Dham	Dhammapado, B. Text Society's edition.
Dan Dom	Mdo-mań 🍕 🏎
Do or Dom	Hdsam-glin rgyaş-bçad वर्धम श्लेट कुमाय-१८।
Dua-na	Dus-hkhor-gyi ye-çeş-kyi lehu also Dus-hgrel ye-le.
Due kho	5 अ व्हार ते मू Dus-hkhor ti-kā.
	.Gdugs-dkar गुर्नाभ रगर।
Day	.Mdo hdsan-blun an ancient collection of Legends of Buddha.
Ev	
	Rgyal-rabs bon-gyi hbyuh-gnas મુખ રામાર્વેક મુખ્ય રામાર્વેક મુખ્ય
	Rgyal-po bkah-than ga a ang ar i
	.Revd. Graham Sandberg, B.A., LL.B.
	Rgyal mtshan rtsemohi gzuńs.
	. Rgyal-rabs gsal-wahi me-lon कुष रमस न्या परे झे सर ।
	Rgyal-rabs, a history of the kings of Tibet quoted by Jäschke.
	Grammar or native grammatical works.
	.Grub-mthah çel-gyi me-lon श्रुपः स्वयः नेयः ग्रेओक्टः।
	અમ્યા વિશે અનુવા મુક્ત Mkhas-pahi mgul-rgyan.
	Gya-cher rol-pa, Tib. version of the Lalitvistara Ed. by Foucaux.
-	. Bgyal-wa Tshańs-dbyańs rgya-mtshohi mgul-glu.
	्रुवा ह्वॅब चुवहरूस भेवा वेवाय चन्द्र वासेरव्यू र by Nagarjuna.
	.Gshon-nuḥi mgul mgyur નાર્લે કરે અનુવ અનુરા
	.Gyu-thog-pahi rnam-thar पापु धेवा परे इमा बर ।
	Revd. A. W. Heyde of the Moravian Mission.
Hind	
	Sir Joseph Hooker's Himalayan journals.
Huc	Abbe Hue and Gabet's Tibet.
Hbrom	. Hbrom-ston-pahi gnam-thar वर्षे अङ्गत नुष्य वर्षे वपुर प्रत्भ ने इस वर ।
	. Yum-chen-mo भुभ हेद् र्झ।
J. Zań	. Dpag-beam Ljon-bzaর ব্রবাবমন প্রবাদ্ধন প্রবাদ্ধন ।
Jä	Jachke's Tibetan-English Dictionary.
Jig	Hjig-rten lugs-kyi bstan-bcos वर्षेत्र हेन हेन श्रेत्र में प्रमुद पर्दे भा
<i>K. d.</i>	.Bkah-hgyur mdo वन् १ वहर अर्।
K. du	.Bkaḥ-ḥgyur ḥdul-wa নশ্ৰংখুৰ ৭5্ৰান।
K. dun	.Bkah-babs odun-idan-gyi rnam-thar पनाष परायन्त्र भूत्र ने इस दर्
<i>K. g.</i>	.Bkah-hayur rgyud वनार वश्वर कुर।
	.Bkah-hgyur dkon-brtsegs বশ্ব-বস্তুম বৃশ্বি বস্তুমান
	.Bkah-hgyur ınyah-hdaş वनाद र सुर धर वर्षा
K. phal	Bkuh bgyur phal-po-che मण्य रणुर ध्वा दे हे ।

xxix

ZD ZZ 1 1 D M C 14	
K.P	
K. than. or Kathan. Padma bkah than.	
Kālac. T	
KhKham, eastern part of Tibet.	
Kha अन्यवर्ष अये पर्व Mhhah hgro-mani brd:h.	
Khrid Khon-chen Hkhrid-yig ब्रॉट डेन हैर विन ने हैंन वर्ष दे विन ेन	
Köpp Köppen, die religion des Buddha.	
KunKunawar, province under British protection.	
Kye-rim	
L. VJalitavistara.	
LankāLankāva wa-Sūtra, B. T. Society.	
Lam-rimByań-chub Lam-gyi rim-pa நட்டு வெறி வேபு	
Lam. tiLam-don ti-ka प्रभाईत है जा!	
LatLatin.	
LaLadak.	
Ld. GlrLadak Gyal-rabs, a history of Tibet, Ed. by Dr. E. Schlagintwei	it.
Lex or Lexicon or Lexicons, native Tibetan dictionaries.	
LhLhasa.	
Lh. karLha-saḥi dkar-chag क्षु अवे: रणर कण।	
Lha. kahLha-hdre bkah-than gras ang sac 1	
LicLi-çi gur-khan d'A'A'T' a Tibetan glossary.	
LoThog-mahi blo-sbyons 首可知名 黃星科 (Lam-rim).	
Lon	ith
volume.	
L. kahBlon-po bkah-thah जॅन दा नमान वर ।	
LjansLjan-glin-gi bsgruns et இட் இட்டு புதுடவு	
M. V	
M. vrtti Madhyamika Vritti B. T. Society.	
M. WillsSir. Monier William's Sanskrit-English Dictionary.	
Ma	
М. gu	
Mahā. pMahāparinibbāna-sutta, Pali Text Society.	
Mahā. v	
Mamы-й ақс та Mamo bekah geo.	
Med Medical works of Tibet.	
MiMihi mtshan-nid Alenda 351	
MilMilaraspa's aga ngur hbum hundred thousand songs.	
Mil. nt Mi-la raş-pahi rnam-thar એ લ લ્લા પાવે દુરુ લા લા Mila's autobiography.	
Min-rdaMin-don brdah-sprod 和下天子四天 (Dag-yig).	
MongMongolian.	
Mag Man-hag rgyud = 5 a medical work.	

MgrinMgrin-shon zla-wahi rtogs-brjod भन्नेत्र हेत ह्व पर हेनाम पहेंद्र।
MgurMi-la ras-paḥi mgwr-hbum એ લ રચાયવે અનુર વનુસ
Maon
block-print work in 80 leaves compiled by Nag Wang Jigten
Wangchile Tagpai Dorje (८ प ५ ५ ६ ६ व हेन ६ ५ ५ ५ ५ १ व जान अपने इंदे) from
Sakya Panchhen's Tshig-gter, Tibetan translation of Amarkosa
and other lexicons.
MtshanMtshan-nid Hot 751
Naro Na-ro chos-drug স্থাপান ই ঠমানু পাৰী বিশ্বিদ্যা এটা কর্মার ই এটা ক্ষাৰ্থ
Nor
Nag
OrgOriginal texts.
Org. mOriginal manuscripts.
Pay Rtogs-bjrod dpag-sam hkhri-çin รัตพ อรัฐ รุเบต อมมาริธิ รัฐ
PthPad-ma than-yiy पर्म बद धिवा।
PurPurrang.
RdoRdo-rin sum-ṛtags र् २८ समहन्य।
Rdo-phrenRdo-rje phren-wa.
RdsaSyom-chen dan rdsa-rtsiy-gi rnam-thar अञ्चल रह ह न वो रखना
Rgyan
Rje-namRje rin-po chem rnam-thar हे देव दा देवे देव घर
RnamRnam-bçad snin-rgyan so 445 35 351
Rtsa-gRtsa-rgyud & 551
Rtsa. ti Dou-ma rtsa hyrel-pa gñis-ka, ५९ म ४ प५८ च्योथ प प्रोप्त मा
Rtsa-shun
Rtsi Rtsis-kyi bstan-bcos & n n upa utin
RtsiiRtsiṣ-gshi phyogṣ-bṣyrigṣ हैस नवे द्वेनस नहीनस।
SSanskrit terms from Tibetan-Sanskrit Lexicons of Tibet explained
by Satis Chandra Acharya, M.A.
S. del
S. gShad-gyud, a medical work.
S. LexSanskrit lexicon.
S. phrenLegs-bçad gser-hphren येण्य-न्, प्रवेद विद
S. karBsam-yaş dkar-chag पश्चर पश्चर कवा।
S. lam
S. legSa-şkya legş-bçad स मु भेषाभाष-१८।
S. o
S.PSuvarna-prabhā, B. T. Society.
Samā. Samādhirāya-sūtra, B. T. Society
Sam
SansSanskrit or Sanskrt.

xxxi

Sch					
Schr Dr. A. Schiefner.					
SchlDr. E. Schlagintweit, Buddhism in Tibet.					
Schtr Schröter, editor of the first Tibetan Dictionary.					
SerGser-gyi Meloń, "st. g. d. t. 1					
Shad Sman-gyi bçud-ryyud an ga-95-95!					
Shalaq g Shal-ke.					
SikkSikkim.					
Situ Si-tube and - rtugs के हुवे सुक्ष हम्म (वेंद् मु सुक्ष हा य मु व्याय प के र्यक्ष के मह्ना वाम के शत्र					
क्रूट प्रस्थ सर्दर्य स्वास परे स्वाय कुर स हेवा श्रेट अर्थ).					
Sman. gSman-rgyud or भ्रुष पश्च मुद्द चु द वि ।					
SmanBder-dge sman-bsdas chen-mo पर्र प्रोधन पहुंचा हैन में।					
ShagShags-skad 274 % a vocabulary of mystic Sanskrt terms.					
Snan Snan nag melon 😽 🖂 🐧 के देंद ।					
Sñin					
Sud. HbkRev. G. Sandberg's Hand-book of Tibetan.					
SoySog-gtam अवा देवै द्ये वाहम।					
Sorig Gso-rig choṣ-ṇbyuń ๆมั ริๆ ัฮพ จรูร เ					
Spyod Spyod-rnam §5 341					
SpyoSpyod-hjuy y 5'9591					
StyBstan-hyyur \\$4.23\ collection of commentaries.					
SukhSukhávatī-vyūha.					
SurañSuraĥgama Sútra सुरूद् वा असु है।					
Tan. d Bstan-hgyur-mdo प्रदाय अर्भ					
Tan. şhay Bṣtan ḥgyur ṣhags.					
Tā					
TheyThey-mehog mृdsod वेषाभठेषाभटेंद।					
ThyrBar-do thos-grol chen-mo 따天美華 面唱 孟英莉					
Thargyan, scientific treatises.					
Tib For Tibetan.					
Trig Triglot a collection of Buddhist terms by Prof. Minayeff.					
Ts. or TsanGtsan व्यर्डः Tsang province.					
Ts. kahBtsun-mo bkah-than จรูง มี จาก เรา					
TshigTshiyş-brgya-pa अवस्वनुष।					
ÜThe province of 55₦ Dbus, Central Trbet.					
V. CVajra-chedikā.					
Vai. karVai-dūrya dkar-po 🖺 ঽ ঽ ঽ ঽ ঽ					
Vai. รูก์ นิรูรุษัรน์ or (Vai-dury shon-po).					
Visuddhi Visuddhimaggo B. T. Society					
W. or W. Tib Western Tibet.					

XXXii

Was	Prof. W. Wassiljew, Der Buddhismus.
Wils	Wilson's Grammar.
Wts	Wai-tsang thu-shi; a description of Tibet, Ed. by Klaproth.
Ya-sel	Vai-dura ya-sel वे हु ऱ् पायव सेवा।
	५९६२ ठेन ते 🖫 Dbyahş-can tikā.
	Yid-kyi mun-sel थे ५ हैं सद मेव।
Yig	Rgya-bod yig-tshan कु वेंद्र धेवा करा।
	Yig-bskur rnam-gshag चेव प्रमुद इस प्रवा
	Yon-gtan medsod অৰ वाद्य अहीत्।
	Zans-dkar PENIKME!
Zam	Brdah-yi hetan-bcoe Za-ma-tog ata '' apa a sa sa sa (Dag-vig).

મ and + prefixed to some words indicate them as (વર્લ્ડેક્ટ. bṛda ṛñiń) belonging to the older orthography

[‡] and ‡ prefixed to some words indicate their Indian or Sanskrit origin.

^{*} words marked with asterisks were sent by Dr. Albert Grünwedel for being incorpertated in this Dictionary. They were collected by Dr. A. Schiefner.

GRAMMATICAL ABBREVIATIONS.

abbr.	abbreviated: abbreviations	genit.	genitive case.
anor. abstr.	abstraction; abstract.	•	grammar.
acc.	according to.	0	ibidem, in the same place.
accus.	accusative case.	id.	idem, the same.
act.	active, actively.	i. e.	d est, Cat is.
	, · · · · · · · · · · · · · · · · · · ·	imp.	imperative mood.
ndj.	adjective.	impers.	impersonal, impersonally.
adv.	adverb, adverbally, arithmetic	incorr.	incorrectly.
arith.	books.	inf.	infinitive mood.
ь.		init.	initio, at the beginning of a longer
c.	cum, with.	inst.	instead. [article.
c.c.	construitur cum, construed with.	instr.	instrumentative case.
e.c.a.	construed with the accusative, etc.	interj.	interjection.
cf.	confer, compare.	interr.	interrogative, interrogatively.
ch.	chapter.	inters.	intransitive.
cog.	cognate, related in origin	i.o.	instead of.
-	colloquial, colloquially.	irr.	
collect.	collective, collectively.		irregularly, irregular.
com.	commonly.	lang.	language.
comp.	compound, compounds.	lit.	literally, also literature.
conj.	conjunction.	long.	longitude.
contr.	contracted.	masc.	masculine gender.
corr.	correct, correctly.	med.	medical works. [longer article.
correl.	correlative, correlatively.	med.	medio, about the middle of a
dat.	dative case.	metaph.	metaphorical, metaphorically.
demon.	demonstrative.		metonymical, metonymically.
deriv.	derivative.	myst.	mystical or mystically.
dub.	dubious.	n.	name.
æ.	east.	N.E.	north-east.
e. g.	exempli gratia, for instance.	neut.	neuter gender.
eleg.	elegant, elegantly.	ni.f.	ni fallor, if I am not mistaken.
elswh.	elsewhere.	n.p.	noun proper.
emphat.	emphatical, emphatically.	N.W.	north-west
erron.	erroneous, erroneously.	num.	numeral.
esp.	especially.	obs.	obsolete.
equiv.	equivalent.	opp.	as opposed to.
euph.	euphemistical, euphemistically.	orig.	for original work.
ex.	example.	orthog.	orthography.
expl.	explain, explainations.	p.	page.
extr.	extrimo, towards the end of a	para.	paragraph.
fem.	feminine gender. [longer article.	parmo.	participle.
fig.	figurative, figuratively.	pass.	passive. passively.
frq.	frequently.	past.	past tense.
fut.	future tense.	perh.	perhaps.
gen	general, generally.	pers.	person, personal.

xxxiv

pf.	perfect tense.	S.E.	south-cast.
pl.	plural number.	sim.	similar in meaning, similarly.
pleon.	pleonastic, pleonastically.	sing.	singular number.
p. n.	oroper name.	sh or ş	for u or p.
po.	poetically	symb. num.	symbolical numeral
pop	popular language.	Syn. or synon.	synonymous.
poss. p.	possessive pronoun	termin.	terminative case.
postp.	postposition.	trop.	tropically.
prep.	preposition.	trs.	transitive.
pres. pret	present tense, preterite.	v.	vide, see.
prob.	probably.	vb.	verb.
pron.	pronoun.	vb. a.	verb active
prop.	properly.	vb. nt.	verb neuter.
pro▼.	provincialism, provincial.	vulg.	vulgar, low expression.
q. v.	auod vide, which see.	vulgo-	in common life
rel.	relative.	w.	west.
resp.	respectful, respectfully.	w.e.	without explanation.

abst

substantive.

TIBETAN-ENGLISH DICTIONARY.

M

alphabet, corresponding in sound to the sanskrit a or the English K. Of this letter we read: नाविः हान्ये भाष्यः प्राण्य ka-ni rtsa-wa shes-par grags (K. g. 7 424) "the ka is called the root." As the first letter it has the sense of "the beginning": শুৰুমান্ত্ৰাৰ ka-nas dag-pa pure from the beginning. Again, it can signify "power": ka-med though unpleasant to hear, I have no power not to say it; প্ৰাপ্ত শানীৰ ma gnan ka-med powerless not to give; May শুনি ma hgro ka-med powerless not to go, i.e., cannot avoid going. \(\bar{\eta}\) ka has almost the same sense in गाउँमा गुरू भे अन् १३ दिन व ka cis kyan mi-phan hchi-wa la (Lo. 35), no resource avails at death. This letter seems to have other metaphorical meanings; thus we read: निवेश द्वार दिन्य चेत्र ka shes bya-wa hdod-pa yin $(K. g. \vdash 179)$ "ka, so to be called, is desire."

া I: 1. when used in indicating numbers ka signifies one or first. 2. in modern Tibetan as an affix to many words it denotes: the, all the, the very. ম্বন্ধ skabs-ka has the same meaning as ম্বন্ধ skabs-su, on a certain occasion; বৈ de-ka

that very; ¶ n n n is the two. 3. in a large number of words we find no courring as the second syllable. In some of these it has been added apparently as a differentiative particle; and in the colloq. we often find it annexed to the older monosyllabic form without explainable reason.

ন II: indeed; surely: শ্বংশন হবত শাৰ্কন star yan dran-du ka son (Pag. 42) later again he indeed recollected (the separation).

ጣ ka for; ጣጣ ka-wa a pillar.

শাদ ka-kha 1. the A-B-C, or alphabet.
2. a feather: শুমান স্থান টু চুরন-skad la ka-kha ni sgro-ho (K. g. শ 216) in the secret language ka-kha signifies a feather.

শাদ্ধ ka-kha-pa a beginner of the alphabet; a child.

শ্ৰ ka-tho, also শৃদ্ধী ka-khahi tho, an alphabetical register; an index.

শূৰ্ব Ka-thog lit. "on the top of n"; n. of a celebrated Buddhist monastery in Khambelonging to the Rūiń-ma School, the Head Lama of which is believed always to be an incarnation of his predecessor and holds the title of শূৰ্ব ব্যুক্ত ব্যুক্ত The hill on

শ্বন ka-day = শ্বন্ধ্বি ka-nas dag-pa pure from the beginning. According to the Rāiń-ma School of Buddhism it means ইন্দেই stoń-pa-ñid (çānyaiā) emptiness, or the void; that which is pure from the beginning: ইবিশ্বেম্বেইস্কিট্রেম্বিইস্কিট রুম্বি! (Yig. 14) that which is not compounded, being evolved of itself, is pure trom the beginning.

শুই ka-şde ক্রম 1. the four letters in the first group of the Tibetan alphabet, namely, শাস্থানা ? ই. in astronomy consecutive numbers ক ইন্ত্ৰাই প্রশাস্থানা বুদ্ধা (Ya-sel. 45) the order of figures in the (zodiae sign of the) crocodile is consecutive

শুবুৰ ka-dpe, also expressed শুদ্ৰী বুৰ ka khahi dpe, an A-B-C book; a primer.

শ্বিদ ka-phren (ka-theng) = মুখ kāli the series of consonants in the Tibetan alphabet.

শুঐ ka-med helpless, powerless.

ግዚና ዓም & ka-smad sum-cu lit. "the thirty (letters of the Tibetan alphabet) below the letter ግ."

TEN ka-rtsom an acrostic; a metrical composition in which the initial letters of each line form a continuous word or sentence.

শুৰ ka-li ordinarily written for the Tibetan Sanskrt word মুৰ (শু+ মুৰ).

† পাঁপা I: ka-ka কাক 1. the crow. 2. the cry of the crow: পালাইমান ইমানুহাৰুমা। (Vai. kar.) "if a crow caws, wealth will be found."

ጣጣ II: excrement (nursery word); in W. ግግንና 8 ka-ka taĥ-ce = French faire caca (Jä.).

‡ শাশা ব ka-ka-ni কাকিছা 1. a small coin of Ancient India (Cs.): শাশা বিশ্ব প্রতিষ্ঠিত করিছা "ka-ka-ni of the value of twenty shells (corries)." 2. কঘ্ক the fourth part of a pana. 3. the quarter of a māna. 4. the seed of Abrus precatorius, used as a weight in medicine. 5. the shell of Cypræa moneta, used as money.

‡ ጣጣጂሯ ka-ka-rań the cucumber is so called in Kunawar (Ja.).

क्षार n. of a fabulous snowy mountain situated to the north of a river called *Patru*, where a medicinal plant called *Tujanaya* grows (S. Lan. 36).

‡ পাণী ব Ka-ki-ni 1. n. of a Buddhist literary work. 2. n. of a female Buddhist deity: সুবাইবান্ধাই কিন্তু ক্ৰমেৰ কাৰ্ট্ৰ ক্ৰমেৰ কাৰ্ট্ৰ ক্ৰমেৰ বিশ্বনা (D. 20) "(taught) the rites concerning the goddess Kakini to the saint Mal-bye Tshan-pa."

 $\uparrow \Pi'\Pi''' Ka\cdot ku-sta$ n. of a river (K.d. 582).

‡ শাসু ই শ Ka-ku bha-ya বন্ধ 1. n. of a plant used in medicine, Terminalia arjuna. 2.= 5 ম ঃ ই নি ই dug-...o ñuń-gi çiń-nor the "fruit of the tree of little poison" (Nag.).

‡ मार्गे रेप Ka-ke-ri-ya ककेरिय n. of a tree which grew on Grdhrakûţa, or the Vulture-peak Hill of Magadha (K. ko. न 3).

‡ শাৰ্মী ka-ko applied in Sikkim for শ

म्मिनिय ka-ko-la कबोब 1. cardamom, ne fruit of Cocculus Indicus; a plant with a berry, the inner part of which consists of seeds with a vax-like aromatic substance. 2. नाडीनरङ्ग, मुख Saccharum munja, but is variously described as a fruit used in medicine; a poisonous tree-drug: also = एएड the castor-oil plant.

Syn. ইমেন tshañ mañ; রাম্পর্যন্ত sta-wa gshon-nu; রাম্প্রিস sta-wahi bye-ma (Mñon.).

না ও ku-cu (also শু ক ka-chu) খন articles, goods, effects, property, furniture: শু তেই ইম মুন্দ্র বুল ল। the king who follows after property; শু তম্ম উজ্ঞান ইন্থ property causes satisfaction

Syn. **45.44** spynd-lag; **4.35** yo-byad; **5.44.24** dhos-chas (Mhon.).

 \P '83 Ka-can **n**. of a place in Tibet (Deb. \P 43).

লাই টুমান ka-ci skyem-rus are cotton cloth or muslin, so can'd from its resemblance to the superior quality of Tibetan paper called skyems, is নাই ইবামান ই টুমানাই কিল্লোক sorts of cotton cloth, manual, &c. brought from Upper Tibet; পাই টুমানা an inferior kind of ka-ci cloth.

‡ বা ী ka-ci-li কাছিল n. of a flower (K.my. শ 20). কছিল is identical with কছু und কছী, a plant with an esculent root (Arum colocasia) cultivated for food.

শুই ka-lei sometimes used for শু ঠ.

ন প্রিব্ Ku-leog an abbr. of the names of two celebrated translators of the Kahgyur: শ্বাহ্যমন্ত্রী মান্ত মান্ত বিশ্বাহী বাম Ka-wa Dpat-ortsegs and পূর্বাই শ্বাই কুথা কাইন Kluhi ryyal-matshan of Leog-ro.

T's ka-cha=T's ka-ca.

η'&' λα-cha-ta a habitation, a hut (Schtr.).

শান্তবা ku-chug so, like that, accordingly; শান্তবা sets ku-chug mulsod means ইপ্নেট্র de-Ltar-byed, do like that, do accordingly: জ্যুমানী ট্রাইনিট্র শান্তবা sets! "if Anu is disinclined let (him) not do like that" (A. 94).

77.5 ka-ta in mystic language a term for mother (K. g. ¶ 216)

শান্ত শান্ত ka-ta-ma-ka n. of a kind of bird (K. ko. ম 2).

**M5W Ka-ta-ya, also 75 Ka-tya n. of a place in Ancient India, probably the country of the Gatae; according to Cs. Seythia; n. of a district in Tibet.

‡ শুণু শুৰু বিশ্ব Ka-ta-ya-na nog-can lit. Katyayana with a hump on his shoulders; one of the six heretical teachers who disputed with Buddha.

† गाउँ पु Ka-tahi bu = च 5 भा ५ kā-tya ya-na कात्यायन the son of Kātyāyanī; n. of a Bhikṣu (Buddhist monk) (Kag. 3).

‡ क्रांडे पुर्ने Ka-taḥi bu-mo कात्यायनी, जमा the goddess Umā; also the mother of the Bhikṣu Kātyāyana.

‡ म $\mathbf{5}^{2}$ \mathbf{g} Ka-tyah bu कात्यायन lit. the son of Kâtya. It is said that the family name of Kâtyāyana was given because the patriarch of the tribe took the vows of an ascetic from the sage Nada (K, d, 5.127).

 $\uparrow \qquad \qquad \uparrow \qquad \qquad \downarrow \qquad \qquad \qquad \downarrow \qquad \qquad \qquad \downarrow \qquad \qquad$

1753 ka ta-ru=33 an rehu mig a table of figures made of lines crossing each other and forming squares.

ু শান্ত্ৰ ka-tam-tha described as র্মণ হন্মন্ত্রীন (K. d. ≇ 462), n. of an insect.

† পাঁঠ ম ka-to-ra = প্ৰথম gshon a basin, bowl; করীয়া (also প্ৰথম ka-to-ra) the Tibetan form of the Hindi word katorā.

क्ष्मात्त्री Ka-ta-ki कडकी a generic name for mountain; n. of a mountain (Sch.).

ጥር ፕሮ Κι-ta Bo-ta Indian n. for the town of Paro in Bhutan (Dsam.).

which is described to have been fifty yojana in circumference.

Mã x ka-to-ra v. Mã x ka-to-ra.

 η \mathfrak{A}^{\times} ka-tha-ra in Kunawar a sort of peach $(J\ddot{a}.)$.

দাই দি Kn-thi-çi a Chinese minister who founded the monastery of Hi kwan-zse (Yig. 45).

Mid ka-the v. Mid ka-wa.

‡ ¶ 5 दे के ka-da-ru-ha कदवड़ (prob. कदरबड़ a bird nestling on khadiru trees) n. of a kind of bird (K. ko. १ 2).

পুনি মিন-dam-pa করন, প্রিয়ক 1. n. of a tree; শৃত্যাধি নৈ করন প্রথম the kadamba flower; the tree Nauclea cadamba, a tree with orange-coloured fragrant blossoms. 2. মু-সেই-ইন্ডে-বি-ইন্ট্-পুন্নী নিনা (Nay.) n. of a species of bird of a deep blue colour and also that of a tree. 3. a kind of grass.

শ্বসংঘাতৰ ka-dam-pa can cloud, v. দ্বীর্থ sprin-pa (Mñon.).

निरंग ka-da-ka कडके also निरंप kadā-pa 1. n. of a fruit. 2. n. of a bird (K. d. 4 20).

† गाउँ । ka-da-pa कडाप n. of a fruit (K. d. w 202); prob. कि the fruit of the tree Ficus religiosa.

‡ गाँउंगा ka u-kam कनक gold; a pedantic synchym for गक्र geer (Maon.).

‡ गांज गांधिश कनकवमे n. of an Indian pandit who visited Tibet (J. Zan.).

‡ ¶ ५४ क्य-ṇa-tsa- (prob. कर्णीाच) lit. sprouting; generic name for a tree; the plant Abrus precatorus; এম প্রার্থ ইন ইবার্থম। the flowers of the ka-na-tsa tree (K, g, g)a 22%).

† শাওঁঠে ka-na-tsa-na কছৰন n. of a tree (K. d. ২ 122) : কল্ম্ the plant Commelina Bengalerais.

ጣኝሣ ka-na-ya n. of a kind of weapon: a short lance attached by a string to the arm, by which it can be drawn back after having been thrown at an object; वया का अर्डें का का के विवास पर्दा मा का प्यार्थ स्थाप कर के दिया ! in the hands, a sword, a lance and a large arrow (K. g. * 113).

্পাতিশা Ka-ni-ka also শ্রথণ কলিছ n. of a celebrated Turuska (Tartar) king who ruled over Palhava. Kashmir and Jalandhara (the provinces of the Panjab and Kabul) in ancient times; he embraced Buddhism and is said to have held the last great Buddhist Council for the compilation of the Mahayana Tripitaka in the first century B.C.

শাস্থ্য Ka-gnam n. of a province of Tibet north-east of Kong-po; TIGHU ka gnam-pa a native of Ka-gnam.

‡ मारुष ka-na-ya काषय for मानुष ka-naya a kind of spear or lance. काय and कनय, कनप are synonymous terms.

र् गाया ka pā-la कपान the skull; the In Tib. Budh. kapala or forehead. kapali signifies either the skull or a drinking cup made of the human skull.

‡ गाँचे I: Kapi n. of the language that was anciently spoken in the country of

Kapistan; n. of a country. The Bon Rayal-rabs (a history of the kings of Tibet), according to the Bon historians, was asserted to have been written in Kapi, the language of 'le gods, in which the ancient Bon s riptures were mostly It is also stated that the Bon books were translated into the language of the Persians or Tajik people, from which a min the Tibetans translated them into the language of Shan Shûn in Northern Tibet.

† শাই II: 1 কৰিব gum, resin (Ja.); the resin extracted from a medicinal plant called cug-pa (Juniper communis). The root is gathered in autumn or spring and being thoroughly cleansed, is cut into pieces and besten into pulp. The juice is squeezed out with a clean cotton rag, and being poured into a clean dry earthen pot is subjected to a gentle heat. As soon as it begins to thicken it is stirred with a spoon till it gains the consistency of resin. 2. the hog-plum, Spondias magnifera; a tree; Pentaptira tomentosa; the mane-fig tree; Ficus \mathbf{Also} inpectoria. a wood-apple tree. 3. n. of a yellow orpiment.

† माधेमार्क ka-pi ka-tsha n. of a medicinal plant (K. g. र 51); कपिक क the plant Mucuna pruritus.

Mas ka-pi-da= Ma ka-pi.

† गाधित Ka-pi-na कपिन n. of a king of Southern India who lived in Buddha's time and considered himself the greatest monarch of the world. His vanity was exposed by the Great Teacher, who converted him to Buddhism and ultimately raised him to the position of an Arhat $(K, d. \triangleleft 354).$

र्मा ये य सुने किष्व सुनि n. of a Brahmanical sage whose hermitage was at the mouth of the Ganges (S. Lam.).

† ¶'येद' श्र ka-pih-tha कपित्य n. of a very delicious fruit (K. d. ≈ 20).

र्मृ मा देवेद् दियाना da-ka किपन्दक n. of a kind of bird.

TES Ka-pu-ta n. of a place in Ancient India where, in accordance with the curse of a holy sage, adultery and incest were punished with the burning of the house in which such crimes were committed (Dsam.).

नाय ka-pha a tree.

ጣሪ I: Ka-va n. of the mother of Bromton, the founder of the Buddhist hierarchy of Tibet (Hbrom. F 37).

गाँच ाि:=पश्चाय gzug-pa सूचा, सन्ध a pillar, column, stake, support ; also trident: The ka-ske the neck of a pillar or column; माने द ka-sked the shaft; माया है वास ka-geig-ma a small house or temple having but one pillar; mis ka-chen the principal pillar, a very large pillar; শাইণ ka-rten the base of a pillar; The ka-stegs the pedestal of a pillar; MASA ka-gdan the base or pedestal on which a pillar stands; พุธเพ ka-spuns a colonnade, a number of pillars; भवानुषाठ्य a grooved pillar; नाव दूर है वर्त नावरे चेंद्र खूचा पाम: (lit. the town of houses built with pillars and king-posts) one of the thirty-six holy places of the Buddhists; Musa ka-wa bum-pa-can one of the pillars of the great Jokhang temple at Lhasa, with the upper part of

its capital in the shape of a water-pot; ना माध्य अर्थे ठद ka-wa shrul-mgo-can the pillar that had a serpent-shaped capital; ma बिद्राब हो ka-wa cin-lo-can the pillar which had designs of leaves of trees round its capital; শ्वासेट अर्थे रह ka-wa sen-myo-can the pillar with a lion's head on its capital. These were the names given to the four principal pillars of the Jokhang temple of Buddha at Lhasa, built by King Sronbtsan sgam-po about 640 A.D., after the model of the pillars in the palace of the Emperor T'ai-tsung, called Kyň lün tin, the palace of the golden dragon. मुक्त मुक्त gnam-gyi ka-wa चाका प्रस्का the pillar of heaven; মাথীশ্ব sa-yi ka-wa मूजन the pillar of earth; हो जे नाप me-yika-wa विक्रसम्भ the pillar of fire; रूप শुप chu-yi ka-wa जनसभा the pillar of water,-these are the fabulous and metaphorical pillars mentioned in the astrological works of Tibet. বাধুৰি শাৰ gyu-hi ka-wa a pillar of turquoise, or one that is studded with turquoises (Lha. kar. 13);

শাৰ্শিক Ka khol-ma n. of a historical pillar in the grand temple of Buddha at Lhasa, inside of which the earliest known MS. of Tibet, called বিশ্ব ইন্ধান প্রিকার, and said to be the will of King Sron-ptsan Sgam-po, was alleged to have been found in the middle of the eleventh century A.D.

শ अर्षे ku-mgo the capital of a pillar.

শুক্র ka-can শুম্বক ka-wa-can lit. with a pillar or pillars; a house. In the sense of being the supports or upholders of the school of Marpa, the Tantrik sage of Tibet, his four disciples were called শুক্র ka-can hshi "the four pillars of has

school." They received his bkab, commission, regarding Buddhism, and were also called ব্যাহ্যবহাৰ "the four commissioned ones." The following were the four disciples: ইল্ডেম্ব্র Chos-rdor of Rñog; ব্যাহ্যবহার Brod-nams rayal-mtshan; দুগলী অনুষ্ঠান বিষয়ে Mtshur-dwañ rdo-rje of Tol; and মিশ্বমন্য Mi-la ras-pa.

শ্বিপুর্নি করিব ka-geig sgo-geig 1. a small house with but one p that and one door, gen a small prison-house. 2. A mode of capital punishment is said to be called so when the culprit is fastened to a pillar in a dungeon until he dies of hunger (Jä.).

1745 ka-hphan the ornamental silk fringes and embroidered hangings made in various mythical designs for decorating the capitals of pillars.

শ্ৰত্যে দুৱাৰ a strong well-finished pillar.

শ্বই ধুম মাঁচ ka-wahi sbyar-bkod a cornice; the ornamental projections, &c., which surmount a pillar; the decorative pieces which are attached to a pillar.

শ্ৰমান ka-mañ-ma a house with many pillars.

मध्य ka-mig the square space (of about twelve feet) enclosed by four pillars is called a ka-mig; the area or enclosure of a colonnade is measured by the ka-mig.

₹ ka-ṛtse the top of a pillar.

ግን ka-rtse (ግሣር ን ka-yań-rtse) the upper part or capital of a pillar.

শৃপন্ত ka-gshu হুৱাছাৰৰ capital of a wooden pillar; a piece of timber in the shape of a bow fixed on a pillar to hold up the main beam (Lex.).

नापर है the extremity of a pillar which projects over the capital (architrave).

শ্বন্ধ ka-çubş = শ্বহ প্রথ ka-wahi çubş the cover of a pillar, perhaps the abacus.

MD III: a part colar faculty acquired by a my fie process in which the appetites—hunger, thirst, &c.—are suppressed. This is one of the six practices of the fauddhist *Tantriks* who practise yoga (meditative concentration).

নাৰ IV: খবলন a large vein or artery in the abdomen; a vessel in the side of the breast containing vital air (সাখবায়), supposed to be brought into action in above mystic process.

† गाँभैं 5 kabita कपित्य n. of a tree, the elephant or wood-apple, Feronia Elephantum (S. Lam. 38).

† गाँचे 5 य ka-bi-la-la 1. n. of a tree (K. d. र 422). 2. probably किपतेस benzoin, storax.

শ্বিষ্ঠ Ka-bu-lo, described as ই ই কুম্ব শ্বিষ্ঠ , n. of a Gandharva Rāja—Prince of the celestial musicians (K. my. শ্ 492).

শ্বিদ্ধান-bed or মুখ kn-wa, gourd. In the district of Ped-ma dkod in Tibet, just north of Assam, the gourd is called অনুষ্ক a-bum: শ্বিদ্বান্ধ মান্ত্র্যান্ধ মান্ত্র মান্ত্র্যান্ধ মান্

‡ শাইম Ka-bel n. of a city in Ancient Udyāna, i.e., in তাৰু তাৰ U-rgyan yul probably the modern Kabul.

‡ ጣሻጣ Ka-bo-k.i n. of a Prince of Ancient Kabul (S. Lam. 17).

tsha कामचा n. of a sacred place in Assam where there is a stone-cut symbol of Kāli, the Hindu goddess.

η Ν΄ 5 ka-ma-ta the lotus (Nay.).

† ¶ अद्भाव kama-ru 1. Kamarūpa in Assam. 2. alabaster (Sch.); १०४५ rdo ka-ma-ru-pa marble.

ান্ত মান্ত ka-ma-la কমন 1. the water lily, lotus Nelumbium. 2. a river. 3.= ক্রমন gros sems a consulting or reflecting mind ($\hat{N}ag.$). The word Kamala is variously used by the Tibetans, and the following synonyms of it (both symbolic and metaphoric) are enumerated in the work ($\hat{N}ag.$):—

Nyn. สูลิ สิ ม sgrahi sñe-ma soft tones; र्रेशनेट हे कुम a branching tree; ब्रह्म वेश कुम पुर glan-pohi myos-bum the teats of an elephant ; युष्य प्रवासकेष प्रवरसुनि n. of a Buddha; বংশ্বর bden-smra-wa one who speaks the truth; बुका का nam mkhah the sky; ब्रेंग्ड nor-bu a gem; มีเปิร์ๆวิมเน snan-byed gnispa the second luminary, the moon; All La-glan a bull; อะจิเพรียม Lar-gyi mtshams the middle zone or boundary: 9.254 bye nan-pa swan; arær sbran-chan beer made cf honey; द्वर येथे नामा dicah-pohi qsal a lamp, that which clears the sight; A3 mahe a buffalo; মাজি মু mi-mohi glu a woman's song; बार्क प्रति bshon-pahi rta a riding horse; भ्याद्र yul-phran a small country; ६ द्वास ri-dbags a deer; अदः ईवासप lan tshagspa a collected mind; ইক্ষাৰ rin-po che precious thing; ^{২.}፯૫ ቻ² ቋጓ ri-rab-kyt ri-phran a smaller peak of the mountain Sumeru; ትና çin-rta a chariot; ካቅሮ ቻ የዲጣ gser-gyi kha-dog the colour of gold.

Buddhist philosopher of the ancient monastery of Vikramaçila in Magadha, who introduced the Yogacarya Mahayana School of Buddhism into Tibet, after defeating in controversy a Chinese hoshang who wished to convert the Tibetans to the doctrine of the "donothing" school during the reign of King के अंट के प्रतिका about the middle of the 8th century A.D.

স্থা ka-ma-li a very sharp sword (Nag. 2): অব্যাস্থাস্থা সূলী সভাৰ প্ৰান্ত ব্যাস্থা প্ৰান্ত (D. R.) grasping in his nine hands nine lotus-hafted razors.

প্রেই নুব ka-mu-la rdo-rgyad n. of a sort of alabaster or steatite found in Central Tibet $(J\ddot{a}.)$

শার্ত নির্পূর্ণ ka-tsa rked-ñay rusty and crooked: মুন্দুর্শার্ত কির্মুল্ম শ্রেম্ম "the steel ribs of the coat of mail which are rusty and bent" (Jiy.).

‡ পাঠ হুঠ পা কখৰৰৰ n. of a kind of bird (K. ko. শ 2.).

কুলিই এই ka-tsa-tin-di (prob. কাছি-জিল্ক) = পুট্ম টুর্ম dress made of a heavenly stuff, i.e., the finest kind of silk which is used for presentation at an interview, or when making an application for any favour, &c.; n. of a very fine cloth or linen made of Kācilindi (Lex.).

‡ पाउँदापाय Ka-tsań-ka-la n. of a Bhikṣuṇ (Buddhist nun) (K. d. न 18).

ηξη ka-rtsan species of wild oats; it differs from yag-po or Tibetan cats and is considered superior to buckwheat, but inferior to wheat.

স্ঠিয় Ka-tshat n. of a place situated to the east of Lhasa; ১৪মাৰ্ক মেলাই প্ৰায়েশ কিছা the monastery known as Ka-tshal Lha-khañ of Mal-gro in Upper Ü (Central Tibet).

দা উপ্ৰাক্তিই ন Ka-tshigs chen-po the title of a Buddhist work on the genealogy of the Kings of Tibet (Gyal. S. 28).

‡ म भ मुँ ३ र गयागीरी described as र ने रह अब वर्ष है र इ भेर हु ज वर्ष के अब रहे र है न ने में केर । (Dsam.) "n. of an Indian Chaity i situated on the high hill (of Gaya Gauri)."

নি মান্ত মান্ত sugar: শ্রেক্ত অনুষ্ঠিত আনুষ্ঠিত আনুষ্ঠিত

নাম পূর্বি ka-rañ-asa কর্বল, দক্ষ্টী, রকীয়া a medicinal fruit or berry; n. of the tree Longamia glabra and Verbesina scandens. শুক্ত ইম্পুই সুই ৷ karañdsa produces natural warmth (in the stomach).

Syn. 5a'35'¾n rul-byed skyes; na'9 a' mar-gyi yan; F5'35'n rtsod byed-ma; asn' nan-gyi yan; F5'35'n rtsod byed-ma; asn' nan-gyi yan; F5'n gh'gan sūe-ma luş-leibs tshiyş deug-pa; F5'n gh'gan sūe-ma luş-leibs (Mnon.).

f Mara-da n. of a bird, the cry of which is like the sound of a drum. It is described in Buddhist books as like fire in colour, and as located in the abodes of the Asura (K. d. 3 15).

শ্বি ধি ka-ra-na-jus a kind of fine Chinese satin (Jiy.). শ্বেম্বার্থ ইমান্ত্রিম ইমান্ত্রম ইমান্ত্রিম ইমান্ত্রম ইমান

নামতি ka-ra-nan in the mystic language of the Dākinī of Tibet=the food of pigs (K. g. F 27).

‡ M र बेर ka-ra-bi-ra or न र केर ka-ra wi-ra करनीर 1. a fragrant oleander, Nerium odorum; a species of soma; a particular magical formula or spell for recovering a missile of mystic properties after its discharge. [The name karavira is also applied to the daphne plant, from the bark of which Tibetan paper is made. The creeper called the white karavira rubbed with the blood of the rock-lizard and the medicine smatha rubbed with Bhringirāja, when combined, make an ointment which cures venereal cruptions on the skin of the penis $(K, y, \delta, 49)$.] 2. a sword or scimitar.

Syn. ইংইং-লিং 30-80r ryod; ইংইং-লেং 80-80r bshad; হ'লাইং rta gsod; ংগ্রেই-থ্রাথ dpah-po log-pa; লাইং-হ্রাথ-ফিন্ট্রাওর gsod rtags me-tog can; নলুম-লুম brayad gyes; লাইম ই gtum-po (Minon.).

र् गाँउ रुपेंगा ka-ra ru-be-ka कररावक a kind of bird (K. ko. ग 2).

‡¶'≺'5'₹ ka-ra ha-ri=5'™ bu-ram sugar (Sman. 291).

₹ 17. दर् 5 व ku-run da-wi कार प्रव.

The Benares muslin which used to be in great demand in Tibet. In the sacred books of Tibet the gods are generally dressed in fine Benares muslin. The Benares muslin Benares muslin the price per piece is two bre of barley.

र्भ गाँदे पुर्वे Ka-ri-hi bu-mo कात्यायनी the daughter of Kātyāyana; Umā.

শাই ka-re, probably শাই ga-re. The use of the latter is very common in Eastern Tibet. In Sikkim they say শাই ka-te, what? which? স্থান শাইবেশ্ব Upāsaka, in what do you delight? (A. 9.4).

শাবাদ Ka-la-ta in mysticism শ্যাচনী বহুনবিশ্বনানুষ ৷ Ka-la-ta is described as a man of lovely appearance (K. g. শ 216).

‡ পা'থ'ইনি'পা Ka-la-piñ-ka কথাৰিছ a sparrow; a singing bird with a sweet voice. According to Lex. the Indian cuckoo.

Syn. कुषामध्य प्रभाव rgyal gsuh yan-lag; हेस वर्षे अव्य rjes hyro mkhan; दुन पवे द्वे ठठ इनेकाpah dpe-can; अव्य वहद rna-nahi bend; क्षे रवे दुस नम द्वे द्वर इgo-nahi dus nas skad smrahi duon (Mnon.).

‡ শি থ বু Ka-la-bu কলম্ম n. of a king:
ইণ্ট কৰু বুল ইণ্ট শুন্ত মৃত্ত মূল দ্বি- শানুকাৰ at that
time (there lived) a king named Kalaputra,
fierce and wrathful (K. my. শ 209).

‡ শা থাই এই Ka-la ro-zan, lit. কাল, the black lord of death who eats the dead; n. of a Naga.

† ¶'त्र'- न कलम pitcher, jar; a large waterpot.

শানি ka-lag in W. mud; earth and water used instead of mortar; also other similar compounds $(J\ddot{a}.)$.

‡ ना ्युन् मृता कलनक = अध्यय mchil-pa a species of bird, probably the Búl-búl. ‡ १९८५ ११ Ka-lan-da-ka अञ्चलक 1. a town 2. an individual: भायन ५ भारे क्रिंट ५ १६ १४ । having arrived at the town of Kalandaka: देनसभा यन ५ भारे छुट प्राप्त । then appeared Zañ-jin the long-lived, son of Kalandaka (१८. d. s. 34).

M USE I'M ka-lun-dsa-ri-ka and five 1. a flowering plant is also the flower used in yajña—sacrificial fire (K. g. 533). 2 holonging to and, an animal struck with a poisoned arrow; tobacco.

† শা থেনা ha-lam-ka, described as খুণ ইণ্টাইন, n. of a place in Ancient India (Dsam. 14).

† শাথিকাৰ ka lam-ba জন্ম the pot-herb Convolvolus repens, Menispermum calumba a medicinal plant: শ্ৰেগ্ৰেই বিষয়েশ মুদ্ধেশ ব্যক্তিয়া the leaf of Kalamba when caten improves health (K. g. ১ 44).

The Real Result of the Buddhist Utopia; the capital of the fabulous kingûom of S'ambhala.

 η^{2} ka-li an abbreviation of the word ka-pa-li, a skull (Lexx).

ু শা থি শা ka-li-ka 1. described as হা দুৰ্ভে প্ৰাথ প্ৰথ হয় নিছে। the fruit of the magnotia flower-plant; a bud of that flower (Mion.). 2. prob. ক্ৰিকাৰ, a plant bearing a nut which is used as a febrifuge, grey Bondae.

† শাথিমা Ka-liń-ga or শ্ৰম্ম Ka-lińka কৰিছা l. one of the thirty-six Buddhist sacred places said to be situated at a distance of 60 yojana S. E. of Gayā—also the birth-place of Vis wantara (Dus-y 39). 2. a bird, a native of an island or maritime province of Tudia bordering on the Indian Ocean (K d. 4 15).

गाँचे ka-te or प्रदेश kaleb saddleeloth (Jö.).

n To ka-ça=15 spañ-risi (Ñag.) a species of grass (K. d. 4 91); Fr Sacchary, spontaneum.

শুনি নি I: ka-çi-ka the finest Benares muslin; cotton cloth of the finest texture formerly manufactured in Benares; শুনি ক্ষেত্ৰ সাই ৰ ৰাখিকায়ক Benares muslin which in ancient times was of great repute. It is said that even the gods longed to wear clothes made of this material. According to Cs. ka-çi-ka means a kind of flax as well as linen cloth; শুনি ক্ষেত্ৰ কাৰ্যা white Benares linen; শুনি ক্ষিত্ৰ কাৰ্যা the oil of kaçika grain, prob. linseed oil.

‡ ना ने ना II: of Kāshi (Benares); an inhabitant of Benares.

শ্ৰিশাধ্ৰম ka-çi ka phra-mo fine flax; Benares muslin.

শ-বিশ ka-çis, abbr. of শ-বিশ্বনিষ্ঠ cotton

्रे गाँचे र्रे Ka-çı-ru n. of a place or island in the Indian ocean (K. d. 5319): क्ये प one of the nine divisions of Jambulvīpa.

শাস ka-sa the colleg. form of the expression নাল্যালয় bkah gsal, a definite order or clear message. According to Ja. kasa and kaso are mutilated forms of নাল্যালয় bkah bstsal, meaning in Ld. "yes, sir; very well, sir; at your service."

† শা শাস্থা শাম ka-san ka-ra গুপুম গুড়ার ট্রম প্রিম শাম of a city of Ancient India'' (Dsam. 25). ‡ मा द द Wद द पि Ka-ha-na ya-na çila n. of an Indian Pandit (Yig. 30).

‡ ग्रापुरे य Kak-ku ti-pa n. of an Indian Buddhist sage (K. dan. 52).

‡ পার্দি থ Kako-la কর্মাল a secret abode of the Dikim (K. y. শ 337).

শ্ব kag or শ্ব ন kag-ma mischief, harm, danger (Lex.); শ্ব or গ্ৰ or গ্ৰ implies some accident or injury; শ্ব শ্ব অংশ = ১০টা অংশ মান্ত tank fleeing from harm; শ্ব শ্ব অংশ মান্ত বিভাৱে from a place which has not suited one owing to bad luck or any accident; also to run away from a place from fear; adv. শ্ব শ্ব গ্ৰ suddenly (Sch.).

र्म्माना नियासिक स्थानिक क्षेत्रक त. of a species of bird living on the Vulture-peak Hill near Gayá (K. ko. न 2).

‡ पार्टिंग kan-ka कह, जनाउन 1. crane. 2. in Tibet a bird that feeds on dead bodies and is therefore called 5%3 dur-bya the bird of the cemetery

† पार्ट पार्ट kan-ka-ra कहर 1. n. of a flower described as growing on the Vulture-peak Hill of Gaya (K. ko. प 4). 2. prob. कहरांच the plant Alangium hexapetulam.

This is a part of a proper of a terrific deity, a Pakini. When the monastery of Sam-ye was built, the image of Kań-dań-kiń was placed on the first floor of the principal temple (Gyal. S. 87).

† পান ঠাম বি Kah-tsha-ranga a place in Ancient Bengal, called Gaur in the Indian language and Gha-bron in the colloq. of Tibet (S. Lam.).

নি kad in Ld. sometimes used instead of the affix শ ka, e.g., শ্রীমাণা gnis-kad, হেলা, tsań-kad (Jā.).

াই I: kan (see শ্রেkha-na) the side or bank: ইউইমেশ্রেস্থ্যমূল্য পুৰুজ্মিশ্রেম । en the further bank of the river Syi-cha there being a country of brigands (A. 2))

নাই II: also spelt নাই skan, to cease absolutely from: তেই আনু প্ৰতিট্য ই শ্ৰা "now give up anger and passion"; কাই শাই cease to tell anybody. Here the word শাই kan is an emphatical prohibition (Bon.).

गाउँ III: 1. ताल the palate; in padkan phlegm; lit. the plywer of the palate. 2. पारक that seizes or takes away by force. 3. काउन a thorn; an illness; a disease (Lex.). 4. n. of the pulse felt with the middle finger called kan-ma.

† निर्देश Kan-ni-ka किंद district in the east of India (K. d. ₹ 267).

† পাই বু শুন E (lit. the daughter of the hunchback) কাল্যকুল, also written পাই পুল Kar-nyahi yul, a city in Ancient India, the capital of which was Kānya-kubja, the modern Kanouj (K. du. 5 131).

শাস্ত্ৰ kan-ma the middle finger.

‡ পাই Kan-tsi কান্ত্ৰী n. of a province, and also that of a city of Buddhist fame in Southern India (Dus-ye. 39).

wild Rubus; n. of a plant, Solanum jaquini; also the fruit of this plant; a drug useful in stopping fever; a thorny stick.

Syn. বিশাখন Rigs idan-ma; পুণাণ্টিয় yul hkhor skyrs; স্থাখন stag idan; উত্তর tshe idan; উত্তর tsh r-ma can; স্থাইনি বিশ্ব tsub-mohi reg-bya; পুণামনি ক phyogs med-ma; স্থাইন skul byed (Mhon.).

শ্ব'শ্বি kab-kob=শ্ব'ৰ্ডুম'ৰ hide; untanned skin (Nag. 5).

ন্দ্ৰ kab-va shoo; leather shoes of Hindu fashion used by the wealthier Tibetans (Ja).

ै पा कि em-ka= णहाण kañ-ka, हाला, त्र jala ta-na जालाटन erane

#MN A'A kam bi-la a kind of tree growing on the Vulture-peak Hill near Gaya (K. ko. ¶ 3); prob. the plant Crinam Amaryllacre.

† সম্ভাই Kam-bo-dsa কৰাজ 1. a country in the north-west of India (Vai. sh.), written Kampo-rtse (Jä.); n. of a fabulous city said to have contained an area of a hundred yojana (S. Lam.).
2. modern Cambodia. anciently called Champa.

স্থাই শৈ Kam-bo-dsi-ka n. of the country, also of the people, as well as of articles that come from it (K. du. 5.148).

73 kahu water-melon (Sch.).

¶3. ∮N Kahu-his n. of a Chinese minister (Yig. 24).

ন্ম kar, also kar-kar, great pain; suffering (Lex.); সমস্মান্ত্রপ্তমে। aching pain (Nay. 4).

ন্থেমেণ kar lang-pa = ব্যারণ্থিমেণ nac! zug lang-pa (Nag.), irritation or pain in sick ness; exacerbation. ‡ পার্না চ karka-ta or পান্ত লাই, the constellation of "Cancer." It is i presented by the frog (জ্পাৰ) in Tibet.

‡ শানি 5 karke-tr=শাংশ চৰ কৰা, described as ৰ্মান্ত মান্ত মি, a yellow gem or precious stone (K. d. 1295).

ग्रिज kar-şkyin loan; in polite lamgunge v. भे skyin (Ja.).

गाउँ माप Kar-rgyal a Naga (S. kar.).

The state of the Karma-pa hierarchy; also an abbreviation of the expression Karma-pahi-ryyudpa.

ন্ম'ক্রন kar-chag (also written ১শংকর) a register; list; index

† শাম বিশা kar-ni-ka কৰিক, কৰিকাৰ n. of aflower of the shape of an ear-ring (K. g. ৰ 2); the flower of the tree Pterospermum accrifolium and of Cassia fistulu.

†¶₹ЪДҲ karṇa kṣa-ra= * a tsha-la borax (Sman. 484).

ተ ጣኝጣ karni-ka in mystic language = 3 ሜ dril-bu, a bell (K. g. F 27).

that which is produced from action; work; that which is produced from action; work are Karma-pa (in Nepal called affix) n. of a Tantrik school of Buddhism. The head of that school in Tibet holds the title of Rgyal-wa Karma-pa. The followers of the school are generally designated by the name of Karma-pa.

ল্ম ব্যান Karma-ghis-pa the second head of this sect, named Paksi or Baksi,

was invited to China by the Emperor Kublai Khan. The third chief, called Karma Rah-byuh rdorje, was invited to Peking by the Emperor Temur Toakwan. The fourth Karma Rol pahi rdorje was a friend of the last monarch of the Mongol dynasty. The fifth Karma De bshin geegs-pa was invited to China in the reign of the Ming Emperor Yunglo (Loh. 10).

শ্বন্ধ বুদ Karma betan skyon the last of the Side-ba Gtsan-pa or rulers of Tsang and U whom the Mongol Chief Gu-shi Khan overthrew (Lon. ৭ 15).

শৃহ अवह Kar-ma ba-dsra कको बच्च u. of an Indian pandit who worked in Tibet for Buddhism (J. Zañ.).

गार ध्रुप kar-smug or ग र ध्रुप ka-ra-smug-pa brown sugar or treaclo (Jig.).

শাম থিথ kar-yol (also written হন্দ থিব, meaning white ware) porcelain; chinaware; a china cup.

ন্ম'থেন্দ্ৰ kar- $la\hat{n}$ -wa to stand up; to rise suddenly $(J\ddot{a})$.

र् गार प्रापे kar-ça-pa-ni कार्यापण 1. a coin in Ancient India, or a weight of varying value; a tola or one rupee weight of gold; the value of two Tibet sho: अकु भू भेषा अस्ति। ma-nu lha sogs ma-sa-ka. दे इसस पर्व ह्या गर भ्या de-rnams ben-drug karsa-pa-na, देवके देवकेर सुर हैं। de bshi ni gsersran-no (Nag.) five manu make a maşaka. sixteen masaka make a kar-sa-pana, and four of these make a gold sran (i.e., half a tola of gold). 2. ৭পুন মুন্ত সুন হুল মন্ত্র \mathfrak{P} ন \mathfrak{th}_{ϵ} "value of 1,600 couries." 3. and um a coin or weight of different values=karsa: if of gold, weighing sixteen masa, which are variously calculated; if of silver, in value equal to 16 pana of couries, i.e., 1,280

couries, commonly termed a kahan; if of copper, it weighs 80 raktika, or the same as of gold, about 176 grains.

7'5'TI

দাম বুলিম kar-çubs (abbr. of ব্যাহ্ম প্রায়্ট্র বুলম dkar-yol-gyi çubs) the cover of a china tea-cup, generally made of irou, brass or silver: শুম্বুলম্পাই বৃদ্ধ kar-çubs-la bre-bcu (Rtsii.) "for the cover of a tea-cup made of silver (the price is) 10 brc."

শাংশ Kar-sa n. of a kind of bricktea; also called ভূমান lian-ja (green tea) or ভূমান দুই lian-ja pa-ri; also the tea that comes from the Chinese district of Jan: ভূমান মুক্তি কাৰ্ম্য ক্রিয়াল by the Jang route (come) both Karşa and Bod-thing (teas), now well known as Jang-ja (Jig. 23).

দাম র্থা Kar-Sog, an abbr. of Kar-mapa and Sog-po, followers of the Karmapa sect and the Mongolians.

可美麗 Karti şgañ n. of a place in Tibet.

‡ निश्च kalpa for पश्चय bskal-pa कस्प, an age; a mythical period of time

र्भ गाँग kā-ka काक a erow.

নুদিথ $k\bar{a}$ -khi-ta (mystic) door; entrance (K g. \triangleright 28).

મુવદે kū-hji=૧૬ kwa-tsi a shirt; a Chinese jacket (Sch.). In Chinese Kua-tsu.

क्ष प्रमुख मिन्द्र संस्था bu-mo described as प्रमुख मेन्द्र संस्था भा the goddess Unit wife of Dwan dphyug (Minon.).

П'5'П kā-ta-ka fish (Schtr.).

† পূমেন kā-pa-li ऋषास human skull; cup made of skull: ५५० इत्या कृत प्रस्त प्रसाहित पर देश है। (A. 121) having made the silver pieces green, (he) put them in the skull-cup.

स्वाप्त स्वाप्त स्वाप्त कावेरी the river Cauvery in Mysore, a river said to be half a yojana broad and 300 yojana long. On the banks of this river are flower gardens (K. d. 5 268).

ক্ষিকা, a species of bamboo which when bent by the wind is said to emit fire (K. d. = 287). 2. ক্ষিকা a plant bearing a red and black seed used as a weight, Arbus precatorius; or another plant bearing a pungent seed. Nigella Indica.

ু মূর্ম ká-ri-ká कारिका aphorism; purely Sanskrt yet largely used in Tibetan works (ইণ্টামুখন গ);= ইন্টামুখন a Sútra or Udana in verse.

the sea into which the Indus flows and where the finest coral grows (probably a marine province or island in the Persian Gulf) $(K. d. \times 280)$.

† ทุการักมะ kā-la รกิว-bุsań deep blue-black colour (Sch.).

শু-পি Kā-ça কাম 1. a city in Ancient Inqua which was twenty yojana in area (S. Lam). 2. a sort of grass, Saccharum spontaneum.

দৃশ্য kwa or ট kye Oh! সুইপুৰ্থত kwahi grogs-po Oh friend! गुपे kwa-ye an exclamation used in calling some one, generally a subordinate.

Asha this word in its mystic signification is symbolic of the source of all Dharma (matter and phenomena), and demonstrates that fley are subject to eternal change.

‡ क्रे. 5 प्राप्त kṣc-tra pā-la चेत्रपाल (Schr.) a deity protecting the fields; in Budh. a guardian of the province of a Buddha's work.

i numeral for thirty-one.

ki-ki a hortative utterance in the invocation of spirits: ሽቫዥዥና የዶንልኝ፤ "Hail, O, ye gods! to-day is warm!"

শূপি ki-kan 1. wild leck (Sch.). 2. described as মণ্ড্ৰেপ্টাইন n. of a demi-god, a Nāga. It is inauspicious to do any work of merit when Kikan comes near.

which resembles a hook; the vowel sign i,

ूँ गैं $\mathbf{5}$ ग Ki-ta-ka कितक 1. a $R\dot{a}k$ 8a8a8a8a9a0 or cannibal demon $(K. d. \leq 189)$. 2. a worm or insect (Cs.).

मैं हैर ki-ldir a shrill shout; a savage

गैप ki-pa a volume, &c., marked with the letter नै.

ruption of the Chinese word khin, a lyre with seven strings. (Pilgrimage of Fa-Hian. Calcutta, 1848, p. 265)

मो हैं ki-tsi tickling; भैड क्रिप ki-tsi byedpa to tickle (Ja.).

† 南スト ki-ra-na (mystic) a flower (K. g. 〒26).

† गैटिंग र kiń-kara किस्त a servant or an emissary.

‡गाँद-पुणा kiń-çu-ka किंग्रक a kind of flower; the tree Butca Frondosa; a tree bearing pretty flowers.

† শীমান kim-pa a pretty but bitter fruit, erroneously for শীমান শ kim-pa-ka.

‡ দীগ্ৰণ kim-pa-ka কিৰ্মান a fruit, Cu-curbitacious plant, Trichosanthes palmata; also possibly Cucumis colocynthis. দীগ্ৰণ অ ব্যালু মন্ত্ৰিক বুমালু মন্ত্ৰিক বুমালুক বুমালুক

† শীম্মান্ত kim-pa-la or শীশ্বৰ kim-bala ক্ষিত্ৰ a musical instrument; a cymbal (Cs.).

गैंद्रि ki-hu ग्रजनक a species of small red garlie; acc. to some carrot.

নী থ kil slowly = শুণ ga-le: অন্তব্যুক্ত ক্ষানীবানীয়ানীবা crossing a mountain pass (he) arrived slowly (D.R.).

‡ नी यानी य Kila-kila निकासिक 1. an epithet of Siva. 2. a town in Ancient India. 3. a Rākṣasa King (K. g. अ 623). 4. an onomatopoetic for sounds or cries (Jā.).

में ये रे जिया Ki-ri ta-ka किरानक the country of the Sapta Kosi in Nepal inhabited by the Kirat tribes and called Kiranta; n. of a district in अवस्था Sub-Himālavā (Duş-ye. 39).

মূ-পৃথ হৈছে ki-çahi hdub অধাননাত্ৰ, নিং অধ্যাননাত্ৰ the leaf of the tree Achyranthes aspera used in incantations, in medicine, in washing linen, and in sacrifices (Mion.).

PCMC Kiń-kań v. MCSCMC Kań da**ń** kiń.

I: ku 1. for the numeral 61. 2. (mystic) a fairy or dakini (K. g. P, 179); $\mathfrak{I}^{q} ku$ -pa, the 61st (volume).

্ৰান্ত ku-ku= মুন্ত ku-ku মই জিলা; ই'ও ku-ku an enigma, a riddle, a puzzling question.

মুণ্ড কিন্দ ku-ku sgrogs lit. that cries kuku; = 9 পাৰ bya-gag a grey species of duck (Minon.).

মুণ্ডাই Ku-ku-ra-tsa সুরুষ্থেই a teacher or trainer of dogs; n. of an Indian Buddhist sage who was also called Kukuripa (মুন্তাইন) (K. dun. 45).

गुःगुरं 5 वि के Ku-kur-ta pā-dā कुकर-पादा = १ कुक् पाठा n. of a hill in Magadha (Dsam. 17).

TT Ku-ke, orroneously for I Gu-ge, a part of the province i Nga-ri in Tibet.

ত্তি ku-co কালাছল, কল্পকা, ছম্মল noise, clamour; টুক্লাই ব্রুপ্ত কুলাই এই প্রের কুলাই এই এই এই এই এই এই এই কিন্তু where without explanation (S. kg.). ম কিন্তু noisy, clamorous; মুইক্মই অন্ত্রুপ to speak in a loud voice (meaning nothing); to bawl out; মুইব্রুপ to bawl, to cry out, to make a loud noise; মুইব্রুপ a great noise or turiult, an uproar.

गुर्हेंद्र Ku-cor, also गुरुद, n. of a place in Tibet.

MRER ku-ilen-Ae: See anto I ku.

মু বিং ku-ther = আই থাত্ত mtho-ris rlun the heavenly breeze (Mnon.).

† गुरुष Ku-na-la क्यांच 1. the manal or Himālayan pheasant; also, a bird with beautiful eyes which lives in the fabulous mount Sumeru. 2. the eldest son of As'oka.

মুখ্য ku-wa or মুখ্য sku-wa (in Chinese: kua) অবায়, নুক্তর a gourd; the bottle gourd, Lagenaria vulgaris. In the Pemakoi district this fruit is called প্ৰেয়ুম a-hum, i.e., nature's bottle. A bottle made of a dried gourd is also called Is ku-wa.

Syn. র্মাণ্ড বুল rnam-par rgyal: ইন্দ্র-ইন sdok-bu rih; হ্লাড্ড dra-wa-can; নান্ত্র-স্ট্র rha zlum byed; এইল্মাণ্ড্র hbigs byed; এর্মান্ড্রন্ hbras mchog; মৃহ্ণাম mdab lpags (Minon.).

শুমনি ক্ষাইনৰ ku-wahi gwifis a float made of long-dried gourds.

‡ পুনে থান কি water-lily; also, the jujube plant, Zizyphus jujuba and the fruit of that plant.

† गुप्ते द Ku-b ra कुचेर, बेष्ठ Kuvera, the god of riches, the chief of the Noijin known also as Naga Ki vera and ANTANTS Rnam-thos kyi-bu, the son of Vaicravana. According to some Tibetan writers, Kuvera is one of the eight keepers of the horses of Vaicravana. [Kubera, or in later Sanskrit Kuvera, originally the name of the chief of the evil beings of darkness bearing the epithet Vaicravana; afterwards the god of riches and treasures, and is regent of the northern quarter of the world, which is hence called Kubera. gupta-dik. Kubera is the son of Vicrava by Idavida, the chief of the Yakşa and a friend of Rudra., (M. Wills.).

TEAL No. 1 Ru-byi man-ke a Bon deity who resembles the Bodhisattva Jampal; the god of learning and wisdom among the Northern Buddhists (D.R.).

মুখেই ku-ma-ra=ব্ৰহ্মইৰ gser-mchog লয়ান্ত্ৰই leaf-gold (from China brought by way of Ceylon); it is described in (Maon.): অন স্ব্যাহ্য এই ব্ৰহ্ম অইব gold exported from Lanka (Ancient Ceylon).

প্রাপ্তি ku-mud কুমুর the water-lily which opens at the appearance of the moon; said to be Nymphæa esculenta; মুধ্য ক্রিকা = মুধ্য মুখ্য মুখ্য ব্যৱস্থা a bush or cluster of water-lilies.

Syn. আর্ এবং বিশ্ব বিশ্ব না কোনা dkar-po; ক্লুবিই zlu-wali dri; মাইন sa-mos; মাব্ৰুব su-dgah; মাব্ৰুব sahi gdn-gu; মুহ-বেশ্ব steh hthur dkar-po; ক্লুবেশ্ব zlu-was dgah; মার্বুব sa-sgroy; মার্বুব sa-stobs; মার্বুব mtshan-mo bshad (Mfton.).

71.41

‡ সু ধ্র প্রথম ku-mud grogs = হরীল ৰৈ bsil-zer or ৰূপ্ত zla-hod moonbeams (Mann.).

‡ गુ:સຽ: ኣኳ ku-mud dgra, v. ን፡፡፡፡ ñi-ma, the sun (Mhon.).

‡ ¶ U5 84 ku-mud can, v. ¶ U5 85 & ku-mudtshal (MAon.).

‡ गुःश्र प्रेन ku-mud-gñen कुस्रवन्स lit. the friend of the water-lily; the moon.

‡ गु.स५ २३५ ku-mud-ldan, v. गु.स५ ३० ku-mud tshal.

‡ পু ধু ব ম kn-mud lo-ma = বিং জনে হ ম নাইৰ ৷ a medicinal plant of the lily species (Maon.).

‡ गुस्र् डेव ku-mud-tshat a cluster of waterlilies.

The ku-dsa for 1. a tree; lit. that which grows on the earth. 2. the planet Mars.

The Kuhi a devil or demon in Chinese demonology. In Chinese Kuwi.

ગુરે 'વેડ kuhi-çin a class of evil spirits (Grub.). In Chinese Kuei-shen, "devils and gods."

ŋλ'šκ' kuḥi-tsań a Chinese work on divination (Grub. 9 5).

J'W ku-ya sediment of urine from which Tibetan physicians diagnose disease (Med.).

‡ गुरं येग ku-ra-ba-ka कुरवक or कुरवक the crimson amaranth; a purple or yellow Barleria; the blossom of the amaranth or Barleria.

† শুম্মের ku-rañ-ga কুম্মে the deer; also ইপ্-ক্ষম srog-chags an insect (K. d. # 462).

ু মূৰ্ Kv-ru কুৰ a city in Ancient India near Delhi one yojana in area; also province $(S. \ Lam. \ 20)$.

female Buddhist deity associated with Kuvera, the god of wealth; is goddess of might and power; she is also called and the first sovereign Dalai Lama is said to have acquired great power by propitiating this deity.

† गुर्देवर्द ku-ru-pin-da=९३ sha-ñe 1. कुर्वबन्द lead. 2. a fragrant grass, Cyperus rotundus; the bud of a flower. 3. a ruby; cinnabar

10 3 75 ku-ru ban-da, v. **s gay mon-lug, the breed of sheep in the sub-Himālayan countries (Mňon.).

मुद्दे ku-re or मुदेश ku-res की झा, जीजा, खेला, इंग्डिंग sport, diversion, jest, horse-play; मुदेश्वर्थ to jest; मुदेश्वर्थ for the purpose of amusement or fun; मुदेश्वर्थश के द्याप्या के जिक्कमण चर्तिः not liking, disgusted with, amusements.

† गुप्पू Kn-la-kā कुल्ला a Srin-mo (goblin) that lived only on lotus flowers and lotus-honey, and resided in the fabulous island of Ramamo (K. d. 5 280).

‡ गुंधि 5 ku-lan-tu क्रुबान the country inhabited by an aboriginal race of people (Dus-ye.).

र्गाञ्चारा Ku-la-la for गुरुष Ku-na-lu.

J35 Ku-lu-ta a place situated in the south-east of Kashmir, now called Nyûn-ti by Tibetans, by Hindus Kulu (S. Lam. 19).

‡ गुन्न ku-ça 1. कुश, दर्भ the sacred grass used in certain religious ceremonies both by Brahmans and Buddhists

Pou cynosuroides, a grass with long stalks and numerous pointed leaves: Unwings and surger of the grass kuça ensures longevity and increases the strength of the body. 2. n. of a city (K. du. F 152).

Syn. sida han-sel; nann se-gang, a55. a5ants belad held gelan; ver yang mehod shyin ryyan; akrist gtsah-byed; gands klirus-kyi rtsa; kerisa rtsa-mehog; kisas etsa-dwah (Mhon.).

इ.न्? कॅम् हिर Ku-çahi gron-khyer कुशोनमरी (कृशिनारा) 1. Kus'ianagara, one of the thirty-six sacred places of the Buddhists, where Gautama Buddha is said to have breathed his last. 2. n. of Chakravartī Rāja (Supreme Ruler of the Universe); इ.न्-३५० Ки-ça chen-po महाकृश n. of a Chakravartī Rāja.

‡ गुः-प्याः ई ku-ça-ban-dha कुमबन a gem which is said to possess the property of curing infectious diseases and plague.

† गु-पाय ku-ça-la=६पेन dge-wa कुमल piety, holiness.

title of Pan-di-ta is applied to one who is versed in intellectual science. Those who are called Ku-ça-li have attained a high spiritual development by abstraction from material or intellectual enjoyments. In some works it is called Ku-sā-li.

মুন্দি-çu a kind of lime; a kind of fruit; an apple (Jā.); মুন্দি-ku-çu çiñ an apple ক্রে; মুন্দ্রমানুষ্ট্রমা

J. G. & ku-su-lu is a corrupt form of J. A. Ku-ça-li.

रं गु-नुदे विश्वस ku-çuhi khamş n. of a kind of blue flower, v. अकेंद्र thiñ.

Syn. চুমন্ট্র ক্রান্ত dus-kyi me-tog; ভাচ্চ ই bya-khyuh rdo; ঐ ইল্ফ্লীল্ শ্লুৰ me-tog smigşman; ঐ ইল্ফ্লী me-tog হe; ল্মল্ শুৰ gsal-ldau শ্ৰমণ নাম gsal-rca-can (Mnon.).

† गुःने न्य ku-çe-ça-ya क्रमेम् a kind of lotus flower (K. d. = 324); a generic name for water-lily or lotus

‡ गुः अः र Ku-sa-ra कुसर an Indian pandub who preached Buddhism in Tibet (J. Zań.).

‡ गुः संयो इ दिय-sa-li bhudra कुमचीमद्र n. of an Indian Buddhist sage (K. dun. 13).

† गुर्भु अ ku-su-ma कुत्तम 1. पुरुष्ट gurkum saffron. 2. a flower (Sman. 428).

*MN Ku-su-li a Buddhist exorcist; a Naljor or Buddhist yogi who carries a small hand-drum (called damaru which is generally made of a human skull) and a thigh-bone trumpet in his hands, and professes power of exorcising evil spirits,

ગુમુજૂરે કુર્વ Ku-su-luhi spyod-pa the practice of the Shaman or Buddhist exorcists; ગુપ્ત સુરે મુજૂર વાર્ષ કર્યો (A. 26) when practising the rites of a Ku-su-lu exorcist.

पुष्ठ व kn-su-lu-pa is a word of Tantrik mysticism, its proper Tibetan equivalent being ब्राइ व gcod-pa, the art of exorcism. The mystic Tantrik rites of the Avadhauts, called Avadhautipa in Tibet, exist in India.

JAFA Ku-se-rdsch n. of a fort and also that of a district in Figure Khams (S. kar.).

মুন্দ্ৰ ku bswo the shrill ejaculation swo, swo, &c., made at the time of sacrifice to the earthly gods, demi-gods and spirits by priests, &c., in Tibet: প্রত্যাস্থান স্থান স্থান ক্ষান্ত্রী the celestial troops in inconceivable numbers surrounding them gave vent to bswo-bswo.

‡ মৃতি ku-hu কছ the cry of the Indian cuckoo; মৃত্তি শাস্ত্ৰ কৃছকত the cuckoo, i.e., the bird that cries 'koohoo'; acc. to Cs. a kind of ring dove.

पूर्व ku-hran sheep and goats: प्रवेश इंड्रमभ ग्रेस वृद्ध ग्रेट इंड्रम् अहे द्वा अहे द्वा इंड्रम भ्रेस । (G. Bon.) among the followers of Shenrab the Bon-po of the Rgyu and Hbras-po sects sacrifice sheep and goats, buffaloes, dzo. mules, camels, &c.

াৰ kug crocked; a hook; খাৰ grikug (the kukri), a curved knife; short sabre; মুনামান leags-kug an iron hook; সাৰ ña-kug a fish-hook.

মুণামুণ ইংল kug-kug byed-pa to bend, ourve, clinch (a nail) (Ja.).

মুণ্যুৰ kug-kug altogether crooked; মুণ্ দুন্দ kug-pa-ñid crookedness (Cs.). নুষ্ * kug-rtse cuckoo in W (Jd.).

JA'JJ'A Kun-ku-na possibly the province of Konkan in Western India (S. Lum. 33).

Tibetan J. J. is evidently a corruption of the Sansket word.

silver mountain situated beyond the great sea and at a distance of 2,000 yofana to the south of Nima ldan, where the sun never sets. It is full of precious stones, such as lapis lazuli, sapphire, &c., and on the sides of this mountain there grows a species of tree producing a race of men who live only one day; they are born at dawn, they begin to walk after day-break, in the morning they are youths, towards evening they grow old, and at sunset they die (K. d. \ 276.).

মান দিং, আ, লিভিজ, মান all, entire, the whole; মুখ্যমুহত্বসুহ্ম। from all pores of the hair; ইংগ্যুহ্ all those; পুৰুষ্ট্ৰ all the others; সুহুষ্ট্ৰম হৈ all, every one included; সুহুষ্ট্ৰমণ্ড in the hearing of all; ঐ ইণ্ডই্যুহ্মণুহ্ম all these flowers should be strewn about; সুহুষ্ট্ৰমণুহ্ম or হুমণুহ্ম time without interruption; at all times; colloq. সুহুষ্ট্ৰ kun-la means "everywhere."

Syn. and states thams-cad all; grant snatshogs various kinds; argu ma-lus without leaving anything behind; argus zad-par exhaustively; argus ling-med without remainder guras lus-med nothing lett (Mion.).

INTIM kun-dkyil, same as INTIM kun-gyi dkyil, in the midst of all, in the midsle of all; at the centre.

মুগ্রীম kun-dkris (kun-ti) = সুগ্রিম ñonmoñs lit. that which binds all; misery, moral corruption, general corruptness, sin.

মুধ্বমুল kun-bkram (kun-ṭam) or মুধ্ব-মুল kun-tu bkram আকীৰ strewn about, spread over.

शुक्त hun-skye, same as शुक्त हु k.n-tu skye or शुक्त हु kun-ta-skye जपपत्ति, जासन, जहून, जनरीह, grows overywhere: ५३-५४ है ग्री शुक्त flowers grow everywhere in summer time.

35 35 kun-skyed-byed=\$5. sāin the heart, mind (Mnon.).

গুণ পুনি kun-skyo-wa or গুণ পুনি kun-tr: skyo-wa संकोष, সহমস আইঘ, to become penitent; to thoroughly regret: ইমম বিশ্ব-মান্দ্ৰ গুনি দুৰ্ভী! his mind was filled with regret day and night.

3455 kum-skyod agitated, moved; agitation.

মুন্ বুলি মুন Kun-skyob glin n. of a monastery in Tibet.

गुत्र विषय kun-khebs चाच्छादन, स्रोमन् any cover; the all-encompassing cover, the sky.

মুণ্ডাৰ i: kun-khyab = ব্যান্থ nam mkhah আনাম, আনৰ that which encompasses all things; the void space, the sky; the four quarters of heaven.

TABO II: = PATO Hphroy-byed The he that takes away misery; the all-pervading enemy; the snatcher; the lord of death.

মুৰ্থ kun-hkhor v. মুৰ্থা বিদ্যাল kunbzań hkhor-lo, a charm in the name of the Dhyani Buddha called Samanta Bhadra.

সুৰাপুৰ kun-kkyab dpal-mo = ব্ৰাণ্ডাৰ nam-mkhah the sky; n. of a goddess (Yig. k. 16).

নুৰ বুসুষ্থ kun-hkhyams परিধানক a wanderer; a beggar, a mendicant who goes to every door for alms. पुरुष्ट्रित Kun-mkhyen=वस्था ठठ अन्तर्भा ता स्थान स्यान स्थान स्य

পুর শুরু পুরুষ tun-mkhyen kun-gzigs omnissient and all-sacing, referring to the attribut of a Buddha or Bodhisattva.

Is Print of Kun-mkhyen klon-chen a religious teacher of the Rāin-ma School who founded a sect of his own called Kun dyah lugs.

নুষ্টার্থ ক্রিন্থ সূত্র স্থান Run-mkhyen chos-sku hod-zer the Tibetan hierarch of Sa-skya, who, at the request of Khu-lugs, the Chief of Horchen, first shaped the Mongolian alphabet.

गुड अम्डिन है अर्थ पहेंच Kun-mkhyen ñi-maḥi gñen सब्बेज स्वय्येवं म an epithet of Gautama Buddha (Yiy. k. 83).

মুন শুনু মুন্ত বা বা বা বিজ্ঞান ক্ষিণ ক্ষিণ ক্ষিণ ক্ষিণ ক্ষি ক্ষিণ ক্ষি

নুধ্বনুশ্ম kun-khrugs আকুল, বাদ agitated; anxious: कुलाई वित्र तुन्दन्तुग्म। the waves of the sea were agitated.

गुन्वध्य kun-hkhrul परिधम blunder; illusion; also adj. all-delusive; all-wandering.

নুষ্ট্ৰন্থ kun-gyi mthah the end or termination of all (merits): মন্দ্রা নুষ্ট্রন্থ সংখ্যা the end of accumulation is expenditure; the end of rising is fall (K. d. ৰ 330).

ন্ত্ৰী শ্ৰম kun-gyi-gnas the basis or abode of all (miseries): ব্ৰাপ্ত ই'ৰ্থাম ধূপান্তৰ গুৰুণ্ডী শ্ৰম। the grounds of misery are disease, old age, and death (K. d. ন 333).

যুগ টাই ব kun-yyi, rtsa-wa, the root of everything; wisdom, divine knowledge. মহন্দ্ৰ মান্ত ম্বান্ত মান্ত মান্ত

(absolute knowledge) for its basis, i.e., the root of all things is wisdom (prajña) (Q. yya.)

নুষ্ট্রমাননুমান kun-gyiş bkur-wa he who is respected by all; a learned man, v. মান্ত্রমান mkhus-pc. (Mñon.).

নুৰ দ্বীন ধ্ৰণ দ্বৰ kun-gyiş phyag-hyaş to whom all paid homage: এইণ দুৰ নুৰ দুৰ দুৰ দুৰ দুৰ দুৰ জ্বান কৰা hyag-byaş çiń, to whom the world has bowed (K. d. a 113).

ๆรัฐจ kun-grub=สิจาร์ๆ 4 zla-wa dgu-pa or ตุรสิจเรา ston-zla tha-chuń the month of October (Rtsii.).

মু-মু-মি- Kun-gliń, same as মু-স্-মু-মি- Kun-bde gliń, the place or grove of all happiness; one of the four royal monasteries of Lhasa, this one being situated in the western suburbs.

पुरुषि kun-dgah चानन्द, मंमोद amusement; great merriment or joy.

* পূর ব্যাহ কুল মার্কর ব্যাহ তার Kun-dguhṛgyalmtshan-dpal-bzahpo আনন্দ্রেজ the name of Saskya Pandita (মান্ত্রাই চ).

ปรรจะจัน Kun-dgah sñin-po n. of a celebrated lama of Tibet (Lon. ≈ 12).

TANGER Kun-dyah Nor a lake in Mongolia (Lon. 21); probably the Gonga-nor (Egg lake). In Mongol nor = a lake.

মুখ্য সম্পূৰ্ম kun-dgah-wa hdsin-pa= ইয় মাই rin-po-che n. of a precious article or gem (K. d. ২ 294).

মুগ্ৰেষ্ট্ৰ Kun-dyah-bo আনৰ the personal attendant and cousin of Buddha.

24599398 Kun-dgah-hbar n. of the son of Kun-dgah sñiñ-po, one of the chiefs of Sa-skya who visited India to study Buddhism (LoA. 9).

गुरुऽवृश्यहें Kun-dgah hdsin-pa a mountain in Uttara Kuru, the fabulous continent of the north $(K. d. \leq 318)$.

নুধ্ব প্ৰাৰ্থ কৰি বু kun-dyah gshon-nu = \$ ও hu-su coriander (Sman. 428).

TSTARTA kun-dgah ra-wa = AFTAR glin-dgah with a grove; any pleasure-grove containing groups of trees, flower beds, artificial lakes, garden houses, shady walks, &c., often surrounded by a wall or fence.

गुद्रअर्भुग्र kun-myyogs चावेग speed; also as adv. speedily, at full speed.

गुङ्ग्योग्ध kun-hgebs = इंध्याप्य nam-mkhah परिवास the sky; that which covers all; the all-covering.

মুৰ্থিৰ kun-hgog that which hinders physical or moral growth.

য়ৰ হৈ 1: kun-hgro, v. ৰুগ শাল্প nam-mikhuh. the sky (Mhon.).

্ৰা: snake, v. মুখ şbrul a serpent (Minon.).

নুধ্যক্তিবন্ kun-hgro hbad আমান to be assiduous: এম-দু-বন্ধ্যন্ত্ৰম-দু-বন্ধ্যন্ত্ৰ-বন্ধ assiduous in the manner of performance.

মুৰ্থি ইবি kun-hgrohi srol=ৰম lam a road, passago (Mñon.).

मुद्देश Kun-cins सनापित 1. that pains, ties or entangles all at all times. 2. अनक्ष the God of Love; also for गुरु हेड अ kun-tu cins: अन्याम में ज्यापाय चिद्देश मुद्देश हैं कि प्राप्त के प्राप्त के

মুণ্ডাজ Kun-heom আছে, যম 1. van-quished; suppressed, fully put down. 2 the vanquisher or killer of all; the lord of death. 3. n. of a son of a Brahman of Ujjayani (S. leg.).

মুক্ত kun-chub শ্ৰমান ces-rab all-perfection; wisdom; divine knowledge (K. d. প্র প্র); মুক্তব অবসন he that has comprehended everything.

মুদ্ধইন প্ৰদান mchoq-idan or ইন মুদ্ধ এই না প্ৰ = 5 মাট্ট প্ৰিম ক (Mñon.), স্থানাৰক্ষ, the Tantrik doctrine of Kālachakra.

तुन्द्रम् kun-hjug for तुन्द्र-अञ्जयप्रविष् करणं, संखर bringing together; putting in harmony with all.

মুণ্ড্ৰেষ্ট kun-hjug pho-ña the messenger of harmony, that which harmonises or makes overything agreeable, hence= শংস্কিন-ra, sugar.

া মুন্দুল্ম Kun-hjoms আন্তর্জন, আনানক I. Indra, the subduer of all; that by which everything can be subdued or controlled. 2. Yoga or the contemplative concentration of the mind.

নুৰ হিন্দান কৰি kun-hjoms mehog the chief all-subduing (elixir); ১5এই মান্ত নৈৰ বৃত্তি বৃত্ত

* ក្មក្សិក Kun- \underline{s} n̄i \hat{n} = Tāranātha. (Tā. 28.)

যুক্ত kun-tu unto all; in all; everywhere; in every direction: মার্ক্তির ব্যুক্তিবানা flowers were strewn everywhere, above and below: উচ্ছেই বুক্তিবানা articles of merchandise were spread in every place, inside and outside (the house). When used in reference to time, মুক্ত kun-tu signifies: continually or perpetually; dus kun-tu same as ১৯৯০ dus rgyun-du or ১৯৯৭, at all times, always.

মূৰ্ড বৃদ্ধি kun-tu bskyea producing every where, all-producing, i.e., imagination: আনুষ্ট্ৰেম পূৰ্ড বৃদ্ধি বৃদ্

THE HEAD RESIDENCE AND THE WARDEN WARDEN WARDEN WARDEN WARDEN WARDEN WARDEN COURT (K, d. * 169).

যুগ সূত্ৰ কৰা কৰিল কৰিল কৰিল বুল কৰিল বুল কৰিল বুল ব convulsed; also convulsive, subject to agitation and shaking (Mion.).

যুবন্ধ kun-tu gas = শ্রুম ট্রান্ট্র spanrgyan me-tog or ক্রিট্র মূর্ট্র (autumn flower), lit. the fully developed or blown; n. of a species of daisy which blossoms. in autumn (Mñon.).

যুগ চূৰ্যাৰ kun-tu go-wa বিশ্ব well-known; well-understood; celebrated.

Jan 1987 B. S. Kun-tu dgah-war yyur-wahi glin a fabulous continent situated 5,000 yojana beyond the Western Ocean of (Jambudvipa) India, where there are lions that fly in space: some of the wild animals of that continent are said to live a thousand years (K. d. × 280).

गुर्द उत्योदस्य kun-tu-hgens-pa विश्वकार he that provides for the world, the All-Provider; Providence.

যুন্তু-শুদ্ধ kun-tu hgyed-pa মন্দিসজনি to be diffused; that which goes in every direction: ধুণ্ডাদ্ধী spiritual emanations; envoys: মানুষ্টা প্রান্ত প্রাদ্ধী rays of light went in every direction.

गुरानुकायर हेर्य kun-tu rgyas-par byed-pa परिदारयति to fully spread; to make plentiful everywhere; to make copious.

নুধ্য নীৰ্ম kun-tu bsgribs eclipsed; darkness: সুম্বন্ধ্য বিশ্ব বিশ্র বিশ্ব বিশ্র

মুণ্টামুণ্ড kun-tu-bcug-pa or শুণ্ডামুণ্ড kun-bcug-pa to put in; to employ, engage: মুণ্ডামুণ্ড

গুৰ মুক্তৰ্মণ kun-tu chags-pa অঘ, অল, বিভান anxiety; yearning, clinging to: ২ হ্লেন্থ নিজ্ঞ গুৰু মুক্তৰ্ম। the mind remains attached to its crooked desires.

নুধ্বন্ধ kun-hjug-pa = ধুণ্নপুথান sdugbshal-wa misory, sufferings.

तुन्द्रवाध भेष kun-tu hjug-pa şgrol= धन्न पद्रव lam-bden-pa the truth about the way to Nirvāṇa, i.e., out of misery.

ITHERES kun-tu hjug byed=ITELE kun hbyuh-wa sin.

মুন্দুৰ্ম kun-tu hjug-bral নির্ম freedom from sin, or এপ্ৰাণ hyog-pa, entire stoppage of suffering.

Note.—The above four expressions are used in the higher spiritual terminology relating to Bodhisativa (K. ko. 7235).

गुन पुनिष्ठ kun-tu bsten = ५५ गुन ५ त्याप dadgus dan klan-pa faith and reverence; also possessed of faith, respect, etc.

Syn. বুম' gus-pa; বুম'গুর gus-ldan; বুম ঘম'র gus-par byed; মার্ম'ম্ম ক্লাকা-par ldan; বুরিবার্মানন geig-tu sems; রাম'ম ক্লাক্ pa; রামানে ক্লান্তনিবার; ১১ বিল্লানিবার ক্লান্তন dad-chags-can; ১১ মার্ম dad-pa-can; বুমার্ম phyag-byed-pa; বুমার্ম sho-sa byed (Unon.)

युर्त वर्षे kun-tu hther प्रकीर्थ strewa over, scattered, diffused, dispersed: अर्ज ৰুণ্যানুষ্ট্ৰেম্ন flowers were scattered over every place.

মুণ্ডাইন kun-tu der নিমল perfect abandonment: স্থান মুখ্ডাইন। all faults should be entirely thrown out.

नुष्ठ वर्ष kun-tu bde-wa समस्य द्व general happiness, prosperity; beatitude (Spyod).

nsigna Kun-tu hdres-pa n. of a river in the fabulous continent of Godāniya (K. d. ≤ 331).

एक एक kun-tu gnus स्थिति, असति stability; the all-abiding residence, that which remains at all times or everywhere.

1975 15 kun-tu brduh-wa the burning rays of the sun; extremely painful; all-pieroing.

गुनिह गुनेद पर हुद्य kun-tu gnod-par gyurpa समिन्द् to do mischief everywhere.

1. the sun; n. of a Buddha. 2. all-illumined, all-enlightened.

TAGIS kun-tu spyad an usual duty. habitual work; as a vb. to practise: 59 3 5 TAGISI practise righteousness or religious acts at all times.

মানু টুর্থ kun-tu spyod-pa free or unbridled behaviour: described as মুমার টুর্ম্বা the Brahmapical conduct (Maon.).

गुरु हुन kun-tu spras चानुपारित dressed in every way; adorning the body with precious ornaments.

্র টু বুঁম ন kun-tu sbyor-wa:= মন্দ্রম ন giving up everything (Mñon.).

ગુર તેવાયુન kun-tu mig-idan (lit. with eyes everywhere), described as નેર્સ્ટ ફેર્ફ્ટ માં તે of a fabulous tree on which grow glittering gems; also a plant or tree in full bloom; વર્ષાયા કેરણા રૂર્ફ્ટ ફાર્ફ્ટ ફાર્

इत प्रेश्व व जिन् पाजे व । this (kind of tree) is generally to be found in the lands of gods, demi-gods, and in the continent of Uttara Kuru (K. d. a 16).

যুদ্ধনি kun-turmons the all-stunning, all-obscuring; darkness of mind; ignorance: যুদ্ধনি মান্দ্রী ব্যাহান্দ্রী করিব। O, best of cliends who guideth me in precepts, morals, resources, the weapons for vanquishing the all-obscuring enemy!

युन् हु अँदश कि जै अद्देश kun-tu rmons-byed-kyi mdah समोदन the all-stupefying fascination; n. of one of the arrows of Cupid

गुरुपुर्वेद्धम Kun-tu hdsin-ma चनधारणी holding to all or everything; n. of a goddess.

lit. good to all and everywhere and at all times; n. of the first Dhyani Bodhisattea, the equivalent of Samanta Bhadra; the Khamuga-Sain of the Mongols. 2. in the Rhin-ma sect, n. of the first or Ādi Buddha.

1. is a female figured in connection with the foregoing Bodhisattva. 2. a kind of flower growing on the Sumeru Mountain (K. my. न 20).

মুৰত্ব স্থান Kun-tu gzigs he who sees all things and everywhere by his divine eye of knowledge; n. of a Buddha, also that of the Bodhisattra Avalokitesvara.

noise or uproar heard everywhere; the rattling of thunder; also the noise of wind or rain.

INDIAN kun-tu ho-ma=Ris si-dsa-dsu (Maon.) n. of a tree with milky sap.

गुद्द्द kun-tu hod समन्त्रभा fully enlightened; अयुः नहेन्य sa bcu-goig-pa the eleventh stage of Bodhisattva perfection.

lit. very much agitated; n. of the six descriptions of earthquake (K. d. = 259).

moving and shaking very greatly; r. of a form of earthquake.

पुत्र इंद्रिक है अ kun-t. "ab-tu chem-chem प्रमस्त्रित् lit. aring ell about; n. of a kind of earthquake.

15.5.3.5.3.5. Mun-tu rab-tu: hur-hur-loud and fee. Iul rattling or roaring; n of one of the six forms of earthquake in which sound comes out of the sea and the mountains.

হাত মাত্ৰ কিম kun-tu rab-tu gyos lit. everywhere all shaken very much; n. of universal earthquake in which the mountains and the oceans are moved profoundly.

নুগড়^ইল i: kun-tu rig স্থানির — ক্ষ্ণেশুরান্ত ইল্ম all-knowing; omniscient; n. of a deity.

শুসান্ত হিল্প II:= শীশাংল çeş-rab wisdom (K. d. ল 26).

াৰ চূৰ্ম kun-tu gsal আহীঘৰ, আদা, আদান, the sky; clear inside and outside; very clear, lucid, illuminated.

বৃদ্ধ প্রথম kun-tu gsun a flower mentioned in the Kahgyur (K. my. প 20).

শুৰ চুৰ্বাই kun-tu gso to heal everyone or repair everything; the healer of all.

নুধ্য বিশ্ব kun-gtum বজাৰ lit. very fierce; হ্মহম ইব্ম dmahs-rigs n. of lowest caste in India.

নুষ্থায় kun-btus মন্ত্র n. of a religious work which is full of extracts taken from different sacred books (Mnon.).

गुर्देश kun-rtog, same as इस्ट्रेंग rnamtog विकच, संकच्य, संस्कार, fancy, illusory associations.

गुन्धहम्भ kun-brtags परिकाणन ideas and associations.

बाह्य कर्मा परि अर्डें के ने kun-brtags-pahi mtshan nid परिकाश्यितलच्चम one of the three signs, characteristics or laksana, v. अके 35 mtshan Till.

গুরুবার kun-brtan अवद्येता 1. support. 2. negligenco.

শুৰ্পদ্ধ kun-bsten আৰোধনা reliance; resignation; service or adoration.

गुरुअईद ने अर्थ Kun million-gyi misho a fabulous fresh-water lake in the land of the Lha-ma-yin or Asura, situated at the centre of their chief city Shubhra Mālikā. It is said to be five yojana on each side. When the Lha fight with the Lha-ma-yin the signs of victory or defeat are said to be reflected on its surface.

चुन्द्रः वृद्धिः प kun-dah hkhon-pa quarrelling with all: ज्याचेवे अक ठव गुव दर विवयर हेर। person whose lips are black quarrels with everyb dy (Tan. d. 217).

JAKK NBAU kun-dan mthun-pa = ANN 85" 5-34354 harmonious, concordant; agreeing or in harmouv with all.

1ৰ বৈ kun-don মন্ত্ৰিষ্ঠ the public weal. general interest, cause of all

पुत्रेष्य kun-dril-ma = र अप्रेंभप tshan-ma bodom-pa all taken together.

गुन्गार्ड kun-gdun चावित्र, चनक्र that afflicts all; the all-burning one; Cupid.

गुरुव्युण Kun-bdag विश्वपति, विश्वाक the Lord of All. बहेबाहेबागुद यन्य the Soul of the World; the Supreme Lord of the World.

TARE kun-brduft 1. an oppressor; a सर है अपी स्वसास में मेर या बहु दुवाय गुद बहर tyrant: 2. In astronomical calculations the six teenth conjunction is called Kun-brdun.

गुन्बद्द kun-hdar अवधूति the pulse that always beats = \$'59'# rtsa dvu-ma n. of the central artery.

13 953 Kun-hdren the Supreme Leader; he who leads all into the way of deliverance; epithet of Buddha.

Is an kun-nas, same as Is an kun-las समन्त or समन्ततः from every place or direction; round about; wholly, thoroughly: दुवाया अज्ञेसया गुजानसम् रामसामा in every direction it was surrounded by railings; 3444454 to wish from the bottom of the heart.

गुरुवस र्ग्रीणस्य kun-nas dkrigs-pa entirely darkened : कर ध्रेन क्षेत्र क्षेत्र गुरु ने सार्गी गर्म rain-clouds have darkened all quarters.

गुरुव्यक्षे kun-naş şkye समन्त्रज्ञ, जन्मादन produced or grown everywhere (like grass).

गुन ने भाषा kun-nas hkhums कुद्धन ;= Try gargum saffron (Mhon.).

गुरु रुष विगेष kun-nas haegs = पर्दर क्रिंग के मुद a residence that is closed on every side, a sanctum; residence of a queen; a convent (Minon.).

Syn. afar an Bu hkhor-wahi khyim; wijs अपनुष su-spyod-ma quus; सर्अठन srun-macan; द्वायवै अवश्रुत्र day-pahi mthah-can; वार्टद শুরুষ gtsan-gnus.

गुन न्या kun-nas hgro सङ्गति communion.

गुन नम नेंद्र kun-nas rgod = वन्द्र वाद bshad-gad to laugh out (Mnon.).

กูร รุงา ลีนิ นิง ริงานนิ พรั Kun-nas sgohi lehu sheş-pahi mdo समनाद्वारपरिकेदी नाम स्वम the "Sútra on the door or entrance from all quarters," i.e., of free (K. ko. F 287).

तुन्त्रभाष्ट्रियर हेर् kun-naş şgrib-par byed पाचादयित to over-shadow all round, to put into shade in all directions.

নুৰ্বণ গুৰু মহন্দ্ৰ kun-nas ñon-mons-pa নিজ্ made very miserable; pained, distressed; সুৰ্বণ গুৰু মহন্দ্ৰ entirely free from misery (Hbum. শ 239).

गुद्रदशह्रेअस kun-nas sñems चास्त्रन्त, खबलिप्त very haughty; arrogant.

যুগ্রমান্স্বামান kun-nas btays-pa ভার্মিন, ধভার fastened or tied up on all sides.

गुन्द्रभाषकुभाष kun-nas btus-pa संद्रज, समुचय collected from everywhere: extracted or taken from every work.

नुद्रभ देहर्ष kun-nas hdud-pa चानस्य venerated by everybody or everywhere : अस्य मेर्न्स् अपूर्वस्था प्रतिस्था के reverence in every manner with body, speech, and heart.

गुन्नसञ्घान kuh-nas ldah-wa पर्युपस्थान, समुखान raised from every place; set up well; got-up: धुन्यागुन्नस्यन्त्रभार्म्यस्यन्त्रभार्

तुन्नसम्भाप kun-nas sdud-pa समाचार collected from every place; brought together from every place.

* পুরুষ্থ ইনে kun-naş şnañ-wa = বুখন rgyalwa the all-illuminator (Schr.).

गुद्रदश्यवश्य kun-nas hphags-pa समुद्रत sprung from everywhere.

নুধ্ৰম ব্লীম kun-naş briş चিत्र, ভাছাবিল perfectly painted, described, delineated, referred to.

মুদ্ধ মুদ্ধ kun-nus blans taken from every place.

गुन्नसम्बद्धः kun-nas hbar सन्तापन, सन्तापित indamed; ablaze: अर्थुनभगुन्नसम्बद्धः fire broke out in every direction.

নুৰ্ব্যান্ত্ৰ kun-nas sbyor-wa নাথীজন to combine; combination; শ্লুবানুৰ্ব্যান্ত্ৰ to compound or mix up medicines.

गुरुत्रभ प्रदेशभाग kun-nas brtsegs-pa चनकृटित built up everywhere; piled up; erected.

गुद्दम् अध्य kun-nas mases illuminated; very beautiful: ब्रावदे अर्डद ने द्वात्र द्वार अर्डम। the signs or charms of the moon are exquisitely fine; को हेवा वी डेवाम गुरु प्रत्य अर्डम ने द्वार निष्ण का कि collection of flowers was lot of and pleasant (Maon.).

गुन्द्रभाषकः kun-naş ban गचारि, गचारिका = ५५४ है अ dpal-yai lo-ma n. of a tree the leaves of which are sweet.

Syn. THURE lo-ma mhar; THURE lo-ma bean (Mhon.).

নুমুম্মম্ম্র kun-nas bzod-pa all-forgiving; very patient $(K, d, \times 68)$.

गुन्द्व चेंद्र शुन्देंद्र kun-naş yons-su bskorua entirely besieged, shut up entirely. surrounded on all sides.

गुन्नशायोषस्थ kun-nas gyens समुद्रत, समन्त-परिचित्र thoroughly; very excited: श्रेश्रथः गुन्नस्थायोष्ट्रस्थ। [the mind agitated (not being fixed on any subject).

নুধ্য বিষয় kun-şnań hbar-wa= গুলাই বিশ্বন লা-mahi hod-zer all-illuminating rays; the rays of the sun (Mñon.).

गुन्न स्था hun-spans सर्वत्यागी; इ.पर्ट. bya btan all-abstracted: चन्धुर; व्हेपहेन गुन्न गुन्न सुरुष्य। one who has left off all the concerns of this world; he who has renounced all worldly matters, acts and concerns; an epithet of Buddha.

गुन् भूर भ देन य kun-spans chen-po = भूज देन the all-renouncer; an ascetic; a hermit: इ. नृदेन अरम कुम भुन्यते गुन् भूरम देन येते त्रम इस्ट्रं before the feet of the Arch Renouncer who in one life has attained to Buddhahood.

गुराइंद kun-spyad 1. समुदाचार, धर्म, समय that which is to be practised at all times. 2. customary or habitual work; habit. চুৰ্ভুব্দৰ ধ্যাস-কৃষ্ণুৰ প্ৰান-চ্ৰ ক্ৰ**অবন্ধ** black or fallen Brahman; bad habits, icious acts or professions.

างรักษณะ kun-spyod mtshufis-ma = :กพ.ศ groys-ma a sweetheart, mistress Mfon.).

73.43.955 3.53 3.44 kun-phan bdud-rtsi boan-po=3.9 3.1a-wa the moon (Yig. 5.16).

নুৰ্বন kun-hor all-renouncer: স্ট্রন্থন দেশপুরবৃত্তি সুৰ্বন। he cast off relations, wealth, properties, realm and all (K. d. ন 333).

TABLE TO kun-byed rgyal-po 1. ENT S. S. sho sman span-rtsi a medicinal vegetable growing in the grass in Tibet. 2. in the terminology of the Nying-ma sect, the ham (mind) is called kun-byed rgyalpo, the chief agent, the prince of all doings.

ngaage kun-hbyun= हेन भेटम समुद्य allgrowing; misery; sin.

সুক্র kun-sbyor libertinism (see সুক্তিই kun-tu-ru).

মুন্দ্রমাই আন অনুন্ধানন্ধ kun-mos dri-bzah bshon-pa-can = ই নিদ্ম dri-shim-po sweet perfume.

Syn. akkuak hdod-pahi-dri; * angk snatshim-byed; kkuak had-bzah; kkyab; ann uk gu legs-par thul (Minon.).

गुद्ध kun-rmons समूम error; the allblundering (A. K. 72).

nage kun-hdsin सन्धर, सन्धा the all-containing; that which holds everything in itself.

nakaakaa kun-rdsob .bden-pa संस्तिसत्य conditional or dependent truth; acc. to Was. subjective truth.

যুৱ পুৰ kun-gshi = बेक्स दे sems-mid चालय basis; the mind (Moon.); युव पृष्ठे स्थय के स ৰাজ্যবিদ্যান স্থান দাৰ সান consciousness of self; literally the primary cause of all things, the basis of all; the soul, spirit: ব্যায় নিয়া বিশ্ব ন

पुराधे हैंन kun-za me-tog= है हर निर्मिशे हैं। flower of the plant called Spyi-shur, which gives blue tint to water (Moon.).

মুন প্ৰশাস kun-griys = মুন খান্য who sees all; the All-seeing One; that is cognizant of all (Lon. ৭ 15).

पुर्व प्रकार Kun-beah समनामद्र the all-good; epithet of Buddha; a Bon sage and teacher.

THE SPINE Kun-bran hkhor-lo a metrical arrangement in several squares resembling a chess-board and sometimes forming an acrostic.

Is use Is Kun-bean glin n. of a place of pilgrimage in Tibet (Deb. 9 43).

মুন্তি কোল্ডান Kun-bzań rnam-gsum the three good ones; the Supreme Deity of the Bon religion in Tibet who is explained as having three manifestations: (1) ব্ৰাক্তিয়াৰ কিন্তুল নিয়েক মালনাই the impersonal God or Supreme Being, অ প্ৰাক্তিমান কুমানা, who from eternity has been free and all-perfect; (2) ব্ৰাক্তিয়াৰ্ভিনা the personal God কিন্তুলি ব্ৰাক্তিয়াৰ as manifest in the form of a sentient being (like Shenrab); (3) ইন্তুলি ব্ৰাক্তিয়াৰ the deity represented in symbol, i.e., form; ইমান্ত্রিমান ব্রুহার্থিত ব্রুষ্টিরার ব্রুহার্থিত ব্রুষ্টিরার ব্রুহার ব্রুষ্টিরার বর্ষটিরার ব্রুষ্টিরার বর্ষটিরার ব্রুষ্টিরার বর্ষটিরার বর্

14-विष्य kun-bsod = भागि sa-gshi सञ्चलका the all-enduring; à figurative name for the earth. dhist seek with a few monasteries bordering on Yunnan.

गुन-१व Kun-rig सर्वविद् all-knowing; n. of a god; a learned man.

Syn. APAII mkhas-pa; Jafa kun-ges: Jagaiga ata kun-ayi hkur-wa (Mfon).

পুৰাৰ kun-la মন্ত্ৰীয় to every one, to all; to everywhere.

पुरुष ना नेम द्वार क्षा kun-la bk: a-ए।३ dwan-ldan-ma sho who gives blessings to all: द्वार भूगो पहुन अप्राधि केर a name of the goddess Uma, the wife of Mahes'wara (Mnon.).

गुर्भ हुव दे स्थानिक khyao-byed ser-po नोरोचना = है अर ghi-wan (Sman. 107) a bright yellow pigment prepared from the urine or bile of a cow, or vomited in the shape of soidulæ by that animal; bezoar stone.

navaga kun-la hjug efficient; able to enter into anything: Rayaga as gaing the intellect being cultured becomes efficient in composing.

गुर अपदे kun-la bde happiness to all.

মুধ্যাধ্য kun-la .phan useful or good to all.

নুৰ ৰূপ্ত kun-la hphrod beneficial; agreeable to all: ৰাম্ম এম দ্বী মইল্মীৰ সুৰূপ্ত বুঁছ। "cow butter being the best of butter is agreeable to all."

गुरुषावर्षेक्षय kun-la bises-pa injuring all, all-hurting, hurtful, obnoxious.

त्रवरेष kun-la reg उपस्रशं meddling, meddlesome, touching everything.

ৰুণ্ডম kun-las = মুগ্ৰম kun-nus মাৰ্থন: from every place or thing; from all; than all.

नुत्रभाषा kun-las btus-pa समङ्ग, सम्भय selected or compiled from every book; n. of a book. মুদ্ৰশিল kun çeg-pa सर्वेश all-knowing; knowing all, omuseient.

মুক্তিমথি প্ৰিল্প kun ces-pahi co-gam-pa a religious man who, being under moral discipling, has reduced his desires and requirements; lif. " an ali-l nowing taxgatherer."

शुर्भभृष्य kun bçad-pa चाच्यात well explained; preaching all the religions, one that preaches everywhere.

মুদ্ৰিজ্ম kun-sems ধৰিব to be conscious or cognizant of all things; to think at all times

শুর্মিন hun-slon মনুনাহ, মনুনান a general rising; rising from every direction or place; = ইনমান্ত্রি, scms-bskyed বিদ্যান্ত্র conception; idea; the notion of a thing; a thought; ্নীনিব্যুক্তিন্ত্রীন্ত্র বিভাগ the mind which gives rise to thoughts of sins or merits, virtue or vice.

মুধ্য হৈ kun-slok chen-po comprises the three কৰ্মসূহ মহেম chags-sdak-rmoke, lust, anger and ignorance.

মুন্দ্ৰ kun-gsod আৰম all-killing, that which kills everybody or thing; the lord of death.

মুধ্য kun-gsal=ৰুগ্**শৃত nam-mkhab 1.** the sky; that is fully clear, illuminated. 2. = পুন লা-ma, the sun, the all-clearer.

† 13.5 kun-ta इत: from where? one from an unknown place; also interrogatively, come from where? It is used in mystic language (K. g. 726).

IN 5.5 kun-tu-ru the union of the two sexes, copulation (used only in mystic language) (K. g. 9.216).

াী বৈ kun-da धम 1. mistake, blunder, illusion (Lex.). 2. বিমানের, কুল the bluo jessamine, Jasminum multiflorum or pubescens.

Syn. ६ क्रिक chu-skyeş; ५९४ व्यवस्थित क्रिक dynnela thu-chuh skyeş; ५५० स्थित क्रिकेट hdab mohi nulsod (Mhon.).

गुद्ग देशस kun-da byah-cemş=55व & dhul-chu quicksilver (Sman. 79).

মুই 5 \$\frac{5}{5} \text{kun-du-ra মুকুল, কুল sweet-smelling tree; a kind of incense; the resin of Boswellia thurifera; gum olibanum (M. Wills.).

Syn. #\S\4 &kyon-hucd-pa; &\5\5 mu-kun-da; \\$\5 kun-du (Mnon.).

गुर्र-5'य kun-du-lu = वेश g shim-bu a cat (Mnon.).

गुर्देह kun-don पनाण्ड onion.

যুধ্য kum-pa erooked; shrivelled; মুখ ব'স্ক kum-pa-nid contraction; মুখ্যুষ kumkum very contracted

1 প্র kum-po cringing; one in a contracted posture; মুখ্য kum-por cringingly; contractedly.

পুমান্ব kum-bka ক্লম = গুল্ল ham-pa gen, an earthen jar; a vessel for water.

गुअधेर kum-bi-ra क्रभोर n. of a srin-po (demi-god or demon).

गुर्हे kur-ti to hasten; गुर्हे ब्रह्म वर्ष kur-ti luns-hyro to start or go off on any business; (in colloq. language) to start on an orrand or mission early in the morning without having even a cup of tea.

ন of a place in Tsang; a kind of shield manufactured in Kul-kar: প্রশাস্থ্য সময়

ৰু উন্তি-চ্ৰেৰ্থ the shield manufactured at Kul-kar is of superior quality (on account of its superior metal); মুখ্নেম্প্রিই ব্যাক্তিই as to the Kul-dkar shield it costs five sho for the best.

n ke numeral for 91; ke-pa the 91st (volume).

可可 ke-ku in the dialect of Hphan-yul for 資可 \$kya-ku, a magpie.

र्भ गै ग्रिकेट Ke-kā-pi-no नेनापिन a country west of Jambudvīpa of romantic scenery, said to be filled with gardens, dales, fountains, cascades, etc., and intersected with streams, and inhabited by a race of very handsome men who eat red rice (K. d. ₹ 179).

नियो के ke-kihi-sgra the cry of the peacock (Schtr.).

र् गोगोर् ke-ke-ru कब्रतर or कर्बेतन a white precious stone.

শী বুঁদ ke-rgyun a charm of the Bon deity called Çen-sras mi mgon rgyal-po:
শী বুদ্দেশ ইয়াম পুরুষ্ণ প্রায়ণ গুরুষ্ণ ইয়াম বিশ্বাস

which has the property of purifying water: its Tibetan name is 55.835 or \$5.55, the purifier. 2. a great mountain situated north of the great forest plain beyond the north bank of the river Sita. Its peaks are described as very grand in appearance. It contains mines of gold and silver, and round its peaks are four fabulous lakes which at all seasons remain filled with lotuses and lilies. The ruler of this country in ancient times was Vaigravana, whose army consisted of amazons of great beauty and valour (S. Lam.).

‡ नी 5 र Ke-ta-ra a mountain, probably Kedara (केदार); part of the Himalaya (Ja.).

To Ke-tu 1. a fabulous planet in Brahmaincal as well as in Tibetan astrology. In Tibet the name Ke-tu is generally applied to comets, called also 5年時期 (lit. the long smoke-tailed). 2. a flery meteor; a shooting star; the descending node. 3. n. of a demon.

দি ই বি Ke-nehi-bu n. of a sage of the time of Gautama the Buddha (K, e^{i}) , π 54).

可含为 Kr-byed Kartika, the god of war (Schir.).

নী কৈ বিদেশু tse-wan. of a Bon teacher: বিষ্টা আলি কৈ বাণাব্যুহ্ম (Deb. পা 6) the Bonpo priests invited Ke-rtse.

দি উপ্ত Ke-tsheys a Naga; the quarter where it resides during a certain astrological period is considered inauspicious.

गै3 Kehu 1. a tribe in Tibet (Vai. kar. 160). 2. ग्टब्सनक in classical Tibetan a kind of garlie. 3. a cavern, dev, hollow place (Cs.).

নীও কৈ Kehu-rtse, also নাই ke-rtse, a jacket made in the Chinese fashion; in Chinese kwa-tzu.

পাই কৈ Keha-tshan (in Chinese K'u-ts'ang, "a treasury; a store-house") n. of a sacred rock-cavern.

गो3 दे Kehu-ri n. of a female deity of fearful mien.

ग्रें श्रे Kehu-li the Tibetan and Mongolian name for Corea. In Chineso Kaoli.

নী 3' ব kehu-le শীৱ' ব customary seal (Ja.).

লীপ্ত'প্ৰ' kehu-ça-ya (from kaṣāya) celestial robes; robes worn, by the gods (K. my, স ?).

নি W ke-ye vickedness: ে ইন্মন্ত্রীন শ' বিশ্বাহী সুন্ত্রীন্থ the root of wickedness of a bad neart (i.e. envy) having spring forth (J. Zaß).

निष्णुर न Ke-yu-ra-ka नेपूरक 1. a kind of grass used in ancient times in making garments for a Bhikṣu (K. du. 4388). 2. n. of a Gandharva.

南文 Ke-re, v. ある kye-ri.

নী'থে Ke-la ইন্মান্তমাইন্ন্নিমা। n. of a tribal clan (Yig.).

নিমান ke-la-ka=# শু sga-skya ginger (Sman. 267).

र् गो य न ke-lu-ça = नेष न kai-la-ça १३ कुण है है। केसास the king of mountains i.e., Kailasa in the Himalayas.

নী'থান Ke-lun, prob. corruption of চৰী ছুৰ, follower of Tsongkhapa (Huc, vol. II).

নী থ Ke-le n. of a fabulous place or country: নিজন নজনী স্থা the country of cannibals, Ke-le (D. R.).

নি ke-ça কিম hair; mane; পিণানি ব st letters which are surmounted with double c sign called hyrch-bu or o sign called naro. Signs for long accentuation are also called ke-ça.

* ने न ६ ke-ça-ra नेभर mane (Schr.).

পুনী ধ্রনা Ke-çu-ka a plant, perhaps Arum colocusia, with edible roots; also কিয়ন, v. শীন পুনা Kin-çu-ka (Hbum. শ

† गैं अर Ke-sa-ra नेगर 1. the hair; the mane of the lion. 2. the hairy flament of the lotus; a celestial flower; saffron.

শীৰ keg=ৰম্ভ bar-chad danger; accident, v. শ্ৰ kag.

শীবাস Keg-ma=শ্বাম kag-ma (Lex.).

गोट देश Ken-rus कड़ाल skeleton.

‡ শীৰ্ম- (Mag. 3). This is evidently a corruption of किंग्रज.

নাম'নীম ker-gyis suddenly (Sch.).

নাম ন Ker-wa to raise; to lift up; প্ৰথ অভ্যান নি বা to point the fingers towards heaven.

ন্ম অন্ধ ker-lang মনুনাম suddenly steed up: শ্ৰেম বৃষ্ণ "suddenly standing erect and still (like a tree") (Nag. 3).

নি বৈদ্যান ker leb sgur metaph. for horse, sheep and yak: শ্বিত্তা সুম্পান্ধ দুম্পান্ধ দুম্ব দুম্পান্ধ দুম্পান্ধ দুম্ব দুম্পান্ধ দুম্ব দু

নীয়াৰা Kel-mag possibly indicates the Kalmuk Tartars.

‡गैं5ंग Kai-ta-ka n. of a mythological demon.

गेरें W Kai ne-ya केचेय a rishi or sage; also patronymic of Ravana (K. d. ? 186)

Ri-wo gans-can the huge snowy mountain on the north shore of the Manasarowara-lake called Gang Ti-se by the Tibetans and Kailasa by the Indians.

刊 I: ko num. 121; 刊 ko-pa the volume marked with the letter 刊 ko, or the 121st volume.

ৰ্মী II: ৰ an expletive meaning: same, the same, very; as in ৭২ ম hdi-ko, the same; as ৭২ ব hdi-ni, this very: বল্পৰ ৭২ ম বিৰুদ্ধ বিশ্বৰ "these same classifications" ব ম de-ko=২ ব de-ni that very.

III: all, whole; quite, entirely, altogether (Schtr.).

M'A ko-wa 1. hide, leather—that derived from yaks, buffaloes and horses as distinguished from pags-pa the skins of sheep, goats, foxes, &c. 2. colloq. for ko-gru a hide-boat.

শ্ৰন্থ ko-khug a leather purse; a little leathern money-bag.

শ্বিষ ko-khrol (ko-thol) a sieve made of hide-strips or strings to clean peas, barley grain, &c., of gravel, &c.: শ্বই প্রথম্ভব্য বিষয়ে (Rtsii.) for a hide-sieve for sifting peas and barley (i.e., price for).

My ko-gru (ko-du) a hide-boat a boat made of the entire hide of a yak; a skin coracle.

ৰ্প বহুন ko-blum hide-packing. This is said to be a criminal punishment in

Central Tibet, varying in severity, e.g., $qq q = \sqrt[4]{q} \sqrt[4]{q}$ when the culprit's hands are cut off, the stumps sewed up in leather and the poor wretch thrown as a beggar upon public charity, &c. $(J\ddot{a}.)$.

ৰ্গ ko-thag strap; thong.

শ্বং ko-thud a kind of tea, probably so called on account of being sold packed in hide cases; an infector tea কিছেব এই বিজ্ঞান (Rtsii. 12) " the cost of pressed brick-tea."

গাঁৱনম ko-thums packed up in hide; বানং গ্ৰহ মুখ্য কৈ বাই গাঁৱনম নিবা a leather package containing 30 ounces of gold: বানং ট্রাপা ব্রন্থ নিবালা 30 ounces of gold: বানং ট্রাপা ব্রন্থ নিবালা বিশ্ব মান্ত্র প্রতিষ্ঠিত কৈ কিংলা বিশ্ব মান্ত্র প্রতিষ্ঠিত কিংলা বিশ্ব মান্ত্র ম

ৰ্দ্যান্থ ko-hthags a small instrument of leather to weave lace with (Cs.).

শ্বাদ্য ko-gdan, pronounced kom-gdan, skin-rug or seat; a piece of leather put under the saddle (Sch.): মুণ্ডাম শ্বাদ্য কিছিল for each tanned skin-rug or leather folding used for cushious (three tanka) (Rtsii.).

ৰ্দ্য মত ko-malah an arrow bound with hide: মু- দিৰ্দ্য মুক্ত, the hide arrow used in the north (of Tibet).

শৃষ্টি ko-ldin a vessel or basin made of hide to keep or cleanse oil or lime-wash: মাই বাইবারেই (Rtsii.) for each hide vessel for holding sa-rtsi (such and such a price).

শ্বিশুম ko-lpays hide; also tanned skin; শ্বিশুমানী শ্বনীৰ আৰু hide or leather material or stuff included in the fourteen materials prescribed for clothing to be used by Buddhist monks.

ৰ্গাপ্তৰাম আৰু ko-lpags mkhan=ত্বুৰ মান্ত্ৰ lham-mkhan বন্ধাৰাত worker in hide and leather; a shoe-maker. শিষ্টিন ko-spyin (ko-pin' glue: শিষ্ট্রিন্ধ্রাইশ্বাথনা বৈ for each stick a: cake of glue (Rts:).

MEN ko-p. Is guit r (gen. made of thin bell ker of a cow) (Ld.); it is tuned in three-fourths (J...).

শ্বং ko-nhor a cup made of leather and painted to look like a wooden cup; শ্বং ko-q এল a basin made of hide.

Masses ko-wa mkhan a tanner; the steersman of a hide boat.

ना वास्त्रेर अन्त ko-wa mñed-mkhan a tanner.

ন প্ৰ প্ৰ Ko-wa brag ইন্ট্ৰেম ট প্ৰ ইব বা বী মিন n. of a district in Upper Tibet: ইন্ম ইন্ গুন নি প্ৰবৃত্তিৰ then he visited Ko-wa bray in Stod-lua (Lha. kah. 23).

শ্বিম ko-bubs an entire skin: শ্বিম ই অ'ইব্সম্প্রমান গ্রাম্থাই an entire skin of a sheep holds three khar-ñag measure of good butter (Rtsii. 74).

ৰূপন ko-hbugs an awl; a three-sided needle for sewing leather (Sch.).

শ্বৰ ko-hbo itch seab; শ্বৰ্ণবৃৎৰ scabby. In Sikkim a measure for rice or barley made of hide.

ৰূপ ko-sbrags a hide filled with butter; the whole package is so called.

শ্ কৰ ko-tshat pieces of leather or hide: প্ কৰ্মে শ্ৰম শ্ৰম শ্ৰম শ্ৰম কৰিছে for each skin of butter and honey, &c., with hide wrapping (Rtsii.).

শ্ ক্ৰ্ৰহ্মন ko-rion gtums packed in a fresh skin: এপা ক্ৰ্ৰেণ্ড্ৰমণ বাং হৃদ্ধে হৈ ক্ৰ্ৰেণ্ড্ৰমণ ক্ৰান্ত বহু অম অনুধান ক্ৰান্ত বিশ্বন অনুধান ক্ৰান্ত হৈ আছিল a man packed in a fresh skin, or anything packed or fastened with raw hide which becomes shrivelled when the skin dries and illness is induced.

ሻ 54 ko-rul a rotten hide.

শ্ব ko-la a grub which breeds in hides; a kind of hide-moth; শ্বিষ্টা সান্ধীৰ প্ৰাইনীৰ নিৰ্দিশ স্থান স্থান

শ্ৰিষ্ণ ko-çam-pa (Lex.) one dressed in skin or having a skin for his underclothing, v. শ্ৰুম kom-po.

To Ko-ka a place in Bengal where in ancient times many Tantrik adepts lived (S. Lam.).

‡र्गा या स्वाप्त Ko-ka-li-ka कोकालिक a Bhikṣu of the Buddha's time who sided with Dovadatta (K. d. 4 247).

ৰ্মি'নী Ko-ki a wild mountainous country cast of Bengal in the Chakma and Hamsavati countries which are east and southeast of Haribhadra (Manipur) (S. Lam.).

र्भे भे पा Ko-ki-la को किल the Indian cuckoo, in books described as a bird that sings sweetly (K. du. 🟲 99).

🛊 र्भो नी यहा ko-ki lakṣa n. of a tree (Mion.).

শিশি Ko-ko (variously spelt পূঁজ ko-sko, প্ৰশা kos-ko প্ৰথ kos-sko) 1. জাৰ the chin; also occasionally the throat or the neck: প্ৰথ বিষয় আনুষ্ঠান এইব্যান বিষয় কৰিব দিল (Nag.) [see প্ৰথম বিষয় কৰিব আনুষ্ঠান বিষয় কৰিব আনুষ্ঠান কৰিব আনুষ্ঠ

র্দাসাহাত Ko-ko thah-ma a country in or near Ceylon (Ja.).

र्गे'गु Kokya पवित्र pure (Lexx.).

ሻገኝ Ko-krad (ko-teh) 1. ያላ ቻ ማ ገኝ lham-gyi akrad the worn out leather of old shoes and boots; 2. also a leather-shoe (Jä.).

ৰ্ণা ম ko-sko পুৰি ko-ko = মন্ত্ৰাৰ u neck: প্ৰি মি বংশা ko-sko hdegs = মন্ত্ৰাৰ u aংশাম mgrin-pa hdegs raise the neck (Nag. 4).

শি: Ko-ña খুণ ৰিশ্বী ম yul-shig gi-miñ n. of a place in Tibet (Yig.).

কিন্তু ko-non-tse, also শাস্ত্ৰ ko-nol-tse or শাস্ত্ৰ ko-lon-tse, the kernel of the pine-apple (Cs.); more particularly the edible seed of the Neosa-pine growing in the valley of the Sutlej; it is also called মুখ্য ক skan-nan-tse in Kunawar (Jā.).

ৰ্পি. 5 ko-tan=ছৰ khrag blood in mystic language (K. g. ৭ 216).

र्भि 5 अप ko-tam-pa २ विष्यिक्षेत्र n. of a mountain (K. dun, 17).

নি দিন্দ বিশ্ব ko-tam-pahi-ras কার্মক one of the 41 materials of clothing permissible to Buddhist mendicants; a kind of grass formerly used in making clothes (K. du. 4388).

ৰ্ণা চন্দ্ৰ ko-tam-bhag same as above.

শিন্ধ ko-tra-pa কীয়ৰ, মান্ত্ৰ, in vulg. Nepalese Kodu, a kind of millet largely used in Sikkim for making murva beer; it is mentioned in K. d. ম 333. A species of grain eaten by the poor; Paspatum scrobiculatum.

শি দ্বিতিষ্ ko-trog-can মিলুপাৰ্মণ mi krog krog applied to a thoughtless, childish man (K. d. খ 362).

ৰ্মা হ ko-tha কীত, ক্বন্ত a kind of leprosy (Jä.).

ৰ্মাণ ko-thal cinders, ashes; শাংশান্ত ভূমাণ ko-thal-du byas pa to be reduced to ashes: শাংশাৰ্থন ক্ষান্ত ko-thal bthor-war gyur-pa scattered about ashes.

† भू द्वि ko-dā-la कोदाल or कोदालक a tree growing in the mountain called एड्डन र Kokila Parvata (K. d. < 274).

MAR'S ko-pan-tse a sort of tea (Schtr.); usually entired Copinze (Schtr.).

শিনিং Ko-bi-da-ra কাৰিয়াৰ the tree of paradise on which grows !! Pāri-jāta flower; also a tree the flower of which is pretty and of sweet scent, probably Bauhinia variegata (K. my. শৃ 20); শি নিমেশ কাৰিয়াকে an abode of the gods (K. du. 5310).

ቸን ko-ma a bird (Vai. §ñ.).

Notes Rage 4 ja bryyad-pa the Chinese name for the brick-tea used by the common people of Tibet. It is called ja bryyad-pa, the eighth or the inferior quality of tea (S. kar. 80).

শি মুবাৰ ko-wags is meant to express the voice of a raven (Jü.).

† गैं रहें Ko-rando कोरख prop. a country, said to be in the fabulous

Western Continent of Godaniya (K. d. × 331).

† निष्य Ko-raba कीर the lescendants of Kuru; their party; n. of a country in the east (K. d. 5 267).

前文 lo-re or * * ko-ra cup for drinking: マルト c/u-kor wooden cup which every Tibetan carries with him in the pocket of his great coat next to his bosom; 利利で cel-kor a drinking glass.

শ এই ৭৭৭ ko-lahi hdub = মান্ত্রী ইই ইই বাদ pohi pi-pi liń plantain leaf (Mńon.).

শিশিন ko-lon-wa to hate, envy; but in a passage in Mil., where the connection admits of no doubt, ko-lon mdsad-pa must be taken = disdain (Jā.). In Amdo প্ৰহ' ko-lon = dispute, fight.

‡ गि.न्यू Ko-ça-lā कोमला mythical river east of Jambudvīpa (K. d. र 267).

‡ শী বি Ko-çi-lā কীমিজ a certain king of birds (K. my. শ 18).

्रे के Kondi-nya को खिला the son of Upayamati; in Tib. व्यवसञ्चल n. of a Muni or sage; n. of a grammarian; a patronymic of the roet Jayadeva.

HAND Kneymarks, also written To says Kohu-çam-li africat, the city of flowers; n. of an ancient city situated on the Ganges in the lower part of the Doab, in the vicinity of Kurrah; acc. to Nag. 3 Vatsapattana.

र्मे भे भे भिर्मा Ko-çi-ka, also written भाउने भा Ko-hu-çi-ka को भिर्मा. 1. an epithet of Indra; n. of a drug. 2. n. of the Valica Robusta; n. of a teacher; an owl; a patronymic of Vis vamitra, who was the grandson of Kuslika; n. of a river, river Kosi (K. J. ₹ 26%).

Syn. বৰ্ণ negret : প্ৰালম ইবাম ও steat khas - şdige-per; - ছে গুলি ইবি এম - dran-sron natsad ç ş (Neg)

कृष्णि P. है थालेंड में Kn with da hon-p. महाक्रीदिल u. of a (bracilia attendant of the Buddha (K. may, च (28).

क्री अथ Ko-a-la कीमल, कीमल n. of a part of Ancient Oudh which in the Buddha's time was ruled by King Prasenajit.

শ্বিম I: kog-pa I. a cover; শ্বিপ্ৰ kog-çog the paper cover of a letter; an envelope (Vig. k. J): শ্বিপ্ৰথাত মুখ্যুৰ ক্ষি the cover or envelope (of a letter) should be neat and clean. ইপ্ৰিণ io-kog a hide case in which ten is packed is usually called io-ko, মুহ শ্বি mov-kog, a skin of butter: মুহ শ্বি ব্যাহিক আমান ক্ষিত্ৰ (৪. kg.) শ্বাহিক a stone in water or package of butter." বুহ শ্বি çun-kog shell, rind; ই এ শ্বি phyi-gi-kog exterior shell; bark. 2. the name শ্বি kog-pa is applied to an old man after the age of 85 (Risa shuh.).

শ্বিমা II: I. vb., to splinter off, to chip; প্ৰথম to rise suddenly and run

away (Ja.). 2. विषयमुख kog-pu çu-ma to peel, pare off.

ৰ্মানা ঠ kog-tse জাল a net: acc. to (Kag.) গুন্দ ই বৃত্যান্ত উচ্চ কুম্ম ই মা "a net or snare to eatch birds or wild animals."

ন্মি I: koń, also শৃন্পুন koń-koń, concave; excavated; crooked; bent; warped. অপুন পুন sa koń-koń undulating ground: শৃন্ধ পুন koń-pa-ñid concavity.

TI: MET Kon-po, also MET skonhu गर्भदेश 1. cup; crucible. 2. the country of ravines, n. of a province of Tibet lying to the south-east of Lhasa and east of Tse-thang. मूर वाश्व Kon-asum fann the three divisions of Kon-yul; also n. of a kingdom in Ancient India which was ruled by King Susarma. 有与新 Konsaid a kind of sash or waist-band of fine wool manufactured in Kon-po; 有知识 Lon-miduna kind of spear manufactured in Koń-po (Jig. 33); 有知 koń-pań planks brought from Kon-po (S. kar. 179); প্রিথ koń-sprel an ape from Koń-po; the name of an individual who made a donation to aid in repairing the monastery of Samye. नेद वर्ष kon-beo a kind of armour or weapon manufactured in Kon-po.

* र्गेंद्र गुर koń-kun को कप n. p. (Schr.).

শ্বিদ্ধি koń-khru (koń-thu) a kind of yellow satin: প্ৰশ্বিদ্ধিমইন্ত্ৰীপ্ৰপূৰ্ণ (S. kar. 180) a piece or roll of yellow satin for a gown.

শ্মিট Koń-jo, in Chinese Kung-chu, a princess; the Tibetan name of the daughter of Emperor Tai-tsung, who was married to King Scon-tsan Syam-po, পুরস্থার মানু বিষয়ে Koń-jo, from China; the Chinese spouse Koń-jo (Loń. ৭5).

সিন্দ্ৰ Koń-bu a small cup-shaped brass or copper oil-burner; শুই- শুন mehod-koń an offering bowl, a cup for offering pure water to any divinity; ধুশুগান snay-koń ink-stand, generally for black ink; মুখুগান nutshal-koń ink-stand in red ink or vermilion; মুখুগান blogs-koń casting mould, crucible; প্ৰাণ্ডি koń koń a gold cup or oil-burner placed before Tibetan deities; ইপ্ন byc-koń koń o sand.

निंद में kon-mo गर्न a cave, a ditch.

শ্বি Kod boiled: ছই শ্বিজ্ঞাশু হাষ্ট্ৰ ইন্ত্ৰ কৰিব for Jude kod-nas ka-ra bram-ro lina byih-pas Jo-wo dyyes (A. 95) the tea having been boiled (prograd) and given with five lumps of sugar, the Jo-wo was gratified.

শ্বিষ্ট kon-pa, also called প্রথম্থ kon-pa yab-skyes, the name of a plant that grows in solitary places, generally in the elefts of rocks. This medicine, kon-pa yah-skyes, is used in Tibet for stopping hemorrhage.

শ্বিশ্বি kob-kob, same as শ্বিশ্বি kab-kob, the noise or sound produced from the stretching of hides.

有刃口 kom-pa to tan (skin).

শ্ৰিশশ্ব kom-ydan a seat made of tanned skin.

শুসাই kom-po skin which has been made soft and pliable by tanning; leather.

THE TYPE Kom-çin kon-jo the princess Kom, the voungest daughter of Wen Chung, the fifth Emperor of the Tang dynasty. She was married to King Me Agtshom (J. Zan.).

TX kor, same as Xx skor. 1. is used as a উল্পুল্ম or auxiliary particle us.l in the manner of an effix, as in \$5 % stod-kor, which sprines a cloth that arounds or cove, the opper part of one's no \$50 seed a kind of half jacket worn by children and also by lama dancers: 45 省5 klad-kor the circular dot put over the head of certain letters to signify the letter $\triangleleft ma$. 2. anything that has been cut out by the hand or a latne, such as ብሩ ነሽና ciń-kor a wooden cup; ፪ ሽና rdsa-kor an earthen cup or vessel turned out. 3. n. of a place; 有本第五年 Kor-ni-rupa n. of a great lama who was a native of the place called Kor. (Deb. 411).

ሻ kor also occurs in የጓሻኝ than-kor, ንጓሻና ñen-kor, ኛና ሽና hod-kor, 4ና ሽና pad-kor, ጣና ሻና gelub-kor, &c.

ৰ্মান hor-kor coiled: থ্ৰালপ্তৰেখাৰ্শন শ্ৰম্ম প্ৰমা "a string was wound round the (exorcist's) dagger (Vai. sñ. 82).

শ্বিমান kor-bzo lit. of round make; a kind of shield of round shape (Rtsii.).

ৰ্শ্বিষ a colloq. form of শ্ৰিং.

र्मिय परिश्वम kol-wahi lum= वस हत्य lum-hunpa, a bad road (Mnon.).

শ্বিষ kol-sa, v. এক্ৰম hyol-sa or ক্ৰম gol-sa.

ৰ্মাৰ্থ মি kos-ko জাৰ the chin. This word is also applied to the throat and even to the wind-pipe.

মুণ Kya-la (also called কুণ) petty; n. of a petty state in Tibet, the chief town of which is কুণাইন পুৰ্ব (lit. the lion-face), where the Tsang-po, it is said, enters a rocky chasm in the mountains.

দু: W3 Kya-an n. of a large fort in Tibet (Dsam. 32).

যুবা kyag or মুবামুব kyag-kyag 1. throwing obstacles in the way of another's work out of spite. 2. thick; run into clots; মুবাম'ৰ্ব্ kyag-pa ñid thickness (Cs.).

গুনা গুনি kyag-kyog or গুনা গুন kyogkyog ৰঙ্গ curved; crooked; not straight.

ጧጜ I: kyań, also ውና ውና kyań-kyań or ውና አማር kyań-po, I. straight; right; very straight (Cs.). 2. slender as a stick (Jū.).

णुद्र' II: अपि च 1. and; and also; though; although; too; yet more; used instead of 55 dan enclitically after the letters 7574. In composition the word ar is placed between the subject and the predicate, for example :-- NEN JE NEN he was beautiful and his ज. क्षेत्रस. जिंद. घष्ट. mind was also good. In the sense of "though" " follows the first or contrasted verb :—न्द्राय अहेश गुरु सुश व जून "though his face was handsome yet his body was erooked." ዻ፝ጜ፞ጜፙቚፙጜፙጚፙጜዺቜ፝፞፞፞፞፞ቚቜ፞ቝቜ፞ቝ handsome also sheds lustre. 2. since that; then, therefore; likewise; whereas.

ரூட்டூடி kyań-kyo3 indolent, lazy, idle (Ja.).

ntimes a start disease (Ja.).

JU I: kyal, resp. ৰথ তাৰ shal-kyal, a joke; also a comic or jocular look: অৰ উৰ্ ৰূপ্ত তাৰ দুৰ্থ কৰিছিল। (A. 113) once having a jocular smile on his face.

সুথ II: also কুম কুম kyal-kyal, sometimes written as কুম কুম rkyal-rkyal, long and flat, not globular. Described in (Nag.) বিশ্ব কুম মনমুল মুল্ল ইন্ম বিশ্ব like straw, hollow and devoid of meaning; worthless.

णुयोग kyal-ka केलि, प्रलाप joke, jest, tricks: गुवागवि अव kyal-kaḥi tshig केलिवचन, हेर्झवि अन rtsed-moḥi tshig playful word.

Ta' 4 kyal-pa vain, idle talk, nonsense.

મુવામુંવ kyal-kyal poor; ill-conditioned.

1 km 1. This syllable is primarily an inflecting affix attached to nouns, adj., participles, &c., indicating the genitive This affix takes the form 2 only after the final letters 5, 9, or 4, and is varied to I where the word to which it is attached ends in either 4, 4, 5, or 4, and to ने where the preceding final is न or r, or simply to a if the final happens to be a vowel. Ex.: 45 2 of Tibet, Tibetan; অন্সামী of the way; মুদাৰী of the north; ব্রামের স্থ at the time of going. Sometimes, moreover, it is elided altogether, as in \$5.85 Tibetan language. 2. It is annexed to verbal roots (with the same variations of form) after the manner of a continuative particle and imparting the gerundial sense, but by some modern writers used as a finite verb. Gerundially it generally implies an antithesis which may be expressed in English by "though" followed by "yet"; वु:अभावित्वावस्थानुःसर्वे हृद्याःसेद्वसाद्दरः ৰমুখ ৰ্মান though the girl called to him, yet he went on the straight way without turning his head. As affix to a finite verb it is frequent in the writings of Padma Jungnas and Milaraspa, and is also used in the C. colloquial. Attached to the verbal root it may also carry the sense of

"as much as," "as far as": अअवद्येशभाषादेश द्वित्रभाषादेश द्वित्रभाष द्वित्य

Trair kyi-glon the elbow.

The white species of this plant called DESTA kyi-lee dkar-po is in repute for biliousness. The blue called DESTA kyi-lee shon-po heals swelling in the throat or glands (Med.).

 $\mathfrak{J} \mathfrak{J} \mathfrak{J} kyi-bun$ a chill; a feeling of cold (Sch.).

ที่ อิก สู รู ฮัก ซี kyi-liń chu-rta snon-po= 554 8 dnul-chu quicksilver (Smān. 118).

য় বুঁ kyi-hud ছা বন, ছাছা, ছা কছ, আছা 1. interj., the sound of weeping, lamentation; an expression of grief, sorrow or loss; Alas! Ah! ইন্দ্ৰেইন kyi-hud zer-wa ছাছা বন expressing deep sorrow or lamentation. 2. one of the eight cold hells of the Buddhist purgatory.

ন্ত্ৰীৰ kyig-rtse unburnt brick (Sch.).

 $\mathfrak{J}^{\mathsf{K}'}$ Kyin n. of a people living in the east of Asia (Yig. 8).

শুদ্ধিমানুদ kyiń ser-rluń a violent wind with hail: acc. to Jä. also শুমkya-sa, onomatopoetic word; a blowing wind.

মুগা a verbal termination used alternatively with তুর yyin and প্র yin and বাব yin and after a vowel; অব yin denoting a par ic. press like the English 'ing': মুন্ত্রিম টুর ইন্দ্র proceed on your way inging! With মুন্তু or এই মুন্তরিম টুর মান্তরিম প্র yin denoting a par ic. proceed on your way inging! With মুন্তু or এই মুন্তরেম টুর মুন্তর মুন্তরেম টুর মুন্তর মুন্ত

①፟፝ጜ kyir, also ይጙ ፟ይጙ kyir-kyir, round; circular; a disk; a round thing; ፟ይና ዓንና kyir-wa-ñid roundness.

TN kyis by, with; the sign of the instrumental case, used after the letters 5, 5, or N, and generally indicating the personal subject of the action. It is called the \$5.450 g byed-pa pohi sgra (the term of the doer). Gerundially kyis is annexed to a verbal root to render clauses which in English would be introduced with "by," "from," &c., e.g., रवा प्रीमा महेन या धेवामा ग्रीमा प्रमाद क् from the sword having pierced the liver. he was slain. Of course the prep. "from" might be omitted here. Again our "because" is often an appropriate opening to clauses terminated in වুষ; গুম, &c. : ዓቫር ଅ ሂላ ଶୁম ជា gar ar the demon coming, he turned aside : or, because the demon came, he, &c.

kyu iron hook; an angle; a fishing hook; saw shabs-kyu (i.e., the foot-hook) a mark fixed at the foot of a letter to signify the vowel 'u' and written as

of a small bird: \$3.5 ngs gs in bythu coga kyur-kyur sgrog the swallow twitters.

मु kye है, भी: the vocative sign; O! Holla! ই kye is called এই প্ৰেই প্ৰ bed-publi syra or interjection—the word of invocation or calling: ইকুম্বাই বিল্লা O great King! ইক্ষু বু বু বু বি O lotus-gem (Chenraisi).

 \mathfrak{J} \mathfrak{J} Kyv-kyv, also written \mathfrak{J} for abbreviation: conveys the same meaning as \mathfrak{J} .

देहि Kyc-rdo-rje है वज n. of a terrific Tantrik deity.

गु 'ब kyc-qa n. for the magpie.

the Nying-ma sect, consisting, like most of the popular idols in Tibet, of an enchanted stick or log decked with rags, but much dreaded and said to be identical with Pe-qkar Gyalpo (Jä.).

মু সৈ kye-ma সা বন (interj.) Alas! An expression of surprise with sorrow, also of misery; তুমস্থ kye-ma-ma-la মহাবন but oh! an interjection expressive of desire for compassion or fatigue: তুমস্থায়ে ই kye-ma ma-la glah-po hdi alas this elephant! (A. K. 1-36).

गुःदे kye-re or में दे ke-re, also चे दे kyer, upright, erect; चे देन kye-re-wa or चे दे भेऽ kye-re-ñid the act of standing erect.

টু 'ঠু kye-had (interj.) মহা, হা কর্ত Alas! Woe! Ah! What misery! An expression of grief or pain; টুই kye-ho What oh! Holla! টুই মুই ব্ৰিইবা kye-ho and kwa-ye are exclamatory words.

ৰ large pin to pierce with.

T'KE' kyo-rafi. v. I'a kyo-wa.

ট্ৰী kyog, also ট্ৰাট্ৰা বন্ধ, crooked, bent, winding, curved: মার্লিট্রাট্রান্থা চুমা। having turned his head (sideways). অমান্ত্রা lam-kyog a winding or surpentine road; a zig-zag.

লুঁণাই Kyog-po বন্ধ crooked; টুণাইন kyog-por crookedly, not straight: ইংবৃণ্ডা ইন্মার্ক্সমান্ত্রিক ইন্ধাইন (Pag. 133) the wild animals that conecal themselves bending their neeks ran away.

The I: kyon or ইম ইম kyon-kyon I. fam hollow; cavity; the hollow of a dish or tray; cognate to শ্রম kon. 2. obstinate; unmanageable (Jā.). 3. hard, as in কুইম্ম, hard water; evidently a colloq. form of কুইম্ম.

JT II: or JT & kyon-bu a small shovel, scraper; JT P kyon-kha quarrel (Sch.).

js kyom flexible but without clasticity; flabby, loose, lax.

টুম'ণ kyom-pa soft and tough; ইুমণ' সু kyom-pa-ñid pliancy; toughness.

সূত্র সূত্র kyom-kyom of irregular shape, not rectilinear (Ju.).

m kyor or m kyor-kyor weak, feeble, unfortified (Cs.).

ৰ্ট্য kyol or কুঁম জুম kyol-kyol = টুং kyor.

মু Kra (ta) for শমু, মুম্ব্ৰুষ kra-htsayş established a Dharmas'ālā (A. 61).

শ্বাস-প্রাদ্দ kra-ma çar-şa n. of a kind of precious stono: "এস্স-ম্বাইন্স্মন্ত্রীপ্রক্র কর্মান্ত্রীক্রান্ত্রন্তন্ত্রীক্রান্তন্ত্রীক্রান্ত্রীক্রা

মুশ krag (tag)= মুগ brag, signifying rock.

ጧሮሬ krań-ńe (tang-ńe) standing; ኳና ድዓ or ፲፯፡፡ዴ-ዓንና an upright posture; ፲፰፡፡ ጅና፡፡ krań-ṣdod-pa to stand.

TEGE Krah-nah (tang-nang) a gallery round a house; a covered passage; evidently an incorrect form of SEGE.

ปริจ kras-wa (tang-wa), prob. wrongly written for 55 จั 954, to make straight.

মুক্তি hrad-hkhor , Mar) a ring used in the exercise of archery as a butt for Mows; a mark; a target.

IS Is krad-rypn: (te-gyun) a piece of long narrow leather to mend shoes with; ace, to Cs. a long narrow piece of leather to fasten the sole to the upper leather of a shoe or boot.

মুধ্য krad-pa (té-pa) a shoe; a covering for the feet of the lower classes of people; a leathern half-boot; মুধ্য krad-than a patch for shoe.

মুস্ক kran-ma (tan-ma), colloq. for মুস্ক xran-ma, peas.

মুন্দ্ৰ krab-krab (tab-ṭab) = এম্ব ব dancing or stamping of the feet: ক্ৰেণ্ মুন্দ্ৰ প্ৰেণ্ড (his) legs and arms moved as in dancing. According to Nag. মুন্দ্ৰ is equivalent to অব্যাহ্ম flat.

মুখ kram (tam) cabbage; মুখ্যুম sweet or fresh cabbage; মুখ্যুম kram skyur cabbage-pickle; cabbage soaked in vinegar.

† प्राप्त Kri-ka-ru-ka द्वत्वक n. of a monastery in ancient Behar which was also known by the names of Samudra Gupta and Kusumapuri (A. 60).

र्भ में मा पान kri-ka lā-ṣa क्रवचाम a small lizard. There is an account of this

animal being once offered as a burnt sacrifice to the gods $(K, d, |\mathbf{u}| 214)$.

↑ 可可 Kri-kri 兩兩, 來極 n. of a Buddhist king of Benares the is said to have patronized Buddha Indyapa. In the Chinese vertor of the Vinela-kirti-nirdes'a sûtra, he is called Krpin, the kind and merciful.

The keidina (ti-kha) the magpie; the white-breasted magpie; colloq. called kyaka in Tibet.

ন্ন প্ৰাণ্ড Kri-wa shahi-gdon n. of a place in Tibet (J. Zań.).

মু নি kri-mi (ti-mi)= 9 প্ৰ bya-gay 1. the grey duck (Mion.). 2. কমি n worm.

শী W kriya निया; শী আন্ত নই কুই the ritualistic part of Sambhawa mysticism: ইশ্লি অই ধূৰ্ম ইব্যুপ্ত বৃশ্লিম ট্রুর্থ অনুষ্টা (এ. 74) the kryā man-tra having been performed by the six-armed deity.

TAL AX Kri-con-ba-ro n. of an individual who did some service to Atis'a during his journey to Tibet through Nepal (A. 142).

দ্বিশানীৰ krig-krig (tig-tig) = ৰম্প্ৰ to beat or press with the hand or feet; to make the sound tig-tig.

দীবাৰী krig-yi (tig-yi) straight: তুৰ্থ টুক্ৰেই দীৰানীন্ত্ৰ ক্ষা the iron arrow when quite straight being good (D.R.).

মুণা-চৰাধান্ত দি krig-cags med-pa ছুম্বেশ পুণা-মুখা-মুখা-মুখা-মুখা-মুখা- not customary or purposelessly; for nothing: কুম্বু-মুখা-মুখা-মুখা-মুখা-কৰ্মান্ত্ৰ-মুখ্নি-মুখা- Mongol tribes without adhering to custom would always be making prayers (D. ccl.10). TIME krin-kan (tin-kan) a weapon like the spear; a forked spear: ASE TE TE TO THE COST OF A Spear and lance with saw-like teeth (Risii.).

শ্বিম্বার্শ্ব kriñ-hug-8990 (tiñ-pag-990) glue or paste made of flour.

भूत का hein-mad (tin-ne') the colie

গুচ্চ Krisna ক্রম n. of sculptor; an image-maker during Atis a's time about 1000 A.D. (A. 121).

TPENT Kris-na-sa-ra and the spotted antelope (Ja.); a kind of black antelope which is said to possess the heart of a Bodhisattva. The skin of this animal is used by Hindus and Buddhists alike to sit upon; the Tibetan lamas attach much sanctity to this antelope and its skin.

JJ kru-kru (tu-tu) (W.) wind-pipe (Ju.).

+ মুমু ট্ৰম kru-kru tris (tu-tu ti) বিৰক্ষ a kind of yellow chintz resembling satin of great value, formerly highly prized in India and Tibet. It is called মুহ ৰুমে কুমেইন.

The kru-ra $(\ell u-ra) = 5$ New 2 No. dmansrigs the vulgar, or the lowest class of people in the mystical language $(K, g, \mathbb{P} 28)$.

Truf-\$188 Kruh-kruh sgra-can (tung-tung-du-can) n. of a country (filled with the cry of storks or cranes) said to have been vivited by the Budma (K. du. 7302).

সু ম' সম' Kruń-thuń the chief Chinese minister who was resident in Tibet when Abbé Hue visited Lhasa; an official of

his class (Yig. k. 38). Probably an error for Chung t'ang, a title borne by certain high officials in China.

नुस्य krum-pa (tum-pa) broken in the edge or side or nibbled, but not entirely broken to pieces.

মুধাৰ Krums (turn) meat: in polite language it is called প্ৰশ্ মুখৰ (sol-turn), the meat that is offered to a respected person.

n Kham.

মু'বৃদ্ধ kray-nag (te-nag) the spout of a kettle (Sch.).

নুষ kre-pa (te-pa) the forehead; also a colloq. spelling for ১৭৭৭ dpral-pa, the forehead.

्रोपूर्वि Kre-bo (te-v) n. of a place in Kham.

र्भू मुँ कुँ Å kro dha-na क्रीधना=85 शेऽ गहुरुश a fierce woman ; an amazon (Mñon.).

মূল মূল kroy-kroy (toy-toy) a kind of sound produced by the grinding of hard or brittle objects together: মূল মূল মূল মূল কি মূল কি কাল toy is a sound" (Nag.); toy-toy is an ono-matopoetic word meaning a grating sound.

শুন' kroń (toń) erect; standing: নুমাৰ্

শ্রি শ্রিম kron-kron (tony-tony) standing; posing still and erect: শ্রুবিম বাঁণুম বাণ্ণুম বাণ্

শুনি কৈ kron-rtse (tong-tse) n. of a kind of round writing anciently used in China: ইন্তাই প্রাপ্তির প্রাপ্তাই কি কি বিশ্ব কি বি

kron-kron (ton-ton) in W. hanging; dangling.

यु है \(\frac{1}{2}\) \(\frac{1}2\) \(\frac{1}\) \(\frac{1}2\) \(\frac{1}2\) \(\frac{1}2\) \(\frac{1}2\) \(\f

1. a barbarian: १५५ प्राप्त तीवर, धनार्थ 1. a barbarian: १५५ प्राप्त १५४ मा kyi-hud gla-glo dud hgro klu (Zam. z) "Alas, the Mleccha, the beasts, and the Nāga!" 2. any Musalman of India, a Hwi-hwi or Hwi-tse in China. 3. a nation without laws; a barbarous, uncivilized race.

TTP <u>kla-klo-kha=™</u> zańs copper (<u>M</u>non.).

* শ্রমিশ্বন kla-klo rnams ভাৰা: the barbarians (Schr.).

The kla-klohi kha चंचमुत a Musalman's mouth;= कि kha-che "a wide mouthman," i.e., a Musalman of Kashmir.

* या ग्रेंबे र्डभ <u>klu-klohi</u> chos मब्दधमें (Schr.) "religion on the lips."

মূমতি গৈছিল kla-klohi tig-ta several bitter roots growing in the sub-Himalayan regions; one is also called প্ৰয়োগ Gentiana cheretta (Mon.).

บบัติลัพ kla-klohi spos=新可以 garlie (Mhon.).

মুমু বিশ্ব kla-klohi hphel यवनवर्षन, প্ৰথম্বৰ্থন n. of a Turuska (Tartar) King; lit. growth of the Yavana or the Mleec'a; মুমুরি-টু-পুন kla-klohi bye-bray দুংজা বিমীষ a tribe of Turuşka; a Tartar.

শুবার্টন klay-cor কীলাছল, ধান clamour, noise: শুবার্টনামন less noisy: শুবার্টনামন less noisy: শুবার্টনামন মুখ্য কিলোলার কিলোল

तुष्ट! क्षेत्र मुन्य 1. अध्ययन श्रीतिपु, reading; गुन्यदे क्षेत्र ५वन। पाठाचार्य a teaching professor, a teacher त्रुवा पदे प्तृत्व लुवा अ स्टब्स विवास थ। "has completed his vow of study" (A. K. 30), v. ब्रॅन्य klog-pa to read, peruse; गुण्ड klags पडित, is pret. of ग्रेंग्य. 2. खबतार to incarnate: ग्रुग्थ अवतारप्रेचिन waiting for or expectant of one's advent or inearnation; in Asta. अवतारप्रेचिन "one who finds fault with"; nan A Ban = nan. ৯ ৰূব not incarnated or obtained an inearmated state: इट.प.३५.वम.इट.प.३५ - 'ग्रनम के हेर रे। "there cannot be transmigration from one to another state of emptiness." (This is in reference to the eighteen states of Sūnyatā.)

ฎๆผ klays, v. ฎัๆ klog.

মুন্দির মুন্দ

The blad rgya membrane covering the brain; pia mater; The way the bloody marrow in the bones (Schr.); The blad sgo the fontanel in the infant cranium (Schr.).

関系表示 klad chun the cerebellum: 四年明春 klad yshan the spinal marrow: 四年明末 klad yzer painful pricking sensation in the brain: 15年14日 or 四年 the thin covering of the brain

15% klad the the top length of a Tibetan tent, i.e., the distance between its two poles.

25 % khal-don lit, signifies the meaning of the text or the original work, but is gen, used as a term for the Sanskrit names or expressions which head almost all the religious books of Tibet. The work Mron. makes 25 synonymous with 25 \$N\$ the amplification of the original text.

कृत्*u khid-pa* उपरि what is uppermost; कृत्*क khad-ma* आदि priority, beginning, top.

মুগ্রেম্পান klad-pa hyems-pa lit. whose brains have become confounded; to stun; to surprise; to confound; to overthrow in argument.

মুচ মুছ khad-hzo the making of the outer side of anything: মুচ্মু মুল্টাই মুল্ম হৃদ্যমুদ্ধ বৃহ্যমুদ্ধ বৃহ্যমু

মুখ্য klan-pa 1. revenge; wrong avenged; to wreak vengeance for: ছুংৰা দ্বীম বুৰা বাবা-ৰাজ্য বাইমান্তম বিশ্ব বিশ্ব (Lo. 9) the crow revenges itself upon the owl by what is called flesh-revenge.

可有 klan-bye part to be mended or to be patched.

মুখ্য klam-pa ছুন্ত্ৰজ্ঞ a thick blanket; also a pagri or turban used by Tibetans when travelling: মুখ্টুখ্য ক্র্মিন ক্রিন্ত্রিক (K. du. ব 121) klam the term for a long piece of cloth which is tied round the head.

मुर्याः कृतिस्थाः चिक्कृत्रस्य कृत्रमुग्रांकः-pa or चुराष्ट्रस्थाः कृत्रम् कृत्रम् विच्नृभागः, yawning; to yawn.

মুখ khis ভন, ভন্ন copious, abundant; an equivalent of শুন yas, beyond, apart, as in গুলুমামুম, মাজ muthah khis or শুলুমামুম, মাজ may be taken to mean "without," and is an equivalent of the Sanskrit খা

ন্মীনাস <u>klin-ma</u> or গ্রীনাস पुलान, the margin of a river or lake.

মু I: k/n নাম n. of a kind of flower (K. my. শ 20).

मु II: नाग, तचक, नस्चि, दिजमान 1. the Indian Naga, that is, a demi-god having the human head and the body of a serpent, which is generally supposed to live in fountains, rivers, and lakes. The Lu are also believed to be the guardian of great treasures under-ground; they are able to causo rain and certain maladies, and become dangerous when angry. 2. a serpent or any snake in general.

मृ गुरु हु प्वर पर हो ॥ kun-tu dyahwahi zlos-yar the drama of Nagananda; ব্ৰুমা শ্ৰহান্ত্ৰী প্ৰধানত সাহৰ ক্ষুমান্ত্ৰী ক্ষুমান্ত

কুদ্দ kin-khañ the residence of the Lu or serpent gods. An imaginary palace supposed to exist at the bottom of the sea or of some lake where the Nāga relide: মুদ্দেশ্ভিত্তিক বুলিয়াই অস্থান বুলিয়াই (Jiy.) saw the palace of the Lu and their grove with delight.

্যান বিশ্ব হ'ব khu-ghin nag-po ba-ric can = ইণ ইব the erab which is called by the Tibetans "bull-horned black L. (§man. 144).

* শু'ৰুথ <u>klu-r</u>yyal নাম্যস (Schr.).

মুকুল প্ৰহ ই হুট্ট <u>Kha-ryan</u> Ikar-po dah-skyoh নাম্যাস-মাস-মাস-বাল n. of a certain Nāga Rājā or a serpent demi-god called the White Protector of Couch Shells: মুকুল গ্ৰহ ক্ষ্ম the Luruler called white S'ankhapāla and S'ankhadhara Bahu Pāṇi, the deity with many arms, and others (Risi. 44).

মুন্ত্ৰ মন্ত্ৰ <u>kin-cygul</u> nthah-yas **অনন্দ** infinite; the king of the snakes described in Hindu mythology (Mhon.); one of the eight মুন্দ kin-chen, great Lu.

মুণুৰু ইবাম ভূ <u>kla-rygal rigs-ha</u> the five classes among the *Naga Rājā* or *Lu* kings residing in the fabulous world of the snakes.

गुधु Klu-sgrub (Lu-dub) नागार्जुन the expounder of the Madhyamika school of Buddhist philosophy.

मु नेत्र प्रमुद्ध klu-chen bryyad the eight chiefs of the Lu or aga are अवद अभ खनना; व्याप तस्त्र , हर्षे द्वा सम्वाप स्थापना; हर्षे द्वा सम्बापना; हर्षे द्वा सम्बापना; हर्षे व्यापना द्वा स्थापना हर्षे क्रिकालीन, क्रिकाल.

মুপ্ৰশ্ব klu hjoy-po तचक the class of Lu or Naya called Takṣaka.

JEAN klu-thebs the coming forth of the Lu in summer from their retreats. This time is fixed in Tibeter rumanaes for worshipping them: Then rumanaes for worshipping them: Then serious klu-thebs zer the coming upwards of the Lu from their retreats in summer is called JEAN klu-thebs.

n and the long the retiring of the Luto their abodes in the nether regions is called not klu-ldog, which time is generally calculated by the Tibetan astrologers to fall in December.

यु अवर है5 klu mathar byed भेषनाम the chief patriarch of the Naya; also नामानक, which is a name of the Garuda bird.

মুন্ত্ৰ klu dug-can poisonous snakes.

মুশ্র হ্রেজ ট্র klu-gdon hjoms-byed = কুমা ইন্ধুশ্র ryyal-po smuy-po lit. that which destroys poison or kills Lu demons = ম ই musk (Sman. 333).

₹ 55 € klu-bdud rdor-je n. of a medicinal plant which is believed to have the property of healing all sorts of diseases caused by Lu or malignant spirits.

মুন্দার klu-mdud prob. Codonopsis orata (Ja.) also মুই-মার্কার kluhi gnod-pa cures all kinds of arthritis and rheumatism (W.).

गुँदेस khi-sdins नागसान the peaks or flanks of a mountain where snakes reside.

মুস klu-nad नागरींग, कुछरींग the disease caused by the Lu or leprosy.

मुन्त्रम द्वार-द्वाराङ नागद्यत the abode of the Lu.

• तुःवें <u>k</u>tu-bod नागाज्ञय one of the disciples of Nagarjuna (Schr.).

*गुड़ klu-byun नागवीचि an epithet of Nagarjuna and also that of one of his disciples.

मुद्दार ने कुथ व klu-dwan-gi rgyal-po a Buddha ruling over the Lu, usually depicted with 4 attendant Bodhisattra (Grub. 109).

সুন্ধ Klu-hbum n. of a section of the Syoman division of the monastery of ব্যা প্রবিশ্ব দিন Dpal-hlan Hbras-spuns (Daipung near Lhasa): ব্যাহার্থ বুলা মুন্দ স্থান করি এই এই বুলা মুন্দ স্থান করি দিন Gomang sections of Daipung Monastery are the Hordong, Sam-lo and Lubum; n. of a treatise on a hundred thousand Naga.

মুগ্রসাম ব klu-hbum khra-bo 1. n. of a religious work among the Bon-po. 2. মুগ্র khra-bo means "mottled." There are also মুগ্রসাম ব klu-hbum dkar-po, মুগ্রসাম klu-hbum nag-po. Klu-hbum, originally a hooded snake, cobra di capello; the mythological sense, however, is only understood in Tibet, where every child knows and believes in Lu or Nagas, &c., cobras being unknown.

यु अभ klu-mes झ अ नेपा पी अनेत। (Deb. 46) n. of a lama of Tibot.

n klu-mo a female serpent; also a serpent demoness.

ann. of medicinal plant used for wounds or sores. Its flowers are of garnet colour; when they are plucked there cozes out a milkish sap which is said to possess healing power (Sman. 350).

And klu-sman n. of a medicine.

of a snake; also a Lu in the body or a snake; anything with the body or in the guise of a snake.

na his kluhi skad the language of the Naga; according to some Tibetan authors this is the Nagari language of India which they identify with the Prakrit. According to the earliest historians of Tibet 12. \$5 kluhi skad, i.e., the Naga bhasa, was the language of the Chinese: 9'49' 4' 11' 44' कर् पम Raya-nag-pa klu-laş chad-paş, भू न भे 5 মুই শ্বহ্ম the Chinese having originated from the serpent demi-gods, speak the Naga krta, the language of the Lu. 19 ทิร nāga kṛta is distinguished from the Sanskrit language which is called Deva bhasa, the language of the gods. Nayakrta means corrupt language and Sanskrta means refined language.

कुषे कि <u>kluhi gron-khyer</u> नागनगरी, भाग-नती the mythological city of the *Nagu* in the nether world ruled by King S'esa.

क्षु^{ते बहे}ण हैंन kluhi hjig-rten नागलीक the nether world or region inhabited by the Lu or Nāga.

ুন্দ ত্রি Kluhi dug-beom n. of a fabulous sea which lies beyond a great sandy desert. The Lu chieftain Stobs-blan (Balurán) resides there and excites dissensions among living beings (K. d. ম 335).

गुविन्दिसान kluhi gdens-ka the hood or neck of a Naga or of a serpent.

* कुष्टि Kluhi-sde नागसेन (Schr.) n. of the celebrated Buddhist sage who answered the interrogations of King Menander (of Milinda Pannha); one of the eighty Buddhist saints of the northern school.

गुवै नार्दे । kluhi gnod-pa or गुवै बुँद kluhi skyon, plague; a disease of unknown origin; maladies supposed to be originated from the malignity of the serpent demi-gods.

* गुरे छ ६५ kluhi byan-chub नागबोचि (Schr.).

पुरिञ्चय क्षितमां शिक्षा पत्रम a class of very venomous snakes.

युविभिषे <u>klahi yi-yr</u> नाग **चचर** acc. to Cs. the Chinose character; acc. to some authors the Nayarı character.

* गुण्डिन के पार्वेक <u>klai byces gren</u> नागिमञ्ज (Seller) n. of a Buddhist saint.

র ঐ শ্বং klu-yi skad नामभाषा the langue of the Naya: ঐপম ; ই শ্বং দেশের মু ঐ শ্বং ই ব্যৱদেশের মু ঐ শ্বং ই ব্যৱদেশ করিব (it) when related in the Sanskrit or in the language of the Naya.

યું એ વિલેક klu-yi hkhri-çin = માં અરે વિલેક u. of a leafy creeping plant (Mnon.).

মুখি ৰ klu-yi lee = গ্ৰাইমান্ত্ৰ lit. the snake's tongue; n. of a plant used in medicine.

Syn. ই মন্ধ এটি এন হলত-sans hkhri-çin; ই মন্ম অন্থ অম হলত-sans mthah-yus; অন্থ অম স্থ mthah-yus rtsa; ন মুন্দ নমুন্দ ba-glan berun; মি দুলামুক্ত me-toy phra-mo (Mnon.).

ગુપ્પે વિવ $\underline{k}lu$ -yi gshi = મ વિવ the earth (Minon.).

मुनि klu-çin नागरच lit. the snaketree; सुवर्णेलन् the tree of golden bark.

Syn. इस डन bum-can; क्रेस इ से इंडर्ड bu mtho; इदे दिन lhabi bdab; क्रेरेड्न habi bcug-ma; से ने ब्रेर्ड इस्ति इस कि इस क्रेर्ड इस क्रेर्ड क्रेरेड क्रेड क्रेरेड क्रेरेड क्रेरेड क्रेरेड क्रेरेड क्रेरेड क्रेरेड क्रेड क्रेरेड क्रेरे

The names of some species of trees called naga vrksa are the following:—

#5 PART H tshad-ldan hdab- ma; AFT The metog rtse; HH sa-sruh; Manas kunhimtshan; HT R sog-le sgrib; HT R Gun-pa ari-shim; HT R Ttsa-wa mah; HR

engm sahi dsam-bu-ka भूमिजन्मक, the plan. Flucourtia spadia (Mñon.).

মুপাৰ্থ শুনা good your the names of three medicines, viz., ্বিস্থাৰ salig-srin, এব বিশ্বনাধন প্রাথ-nag and সুন্ধৰ byah-nag (Sman. 450).

মুদ্ধি c valley; river; ভাষ্ট্ৰদ chu-klun লহী a river in general; বিশ্বমানুহ nays-klun a river passing through wooded tracts; the name মুদ্দেশে is seldom applied to small streams or rivulets.

মু- কুন দুং like the flow of a river.

মুন শ্লিম sgog a kind of garlic growing wild on the margins of rivers in Tibet: মুন শ্লিম আই আন্ধান ই দ্বিমা wild garlic cures leprous sores and dries up the fluids in swellings (Med.).

মুদ্দ klun-rta (in ব্ৰাপ্তম nag-rtsis the art of divination) = কুদ্দ rlun-rta.

মুন খুন্ম klun-phyuqs cattle living in the lower table-lands of Tibet. This term is also applied to the yaks which are kept in the lower plains of Tibet: মুন্ধুন্ধ বিষয়ের কুনি হন klun-phyuqs so-gnis yan-gyi ko-wa rer "for (i.e., the price of) each hide of cattle of two teeth," (i.e., above two years old) (Rtsii.).

managed klun hbab-pa the rushing of a hill torrent; the flowing of a river.

त्राह्म klun-ma a river.

शुर्धन klust-tshag a yak of the valley; श्रेंडन ri-tshag a hill yak—a yak belonging to the higher elevations and hill-tops of Tibet (ktsii.).

uplands of a grace in the uplands of a grace (Digun) situated to the north-east of Linasa (Lon. 12).

nt fa klun-ços a kind of plant growing on the margins of rivers in Tibet, and said to be efficacious when applied to sores:

1. In klun-syog garlie of the valley.

to the astrological results arrived at by computing one's age in reference to that of one's parents by consulting their horoscopes. It occurs in the Vaidurya Karpa in expressions such as analysis, Markluffs, markluffs.

মুহ্ম II: cultivated lands; a field: মুহম মুদ্ধ kluńs-su skyr grow on cultivated soil: ব্যুহমানুহমানু মুদ্ধান্ত Dhar-nadańs-kyri kiuńs tshań-ma all fields belonging to Dhar-hadańs.

+ সুবাধ Kinh-pa, pf. সুবজাব klubs-pa, 1. to cover the body with ornaments (Jā.); to put on luxuriously (Cs.): প্রথম এব দু বিদ্ বেশ অন এবান সুবাধী মিন্দ্রিক মন্ত্রীন সম পাধুমন্ত্রীন ger leb rta çin day-laş leys yrub-pahi sehkhebs rah hbrin tha-ma gsum-du klubş (Jiy.). 2. to set up (a tenant). 3. n. of a tribe in Tibet (Vai. kar. 160).

নুষ্ঠ্য Klus bod নামান্তম, Nāgā-hraga, one of the 28 Buddhist sages mentioned n the M. V.

कुष्ण कुष्ण Klus byan-chab नामशोध. Nagarbodhi, one of the chief disciples of Nagarjuna. His essence is supposed to have been embodied in the late Kusho Sengchen of Tashi-lhünpo.

klas a rack for clothes, clotheshorse.

ৰূপিন <u>k</u>log-pa to read, imp. গুল্ম প্ৰ <u>klogs-çig</u> also পুৰ্ম প্ৰা<u>lhogs-çig</u> do read, pf. মুৰ্মণ <u>klags-pa</u> or অনুৰ্ম <u>bklags</u>, fut. মুৰ্ <u>klag</u> or and bklog, and use bklag-par-bya maid as klog-par-byed is reading; maid as klog-par hyed-pa the act of reading, the causing to be read; maid klog-bya anything to be read; maid klog-bya anything to begin or cause one to read; maid klog-pa po or maid and klog-mkhan a reader; maid klog-pa po or maid a klog-mkhan a reader; maid klog-pa a reading school, a school for reading; sa maid a dpe-cha sous klog-pa reading books, &c. maid klog-byan maid a scholar; maid a klog-pa yan klog-pa to read again.

ৰূপ্ৰন $\underline{K}log$ -thob n. of a Bodhisutten (K. ko. * 50).

মুনি klon I: or মুন্দ klon-pa আবৰ্ষ extent; mass, bulk, body; depth, abyss. Also a wave or any undulating thing: মুন্দ ক্ষেত্ৰ মাৰ্ছ with opening or reverting folds or coils as in a conch shell.

アド II: this word either alone or in combination with was yans is generally used to express the idea of vastness, infinitude or immensity. It also significs "space" as a definite expanse, being in a measure synonymous with 5854 dbyins: ইমাপুর্ আমে the immensity or profoundness of Dharma; ችላ ቻና ያዳላ ਬਅੰਬਾਰ the expanse of matter or infinitade of phenomena; ইঅম ንና ያነቸና the depth or amplitude of the mind : र्हे हे पकर दयर केंब क्षु श्रु वाबन भवर प्राया गुँद भदसात, र्हे हे इया रहें द र्वेट साम्राया था विकास আদেও র্মান্ত কুম। this spiritual being of Dorje chang developes in the wide boundless sphere of the gods into that jewel of the heavens which comprises the five illusive bodies of Dorje Naljor (Naro. 1).

শুনি III: centre or middle; = ১৪৯ dhus or ১ শুন dkyil as in ১৭২ শুন dhah klon or

by a rha or see dhah, the waves; see if dhah-kha or see to signify rha-rlabs, a wave, billow.

ৰূপেন klon-khor a whirlpool or eddy (Mnon.).

ৰূম-ৰিব <u>K</u>lon-chen n. of a celebrated lama of Tibet who was also called ৰূম-ৰিব্যালয়ন্ত্ৰী বিশ্বস্থাৰ

মুনি ই klon-side a division of the Buddhist writings of the শুন্দ বৃদ্ধ class, the introduction of which is attributed to Lo-tsara Vaira-tsana. ব্ৰুমুখ্য বৃদ্ধ বৃদ্ধ বিশ্ব বৃদ্ধ বিশ্ব বৃদ্ধ বিশ্ব বৃদ্ধ বিশ্ব বৃদ্ধ ব

ৰ্ম শন্ত্ৰ kion-ma dkyel 1. of great capacity. 2. কুৰি the cavity of the abdomen.

र्भूष्य klons-pa खुडित, same as र्गुण्य dkruys-pa.

ዃጜቊጜማ *Klons rag* n. of a place in Tibet; ዃጜቊጜማ ጯጕ the ferry at *Klons-rag* (*Yig.*). মুখ্য klon-pa to mend, to patch shoes, &o; মুখ্য a cobbler, mender of shoes.

I kşa in mystic language the ternsignifies an evil spirit.

মুখ্য kṣa-su-ra a kind of precious stone resembling crystal; it is very rare in Tibet: মুখ্য ই কিব চুহ লিখাই ইন ব্যাইট্ড বুছ নি বুছ as to Kṣasura, that crystal and the genuine stañ-zil stone do not occur in Tibet except singly (Yig.).

বিশ্ব dkag-wa constipation; obstructed bowels.

দ্বাস্থ্য Dhan I: নাজ, acc. to Nag. the palate, the roof of the mouth; অব্যাধ the upper part of the palate; ব্যাধ তা the lower part of the palate; ব্যাধ তা বিদ্যাধ কি ক্ষাৰ্থ কি palatal letters; ব্যাধ পূর্ব জিলাকান্ত an in the palate; ব্যাধ ব্যাধ বিদ্যাধ কি palate.

বিশ্ব II: is sometimes used in the place of টুৰ gyen, steep or up hill; ব্যাস্থান

dkan gzar-po a steep declivity; precipice (Nag. 5).

বাবে Dkah, ব্ৰংগ dkah-wa or ব্ৰংগ dkah-bo কছ, কঠাৰ 1. hard, difficult; used as adj. প্ৰেণ্ড hard to understand; ব্ৰংগ ব্ৰংগ very hard or difficult. 2. pains, exertions, sufferings; ব্ৰংগ এই থাই কৰাৰ gain without pain or exertion; ব্ৰংগ্ৰ কৰাৰ gain without hardship or difficulty; ব্ৰংগ্ৰ বাৰ্ difficult of access; ধ্ব ব্ৰংগ্ৰ ব্ৰুদেশ difficult of access; ধ্ব ব্ৰুদেশ agrub dkah-wa hard to accomplish or to perfect; fig. to propitiate; বুইগ্ৰেগৰ hard to express or describe; ক্ষ্পেৰ difficult to find; হুগোৰ বাৰ hard work, or hard to do; ব্ৰুদ্ধেৰ difficulty; ব্ৰুণ্ড হুগোৰ one who accomplishes a difficult or hard task.

ন্দ্ৰংখ্যুথ dkah-hgrel पদ্ধিকা lit. difficulties explained; a commentary; explanation of difficulties (Jä.): উল্পেশ্বৰ্থ অধ্যমূপ্য meanings of terms which are difficult to understand are explained in a commentary (Nag. 5).

hardships; a Buddhist scholar who has acquired such great proficiency in sacred literature as to be able to interpret the meanings of a term in ten different ways.

राष्ट्रश्चाः dkah-thub तपखाः also श्रमण, यति, विश्र, प्रविज्ञत, asceticism, also penance; an ascetic, one who is able to stand hardships or privations: राष्ट्रश्चास्त्रके के प्रदर्भ अध्याप्ट्रश्चास्त्रके के प्रविद्यास्त्रक के प्रविद्यास क के प्रविद्यास क के

579.34 11: a name for the first month of the Tibetan calendar (Rtsii.).

্ৰাণ প্ৰতি প্ৰথম Dkah-thub-kyi gnas ন্দীৰৰ the residence of an ascetic; a hermitage.

ন্দেং মুণ্ডার dkah-thub-dyra = ৭ই জুন্দেং ব কিন্তু প্রাণ (lit. the ascetic's enemy) a name of the god of love (Mnon.).

গুণ গুণ তা dkah-lhub-can = সুমু মিন্ম দ ñon-moñs-pa নামনী, নামান one who undergoes asceticism; a hermit; one who having renounced the worldly life has retired to solitude; an epithet of the Hindu deity Mahes'vara.

Syn. ar an spań-spos; a sa spu-can; 39 and drihi-sras-po; agr ad rau hbyuń-pohi ral-pa (Mhon.).

চ্চাৰ প্ৰস্কৃতিৰ dhah-thub spyod-pa the practices of an ascetic or hermit; হৃত প্ৰতি drań-sroń a rishi (Mnon.); চ্চাৰ প্ৰতি বা to embrace the life of an anchorite; চ্চাৰ প্ৰতি ক্ষাৰ আছিল (Sman. 351); চ্চাৰ প্ৰতি বা বাংসকাম one whose asceticism or penitence is either visible or exemplary.

চনাম ব্ৰান্ত Dkah-zlog bla-ma n. of a snowy mountain; it is generally applied to মাজ সমাজ Ri-bo guns-can (Mhon.).

১শৃথ ব্লুবান Dkaḥ-zlog-ma n. of the Goddess বৃঁংই Gau-ri (Mānn.).

্লাপ অমা ঠান dkah-las che-wa very difficult; গ্লাপ অমা এবাৰ free from difficulty; easy.

বৃদ্ধ I: dkar in compounds=১শ্বং ই dkar-po white; grey.

বৃদ্ধ II: sincere; বৃদ্ধ ইণ্ডম not confessing one's guilt; not exonerated; not making a clean breast of anything.

ন্দৰ বু dkar-skya আৰ্থ light grey:

ንግሩ ምሩ dkar-khañ a lighted house; also a store room (S. kar. 66, 178).

5ጣኛ ይኖ dkar-khun = ቋኛ ነፀሩ window, a sky-light; a hole in the wall of a house for the entrance of light.

ব্যান প্রথা dar-khyug anything streaked or ornamented with diverse colours.

বৃশ্ব ট্রপ্ dkar-khrigs (kar-thig) white; shining; bright; glittering; brilliant.

इन्नर ज्रेंद dkar-gon 1. a kind of white clay; porcelain clay. 2. same as a me-rdo flint: ጘጣና ቸና ጜ፝ ል የፍርል ጣርል 5 ጥ ፡፡ '44 / whiteclay is useful to expel worms and for the poison of evil spirits.

বৃশ্ব dkar-rgya rose-coloured; pale pink.

ናጣና ሟኝ dkar-rgyan white ornament; the butter used in painting offerings made of barley flour or rice to the gods: au an the ৰুবামন cakes that are painted white and red with (coloured) butter (Rtsii.).

১শৃম এই শৃথুক dkar-bcud-gsum the triple white elixir, i.e., the cream from the milk of the female yak, ewe, and cow : ৭ই প্রশ্ वासुअः ने 'दें अः २५ अः पर्वे । मुहः नु " Khanda is the mixed milk of the female yak, ewe and cow."

বৃশ্ব ক্রম dkar-chag হকেবিলিটি 1. an index; register. 2. whitish; grey. 3. morally good; standing on the side of virtue; sincere; candid.

६ मार क्या क्या dkar-chab-chab = ६ मार केश केश or वर् बेर द्नार डेअ बे glittering white rays.

र्गर हर थ्राम्य Dhar-chun lha-khan n. of a monastery in Tibet (J. Zan.).

ላማኛ 3 dkar-ne = ናጣኛ ጣଦ 3 a true friend; one who has come over to one's side out of sincere good will; a friendly relation.

र्भार है द क दल Dkar-stin cha-nam n. of a place in Kham near Ri-wo-che. (Lon. &

১শুমান dkar-thag the string of a bow: ८ मूर विवास विकास १ विवास १ व

5 नार र्दे dkar-dro milk and curd: र्गर मी देव बद अत्रुव पदे देणद दें है। it will make milk and curd of equal value with the above (Jig. 30).

5णर अन Dhar-Idan गौरी lit the fair one; the Goldess Gauri, the wife of S'iva.

र्नार पें dkar-po, also ज्नार अ dkar-mo ग्राचि, श्रक्त, धवल, खवदात, गौर, खर्जुन, गुण, पंचित 1. white; pure; fair; a qualification, talent, enlightenment; (sometimes) wise. 2. दूर्वी, silver; dub grass; a learned man; purity: ५ नूराया द्रभायर अर्थेर प्रवेष्म। ग्राह्म विदर्शना-स्ति। "complete enlightenment is a stage of insight." It is one of the stages of perfection of the Hinayana School.

५७४ व देवा अप dkar-po chig-thub a kind of medicinal plant; also, its root, which is used to kill worms; 5 শৃষ্ট্ শৃত্ত প্রত্থিক। it draws out poisonous matter and subdues worms which infest one.

* ५७६ व्याप्त विश्व विष्य का विष्य का भी कि का rnamş-par hchar-pa सदभादय (Schr.).

*६णर दां २वर dkar-po hbar खेतदीप्ति (Schr.) white lustre.

५७८ म्या निया Dkar-po sbab-rgyab र् ज्ञान निया बे बेद n. of a medicinal stone (called "white frog's back ") (Mnon.).

रमर विशेषाय dkar-pohi bakal-pa श्रेतकथा the enlightened age or Kalpa.

হল্ম প্রথম dkar-phigs used in colloq. for ८ मार विषय dkar-phibs.

বৃদ্ধ বিষয় dkar-phibs a tower or dome built on pillars or on the roof of a house for commanding a view, generally in the Chinese style: द्यार विद्यस देव अदः या देर मेद विदेश in the great domed tower is the tall pillar with a lion's mouth.

নাম বুলাম dkar-phyogs মানাম the light half of a month; the period from the new to the full moon; the innocent side in two contending parties; সম্প্রমান্ত the gods who belong to the side of virtue; সমন্ত্রমান্ত dkar-phrefi n. of the mythical capital of the Asura (Pag. 30).

ব্দান dkar-ua মূল white, v. ব্দান্ত্ৰান্ত্ৰ বিশ্ব মূলৰ whiteness: ইম্পান্ত্ৰাম্ন্ত্ৰমণ্ "through sincerity in the doctrine"; "by piety" (Pag. 30).

বৃদ্ধ A dkar-min ছানিন, ফ্লানল not white; black; dark; chaos; bent; erooked.

বৃদ্ধ নিম্ম <u>D</u>kar-min-bu the son of <u>D</u>kar-min; the offspring of chaos: হস an epithet of the son of Brahmā.

চ্পান এ dkar-me = ইমান chos me sacred fire; especially lamps lighted before deities: ১শুন এ ইন্মের্মা বৈদ্যা the kind (of cloth) fit for wicks of lamps (lighted before the images of saints and deities) (Rtsii.).

বৃদ্ধ এই স Dhar-med-ma প্রতিপ্রক্রি প্রতির (Minon.) a name of the queen of the Yaksu.

স্ক্রের dhar-mo 1. mutton; a sheep when slaughtered; স্ক্রের ব্যাব্দার স্কর্ম ব্যাব্দার ব্যাব্দার বি a shoulder of mutton from the right side of a slaughtered sheep (Rtsii.); প্রশাস্ত্র মুব্ধার বিষয় mutton of sheep slaughtered by the hand (as distinguished from the meat of a dead sheep) (Jig. 9). 2. অব্যাক্ত্রি, কান্যাবনী an epithet of the goddess Durgā. 3. white rice.

্ৰাম্ন বুkar-dmar light red or whitish red.

ব্যাম ষ্ট dkar-rtsi, also spelt ব্যাম ষ্ট dkar-tse
1. lime; white-wash; white-paint. 2. a

্লাম কি dikar-tsis or গম্ভীৰ astrology:
কুলাম ব্যাহ্য বিজ্ঞান বিশ্ব কি কি লাবেলা introduced in Tibet
from India is called dikar-rtsis (D. cel. 8).

চনাম ক্রমেন dhar rtser-wa very white or fair: দ্বেন্দ্র ক্রমেন্দ্র করা করা den of very fair complexion on horse-back (A. 135).

 $\eta \chi = \frac{1}{2} \int dkar - h dsin$ the female breast; teats.

Syn. ৭ বৃণ্ণ কুমানুষ hdod-pahi myos-bum; অন্তেই মান্ত্রম lan-tshohi mtshan-ma; ব মান্ত্র ho-ma hdsin; বিশ্বমন্ত্রম logs-skyes (Mhon.).

र्गार अर्दे dkar-mdsod a dispensary.

্পান ব্ dkar-hod = ম্ব্রি র র ঐ ব্রেম fire-fly (Mnon.).

বৃদ্ধ অৰ akar-yol procelain (Nag. 5).

্বাম প্ৰথম dkar-gyen is explained as দ্রীক্ষা ন্বিব ক্রণ্টির ব a trial or investigation under law.

বৃদ্ধন্ম dkur-sañs pure white; also বৃদ্ধ মন নিম or বৃদ্ধন শ্ৰেম্বান ক্ৰম very white.

५९४६ प्रतः स्व प्रतः स्व देश्य dkar-sob yan-wahi hodcan = र्डा वे alabaster (Sman. 353).

্পান প্ৰাপ্ত dkar-gsal fair; white; light.

গ্ৰহণ প্ৰাপ্ত dkar-gsum the three white

things, viz., curd, milk and butter (A. 143).

+ ৲্যু dhu कुचि; = ওমাটা দুরে (Lex.) the side of one's body: ১্যাই ১ট্টা ন্সাই ক্রান্থের বান্ধের বান্ধ্যে is towards the small ribs just above the

hip, whether on the right or left of the body; 535 or 53° 63° to carry a thing at one's side (Zam.); 53° 63° to open the side; 53° 63° a-heavy feeling in the side, as a symptom of pregnancy; 53° 63° 63° 6

5गु.अ) dku-mñe चासन a rug to sit upon; a seat.

Ty dku-lto contrivance, stratagem; craft; trick, especially if under some pretext one person induces another to do a thing that proves hurtful to him (Jā.); 5383545 using a stratagem.

र्गा है dku-ste=अग है भाष remaining; in excess.

 ৰু এই। to see a person like you is nothing particularly rare; কুন্ই শন্ত ক্রম হৰ্মার আনু with a prattler religion is scarce (Jä.). হৰ্মান শ্ৰহ rarity; হৰ্মান হৰ্ম

र्नोद्राभर्केन danmenog रक any precious object; anything very excellent or best of its kind. The oldest forms of this word are—- र्नोदर हैंग ्र र्नोद हैंग. र्नोद अर्केण means বৃশ্বিষ্ট্র্মু the chief of rarities, the rarest being or object, the Supreme Being: 35 बहेबाहेब क बेंदर मुरदेब दा के के जी जी की की की किर देंगी कर प थेत्। दर्भोदायादे वसामुदानेदानु दर्भोदायसादा दर्भोदायये सक्ष्या "in general in this world a precious jewel difficult to procure is a rarity; that which is much rarer still than any rarity is dkonchog." A precious gem of the rarest kind is useful only for worldly purposes; but Buddha, his church, and creed, are of use to all living beings, both here and hereafter, for increasing and ensuring their happiness. Apart from Buddhism, the Tibetans appear to have possessed the conception of the Supreme Deity in the term Dkon-mehog. This term, ናሻና ዛሬጣ, is used in Tibetan writings for each member of the Buddhist triad-Buddha, Dharma, and Sangha-separately, as also for the three collectively; in the latter case often with gsum annexed. Mr. W. W. Rockhill has condemned the use of this word by Christian missionaries to signify But Jäschke has elaborated " God." on the subject as follows:-"Buddhism has always sought the highest good not in anything material, but in the moral sphere, looking with indifference, and indeed with contempt, on everything merely relating to matter: It is not, however, moral perfection, or

the happiness attained thereby, which is understood by the 'most precious thing,' but the mediator or mediators who procure that happiness for mankind, viz., Buddha (the originator of the doctrine), the doctrinal scriptures and the corporate body of priests, called fata, dkon-mchog asum. Now, although this triad cannot, by any means, be placed on a level with the Christian doctrine of a triune God, yet it will be easily understood how the innate desire of man to adore and worship something supernatural, together with the hierarchical tendency of the teaching class, have afterwards contributed to convert the acknowledgment of human activity for the benefit of others (for such it was undoubtedly on the part of the founder himself and his earlier followers) into a devout, and by degrees idolatrous, adoration of these three agents, especially as Buddha's religious doctrine did not at all satisfy the deeper wants of the human mind, and its author himself did not know anything of a God standing apart and above this world. For, whatever in Buddhism is found of beings to whom divine attributes are assigned, has either been transferred from the Indian and other mythologies, and had, accordingly, been current among the people before the introduction of Buddhism, or is the result of philosophical speculation that has remained more or less foreign to the people at large. As, then, the original and etymological signification of the word is no longer current, and as to every Tibetan 'Dkon-mchog' suggests the idea of some supernatural power, the existence of which he feels in his heart, and the nature and properties of which he attributes more or

less to the three agents mentioned above, we are fully entitled to assign to the word *Dkon-mchog* also the signification of God, though the sublime conception which the Bible connects with the word, viz., that of a personal absolute Omnipotent Being, will only with the spread of the Christian religion be gradually introduced and established."

নিৰ্ভাইন প্ৰায় ৰহুম dkon-mchog kun-hdus the three gems, i.e., Buddha, Dharma and Saygha collectively: মুন্দাই মুন্দাই মানুমা ক্ষম হান্দাই বিশ্ব বিশ্ব কি বিজ্ঞান কৈ বিশ্ব কি বিজ্ঞান কৈ কি আৰু is the essence of all the Buddhas of the three ages massed together; মুন্দাই মুন্দাই মানুমাই মানুমাই

বৃশ্বি মার্ক্র শ্বী মার্ক্র শ্ব the service or worship of the *Dkon-mchog*.

र्गोत्र अर्धन दशुर जुद्द में Dkon-mchog hbyungnas रजाकर a name of the first of the nine stages of Samādhi or हैर देवई the meditations of a Bodhisattva.

চুলিং অইল্মান ক্লেকুত a Sanskrit work on the names and attributes of Buddha, in one hundred chapters, out of which forty-nine chapters were translated into Tibetan; of these forty-nine only six are now extant in Tibet. The entire work was translated into Chinese by Jñāna Gupta, A.D. 589-618.

the three Ratna or Precious Ones. The Buddhist triad are—(1) Sans-rgyas dkon-mehog Buddha most rare; (2) Dharma, called Dam-chos dkon-mehog, the holy Doctrine most rare; (3) Dge-hdun dkon-mehog

body of priests most rare. Colloq. the phrase is frequently used as an exclamation quite in the sense of our "God knows!"

* গৌৰ মাৰ্কা বৃদ্ধ বৃদ্ধ বু এবন ম dkon-mehog gsumgyi hbans বিৰেশ্য (Schr.) lit. a servant of the three gems, i.e., a devout Buddhist; n. of an individual.

হৰ্ণৰ প্ৰকাশ dkon-gaer — শুৰ্ণাই a priest who is in charge of a Buddhist chapel or temple and performs the daily services to the deities contained in it. The Sku gaer is also called Am-chod: অমান্ত্রিক বিশ্বনার বিশ্বনা

বৃশ্বিত্র dkon-po or বৃশ্বিত্র rare, scarce; dear, precious.

া বৃদ্ধির বু dkon-bu a wreath; এ র্প' বিব্যব্ত a flower wreath.

দ্বান্ধি dkor= ধ্ৰম হ্ৰ, dkor is resp. for ৰাজ, substance, wealth, riches, property: ব্ৰাণ্ড্ৰেই, ব্ৰাণ্ড্ৰেই, বাজ the property of the church or that of a monastic congregation; অথবান্ধি foundation, endowment of a monastery; জন্মনি additional or occasional gifts for the support of a religious institution; মান্ধি landed endowments of a monastery or religious institution.

চুল্বি ত্র্বা dkor-bdag lit. the owner of property. It generally signifies the spirit or demi-god who is supposed to be the custodian of the images of all Buddhist deities, scriptures, symbols; in short, of all church and sacerdotal properties. In this sense the demon called Pehar rgyal-po of Sam-ye is a Dkor-bdag or custodian of religious property.

বৃদ্ধির dkor-nor church property or general wealth: ভুনায়ুন বিদ্যান্ত্রিক ভুনারুক বিদ্যান্ত্রিক প্রায়ুন বিদ্যান্ত্রিক ভারতি আমার (D. R.) you possess accumulated wealth and church-property.

sq 4 dkor-pa a transver (Cs.); one in charge of the endowment and properties of a temple : monestory.

5ৰ্শিন dkor-bla or 5ৰ্শিন ট্ৰন্ত a lema who appropriates saced property to himself (M. V. 66).

বৃদ্ধান্থাৰ dkor-ma-hbags not misappropriating the treasures; stores, etc., of the church: শুনানু তান বিশ্ব বিশ্

ন্দিং মাইন dhor-mdsod is a general name for wealth or property and hence is frequently used to signify বাং মাইন শ্ treasury; treasure-chest (Nag. 5).

ন্দ প্রথম Dkor-rdsogs n. of a monastery in Southern Ladak, situated 16,000 feet above the sea level.

+ বৃদ্ধি এম \underline{dkor} - \underline{sas} = ব্বি এম ও spendthrift $(\hat{N}ag. 5)$.

বৃশ্বং শ্ৰম dkor-rigs বিদ, ঘল different properties belonging to a monastery.

বৃদ্ধিতা-pa আর্ম struck by calamity; afflicted; one in suffering.

দু সূমি বিশ্ব dkos-thag= ক্ষম ৰব 1.
আন suffering, affliction. 2. তথাতন
exciting disgust.

5Ux dkyar any appliance for crossing snow or glaciers. Stocking boots (Sch.). The dkyar used by the Tibetans and the Sharpa Bhutias of Nepal in crossing glaciers is a light circular disk of wood about a foot in diameter, with four holes through which strings are passed to fasten

it to the knee. In climbing up and walking down the snowy sides of mountains, these boards are attached to the soles of the felt boots and are of great assistance to the traveller, preventing the feet from sinking in the soft snow.

বৃত্তিয়া বিশ্ব or এইৰ নাম the middle, centre; নাল bottom, base; বৃত্তিৰ কা kyil-nas from the middle or centre; from amidst; from the bottom; বৃত্তিৰ কাল লাবি dle one; the central one; বৃত্তিৰ কাল কি আ আম্মান্ত হয়, মানিক with wide base; spacious interior; comprehensive understanding; also quick comprehension.

ร्षेत्र'र्मुस्थ dkyd-dkruns पर्यक्त, परका, परिकर a cross-legged posture: ५ भ्रेत' र्मे ५ मुस् वरुभ' हे पर्यक्रमाभुष्य sitting in a cross-legged posture for mystic meditation.

५ग्रेथ श्रॅंस dkyil-hkhor मण्डल, परिवेश, नेमि 1. circle; circumference; globe; disk: वय गुँदगुव विषय the disk of the face (मुख-मण्डल); the full or whole face. 2. especially used as the equivalent of the Sanskrit Mandala, the magic diagrams or figures formed of grain or other materials which are "offered" to deities in Tantrik Buddhist rites. In Tantrik rites diagrams representing supposed mansions of certain celestial Bodhisattra and called 5 প্ৰথ প্ৰ are traced on the ground or on paper. The respective places assigned to the different minor deities are painted in different colours in the design, and the central place in the diagram is occupied by the tutelary deity himself, to whom the rest are subordinate. 3. region sphere; surroundings; suburb. According to the Buddhist cosmogony there are अधि-तीय পুৰ্ব the sphere of earth, কু-আ-মৃত্যুৰ the sphere of water, the ocean. ক্ৰাৰ্ট্ৰৰ্থৰ

rlun-gi-dkyil-hkhor the atmosphere, & a stratum over the other. The upper stratum, t.e., that which is beyond the atmosphere, is called the sphere of fire or light.

চ্ট্ৰুবৰ্টন গুনৰ dkyil-hkkor gru-bshi-pa a quadrangle; square; a certain mystical figure; diagram or model. The expression দ্বী চি নদ্ধী এই চ্টুৰ বৃহ্ন বুলা means the gods who constitute the দুব assembly in the Vimāna or শ্ৰম্মান্ত, i.e., superb mansion represented.

চ্টাম্মান্ত্র বিশ্ব কর্ম is a description of the eight mansions of eight imaginary Buddhas (K. d. া 72). Whoever utters the names of these Buddhas or hears the aphorisms about them is liberated from dangers caused by evil spirits, snakes, &c. By remembering and repeating them, even brigands, not to speak of kings, are said to be able to make the weapons of their enemies ineffectual against themselves.

र्भुष श्रिर का dkyil-hkhor-can मण्डलात anything that has a circular and mystical figure on it; also any Tantrik deity placed to be worshipped on the plane of his fancied celestial mansion traced on the ground.

বৃদ্ধিৰ ক্ৰিম ট্ৰাম <u>D</u>kyil-hkhor-hdin n. of the grand central temple of Buddha at Lhasa, popularly known as Kinkhording.

designed on the ground for placing the offerings to them (B. Nam.).

5 dkyu rta or 5 a a kyu-wahi rta a race-horse.

dkyu-pa in Ladak: to lose colour by washing; perhaps more correctly

 $\mathbf{J}_{\mathbf{J}}$ \mathbf{J}_{kyu-sa} a race-course; the race ground (Cs.).

4 ১০০ বিধ্যাপু-pa=মইন্থ to forget;
মইন্থানি বৃদ্ধানি বৃদ্ধানি বৃদ্ধানি বৃদ্ধানি বিদ্ধানি বিদ

प्राप्त dkyus पायत 1. length; lengthwise. 2. untruth; also adj. untrue; spurious (Jū.). 3. bold, insolent (Sch.). In lexicons it is synonymous with the term पाइट gshuß, meaning "lengthwise." In weaving, the threads that are stretched lengthwise are called रूपायन dkyus-thag (the woof) and those that pass them crosswise are called कुत्रचन spun-thag: कुत्रचन कुत्रचन

ব্যুমান্দ্ৰ dkyus-dkar a porcelain cup of inferior quality; a common porcelain cup.

Tea served to the public or to the congregation of monks in a monastery or in a religious service.

TAND dkyus-ma সাজন common, vulgar, inferior; ইন্সাফ mi-dky s ma an ordinary man; োল who is neither an official nor a religious man (Nag 5): মুমামমা বুলাইবের (Rtsii.) "indigo of inferior quality is valued at so much per গুল or lb." মুমামুল্ম dkyus-btays a searf of ordinary quality; মুমানুম্ dkyus-bar treacle of inferior quality: মুমানুম্ dkyus-bar treacle of inferior quality: মুমানুম্ dkyus-bar treacle for each thick lump" (Rtsii.).

Syst & dkyus-mo = अर्गुन्धः myyoys-pu quickly, swiftly.

57.45 dkyus-tshad the dimensions of anything when measured lengthwise.

र्भुभारेद dkyus-rin= र्हेनरेद चायत, दीर्घ spacious; large; long.

Jan I a dkycl-po-che acc. to Sch. is the Universe; defined as FE WEN 4 the wide house (Lex.)

২ পুর dkyor-hbyin মকা capable of being thrown down; impelled or driven on; also capable of being felled down.

৲ ব্যাস শি হোৱা dkram-ko hthuapa= টু ইবাই ব spyi-brtol che-wa 1. অন্যথ transgression. 2. adj. very impudent; impertinent. বসুম প্রমে Bkras-ljons, abbr. of বসু নিম প্রমে (Tashi jong), n. of a district under Lhungrub Rason in Tibet.

স্মী dkri (ti) বিঘৰ anything to wrap with; a tie; শেনুমী a cloth to tie round the face or cover the mouth; muffler; শান্মী vb., wrapping or winding up with paper; paper-wrapping; an envelope (Yig. k. 2).

ተ ናቸን I: dkri-wa (ti-wa) in old Tibetan, to conduct one's pupil from one stage of learning to another stage; pf. ናችላ vb. a. (cf. ጓ፭·ባ) in modern Tibetan, to wind; to wrap round about; ናቸን ፕሬዚህ dkri-wa-po=ናች ዓና ማና ያና ማና ዕር መን who wraps up; ሻል ጃል መን ነር የተመረከት የተ

र्भी पा: र्भे विशेषस्य अस् dkri sñegs-pa lta-bu a snare, anything to entangle with; vb., to ensnare.

হৃদ্ধি dkriy (tiy) personally: ১মুণ্ডেম দুর্শ্বিমান ইং শুন is same as ই মার্সান্ধের মান্ত্র হল মা ইং শুন not having come personally, cannot reply or say decidedly.

र्गोपास I: dkrigs विम्वर, प्रसर a term for a thousand billions. The term र्गोणस अपित्रेश or र्गोणसात्रेशय महाविम्बर or महाप्रसर is used for a still larger number.

হাঁশুন II:=এইবন dense; thickly-gathered: ইন্থ্ৰিন sprin-dkrigs (Kaj. 5):= ধুন্এইবন gathering or condensing of clouds; also vb. darkened, obscured, dim, diffused: ইন্থেন্ড্ৰ

ৰ্ণ্ডীমন্ত্ৰৰ dkris-gyur (ti-gyur) তুল surrounded, encircled, encompassed : ব্ৰমন্ত্ৰীম ৰীমন্ত্ৰৰ dpal-gyis dkris-gyno মীন্তৰ encircled with glory.

হৃতি বা dkris-pa प्रिवेष्टन 1. to surround, encircle, ensnare. 2. = এই মাধ্য আন্তবি to lie round; to wind up (Mñon.): মহাধুম পুরুষ মান্ত্রীম ser-snas kun-nas dkris quite ensnared in avarice (Jū.).

ম্মিশ্রশ dkriş-phray n. of a large number (Nag. 5).

र्मु'न dkru-wa (tu-wa) = दे अ dri-ma पूति, मज abomination, pollution; also dirt, filth (Lexx).

মুখা ব dkrug-pa (tug-pa) = স্থান glońwa মৰ to disturb, to put in motion; the act of troubling, agitating, churning; to turn; to turn a lathe.

ব্যুক্ষাণাই @krugs-pa-po a confounder: ধর প্রবিষ্ট্রক্ষান্ত ক্রিব্যুক্ষাণাই করি করি আন who causes confusion afar off and nigh is called fug-pa-po.

ব্যুল্ম অন dkrays-yiy ব্র ট্রাঅন ইল্ম ইল্টা মিন a kind of character used in Tibet which is puzzling.

ব্যুষ্ঠান dkrum-pa (tum-pa) brittle; defined in Lexx. as ব্যুক্ত ক্রিকান, breaking in the manner a porcelain vessel does,

中 久里 dkre (te) ই শেশন ট্রাইণ তিরুকীয় the glans-penis.

হান্দ্ৰ বিkrog-pa (tog-pa) = মূল্ৰ dkrug-pa 1. to churn; to agitate, mingle, trouble. &c.: বিমেল্ড sho dkrog-pa churning curds (for butter). 2. to rouse, scare up; to wag, e.g., the tail (Jü.). Also = মূল্মণ dkrogs-pa, মন্ম্লিম্ল ho-ma dkrogs-pa to churn milk; acc. to Kag. is equivalent to হ্লমণ shogs-pa.

মূল dkrogs-skyes (lit. anything produced from churning) butter (Mñon.).

বুল্লিম এই dkrogs-pa-po = বুল্লম এম ট্র-মান্স dkrogs-par byed-mkhan one who churus.

বুল্মান dkrogs-ma, v. প্রবাস srabs-ma, the churning rod; also said to=whey (Maon.).

বুদ্ধি বৃদ্ধি dkron-bskyed (tong-ke) বুদ্ধিৰ of instantaneous birth; instantaneous perception. Acc. to Lex. in meditating on a certain deity, the act of perceiving him to be a reality instantaneously is called ১ বুল বুল dkron bskyed.

মূলি dkrol বাবন; pf. and fut. of এপ্র hkrol: ১প্রতি ম dkrol-wa-po is defined as "one who causes music to sound or be sounded."

বিশ্ব I: bkag in ব্যাস্থান bkag lang the lid or cover of a trunk; the sides of a Tibetan leather-trunk. Defined in Rtsii. as অনুস্থান অপুন্ত শ্বাম অপুন্ত শ্বাম অধ্যাপ্ত কৰিব বিশ্বাম বাৰ্থ both the flat pieces of leather which are at the back and front on the right and left of a trunk.

বাশ্ব II: সনিহন, নিদিহ; pf. of ৰণ্যমণ, obstructed, opposed; also prohibition, obstruction, hindrance.

মানা মিন্মান্থ <u>b</u>kag-<u>s</u>kor med-pa= ৭লিন লাম এন্থ without delay, as in sending anything; also without let or hinderance; धनान विशेष कुष विषय not permissible and permissible, not fit and fit, unbecoming and becoming.

বিশ্ব <u>টিংখ bkay-cha</u> by d-pa to forbid; to put a hinderance (Ech.).

hibiting one from passing by a road or from entering any garden or place.

বস্থা প্ৰামাণ bkaq-mo khegs-pa not to be observant; to transgress, to trespass.

प्राप्त कृष्टिये 1. set or placed in order; arrangement: अर्षे वहुँ नामा प्रकाल as अर्षे प्राप्त अर्थे हुँ कि स्वार्थ क्ष्ये प्राप्त अर्थे हुँ कि स्वार्थ क्ष्ये प्राप्त अर्थे हुँ कि स्वार्थ क्ष्ये प्राप्त कर्षे हुँ कि स्वार्थ क्ष्ये प्राप्त कर्षे हुँ कि स्वार्थ क्ष्ये प्राप्त कर्षे के क्ष्य प्राप्त कर्षे हुँ कि स्वार्थ क्ष्ये क्

মান্ত্ৰ bkad-nas having described; represented in any manner.

1. the place where barley, corn, &c., are parched; a bake-house, kitchen, cook's shop (Cs.). 2. acc. to Kag. + বস্মান্ত হৈছে one's own home or residence.

3. open hall or shed erected on festive occasions (Ja.).

অনুষ্ঠি bkan-pa 1. to up-root or turn up anything by applying a stick at its foot or root. 2. to bend: সুমানুর বুলার (মিলু.) the body bent backwards: অল্ল বুলার to stretch the arm bending it up-wards to pull anything. 3. অন মুলাম ইলা চুলাই মানুলার ইন counting up and then backwards is called yang-bkan (S. del). It is also applied to counting from right to left (Vai. kar.). 4. to put; to press; to apply (Jai.): কুলামুল্ম অল্লুর ব to press one's foot igainst a wall. 5. to hold fast; to extend (Cs.).

ঘ্রামান <u>b</u>kab-pa, pf. of প্রথম = নহ্দ দ্বা, সহার, to cover; to spread over.
নাৰ bkab a cover; a shelter.

Syn. শ্বিম khrbs; বার্মবাম gyogs; ইবম byihs (Mñon.).

বৃদ্ধান্ত্র <u>b</u>kam-pa pineers or nippers:

 $\Box \Pi \bigcirc \underline{b}ka\underline{h}$ I: (Vai. kar. 60) n. of a tribe in Tibet.

বান্ II: হামন (A. K. XXVI), মাছা, ব্যান: primarily means simply "word" or "speech"; but being the honorific form it usually implies an order or command. When used of a sacred personago it means his advice or precepts as well as his authoritative words, e.g., মুন্দির্বান্ধ the lama's injunction; সুন্দ্রি বন্ধ the king's command; মুন্দ্রি বন্ধ the order of the chief.

বাবি III: also signifies, especially, the enunciations and pronouncements which have issued from the Buddha. They are said to be of three kinds; so মহমনুমন্ত্রী বন্দ্র has three divisions:—

(1) an an agent shal-nas gsuns-pa precepts delivered by the Buddha personally.

(2) ট্রুর দুমানর্বমাধ those conveyed through the attendant Bodhisattva and S'ravaka. such as Subhūti, S'ariputra, &c., under inspiration from Buddha or by his sanction expressed or implied or revealed in such works as an in thahi Ijon-çin the celestial tree; 至五京本 rnubo che mdo the great drum sûtra. The precepts under this head are subdivided into-(1) ধুই ইব্যুব্য the personal blessings (of the Buddha), also the blessings received from his enchanted image; (2) শুধুমণী ইর্মান্ত্রম the blessings derived from his teachings; (3) ধ্রণম ট ট্রন দক্ষম the blessings of the spirit. This last again is subdivided into the following:—(1) ३१९६ ≥ ৭ইর দুম দ্বিশ্বরূবমাব the blessings of a contemplative heart as in the work called ANXA ฐีเช çes-rab ฐกัเที-po; (2) สูตุม สูตุม ฮัลเฮิร ซึ่ม মন্ত্ৰমাৰ the grace of the spirit, as in প্ৰতি हेन व स्वास प्रस्त हुन पर कि Mantras uttered by Noijin and other goblins; (3) মুশুমান্ত্র นนิ ฮุนม ปิงเริง นุลนม 4 the blessings inherent in a truthful spirit or mind.

(3) ENTITY ries-su, gnafi-wa anything reproduced from memory by the successors of the Buddha under inspiration from him at the Buddhist convocation (J. Zah.).

বাৰ বাহিৰ bkah-bkod pa to publish, proclaim; also publication, proclamation.

implies blaming; a verbal blow, reprimand, rebuke (given by a superior) (Ja.).

মশৃৎ মার্শি bkah bkrol (ka-tol) lenve of absence.

বেশ্ব শ্ল্মির যে <u>bkah-skor</u> mud-pa = ৭প্র শ্ল্মি ইর্থন without delay.

বাৰ চুধিনা-khol, ব্যাই বাই বাৰ very important order (Yig. 4): ব্যাই কা বাৰ্থ কৈ the most important will of King Sron-btsan sgam-po. This document having been discovered within one of the great pillars of Kinkhording temple in Lhasa is generally known by the name ব্যাহ ইনালা বিষয়ে.

বাৰ প্ৰতি bkah-hkhor, divided into nahhkor domestic servants; bran-gyoy servants, menials; phyi-hkhor attendants, বাৰ প্ৰতি প্ৰতি divided those who wait for order, attendants; হুম-প্ৰতি official clerks; also private secretaries and personal assistants of a high official; attendants in general.

মাণ চুব bkah-khyah a decree, manifesto, edict; a general order.

নাৰ নিম্ম *bkah khrims* a law, commandment; বাৰ নিম্মান্ত্ৰ strict justice; severe punishment: কুলাইনি নাৰ নিম্মান্ত্ৰ বিশ্ব বিশ্ব নিম্মান্ত্ৰ by the cruel order of the king (Jä.).

বশ্ব প্রথম ব bkah khrims-pa a lawyer; a magistrate.

বিশ্ব শ্ৰম <u>b</u>kah gros (ka-doi) a conference, consultation; বিশ্ব শ্ৰম ট্ৰিন আলীখনা কথাৰি makes consultation; gives advice or counsel; gives instructions; বিশ্ব শ্ৰম ট্ৰিন বি to give advice (Jä.).

বৰ্ণ শ্ৰমণ bka gros-pa (ka-doi-pa) a counsellor; senator.

বৃদ্ধান bkah bgro-wa सङ्गति debating; considering; taking measures for: বৃদ্ধান বৃদ্ধান বিশ্বাসন্থাৰ deliberating carefully with the ten confidential ministers.

বাসংখ্যান bkab hgrol-wa to dismiss; dissolve a meeting or a conference.

বন্ধ শ্রীশ্বন *Qkab-glegs* = দুল ইন *phyag-Qris* or বন্ধ শ্রীশ *pkab-çog* a letter; an autograph:

ন্ধান লা, মন্ত্র প্রমন্ত্র প্রমন্ত্র নাম লাজ দুর্ব নাম

as a synonyn for "the instructions and precepts of Puddha," and means literally "that which has become a command." This term is in fact the title of the great collection of the religious Buddhist writings (mostly, but not all, translated from Sanskit into Tibetan) known as the Kahgyur. The Kahgyur is divided into seven series of books containing several hundred treatises, and consists properly of 108 volumes, though editions in 100, 102, and 104 volumes are also current.

বৃদ্ধ বৃদ্ধ <u>bkah-rgya</u> beug-pa issuing of an official order; also the accumulation of gold, silver, and grain in a Government treasury.

বাৰ ৰুজ blah rgya-ma আনাবৰ, আনাবিধি in Hind. Para-wana 1. public order, permit, missive, communication, &c. 2. বাৰ ৰুজ বিনাৰ ব্যৱহাৰ & (Lex.) in mysticism a secret precept; occult communication which is made only to the trusted few.

 the line or thread of the word, i.e., the oral tradition of the word of Buddha which is supposed to have been delivered through a continued chain of teachers and disciples apart from the written scriptures.

न्तर कुर पहेन पर नाम के (lit. the illuminator of the doctrine of Kahgyud School) a general designation of the chief lamas of the Bkah-ryyud-pa sect (Yig. k. 67).

the Bkah rgyud, Chief Lama whom the Mongol Chief Gushi Khan dethroned after overthrowing the power of Sde-pa Gtsah-pa the ruler of Tsang and Ü in 1643 A.D. (Loh. 13).

বিশ্ব কুই bkah-syyur admonition and reprehension; বাস্থা সুইন্দির to issue an order; to admonish; বাস্থা সুইন্দির to translate the words of Buddha, &c.

anner, cautioning him against his faults; to counsel against wrong practices.

दान् क्रिंग्य bkah sgrog-pa to publish an order; to proclaim or read an order or edict.

tion to the deity. When any one falls ill either naturally or from the supposed malignity of an evil spirit, he goes to a lama or a Tantrik priest and begs of him for a bkah bego—permission to invoke the deity. The lama touches the patient's head with the consecrated sceptre called Dorje (cajra), with the sacred dagger called the phurbu, a string of beads, an image of a Buddha or a deity or a holy book, and repeating some charms

exhorts the deity to be propitious to the patient. Those who do not actually suffer from any kind of illness also ask for such protective religious measures. 2. commandment; precept $(J\ddot{a}_*)$.

মান মন্ত্ৰী bkah bsgos is pf. of মান মন্ত্ৰী bkah bsgo, a sentence passed.

प्रमाय अध्यास थ bkah mhags-pa=ध्या वार्ट्स के प्र to send verbal message; to give a reply.

মান মু bkah-bcu, also মান মুখ bkah bcupu, one who has observed the ten commandments of Buddha. The title of Bkah-bcu
is given to a Buddhist monk-scholar who
has passed all preliminary examinations
for a religious degree. There are two
classes of মান মুক্ত — those of glen-bsres and
gsan-phu: a মান মুক্ত of Tashilhunpo monastery is called Bkah-chen on account of
his superior prestige in religious study
and practice.

বাৰ প্ৰধিপ <u>bland geog-pa</u> to act against an order; to disregard an express order or command: অব ট্রালার নহবা চুকী the order of (one's father must not be disregarded) (Jä.).

বৃদ্ধন্ত্র bkah-bcos an abbreviation of বৃদ্ধন্ত্র বৃহ্ধন্ত্র or the two great collections of Buddhist writings.

বান্থ ইন্স <u>bkab-chems</u> = এবা ইন্স resp. for দুট্টান a great man's last will; a royal testament or will: বান্থ ইন্সন্ম না বিষ্টান ইন্সন্ম না in the work called <u>Bkah-chems</u> kakhol-ma, etc. (J. Zah.).

+ বাস্থ্য মইন bkah mehid = বাস্থ্য বা or সমূহ শ্ৰম a command in reply resp., but also word or speech of a superior person. The term likewise signifies a conference, debate, &c.: বাস্থ্য মইন ই মু মু মাইন what conversation did he hold? বাস্থ্য মইন্ত্ৰ ব বান্ধ্য মুখ্য মুখ্য মুখ্য মাইন আৰু মাইন্ত্ৰ ব বান্ধ্য মুখ্য বাদ শুন bkah-ñan 1. obedient; dutiful; submissive; observant of command. 2. one's tutelary deity is also called his bkah-ñan, because he carries out his protégé's behest; বন্ধ পুন গুন গুন বুন বুন্দ্ৰ প্ৰথম service; doing service (Mñon.).

यापः ३३.५ bkah ñan-pa to obey; be obedient; वापः क्षे.३५.५ to disobey; वापः ३५.५ क

বাৰ প্ৰায় bkah ghan the cruel commander; acc. to Lex. btsan-pahi sa bdag, "the mighty lord of the soil," is said to be a pre-Buddhist deity (Jä.).

bution from guardian deities for defects in worshipping them; also the injury they do their devotees for impropriety in their conduct or language. 2. damnation into which both a teacher and his pupil fall for disclosure of secrets of their doctrine without authority.

বশ্বংশ্বর মুইন <u>b</u>ka<u>h</u>-gñan <u>brjid</u> a weighty command or injunction.

+ নান্ত ন্য ন্য <u>b</u>kab-<u>b</u>tags = ট্রন্স ন্য্রবাস ব 1. a proclaimed order: ট্রন্স ন্য্রবাস ব is also colloq. called নাম ন্যাম <u>b</u>kar-<u>b</u>tags. 2. নীম্মবিহ্ one versed in drawing omens; an astrologer (নান্ত নাইবাস ব) (M. V. 61).

বাৰ দ্বাৰ bkah-rtags mark seal; precept; maxim (Cs.): বাৰ দ্বাৰ প্ৰাৰ্থ (Yig. k. 27). বাৰ দ্বাৰ bkah-stod a subaltern; agent (Sch.)

The bkah-than = The bkah-lun order; edict $(J\ddot{a}.)$; written order; command; commandment; precept (Cs.).

प्राप्त कर bkah-tham = प्राप्त phyag-dam or दूस युवा dam-phrug, seal; chief seal: प्राप्त अस्य देश हैं व्याप्त स्मृद्ध स्मृद्ध प्राप्त हैं व्याप्त स्मृद्ध स्मृद्ध स्मृद्ध स्मृद्ध प्राप्त हैं व्याप्त स्मृद्ध समृद्ध समृद्

বাদ বাদ বাদ <u>bkah</u> drag-pa phab-pa to command sharply, hastily or severely (Sch.); to issue an ultimatum.

বৃদ্ধ bkah-drin, resp. for বৈ drin সমাহ, a favour, kindness, grace, boon: মু-এই-মুন্থ through the kindness of the lama.

पगर देव रुद <u>bkah-drin-can = 5</u>लस्य ५६ छुद ध byams-pa dan <u>ld.un-pa</u> kind; gracious; benevolent (Mnov).

(you are) very kind; the usual phrase for our "thank you," in acknowledgment of a kindness or favour—common in letters, &c.

say it is an act of great kindness; to acknowledge kindness; to thank.

মান বিশ্ব সাধ্য ব্ৰাথ bkah-drin rjes-su dranpa to remember a benefit or kindness received.

বৰ্ণ ইন ইন বৃদ্ধ bkah-drin sñin-dpyans to bear in mind or remember the kindness obtained of another person.

प्राप्त देव अर्थ <u>b</u>kah-drin mdsad-pa to bestow a favour; to show kindness.

বৃদ্ধ বৃদ্ধ পূব bkah-drin gsum-ldan possessed of or making use of the three graces or courtesies, viz.: (1) ইপ্ৰবৃদ্ধ ব teaching of the sciences; (2) অই কুন্দ্ৰ ব explaining the aphorisms and the Tantra; (3) ১০৯০ বৃদ্ধ বিশ্ব বি

বৃশ্ব প্ৰাথ্য চুkah-drin gsol-wa to thank; to be grateful for favours.

ama & bkah-druh a secretary of state.

বিশ্ব প্রথম hkah-gdams an advice; counsel; instruction from a high official.

वन्तर प्रस्था *Bkah-gdams-pa* 1. an adviser (Sch.). 2. the reformed Buddhist

school of Tibet founded by বুজা ইন বালুবারী বুলুবারী, agr বার্থা, the chief disciple of Atisha. It was divided into two stages: বারং ব্রেমারিটি তার বার্থার বিষয়ের কিন্তুল কার্থার বিষয়ের কিন্তুল কার্থার বিষয়ের কিন্তুল কার্থার বিষয়ের কিন্তুল কার্থার কিন্তুল কার্থার বিষয়ের কিন্তুল কার্থার কিন্তুল কার্থার কিন্তুল কিন্তুল কার্থার ক

বৃদ্ধ বৃদ্ধ বি বৃদ্ধ bkah-glams pho-brah the palace where the Grand Lama of Tashilhun-po resides.

বিশ্ব <u>bkaḥ-ṃdah</u> a contraction for বিশ্ব রূপ্ত বিশ্ব <u>bkaḥ-blon-dah mdaḥ-dpon</u>, mini ter and general (Yig. k. 52).

মন্ত্র মাই মাই কু কাই bkah-hdus chos-kyi rgya-mtsho a kind of ritualistic observance of the Rdsogs-chen sect of the Rhin-ma Buddhist School in which a particular deity with his followers is depicted.

বন্ধ ব্যান *blady hology-pa* to make into law; to proclaim; a proclamation (Jä.).

মান্ত বিশ্বম *bkah-hdoms* = মান্ত ইন্ধ or মন্ত্ৰ instruction; order.

বাৰ ইন্ bka-sdod, also written as বাৰ বাইন, one waiting for orders; an attendant on a superior; an aide-de-camp; one's guardian deity is also called by this epithet: বাৰ ইন্প্ৰিন্ত প্ৰিন্ত বিশ্ব (A. 13) "he who has propitiated the lord of death to serve him as his attendant spirit."

বাৰ বাষ্ট্ৰ bkah bsdu-wa collection of the do trine (Ja.); synopsis of the scriptures at the grand Buddhist convocations; also

the convocations where the precepts of Buddha were promulged.

বাৰ প্ৰথম Bkah-gnam = শ প্ৰথম district in the east of Kong-bu; also n. of a district of Ngari Khorsum in Western Tibet.

বন্ধ এবন bkah-phebs a great man's order.

বশ্ব ইন bkah-phrin (ka-tin) a message.

নশ্ব প্রস্থা <u>bkah-hphrin</u> letter of command: নশ্ব প্রস্থা বিশ্ব to write or issue a letter containing instructions.

বৃদ্ধবৃদ্ধ 1: bkah-babs an injunction; a direction.

ana at the command of his spiritual instructor fulfils what was entrusted to him, he is said to be a bkah-babs.

ব্যার ব্যার চু*kah-babs bdun* n. of a historical work on later Indian Buddhism by Lama Taranatha.

বশ্বন্ধন্দ্ৰী bkuh bubs-oshi the four commissioned ones (see বশ্বন্ধ্ৰম).

বাবং বন <u>b</u>kah-bam = বাবং বাঁব order; diploma: বাবং বন ই বনুমানী বাঁজন স্থীন হৈছি। the object of sending the autograph letter (<u>B</u>tsit.).

বাৰণ দ্বীন bkah-bris, resp. বাৰণ বিশ bkah-çoy, a letter; a written authority, generally in autograph: নাইন লাইন নাইন বাৰণ ক্ষান বাৰ

ি বৃশ্ব বৃদ্ধ <u>b</u>kaḥ-dwah = সুৰ্থ a minister (*M*hon.).

বিশ্বর্থ *bˈkaḥ-ḥbab-pa* the going forth of an order or edict (Schr.).

মান্ত্রন *bkaḥ-ḥbum* the hundred thousand precepts; n. of a religious work.

মান বিন্দ bkah-blo bdo-wa = মান বিন্দ bkah-blo go-wa; ইন্থান সুন্দ (Nag.) 1. attentive; executing an instruction or order with attention; one who is cheerful at heart owing to his attention to মুহ ধুন্দ্ৰ ক্ষম.
2. one who easily understands what he is ordered to do; one who appreciates his superior's instruction. 3. মুসম্ ক্ষমিন blomi-bde-wa হুজনম্ one whose expression or delivery is not good.

বাৰ বুঁৰ bkah-blon or বাৰ আই বুঁ ই bkah-yi blon-po, the name given to the four Cabinet Ministers who assist the Gyal-tshab or Regent in the administration of the Government of Tibet during the minority of the Grand Lama of Lhasa. The four Kālön must be laymen and are often military officers. Popularly they are styled Shāpé (ব্ৰথ ব্যঃ বুল বুল বুল বুল কুল বুল চুকিন-চুকিন কুলাছ-qay the residence of a bkah-blon.

বশাণ মুন্ধ মুন্ধ bkah-blon drun-hkhor the official staff of a Kālön.

মান ৰূপ নাম bkah-blon-gsum the three ministers who conducted the Government of Tibet from the year of the fire-horse to the middle of the year of the earth-ape. Their names were:—— লা বিশ্বনাৰ bkah-blon Lum-na-wa, আৰু ইন্দ্ৰেইন bkah-blon মিa-phod-pa of Koń-bu, and আৰু বিশ্বনাৰ bkah-blon Styue-ra-wa.

বাৰ্থন bkah-ma= মুন্দ্ৰ বুট্ন ছাritual or intellectual heir-loom. This is a philosophical term of the Rñiń-ma School, meaning the descent of the bkah (Buddha's word) in an unbroken succession or without being kept concealed for a period. One who has received such a succession, or any scripture that has come down to him in such a manner.

বাৰ সং ইজন <u>bkah-man thim-pa</u> to contain many precepts or commands; one on whom there are instructions or commissions to perform.

বাৰ বৃহত্য <u>b</u>kah gtsan-ma one whose morals are pure; one who has preserved his vows.

to say (where an honoured person is the spokesman); according to circumstances, to command, ask, beg, relate, answer, &c., especially in ancient literature, in which it is almost invariably used of Buddha and of kings speaking.

বাদে ত্রিষ bkab-tshoys = বাদে অর bkab-lan or প্রত্থার a reply in the way of instruction : রুম এই বাদে ত্রিষ্ঠান প্রত্থার প্রত্থার ক্রিয়ার বিশ্বাসন্তির । "pray favour me with replies on internal affairs (uninterruptedly) like the flow of the river of gold" (Yig. k. 15.)

or commission from Government (issued to one who is on the move or who is to

exercise some kind of power over the people) to afford facilities for travelling or for carrying out a mission: A Enuil Annual Banuge. Science and analysis and show energy.

বাৰ ন্ৰীয়ন্ত্ৰ <u>bkah-bshin</u> byed-pa to do according to order; doing; ordered: বাৰ ন্ৰীয়ন্ত্ৰ to be obedient; a faithful servant.

anaxa agana bhah rab-hbyams-pa a doctor of divinity among the monastic scholars of Tibet; one who has acquired the highest proficiency in the Buddhist sacred literature and is of pure morals.

una sand black-rams-pa one who has passed the highest examination in Buddhist metaphysics; one who has reached the highest of the 13 classes in the Mtshan-ñid grva-tshañ, the metaphysical school in the great monastic establishments of Tibet.

on attend to an instruction or precept; to listen to any advice.

বাম স্থান bkah-lah an order; a precept: বাম স্থান বা to command or give orders; to issue an injunction.

one who has given up his religious vows; a Buddhist monk turned out of his monastery for misconduct. In Khams he is called bkah-log; in Middle Tibet ta-log.

নাৰ প্ৰ bkah-çag the court or councilhouse of the four kitön or ministers of Lhasa: নাৰ দুব ৰহু নি মুখৰ ৰ বাৰ্থ-প্ৰায় মাইব ইণ্মান্য ইমান্ত বহু নহুব বহুব ভ্ৰম। when the warrant officer registers the document at the court of kitön he should also verify it at the Account Office (Rtsii). मान मृत्र bkah-çcg any writing of authority from a superior; decree; diploma; passport; official paper or letter; यान मृत्र में क्रिक्स bkah-çog rdsun-ma a fabricated authority; spurious writing or deed; यान मृत्र क्रिक्स bkah-çog rim skyel to circulate a passport or an official order; serial letters sent one after another.

বাৰ ৰামৰ bkah-gsal = বাৰ বঁৰ order; official message: বাৰ ৰামৰ ইমাবস্থা মাধ্য ব to send a message or express order one after another.

মৃথি হ'ব ই bkahi-rfa-wo-che proclamation by the beat of drum (Yig. k. 18).

বাই ধ্র bhahi cod-pan an instruction or precept to be received with perfect obedience; to value or honour an order; a command carried out with the same respect as that with which a man carries his own head-dress.

বৃদ্ধি মুর্ রুঁর bkahi mdun-blon resp. রুঁর ট blon-po minister: মুমান্ত্র বৃদ্ধি মুর্ রুঁর দুঁ মীর বুইর ব্র্বাব্র হৈ অমান্ত মীর দু ক্মিনানু ক্রমান্ত

বিশ্ব bkar or বস্থ according to the law; to legalize; to make it into law (Cs.); to proclaim, publish (Jä.); বস্থা বিনিমন্ত্ৰন to publish; publication: বস্থা for বস্থাত্ত

4 বিশাম ব 1. bkar-wapf. of vb. মুদ্ধ ব মান্ত বিশাম ব বিশাম বিশাম

মান্থান <u>bkal-wa</u>, pf. of ৰক্ষণ, but in W. is the primary form of the verb meaning 1. to load; to burden; put a load on (Cs.): ব্ৰান্ধান to load wool: দ্বান্ধান

to load a beast of hurden, &c.: English to levy a tax. 2. pf. of apara to spin; Amara spun; twisted (Nag. 5).

বিশাস bkas, contraction ক্ষাৰ অন্ধ instr. of ব্যাব

বিশ্ব blas-pa= নিম্ম 1. crack, split, cleft. 2. pf. of ব্ৰথ্

বিশ্ব bku-wa 1. elixir, quintessence (Cs.); প্রবা medicinal extract. 2. with pf. বাষ্থ to make extract of a drug by drawing out the juice (Lcx.); মন্বা melted butter; বাৰ্থীৰ to extract the spirit of; বাষ্থ bku phyun spirit extracted (Cs.); প্রবামান বান to extract medicine by infusion.

বাৰ্থ bkug-pa pf. of ব্ৰুণ্য ব আহত, মন্ত্ৰপুৰ্ব, drawn or pulled forward; ব্ৰুণ্য summons (Yig. 7).

বাস্থান bkum-pa, pf. of agrice, but pres. in W. and according to Lev. fub. বায়ন bkum, pf. বায়ন্য to kill, to destroy; মঠনমান্যন্থন বাইন to cut off the edge; fix a boundary to.

वगुर है bkur-sti भिक्त, सत्वार, सवा, परि-चर्चा honour, respect, homage; mark of honour; respectful reception (by asking one to sit on a seat of honour); वगुर है अर्ड ५ bkur-sti mchod-pa to distinguish (a person) by marks of respect (Zam.); रूद वगुर है व्युट-इम ran-la bkur-sti ubyun-dus when honour is shewn to (one's self) yourself (Ja.); वगुर है महिष्म bkur-stis dregs sense of honour; self-respect: भेडेन विश्वस्य वगुर है म देना-पंजित i mi chen-po rnams-la bkur-stis dregs-pa yod great men have the sense of dignity.

Syn. *** mehod-pa; * ¶ rim-gro; aştan bṣāen-bkur; *** si ri-mor byaş; ann fa shabş-toy; e-vañt shabş-hbrih; anta bkur-wa } interpod; ann ñe-war gnas; } an § ñe-war spyod; an interpod-pa (Moon).

TJX'A I: bkur-wa=अर्डाय 1. to pay homage or reverence; to esteem. अर्ह्या पुरुष्के कुष्य में बहासमात राजा literally "the king honoured of many" was the name of the first king of the world according to the Buddhist legendary account. 2. to earry; to fetch; to convey in W. being also pf. of विषय ; विषय to earry upward.

यगुर्'य II:=३अप, प्रॅंट से यगुर म= म्बर्धि वेद्र य चनख्पमम to slander; to blashpheme; not to accept as true or correct (Liç. ► 4).

वनुरावर देत्य blur-war byed-pa the act of respecting; to do honour; frq. to make reverence, to salute.

নাম ইবা bkur-tshig = নাই এই বা bstod-pahitshig words or expressions of honour, some of which are:— নাইবামান bshags-hos; নাইবামান টাইবায় চিক্তির কালের; কাইবা mehod-tshig; কাইবার mtho-war-bya; ইবা mehod-tshig; কাইবাইব che-brjod; কাইবা mehog-gyur; ধ্ৰাম্থাম চিyuń; কাব্য mehog-gyur; ধ্ৰাম্থাম চিyuń; কাব্য mehog-gyur; ধ্ৰাম্থাম চিyuń; কাব্য maj-hyuń; বামানাইবি legs-brjod; বামানাইবি legs-smra; বামানাইবি gens-bstod-pa; বিশ্ব বিশ্ব cin-tu-bzań (Mhon.).

नगुर्देश bkur hos worthy of respect; respectable.

वर्गाव a bkog-pa. pf. of वर्गवाय.

বৃদ্ধিত bkon-nea, pf. of মন্ত্ৰ. When বৃদ্ধিত bkon is joined with ম to form the compound word মুক্ষে it means ইপুৰ্য threat, menace

বৰ্গি bkod= বৰ্গৰ bskos to appoint; to raise to the throne.

মান্ত্ৰ bkod-pa, v. এল্ড্ৰ কুল, মান্তৰ, কাৰা 1. sbst. প্ৰাপ্তৰ or প্ৰথাৰ arrangement; ক্ৰিড্ৰাম order or arrangement; method of arranging; applied to mind, as in ইন্সাৰ ক্ৰিড্ৰাম order to mind, as in ইন্সাৰ ক্ৰিড্ৰাম order or arrangement; method of arranging; applied to mind, as in ইন্সাৰ ক্ৰিড্ৰাম order or arrangement; and the meaning is meditation, নদাম্বি, নদাম্বিন. 2. vb.=to build, arrange, plan, &e.

ন্দ্ৰিষ্টেম্বৰ অন অনন্মযুদ্ধ of boundless or mfinite design; the universe; n. of a great Bodhasattra.

बर्गेद परे गुड्रम् गृहर bkod-pahi gtug-gtor == देन परे कुष व (he prince of learning; seience.

মান্ত্ৰ (Yij. k. 23).

মৌর মন্ত্র <u>bkod-blta</u> (colloq. মৌর মু <u>bkob-lta</u>) the plan of an undertaking; design; plot.

प्राप्त 3 bkon-pa, pf. of श्वर्य hyon-pa.

प्राप्त १ bkor-hdir seems to be a kind of goblin (Ja).

বৰ্ণীৰ ৰুঁই bkol-spyod n. of a torment; torture from being boiled in water or oil: ইবা মান্দ্ৰীৰ ৰুঁই বিশ্ব কৰি buol-son bkol-spyod-kyi sduy-bsnal the sufferings of the damned through the torture of being boiled.

মূলি বি চু bkol-wa occasionally pf. of প্ৰথাৰ hkhol-wa, to boil; usually indicates প্ৰথাৰ to bind to service; to employ; ইণ্ডেণ্ডেশ্ব snod-spyad bkol-wa a boiling vessel; প্ৰথাৰ 5 বৰ্ণীৰান gyog-tu bkol-wa to take into service; ৰাজ্যাৰ to set asido; to keep out.

বৃদ্ধান <u>bkyal-wa</u> 1. to talk nonsense (Jä.). 2. ম্বাৰ্হ্মান to rave in speech; to talk nonsense: বৃদ্ধান বিশ্ব স্বাদ, মন্দিরস্বাদ, v. তুল শ্.

ন্ট্ৰাবান <u>bkyjg-pa</u> in the colloq. of Tsang = এট্ৰাব <u>hkhyjg-pa</u> to tie (by a rope); ব্যব্দা = ব্যৱস্থা bound, tied, fastened (Mnon.).

ካጋር ነገ bkycd-pa, pf. to bend back; recline (vb. nt.).

মানু বি blyon-pa= ξ েন r duft-wa to beat $(J\ddot{a}.)$; নিশ্ব resp. to chastise with words, to scold $(J\ddot{a}.)$. Schtr. mentions ন্ত্ৰ ন্ত্ৰণ ehiding.

বিশ্ব bkra-wa (ta-wa) eog. to প্রুষ্ট বিশ্ব, বিবিদ্ধ variegated; beautiful, blooming (of complexion); glossy, well-fed (of animals); ব্যুট্র মহাবিদ a great painting; ব্যুব্দেইর্থ বিদ্ধান a painter: ব্যুব্দিইর্জ with variegated figures; paintings: ব্যুব্দিইর্ব্দেশ্টর বিদ্ধান্তর ন্যুব্দিইর্ক্তির radiant, or illuminated zone or halo: ব্যুক্তির্বিদ্ধানির, বিশক্ষ variegated; with shades of colour.

ন্দ্ৰত প্ৰত্ন bkra-wahi skad-hbyin n. of the bird called Garghongata; ও বাং ইং বাংকি মিন ৷ (Mnon.).

বনু ট্রিচ bkrn-hyed = ই ই শাস্ত্র ri-mo-mkhan a painter (Mhon.).

ব্যু ব্যুক্ত bkra çin dmar parti-coloured; on a red ground. ৰা হেন । bkra-lam-ma= ব্ৰম ই glaring; in glare; ৰু দ্বামান সুত্তি নই গণাৰ বা ব্ৰম ই হিন্দু বি নই গণাৰ বা ব্ৰম ই হিন্দু ই the beauty or effect produced by variegated colours as in a painting; the illumination of colours as set forth in a rainbow; hence splendour.

ব্যা-এম bkar-çiş मङ्गल, অর राचना, प्रकी-र्णन, खिन prosperity; blessing; good luck: दयदमा इसमा वा चन्ना निमा निमा good fortune to my people! may they prosper! = 943 3 holy-water; consecrated water or consecrating water; An An Dwa nuspicious bed: nuptial bed (Cs.); ম্মু নিম টু উল্ words of blessing; benediction; মানু প্ৰথা ট্ৰাপাৰ্য ট্ৰাম bkra çis-kyi qso şbyon मङ्गल पीपघ mıspicious fasting; মা প্রমান্ত মার্ক blira-çiş srunwahi go-cha instruments used for insuring luck; sacrificial ceremony by which blessings are to be drawn down (Jä.); मा नेश्वय propitious; lucky; मा नेश्वयदे अभ good omens; lucky signs; या नेस प्रेह्नस bkra-cis-pahi rtags lucky configurations or semblances; happy omens; মা বিশ্ব নত্ত্ত্তা n. of a goddess the goddess of glory (Ja); ব্যুখি-বিশ misfortune; calamity; चगुःक्षे:न्वेशःय calamity; adj. wretched; unlucky,

নমূ নিমায়ি Bkra-çış glin n. of a place in Khamş (Lon. 225).

an in agrainst before the bryond-pahimudo n. of a short sutra in K. d. 376 which contains the names of eight Buddhas. Whoever recites it and meditates on the perfections acquired by the Buddhas escapes from the dangers of evil spirits and demons. Such a devotee can easily have admission into the courts of kings and address the highest authorities without let or hinderance. Remembrance of this effusion is believed to be a safeguard against bad dreams and also

mishaps or accidents in war, and in repelling offensive weapons.

মানু ক্রিম bkra-çiş şgo-m n n. of a mon story in Amdo.

ম্মানিমান bkr: -ciş an আৰ n. of an incense (Mhon.)

ামু বিশ্ব হিছে Bkra-çi chos-rdson the summer seat of the Government of Bhutan where the Dharma Raja resides. It is ordinarily called Tassisudon on English maps.

न्यू ने अ न हें ५ bkra-çis brjod-pa मङ्गलोक्ति auspicious expression; a benediction.

ন্ম বিশংল্ম নাৰু bhra-çis rtays-bryyad the eight auspicious signs or emblems, viz.:—
(1) ইন টন শাহ্ৰম কলম the precious or jewelled umbrella; (2) শাইম টু সু মুবর্ষ দক্ষর the golden fish; (3) শাইম ট্রেন্স মুবর্ষ দক্ষর the golden fish; (3) শাইম ট্রেন্স মুবর্ম ঘল-ক্রম the pot of treasures; (4) শাহ্ম মান্ত ইন ঘল মান্ত ম

বা নিমার্থম তর্*bkra-çis rtags-can* possessed of auspicious marks: অব্যান্ম নিমার্থম তর স্থান বারী। প্রত্যান্ম ইবাধার স্থান বারী। প্রত্যান্ম ইবাধার স্থান বিষয় করা করা আছিল will cause one to obtain both a son and wealth (K. d. বি ৪17).

वा निमान्त bkra-çis dun = नुद्दिन्दिन्य व्यापन दिव dun-dkur gyus-hkhyil दिवान मेश्व a conchshell with its whorls turning to the right instead of to the left (Minn.).

Syn. 5 - अर्डेण dun-nachog; भे नश्चा इkye-wa ha-pa; कुषारा विशेषा ryyal-po hkhyu-wa दिच्यावर्ष (Mhon.).

वशानिषाप्त blira-çiş ldan खिखक, मङ्गलमय auspicious; lucky.

वन नेस परे इस bkra-cis-pahi rusas महत्त टब्ग. खसिक प्रकरण, खिसक्ट्रिपक lucky articles.

बना निसंपर भे जे Bkra-çiş-pahi yi-ge 11. of a kind of (mystic) writing which is considered auspicious.

gyur-cig वता निमायर क्षर हैन bkra-çiş-par मञ्जू भवत may you enjoy prosperity.

म्या निमानुद्राम bkra-çis byed-ma = देवा परे नुषा में n. of a goddoss (K. g. 5 112).

оп Аны Bkra-çis blama 1. Tashi Lama, the name by which the Panchhen Lama of Tashilhun-po is known in India and Europe. 2. a lama priest officiates at a marriage ceremony in Sikkim: प्रमु: निम: हा अस प्रमु: निम: ग्री: मार्डर: अर्वर: अर्वर: अर्वर: এপ্ৰাপ্ত প্ৰাধান the Tashi lama will touch with the auspicious offerings (for the gods) the head of the bride.

বা প্ৰা ষ্ট Bkra-cis-rtse (Tashi-tse) n. of a village in the district of Stod-lun in Tibet.

प्ता नेमा परे पम Bhra-çis-bstsegs (Tashi segpa) n. of a brother of King Skyid-Ide Nimahi mgon, who settled down in Mhahris in Western Tibet (Lon. 98).

प्रा-विश्व पश्चिम् bkra-çis btsegs-pahi mdo n. of a work the reading of which produced auspicious occurrences.

ব্যা-বিশাহমা বর্ত্ত the eight lucky articles arc—(1) अर्धे mirror; (2) पे अर medicinal concretion from the brains of elephant; (3) 4 curd; (4) 5 5 4 Dub-grass; (5) 4 5 9 विवास the wood-apple; (6) हुदाद्रन्यादान्यसार्विव a right-whorled conch-shell; (7) à B li-khri vermillion; (8) ሜዳዛን ማኝ white mustard.

प्यानिशास्त्रभाष bkra-çis rdsogs-pa मङ्गल-Ted completion of an auspicious work or event.

ព្យាៈអ៊ីង ខ្លួង ដ Bkra-çis lhun-po (Tashilhunpo) the seat of the Panchhen Rin-poche, the second Lama in Tibet, ordinarily called Tashi Lama, ranking next to the Dalai Lama of Lhasa. The grand monastery of this name adjoining the town of Shiga-tse in Tsang harbours 4,880 monks, presided over by the Tashi Lama.

प्राचा bkrag (lag) दर खर खूर अरहस र्जर प hod lhon-lhon mdans yod-pa 1. dazzling brightness; lustre; সহম mdańs also ব্যবাস্থ্য (of jewels). 2. -প্ৰাথ্য beautiful appearance; high colour (of the face, skin); - 9 ANT MICH pure gloss of the skin; वान् हे very bright (Ja.).

ATTO A bkrag-pa = NKO DEC P fair or fine complexion.

Syn. MICH 34 mdans-can: alta htsherwa (Mnon.).

प्राण भेर bkrag-med= अर्ग दर्ध or अर्दश भेर dull appearance; bad complexion (Mñon.).

ДДД bkrab-pa (tab-pa) pf. ддамч to choose or select from among many; ผลัง กู จาง mchog-tu bkrab exquisite choice (Lex.).

ব্যাঝান bkram-pa (tam-pa), pf. ব্যাসমত, a form of ब्लेश्य प्रकीर्ण, प्रसार, अवकीर्ण to spread over, scatter.

Syn. र्युअप dyram-pa; धर्याप brdat-pa also पहेंद्र a gtor-wa; वर्ष्ट्र 4 hthord-pa विस्ति हैं: ๆอัๆผาย atsuys-pa (Minon.).

বা্যাম bkral-wa (tal-wa) 1. pf. of २ मुख्य व (C_{S_s}) अर्ज्ञ कुर् कु $^{\circ}$ के बार्ज्ज विश्व पर विभूव $^{\circ}$ व् elucidation (of the meanings of the terms in the Sutra and the Tantra). appoint: an a ana, to engage in business.

याप्र bliras in the passage अध्यक्षेत्र व्राप्त বংর বসুষ্ট্রপাব; বসুষ here means rolled ox varnished in variegated colours.

ৰমুখ bkras-pa (te-pa) an abbreviation of ৰমুখি, according to Sch. also pf. of the verb ৰমুখ: ৰমুখন্ত্ৰম for ব্যুখি, বিজ্ঞান বিজ্ঞান auspicious scarf for presentation on the occasion of a visit or some ceremony or festivity.

THE BE bkras-lun (Te-lung) n. of a valley in Tibet (Deb. 44).

ব্যাপন্ত Bhras-thun (Tri-thun) মন্তব্য a contraction of ব্যাপ্ত ব্যাপ্ত (Trachi-thun-po); also a heap or mountain of glory or auspicious objects.

দু এটা এ bkri-ua (ti-wa) 1. pf. of প্রতিপ to conduct according to order, e.g., one after another. 2. for ১মিন বছন, to wrap. 3. to draw; to try; to acquire; to search for.

ৰুম্বিত্ৰ bkrid-dram (ti-dang) = শংশুৰ বিশ্ব বি

বন্ধ bkris an abbreviation of বন্ধ-প্ৰথ bkra-çis.

ৰণ্ডীমান bkris-pa (ti-pa), pf. of ৰন্ধীৰ এ ৰম নাৰ্থীমান thar-pa-la bkris-pa conducted to emancipation or Nirvana.

দুদ্দে (tu), fut. of দুম khrus, v. ন্যু ৰুক bkru-zin কুডেক. ন্যু বন্ধ গুঁই চু bkru bçal gyi snod নিখন আৰু washing bowl; to wash a vessel, plate, &c.: ন্যু নু bkru-bya, মা ম্বাম ব্যান্দ্ৰ দুম বুম clothes, etc., to be washed.

মুবা'ন bkrug-pa (lug-pa) probably an incorrect reading of ১৯৭৭.

адыч bkrus-pa, pf. of ы khrus.

মা Bkre (teh) n. of a place in Khams, which is also called মা ব্যাহন Bkre-nay tshan.

ANY Bire-hor (te-lor) not a section of the Syo-man depictment of the monastic school of Dec. and

দ্বাইন bkren-pa (hen-pa), বীৰ 1. poor indigent, hungry; ইন্প্ৰিক্তিয়াৰ বিশ্ব a country where resources are scanty (Lex.). 2. ক্রমৰ miserly, stingy.

ৰাশ্য <u>bkren-po=59</u>ৰ্থ a beggar; destitute person.

Syn. ব্যাম nor-med; প্রমেণ hphone-pa (Mnon).

ন্ম মুন্ধ bkrcs-skom, contraction of পূল্ম ব দুম্মুন্ধ, hungry and thirsty: এন দ্বেই গুলামুন্ধ মুন্ধনাৰ, hungry and thirsty: এন দ্বেই গুলামুন্ধ মুন্ধনাৰ, আন্ত্ৰ নিজ্ঞান কিন্তুল or thirst: এটুন্ধা মুন্ধনাৰ, বিশ্বনাৰ, মুন্ধনাৰ, বিশ্বনাৰ, বিশ্

मन्भावम bkres-nas चुधिला being hungry.

4 பிட்டு bkrons-pa resp. term for killed; dead.

য়াথান bhrol-wa (tol) pl. of hyrol-wa vb. trs. to untie, to loosen; also in W. is the only form in use: মন্ত্ৰন্ত্ৰ mdual-pa bhrol-wa the knot untied. বইমেন্দ্ৰন্ত্ৰ

<u>bçiñs-pa bkrol-æa</u> set free from bondage; দুখানুদ্ধান khral bkrol-æa remitted revenue or rent; বৃদ্ধান্ত্ৰান্ত্ৰ dgoñs-pa bkrol-æa forgiven, pardoned, &c.

মুশ্ন bkros (toi) = ৭৭৯ম ব to choose; to select; imp. মুশ্ন bkros-çig (Situ. 105).

নাম্পান <u>bklays</u>-pa pf. of মূপ্ৰ to have read; done reading: নাম্পান্থ বাং wishes to read or sing.

কা rka or ইন্ধ chahi-rka or হান্ত ৰ বা gutter; a small channel on the roof of a house or at the edge of the roof for carrying off the rain অম্প্রিক; small furrow conveying water from a conduit to trees or plants; furrow between the beds of a garden; hence even flower-bed.

मृक्षिक्ष है Rka chuhi lha khan n. of a monastery near Sam-ye.

ক্তি rkan I: 1. marrow, pith. 2. descent, extraction, origin: ১০১ মুখু ইবি ইব্যু ক্তি বুলু ক্তি ক্তিয়া ক্তিয

ন্দ II: 1. stuff: ক্ৰেণ্ট্ৰেব্ৰ it is of good stuff: ক্ৰেণ্ট্ৰিব্ৰু it is not of good stuff. 2 bundle; a collection: ১ কেন্দ্ৰীৰ a bundle of grass: শ্লুক্ৰীৰ a tuft of hair: শ্লুব্ৰুৰ skein of yarn.

निर्म rkan-pa resp. व्यथ पद, पद 1. foot, leg, hind leg of a quadruped: कर पत्रे ग्रह नाभिच्छ पादै: not throwing the foot (Mion.). 2. lower part, lower end, c.g., of a letter: कर्मक baving a foot, so the nine letters are called that extend below the line শাস্থা, etc. (Jā.). 3. a metrical line, verse. 4. base foundation: ধ্ৰেষ্থা টুন্দ ধ্ৰেষ্ট্ৰ rdsu-hphrul-gyi rkan pa bshi কৰিবাৰ the four feet (stages) of performing miracles.

Syn. qua shabs; ਰੂ'95 ryyn-byrd; aর 35 hyro-bycd; aর্বজিট byrod-bycd; রুবজির ryyng-bycd (Mñon.).

ৰু ত্ৰ kań-kyog bandy-legged. (Jä.)

দ্দানী rkań-kri (kang-ti) a piece of cloth to wrap round the legs (Sch.).

ন্ধন্দি rkan-bkod पादन्यास the manner of walking; ক্ষেত্ৰ মুখ্য rkan-pa bkravahi sa पादधावनिका the place for washing the feet.

দ্ৰপ্ৰ <u>Rkan-bkra-ma = ইটি</u> ৰ born of the hill-rat; a name of Agastya Muni (Mnon.).

of India) which originated from the foot (of Brahmā) (Mnon.).

本语 Parkan khrab (kang-thab) iron shoes worn along with the coat of mail; that part of armour worn like boots from the foot to the knees; greaves.

 ችና ፫ rkań-khri (kany-thi = ጝ ና ጅዋ∾) footstool (Mñon.).

ন্দেশন rkan-hkhum (probably) having a foot contracted by disease (Lex.).

क्रा बहुन rkan-hkhor bandy-legged (Sch.).

ন্দ প্ৰ rkan-yos = প্ৰায় yos-tham Tibetan boots made of felt or of coarse serge. कर अर्थे *rkan-mgo* पदाप the fore part of the foot.

Syn. As rkan-rtse (Mnon.).

ক্ৰমণ্ট্ৰম rkan-mayogs swift-footed: মন্ত্ৰ ইৰ মণ্ট্ৰমণ কৰি মন্ত্ৰীৰ মূল্য কুল্প ক্ষুণ্ড ক্মুণ্ড ক্ষুণ্ড ক্ষুণ্ড ক্ষুণ্ড ক্ষুণ্ড ক্ষুণ্ড ক্ষুণ্ড ক্ষুণ্ড ক্ম্ম ক্ষুণ্ড ক্ষুণ

क्र श्रे r kah-hyro (kany-do) प्रम one who travels on foot; a vassal or subject paying his duty by serving as a messenger or porter (Cs.).

ন্দ প্ৰাণ rhan-hyros also ন্দ প্ৰণ rhan-hyros 1. walking on foot. 2. domestic cattle; breeding cattle.

ችና ሕና *rkań-gliń* a trumpet made of the human thigh-bone used in temples; also in travelling to keep off evil-spirits.

ন্দ্ৰ rkan-ryyu ন্দ্ৰেম কু a foot-soldier, v. ন্দ্ৰেম : infantry acc. to Cs.

ক্ষেত্ৰ rkan-braya or = ক্ষেত্ৰ ব a centipede: এর ক্ষেত্ৰ ব্ৰাণ বিশ্ব প্ৰতিষ্ঠান। "the name of the worm which has a hundred feet and arms" (Mnon.).

T Tkan bryyad-pa a fabulous lion having eight feet. An imaginary lion of Buddhist design with eight legs, generally found in sculpture and in Tibetan mythological pictures.

դና ፍጻ rkan-har the leg (Mnon.).

कर ज्वेज प rkan-gciy-pa एकपदी onetooted, met. a tree; the fabulous countries of the Huran and Tsu-ta, the people of which are said to walk on one foot. ক্ষাইন <u>rkań-rje</u>s **অप**ইম, কুকুৰ footstep. foot-mark; a dog; "foot-follower."

ক্ষাৰ rkań gñis-pa mankind; ক্ষাৰ্থ প্ৰতি the chief of bipeds; an epithet of Buddha or ঘটন প্ৰতি নাটিলে.): ক্ষাৰ্থ স্থান প্ৰতি নাটিলেনা ক্ষাৰ্থ স্থান প্ৰতি নাটিলেনা ক্ষাৰ্থ স্থান প্ৰতি নাটিলেনা ক্ষাৰ্থ স্থান স্থান প্ৰতি নাটিলেনা ক্ষাৰ্থ স্থান স

শ্বাদ্য rkan glub নূপুৰ a foot ornament; a foot bangle.

ক্ষাৰ rhea-rten uবাদিয়াৰ a foot-stool; trestle; a raised ground or stone step on which, at the time of alighting from any conveyance, the foot is placed.

ক্ষাইপুৰ rkan-steys or ক্ষাধান হবিষ্যাম foot-steel.

Syn. काहें के rkan-rten; का ध rkan-khri; ब्राम्माडेमाय ala-wa geiy-pa; लग्भाष्ट्रियम shabsstebs (Mñon.).

ক্ষাই বু rhan-sten-bu = স্থান প্রায় ধান star of the golden flight or প্রাথ, a name of a fixed star (Maon.).

ጥዶ ያላይ <u>rkań-sten-bu</u>= ጓጓ ማኝና ይና the star of higher flight (*Mňon.*).

ক্ষেত্র \underline{r} kań-thań 1. on foot. $2 = \pi$ ্
১৯৭ ঘহানিক a foot soldier (*Mূnon*.).

क्र-वर्ष rkan-than-pa a pedestrian; क्र-वर तुःवज्ञुवान one travelling on foot; to walk; to go on foot.

क्र-अवेश <u>rkan-mthil</u> पादतत्त the sole of the foot; foot-sole.

ন্দ্ৰের rkan-hthun पাৰ্য, metaph. for a tree, i.e., that which drinks or draws nourishment through its feet, or roots: ক্ৰেব্যুম্ব্

ন্দ হ্ৰাণ rkan drug-pa or ন্দ হ্ৰাণ্ডৰ the six-footed, met. for the bee.

দ্বাইন rkan-drug-tshes = শেশুন নিম the mange tree.

कर गाउँ rkan-gdub न्यूर foot-ring; bangle-like ornament worn on the foot.

শ্বন্ধ rkań-hdren also ব্ৰথম্থ, e.y., drawn by the foot; shame; disgrace.

ক্ষেত্ৰ rhań-ldan shoes; that contains or holds the feet; also metaph, for a road, way, passage; ক্ষেত্ৰ স্থান বিশ্ব স্থান ক্ষিত্ৰ স্থান the lion's-tail tree (Mion.).

क्रम्भ rkan-snam coarse woollen leggings manufactured in Tibet.

भराय विषय शिक्षा rkan-pa hthen-po पादेन खन्तः

ক্ৰেণ্ড্ৰ শ্ৰেণি-pa gsum-ldan = ক্ৰাইন ধুন বিধাৰবাৰ he who is possessed of three legs or three regions; Vishou; an epithet of Vais ravana.

ক্ষেত্ৰী চুল্পালুই rkan-pahi stabs-sgynr daneing at the cadence of a song (Mnon.).

कृत्यवेष्ट ने देश rka i-pahi hdu-byed पदसञ्चार the movements of the feet which are described as ব্যংকুষ dal-hyros; ব্যংকুষ bul-hyros; à বিংকুষ le-lohi hyros; বলুমেকুষ hyyih-hyros; রিশাম্কুষ syey-hyros; ইন্মেক্রিষ rolpahi hyros; বছিব্দেই ক্রেম brjid-pahi hyros; ব্যুম প্রবাম yom-çuys; ব্যুম yom-stabs; ব্যুমক্রম yom-rlabs, ব্যুম প্রত্যান্দ্র yom-pa yans; ব্যুমক্রম yom-pa hithyor; ব্যুমক্রমেক্রিম ক্রিপ্রের্ম ক্র্যুম্বর্ম মহাম্বর্ম ক্র্যুম্বর্ম ক্র্যুম ক্র্য

म्हायते हान \underline{r} \underline

ক্ৰমেট মাৰ্চৰ ক কৰা rhan-pahi mtshon-cha can= ট্ৰম ও poultry; a fowl (of which the weapon is in its feet).

ক্ষানুৰ rkań-phyin felt for covering the legs.

ন্দ বঁথ $\underline{r}ka\hat{n}$ -bol upper part of the foot $(J\ddot{a}.)$.

क्राञ्च rkan bral विषय footless; helpless; involved.

क्र-१९०३ rkan hbam स्त्रीपदी a disease in the foot; swelling in the foot; also gout.

ন্দ্ৰের্থ rkan-hbros or ন্দ্রেম, v. ন্দ্রেম.

ন্দ্ৰম rkań-stas (lit. hidden feet)= দুখ a snake (Mâon.)

ন্ধ ক্ৰি কুমিন ক্ৰিন কৰা ক্ৰিন-chig n. of the part of the nether world where the Nāga demi-gods reside.

क्रास्त्र rkan-mar pith; marrow: क्रास्त्र जैराज्य प्राचित्र प्रा

Syn. শহম nalańs; B'P'95 khu-wa-lyed (Mñon.).

শৃদ^{্ধি}। <u>Rkań-mig</u> घाँचपाद (घचपाद) n. of the founder of *Nyāya* philosophical sect in ancient India.

শৃহ ব্যাপ rl. an-dmag infantry; a foot-soldier.

Syn. দেশ হাম rkan-than দ্বেশা বু rkan-pas ryyu; মেটেন্ম প্রথমির ran stobs-kyis byrod; দ্বেশা ব rkan çar-wa; গুমাপুমান্থন lus-kyis hthab; গুমাপুমান্য lus-kyis ryol; মাজ্য ক্ষান্ত স্থানি mtshon-chas htsho-wa; ব্রম্মার্ক dpun-bu chun (Mnon.).

ተናሪ rkan-rtsa, resp. ማማሪ shahs rtsa, general name for shoes in Tsang. In Tibet the sole of a shoe is generally made of a kind of durable grass, hence the name ካናሪ rkan rtsa, foot-grass, signifies a shoe.

ক্ষাই rkan rtse प্রায় the fore part of the foot.

দ্ধ প্রথম rhan-tshugs = প্রতিষ্ঠ or স্থা প্রথম or স্থা প্রথম to have a firm footing; to take root.

দ্ধান rhan maker iron nails or spikes fastened to the boot-sole for climbing.

দ্যান্ত কুলি কুলি কুলি কুলি কুলি কুলি কুলি কিছিল the As'oka tree, Jonesia asoka Roxburgh (Minon.).

ক্ষেত্ৰী <u>r</u>kań-<u>b</u>shi, ক্ষেত্ৰীৰ four-footed; quadruped; a beast; also a chair or anything that stands on four legs; ক্ষেত্ৰীৰ ব্যাধ lit. possessed of cattle; a herdsman (Mňon.).

कृदः पद kan-yan agile; quick in going or walking.

ጫፍ የፍ kań-rin 1: long shanks.

নং ইং াা: v. ইণ্ট প্ৰশা the crane; acc. to some the grey species of duck (Mñon.).

ক্ষেত্র rkań-lam foot-path; a passage where a man can only pass but not ride.

ন্দ'-প্ৰ' rkań-çar-pa= ক্ৰ'ব্ৰাণ a footsoldier (Mnon.).

ማፍ ዋና rkan çin treadle of a loom.

क्र न kran-çu foot-sore.

ন্দ্ৰেম rkran-çubs socks; stocking.

ች[™] እጃ kaĥ-sor toe.

নুষ্ঠ rkan 1. sometimes used in the place of গ্ৰ. 2. শ্ৰু বাৰু 'le palete = ১শৰ, which is an obsolete form: শ্ৰুমণ্ডিৰ rkan-mthahi rill end of the palate or "gums at the end of the palate": চন্দ্ৰ বাৰুণ, প্ৰাৰুণ "the six letters t, th, d, u, r, l, arise from the tip of the tongue and the front palate."

斯斯尼斯 rkan-mar the butter which is mixed with barley-flour to make a paste for the food of children and infants; barley paste made with water or milk is apt to choke infants, so the Tibetan mothers mix in butter (Deb. 可 10).

দু ক্রামান rkam-pa or মন্ত্রা of passionate desire. The latter form মন্ত্রা is generally used; it signifies বহু জুর longing; হ্লামানি ক্রিকাল greed; passionate: মানুমানি কুরি মানুমান চুকিল-pa la brkam-pa a longing for honours and gain: দিকেশে মন্ত্রামান মুখ চecomes eager for cakes.

নুষ্ণ ক্ষান্ত কাবেনি, pf. ন্ট্ৰ, fut. ন্ট্ৰ or ন্ট্ৰেছ, imp. ট্ৰুম, to steal, rob; pres. ট্ৰেছ্ট্ৰ steals, robs; ন্ট্ৰু <u>brku-bya</u> an article to be stolen; ন্ট্ৰুইম <u>brku-byahi</u> rdsas things that may be stolen; also stolen

property. The six kinds of theft acc. to Buddhism are-(1) RED GN TO hjab-bus rku-wu to steal or take away quietly another's property; (2) 勇智可 rgyus-rkuwa to rob a thing knowing all about it beforehand; (3) ሥዷላቸው mthus-rku-wa to rob violently one's property; (4) 到 資本等 ইমাৰ্মাৰ্ম to rob a thing promising to return it: (ঠ) ম্ব্ৰিমট্ শূৰ to steal by concealment; (6) প্ৰস্থান্থ্যাস্থান্ত to rob a thing by slandering another person (K, d, 45).

नुष्यर वर्षान १ ku-war byran-wa स्वयसंख्यातं to count as stealing.

नु सेम्ब rku-sems संयचित्र a mind to steal, or thievish mind.

नुँर पर्वाप rkur beng-pa इरणहाननयो:, न् व्यय सु वाद्रकाच १ku-thabs-su quas-pa स्वयस-वासिक:, the ten kinds of stealing according to Tibetan authors, viz.: -- MINTA methus rku-wa to rob by means of incantations; শ্বন্ধ প্রথম প্রথম করে sgyn thabs-kyis rku-wa to rob by producing magical illusions; এইব্ৰমপূত্ৰ hbrid-pas rku-wa to rob one by using threats; 95244 Ta gtam-pas rku-wa to rob by speech (by lying); শ্রুমন্ত্রির রমান্ত্র to rob one by soft words; প্রস্থম ইমানুষ কুল to rob by saying that he will return the thing afterwards; बनाइयुवायवे कृष to steal by conjuring; ५८५'९१४ गुरुक्त stealing misappropriation or breach of trust; ৰহমান্ত্ৰ cheating by gentle persuasion; ৰ্ছমান্ত্ৰ stealing by (imposing upon another in the name of) religion (Lon. a 15).

্ৰীও rku-bya, same as ধ্ৰ to keep secret, hide.

শুৰ ষ্ট্ৰপ rkun-syyiy thief's pouch; a sort of smell wallet.

क्ष ठेर rkun-can a thiof.

শুৰ্ম rkun-bcom plunder; highway robbery.

MATERNA BER Thun thalis-su blan-wa to take away by thieyish means.

ৰূপৰ ক্ষান্ত rkun-nor stolen goods.

শুৰ rkun-po, fem. শুৰ ম rkun-mo হত্ত্ত, चार, a thief, a robber.

Syn. ह्याप jag-pa; वर्षश्रास ayos-ma; भरायगारक yan-lay han; ध्यराय ar-pa; वहवातुःप hjab-bu-pa; ቼል ሟላ chom-rkun; ผ¥พพ.ฎ.9ั2.ฐ mtshamş-kyi ashan-dun; byed-po; रेपा हु ने hog-tu-ryyu; अभाव chom-po (Mhon.).

ন্ব লম ন্র্রান rkun-pos bsgo-wa= শ্র লম ন্র 35 4 rkun-pos ñan byed-pa the harm done by a thief.

শুৰ ব্যাৰ rkun-dpon the head of a gang of wandering marauders

শ্ৰম rkun-ma one who steals; a thief; also applies occasionally to theft.

Syn. 西南南 rkun-nor; 新可南 lkoy-nor. stolen property (Mhon.).

শুৰ মুদ্দেশন-ছেrun a guard; a watchman; to watch for thieves: কুরুলসুমুদ্র কুই ইন্ড টি শ্রম rkun-ma sruñ-rgyuhi ched-du khyi-gsos feeding dogs to guard against thieves.

न्य rkub पाद्य vulgar word for the anus, backside, posterior; colloq. 454 or RELN

কুমান্ত্ৰিম rkub-skyod-par to move or shake one's hinder parts, a mode of nautch girl's dance in India.

ক্ৰাৰ্থ rkub-ryyay a chair to sit upon.

শ্ৰম্পুৰ্ম rkub-stegs a sitting bench; a portable rest used by coolies.

TO THUE those buttocks (Cs.).

নি Tke-wa=২১৭ rid-pa (cf. নিশ্ব skempa) lean; meagre (Cs.): কুম্ম হুম্ম মাধwar hayyur-war to grow lean, thin.

শ্বি rked-pa, also ম্বি কহি, সমন, the waist, more particularly that part where the girdle is worn; also the loins; also defined as প্রথ বক্ত বহুত the ends or notches of the bow which hold the string or to which the string is attached.

Syn. দ্বিশাপুৰ şke-rayş yul; বংজ bar-ma; প্রশাপ্ত luş-phra (Minon.).

নিংকুর rked-ryyun an ornament (chain) hanging from waist.

ने5'9& rked-hchu नितम्ब the buttocks

 $\frac{1}{2}$ $\frac{1}$

नेत्रहर इंदर स्*rked-nad can-ma*, v. इत^{े के}त् द्वास्त्रहरू इत्रथ्य , a woman who has her monthly courses (*Mhon.*).

নিং ব বুং ব rked-pa, rgyur-wa (metaph.) to become a slave (female): নিং ব বুং ব বার বং বার বিষয়ে । a woman whose waist has become bent like a bow becomes a maid servant (K. d. ব 217).

ন্দ্ৰেক rked-pa chag (lit. broken waist) to fail in a great undertaking: লীম লাভাইন আৰু অইন ক্রিয়ে এই লাভাইন ক্রিয়ে এই ক্রিয়ে লাভাইন ক্রেয়ে লাভাইন ক্রিয়ে লাভাইন ক্রি

ন্বিৰাশ্ব <u>rked-pa phra</u> a slender waist.

নি প্ৰেম rked-bbras= ক'ব এই n. of a fruit used in fever (Mñon.).

নিজ্ঞ <u>rked-sbom</u> one with a large or broad waist; a corpulent person.

Syn. श्रें पडे चं ldo-wa che-wa; पश्चमा है व gsus-po che; श्रें श्रें प lto-ldir-wa; पश्चमा ठन gsus-rdses can; श्रें प २५८ । lto-wa hphyah-wa; र्चे प के दें च grod-pa cher-pa; चे प प्रें भ च grodpa sbom-po 'Moon.).

নিং এং শ rked-med-ma a pretty woman; = হ; এং শেষ্ট্ৰ, a woman with slender waist (Mnon.).

+ ক্রিজ rked-so = ক্রিম rked-pa the waist:
ভূমিণ কুনে দু সুন্দ ন্ম সুনি ক্রিম নি ইন্দ্রেন sde-mig chuńku sna-mań-pos skuhi rked-so hkhor-wa (A. 133) many little keys of different kinds surrounded his waist.

নি <u>rkos-va</u>, pf. আন্ম <u>brkos</u>, imp. ন্ম নি <u>rkos-viy</u> 1. to dig, dig out; to hoe 2. to engrave; turn up; till.

শৃষ্টি rko-byed 1: 1.=এপ a hog; also that which digs; a mattock, shovel. 2. বিমিশ্ব an errow.

ች 95 II: v. 3 ዓ byi-wa that burrows; a rat (፟፝፞፟፟፟፟ fin.).

ችን rko-ma a kind of small hoe for digging earth; n. of a bird called ሻ ዛ ko-ma (Vai. sf.).

র্দ্ধান্ত rkos-mkhan or বর্দ্ধান্ত or বৃথি জনক a digger; one who hoes

ৰ্ম্বাস rkog-ma incorrectly for শ্ৰম

ৰ্দ্ধে ব্ৰহ্ম ইন rkon-po hbras chen n. of a skin disease with large eruptions; also eruptions (Ya-sel 28).

 $\frac{1}{\sqrt{5}}$ rkod-pa engraving; = $\frac{1}{\sqrt{5}}$ rkowa, to dig or to engrave (Cs.).

দু ক্রিম rkon-pa net; a fowler's net: g. बहु पर पर देश हैं है है है इंदिया पाय क्रिया वह विश्व के । (Kag.) to set up a snare to catch birds is called rkon-pa hasnas-pa.

Syn. I'g bya-ryya; I'A bya-rkon (Maon.).

নন্ধ কৰ্ম <u>br</u>kam-chags জুকা passionate; also greedy.

বন্ধ brkus শুর্জাবৃত্তার rkun-ma brkus char-wa stolen: বন্ধাই বিশ্ব brkus-to bor-wa to abandon or throw away a thing after stealing it.

ৰ্দ্ধি brko-spyod a gouge; an instrument to scoop out (Sch.); an instrument to engrave; বৃদ্ধিন brkos-pu আন dug out; বৃদ্ধান brkos-phor a mould for making clay images: প্রার্থি বিশ্বাস্থান ক্রিন্থান ক্রিন্

বৰ্ষণ brkos-ma sculpture; anything that has been engraved upon.

ታጣ ፣ rkyag-pa, also ዝግሀ skyag-pa, dung; ordure; excrement: ተጣሀባቸር ፍ rkyag-pa bton-wa to cause purging, v. ዝጣ skyag.

or the wild ass of Tibet and Higher Asia. It is found everywhere in Tibet in large droves, and is distinct from the wild ass of Sindh and Persia. ইনুহ, a male kyang; মনুহ a female kyang; মুহ হয় an adult kyang; মুহ ক্য an old kyang (Cs.).

শুদ II: or শুদ্ৰ rkyan-pa, also শুদ্ৰাদ্দ rkyan-rkyan एका দিন্, নয়, অবল, each; single; simple; alone: 5 1 5 44 A 3 I alone cannot: इस कृद्ध dressed only ir cotton cloth: शुः वनशःश्रुः कृदः हे : छूदः येनस will Honourgo thus alone? & * 1 K : QQK : 3N drinking water only. የልማ ሕፍ naked body; ያጣ ሲፍ only one; ል ካር, same as ል ነርር, i.e., a free, unemployed man, generally one that carries no burden; ଭିଗ୍ରୁଟ୍ୟ yi-ge rkyanpa a letter that forms by itself a syllable, or one that is not brteys-pa (mounted) and without any other consonant or any vowel sign superscribed; AK-42 TKN said to be 1, 10, 100, and the further multiples of 10: মিম্ব্র্য a word that has no affix denoting case, &c., also a name without any titles added to it

Syn. २२ re-re; प्रिण् सु geig-bu; अव्य srab-pa; प्रेर सु geer-bu.

5. § Rhyan chu n. of a lake in the south of Ladak, in the neighbourhood of which there are many wild asses.

চুম: বল rk yań-thag (গলা মে কামনে কামনে কামনে কামনে কামনে কামনে কামনে কামনে কামনে কামনি কামনিকা কা

শুদাৰ 1. rkyan-pa गर्य prose; writing. 2. শুদাৰ rkyan-wa=শুদাৰ rkyon-wa সমাবিল extended; spread.

कुर बेड्रेस <u>rkyan-hphyes</u> महापद्म an immensely large number.

55. A rkyań-ma n. of an artery often referred to in mystic meditation. It is one of the three arteries denominated Srog-rtsa riń-po, and is asserted to run towards the left side.

5.39 rkyan-phyag salutation by prostrating one's self on the ground with the hands and feet stretched out (A. 48).

not, with a spout; in W. "o-kyan," a milkpot. 2. pot-belly; paunch (Sch.); ** 75, a vessel for water; ** 55 a vessel for wine $(J\ddot{a})$.

a kind of vessel made of brass or silver or gold of the shape of a wine glass.

Jan rkyal-ka=I voin talk; rkyal-ka byed-pa to play a practical joke on; to make game of.

সূত্য rkyal-pa অক্ষাকারী a sack or leather bag, frq. is poetical term for the body or the five aggregates, i.e., ধুমানী সূত্য "the body is a bag of unclean things" (Jä.).

কুম'ন rkyal-rea মন্ত্ৰ to swim; কুম' ক্ষুদ্ৰ-rsted-pa to amuse one's self by swimming (Jā.); colloq. "khyal-ayab khan" a swimmer.

সুথানু rkyal-bu smal! bag; pouch; colloq. kyal-bu. মনুৰ a bag of goat skin; বুনুৰ; a bag for flour ভানুৰ water bag or Hindi moshuk; অমনুৰ butter bag.

চুৰাইন্থ rkyal bycd-pa অবসাহন the act of swimming or bathing. In the mystic language of the Brahmakayika deva কুল ইন rkyal-byed or কুলাৰ signifies ছুলান্থ্ৰাৰ misery; ইন্থান কুলাইন or মুন্ত কুলাইন means মুন্ত্ৰাৰ sins; কুলাৰ্থান কিনাল; কুলাৰ্থান কিনাল respectively of misery signifies ৰূম or the way to Nirvāna. These are the terms believed to be used in the language of the celestial beings who dwell in the heaven called ৰূম্লান্থান কিনাল্যন্ত্ৰ (K. ko. ন 236).

र्क्तु rkyen I: In Buddhist science this important term expresses any co-operating influence which serves to shape and bring about an event as d. tinguished from § rgyu, its direct and obvious cause. In plain lenguage, raphu is the primary cause of waything, but rgyu is frequently controlled and modified by a co-ordinate influence know a as rkyen. As a medical term, according to Jaschke, rkyen is differentiated from rgyu in that it indicates the pathological or secondary cause of disease, while the latter word denotes its primary or anthropological cause. However, while assigning to rkyen the primary meaning of "cause" and "occasion" in the qualified sense of being contributary only to that which comes to pass, we have to note the apparently contradictory signification-effect, occurrence, incident, event. So we meet with 13 54 7 kyennan-pa unfortunate accident; तेन दन्यम 45% he has perished by an evil incident; ॐ २६८ पुर पर्व के कि दूर देश सम्बद्ध the adversities arising in this life; মে এ এই ব্যাহ কুৰ an event disagreeable to one's own self; ਜ਼ ዓላ blobur rkyen a sudden accident; तेन्द्रवाहिन AN rkyen de-la brten-nas owing to that circumstance; अर्पदे नुन्य पङ्गाने med-pahi rkyen-la bltas-te or पहेन है brten-te considering the case of not being, not having; thus बुद ਹੈ ਜ਼ੋਕ ፕሬፕ ਕਲੇ ਸਕੇ ਜ਼ੋਕ stands also for a cause of disease and of death; অপ্ৰানুধ bgol-rkyen any circumstance or event adverse to the success of an action, any obstacle, anything opposed or hostile to the existence of another thing: 434 34 mthun-rkyen a happy, favourable circumstance; furtherance; assistance; supply; अनुवानुवानुदाय mthum-rkyen byed-pa to assist in; to help to; अवदाति वहाम mthun-Tkyen hdsom-pa altogether successful.

नौत्र II: प्रताय, प्रहाण In Buddhist metaphysics there are four kinds of the rkyen, viz., (1) कुर्वे हेन rgyuhi rken हेतुप्रत्यय relation of causality; (2) दे अवग्यदे हेत् dema-thag pahi rkyen समनन्तर प्रत्यय relation of posteriority ; (3) ৭5৭ টুৰ bdag-rkyen অখি-प्रतिष्रत्यय relation of subordination or conditionality; (4) ব্ৰীপ্ৰমন্ত্ৰ dmigs-rkyen चालकनप्रत्यय relation of dependence (as for instance the relation of parts to the whole and vice versit) : २० पम गाउनम ठन में किन छेन न वर्षा के व वहेषा देश हैर, वशुष्य ठर के से व या या केर हैर क द्येवस के कर दर, वदव के के विश्व म इंट द्वीस, वहवस ठक के पाइनामा ठक या के का छेता के कु के तता महामा के का कि ጥጻነ 35 ዓ. Besides the above four there are two other subdivisions of the rkyen, viz., हेर थेर जपादान प्रत्यय and अर गहेग हैर सहकारी प्रत्यय $^{\dagger}Lo\hat{n},~16$).

ৰূপ III: misfortune; ill-luck; calamity:
কুঁপ বিশ্বৰ rkyen gloy-pu to avert a misfortune:
কুঁপ ইৰ্মণ rkyen theys-pu to endure misfortune: কুঁপ প্ৰথম rkyen thub-pu to be equal to the occassion, cope with calamity.

কুম প্রম rkyen-gyis, postp. with gen. by reason of; on account of; by; বিদ্যুত্তি therefore; accordingly.

নুধ বাই বাইৰ শ্ৰম <u>rken-geig rtogs = ১৯ ৯৯ এ</u> কুম an epithet for a *Pratycka* Buddha (Mion.).

कुंद क्षाय व्युद्ध व rkyen-chags hbyun-wa to die or to be abolished (D. çel. 11).

र्ने हॅन्य rkyen-stoys प्रत्येकबुद also the contemplation of a Pratyeka Buddha and ordinary saint; a class of Buddhist devotees who meditate on rkyen, the co-operative cause.

নুধ পুল rkyen-thub = মুখ্য patience; forbearance (Mion.).

त्रेत्र'य rkyen-pa यव barley.

4 गुँउ हैं rkyen-rtsi = गुँउ धूर्य rkyen-sman प्रत्ययोपि a medicine that is administered for determining the cooperative cause of a disease.

or against to stretch, extend, stretch forth (one's hand to a person); put out (the tongue); spread; distend (the wings, a curtain): squarga shabs-gāis brkyoā bskum one leg stretched out, the other drawn in.

Sym. ağıla brkyah.wa; ağını brkyahş. pa; gini rkyahş.pa; ğini rkyohş.pa; ağıla bşnar.wa (Mhon.).

 $\widetilde{\mathfrak{J}}^{\mathcal{F}} \widetilde{\mathfrak{F}} \widetilde{\mathfrak{F}} \qquad rkyoh-tse \text{ in } W. \text{ lamp; candle } (Ja.).$

মুমাইন bṛkyan-çin 1. literally "the extending-wood," an instrument of torture in Tibet; a wooden frame on which the extended arms and legs of the delinquent are fastened down, whilst burning pitch or scaling wax is dropped on his naked breast, which procedure is called মুমাইন বিষয়েশ্ব বিষয়েশ বিষয়েশ্ব বিষয়েশ বিষয়ে

विश्वान prostrated (by fatigue); stretched out; म्तुर्यके द्वारंत्र आयत-नाम for the purpose of stretching.

প্রাম a wager in dice-playing, &c."

মুন্ম'ন kugs-pa 1. d un'); mute; মুন্ম'ন ইন্'ৰ kha kugs-par byed-pa to put to silence; প্রন্ম'ন a dumb woman (Cs.). 2. মুন, আছ dull, stupid (Sch.). The following examples may belong to either 1. or 2.:—প্রন্ম'ন ক্রিম'ন ক্রম'ন ক্রিম'ন ক্রিম'ন ক্রিম'ন ক্রিম'ন ক্রিম'ন ক্রম'ন ক্রম'

THE MAN BY 5. A PAN I if one is born a dearmute, one's consciousness (soul) not being suited to work, one cannot act religiously.

secrety in Tibet. Where polyandry prevails any of the brothers who is not satisfied with the common spouse takes to himself a wife called Kok-gi chung-ma—a concubine (Cs.).

মূলা ঝ lkog-ma, vulg. জেলা আছৰ og-hjol 1. gullet. cesophagus. 2. wind-pipe. 3. the throat; প্রশাসন lkog-mahi lha-gon the larynx (Sch.); also written প্রশাসন প্রশাসন

শুৰ্বাহ lkog-dkar the ferret-badger (Helictis monticola).

শ্বাস্থ্য ikog-gyur, v. শ্বাস্থা ikog-na-ma (Mkon.); শ্বাস্থান ikog-gya byus mude secret.

भूषा है lkog-g/u a secret hummed song: म्बद्दा कुं अध्याद्वर है अध्या

শ্বৰ হৈ !kog-chad secret punishment.

one's self to religious studies secretly.

শ্বা ক্র lkoy-rñan a reward given secretly; a bribe.

ৰ্ণান blog-tu confidentially, secretly;
ৰ্ণান্তৰ or ৰ্ণান্ত্ৰমণ ঘৰ্মৰ secret; hidden;

out of sight (Jä.); नित्रभाष्ट्र çin-tu lkog-gyur very secret; most confidential.

11

ৰ্শা চু নদ্ধ lkog-tu brkus etolen; removed secretly; ৰ্শা চু ন্ত্ৰীৰ ব to converse secretly; ৰ্শা চু ক্ষম া secret doctrine; to worship secretiv. ৰশা চু অবাৰ to speak confidentially.

भूग कार्ड !kou-mdud= देव अर्ड the larynx.

ৰ্শী ৭5% thoy-hdun is described as meaning 5 ম শ্বিম ট্রম ট্রম ট্রম ব, secret conversation or deliberating, so that others may not understand it.

শ্ৰাৰ্থ !kog-na-ma that which is not evident.

Syn. ब्रेंग धुर !kog-yyur; स्टेंब धुर वेदय कृतिonsum min-pa (Mānon.).

শ্ব বিষ !kog-nor= শ্ব শেষ rkun-rdas, lit. secret articles; stolen property (Mhon.).

ৰ্ণায় !hog-phra = ৰ্ণায় মুখ্টাবে or মুখানিং ইণা dkrug-çin bycd-pa misunderstanding; difference (between two parties).

শ্বাহ্য ন lkog zan-za-wa to take usurious interest in secret (Sch.); শ্বাহন টু বৃষ্ণ পুন to watch; to witness from a lurking-place.

শ্ৰামান lkon-zas za-nca to take food secret),.

ৰূপ বৃদ্ধ বৃদ্ধ বৃদ্ধ কৰি hbyargyi rgyal khams the name of a kingdom
of the Asura (demons) where people have
no neck, their chins being joined to the
breast.

র্ণা-প্র !koy-çal सास्ता dew-lap (of oxen); র্লা-প্রতিক !koy-çal-can = বামা- oxen in general (Mñon.).

ञ्जन श्रेन !kog-sog eraw (of birds) (Cs.).

भूप lkob fat, heavy, plump (Sch.).

बॅब अनु १ lkol-mdud= वव अनु larynx.

ন <u>ska</u>; this word is thus explained মুক্তম ইমার্থমণ্টা ধুন হৈ অন্যান্ত ক্ষাণ ক্ষাণ্ট "ska shows the complete knowledge of the aggregation of all dharma or phenomena" (K. d. ব 114). This explanation also occurs in the aphorism on the interrogation of the Någa-råja Samudra (K. d. ব 178), also in (Hbum. ব 283): ধুম ব বিশ্বতার ভিত্ত কর্মান তেওঁ পুরুষ্টি কর্মান তেওঁ প্রয়ুষ্টি কর্মান তেওঁ পুরুষ্টি কর্মান তেওঁ প্রস্থান তেওঁ প্রস্থান কর্মান তেওঁ প্রস্থান তেওঁ প্রস্

ম' ইশ ska-ciy for মুণ্ট্রশ a moment

মু বিশ্ ska-cog or শ্রুণ ka-loog the names of two grammarians jointly written for abbreviation, Ska standing for মৃত্বেথ এই পুষ্ক and Cog for ইপ্ইন্মু ঐ কুথ এইন Cog-ro kla-yi rgyal-mtshan.

মুখ্য মান ক্রিন্ত্র ক্রিন্ত্র <u>স্থিত princess</u> of the Noijin demi-gods (*Mূnon.*).

ম্বা skag = শব kag or শব keg অস্ত্রাঘা 1.

n. of one of the 27 constellations, Açleṣā; an evil star. 2. mischief; bad luck; evil; the name of the goddess Bhogavatī; a fox শ্রেশ lo-skag an unlucky or bad year মুগ্র lo-skag an evil or unlucky month গ্রাম্ব shag-skag a bad day; মুগ্র ব্যাহ-kag evil hour; inauspicious time.

Syn. मारेटमा स्व gdens-can lha-mo; ध wa (Rtsi. and Mhon.).

মৃণ্*ইম skag-rtsis* astrology which treats of the planets and of bad omens, &c.

ম্পাথমানুম skag-las skyes কার; = 5'ম'মন্থ ইন a comet; born under the constellation of Açlesā.

Syn. শহুণ ধ্ব তব mjug-phod-can; শুর্ণ ধ্ব তব gtsug-phud-can; শুণ তব sbrul-can; শুণীমাণ skra-gñis-pa (Mñon.).

মিনি স্থান ক্ষেত্ৰ ক্ষান্ত মান্ত ম

ar - skan-ça sods cut out (Sch.).

cry, sound. Though \$5 and \$ are generally used as synonymous words, yet the majority of the grammarians of Tibet apply the former to all manner of sounds and the latter to the sounds uttered by animate things only 2. \$5 is equivalent of ₹ in some expressions such as ₹ %5, १६ भूर, which mean "thus he said," "speaking these words," &c., and in ই শ্বৰ, অৰ শ্বৰ, &c., may be traced similar significations: क्षर है जुन्द वर्ज what is your pleasure? what did you say, sir? अर्पर है अर्पे the (words) spoken what speech are they? what do they mean? (Jä.) 飞行的气 "in these words" is used before a literally quoted speech and दे अर्डें after it. व अर also often occurs after statements meaning "it is said" or "it is rumoured." Other phrases are: 3.45.4.35 don't do that or so; भूत to give an account, to relate. language: ইণ্ডাৰ্ড the Tibetan language; বু'ল্ম'শ্ব the Indian language; পুৰ'শ্ব'ত

প্লা: ladder=প্রশা skaş-ka (Jä).

ম্বেশ্য skad-hyag or ম্ব্ৰেইম্ম skad hdser po hourseness of the voice (Cs.).

মৃত্যু <u>s</u>kad-rgyal, me^t.ph. a donkey (Sman. 2).

ম্ব্যান্ত্র skad-begur-pu= ম্ব্যান্ত্র লাভ one who has changed his language.

মৃত্যু ই skad-syra che (ke' da-che) ene vulgar expression for "fame": শৃত্যু মৃত্যু ম

মুন্দ্ৰ skad-har rough language: মুন্দ্ৰ ইং ব্যাপুৰ বৃথি নিৰ্মাণ হ'ব হ'ব চুব্ৰুগ্ৰা on account of their speaking rough speech the name of that place was called Na-ra than (Yig. 65).

ম্ব skad-can having a voice; sounding.

মৃদ্'বিশ skad-ciy ছাল, ঘাল, সমাছ one moment; an instant. মৃদ্'বিশ আইন মুদ্'বিশ ল is described as ইংল্লি নাইনমান্তিন ইং প্রতিক, 'one fifth part of the time required for the sound of the snapping of the fingers."

भार देवा वर्डेस skad-cig bcom, v. वर्डेस य.

শ্ব উপ 'এইব' প্ৰব skad-cig hdod-ldan, v. গ্ৰণ ইব कपोत a pigeon (Mhon.).

ম্বিশ্ এ skad-cig-pa or ম্ব উপ্ এ বলামিক, ছিল্লা, ছিল্লা instanteneous; also ephemeral, momentary; also lightning মুণ উল্ দ্বৰ্থ skad-cig-dhugs lit. that takes breath only for a moment = মুন, an otter (Mnon.).

মৃদ্'বিশ্'ৰইন skad-cig holod অবসম sudden flash; fla a of lightning.

ন্ধ বিশ্ মাঁ বিষ্ skad-cig glog-hod=মাঁশ l.ghtning (Mison.).

মৃৎ * skad-cha কথা, কাছিনী, আজাদ, বাৰ্দা news, report, discourse, conversation, topic; মৃৎ ক এব ব to converse; to have a chat.

ম্ব্ৰাস্থাৰ skad-gñis-pa lit. that has two kinds of voices, i.e., a parrot.

Syn. ক্ট্'ৰণ্টিম'ৰ lee-gñis-pa; ব্টুৰা'নিই মন্ত্ৰ' হন hkhyog-pohi mthu-can; ইৰা'বংস'গুৰ tshighjam-ldan; বহস'গ্ৰুহ'বংবি'গুৰ hjam-ljan hdabldan (Mñon.).

মুন্দ্রিষ্ট্রাফ্রিন্দেশ্র skad-gnis smra-waḥi dwan-po one learned in science; one who has mastered (at least) two languages (Yig. k. 48).

भू अभेग य skad mnen-pa भाषाकीमच of a rentle voice; soft voiced.

ম্বাম্থ্য $ska\underline{d}-\underline{b}s\widetilde{n}an=$ মৃশ্ an echo (returned by a rock) ($\underline{M}\widetilde{n}on$.).

মৃত্যুম্ব skad-sñan bsgyur-ua to sing or whistle in a quavering, warbling manner, of birds, flute-players, &c. (Jä.): ৭ছম মৃত্যু a singing or playing of this kind.

শ্বাৰ skad sñan-pa কাকিল, কলৰৰ one with a sweet voice; spoken of the cuckoo.

ম্ব জ skad-sñam-ma the princess of the *Noijin* demi-gods; cf. প্ৰবৃত্ত ক্ৰিয়াই প্ৰতি প্ৰতি ক্ৰিয়াই প্ৰতি ক্ৰিয়াই ক্ৰেয়াই ক্ৰিয়াই ক্ৰিয়াই

মৃত্যুৰ skad ster-wa=মৃত্যুৰ to call to a person (Schtr.).

মান্ত মান্ত হাৰ ক্লিক ক্লিনাল-par with one voice; with one accord.

ቁና ሂና skad-dod= ኳና ቱ an equivalent term in another language; the original from which another is translated: ኳና ሂና ኳና whether there are any original texts: ኳና ሂና ቅና it is without the original text (Situ. 110).

সংগ্ৰহণ shad-kyi gdans the character or tone of the voice: মান্ত্ৰপুণ দিল্লাহণ সংগ্ৰহণ কৰিছিল কৰিছি

শ্বর প্রকাশ a skad-gdańs dmah-wa विस्तर low sinking voice; poor voice

শ্বংশ্ব skad-hdon संবাৰ bawling out; loud voice.

মুব্ৰ skad-pa $\alpha :=$ বিশ্বত্তি $a = ske \underline{s}$ by a-waş called; named (A. 120).

মুণ দা: 1. vb to say, tell, relate: বিশ্বেষ্টাৰ বিশ্বেষ্টাৰ that a land (of bliss) exists 1 heard people say. 2. interpreter; language master; teacher (Jā.)

শ্বেট skad-pa-che or প্রেটট skad-po-che celebrated; famed.

क्ष5 दें है skad-po che घोषणा rumour.

শ্বন্ধ skad-hbyio নিজ্জন singing of a bird.

ম্ব ধ্ৰম শ্ৰীৰ skad shyans-çig cultivate your voice; improve the voice by exercise.

প্রমিশ্যথন skad mi-gsal खंख one whose language is not intelligible; a barbarian.

भूत^{्रित} skud-rin रवेभाप a voice heard at a distance; a high pitched voice.

মুন্থান ইন্ত্ৰ নি skad-rigs hen-po oshi the four great divisions of language—(1) মন্ত্ৰ মুন্ত ম

মান স্থাম skad-lugs = মান ইবাম sk.d-rigs dialect

প্র শ্ব skad-log clamour ; screaming.

भूद वेनास क skad-legs-na = धूवे नाइनाय क्रिक क a celestial courtezan (Mhon.).

\$5 skan-te, W., instead of \$14 ka-ua

প্লি skab = এপ্ৰাম hgor-po delay: অপুন্ম ন্ধান্ত বিষয়ে এই প্ৰায়েশ নাইন ইনা (ইdsa. 28) the swift not hurrying, the lingerers not finishing.

শ্লম şkabş ব্যা, বাং 1. time, opportunity, occasion, circumstance: अर्द परे rñed-pa to find an opportunity: 994 8 or MANNIAN now and then; sometimes. MAN'S or MAN with genit. = at the time of, on the occasion of, during, while, when: दे ना अवस सु in a moment; instantly: अवस देद skubs der अवानारे thereafter: अवसारहर now; here; in this case; in this place: ম্বম'ই once for a time; each time; মুখ্যম interval; inter-lapse of time. 2. sphere state, situation: भ्रायम ५६ मुद्राय fit for; adapted; suited to the occasion 3. MAN also means 3 lehu, chapter, and is synonymous with अनुष अडेशश प्रम, &c., signifying section: MAN To skabs beu, the ten sections of the doctrine; also he that has observed them $(J\ddot{a}.)$. 4. mode.

method, way, manner, so the word seems to be used in Vaisno: প্রুমান্ত বিশ্বমান প্রবৃদ্ধি দুনা প্রবৃদ্ধি দুনা প্রবৃদ্ধি দুনা প্রবৃদ্ধি দুনা প্রদান করিছিল। kabs la-phug difference lugs hdra-war the manner (nature) of the plan's being similar to that of a raddish as

শ্বমাৰ্থ হা 💪 gnis-pa শ্বিমা the second chapter.

भूषभाईत *ghabs-don* भावताचे for the sake of leisure; also circumstance.

भूतका दिया skabs hdi-la आकान प्रकरण at this opportunity; at this time; on this subject.

भूषभाष्ट्रित skabs phye-na अवकार्य कुर्यात् to make opportunity.

भ्रमभावद्वेद प skabs hbyed-pa व्यवसर leisure. भ्रमभाव्यं वेदभाव skabs-ha babs-pa कवित् when the time came; opportunity arrived.

ম্বম ৰাধ্য মন্ত ব skahs-gram btun-ca = মুখি বন্ধ কৈ the drink of the gods; ambrosia: ম্বম ইল্ম লুক বন্ধ হৈ মুখ্য মন্ত্ৰীয় চলয় send kind letters like the flow of the drink of the gods over the heads of the good (Yig. k. 78).

শ্বম বাধুন বাধুম skubs-gsum-gnas = নাই ইম কু বাধুম the residence of the gods; the heaven.

भ्रमः गासुमः य skabs gsum-pai: चिदिन, भिरम a god; a common name for gods possessed of the knowledge of their past and future births and also of those of others.

भ्रमः नसुरूप II: a name of the celestial musician; अदे मुख्या إلمانة glu-mkhan (Minon.).

মুনমাবাধ্বন হাম skabs-gsum-dwah a name of Indra; বহু ত্রি Brgya-byin or মুন্দির্বাহ ই (Mhon.).

भ्रम नसुस्र सर्वेद skabs-gsum meshen-cha विद्यास्य thunderbolt of Indra. শ্ব Skam I: শ্বশ্ব n. of a tribe in Titet (Vai. kar. 160).

a pair of tongs; pincers; an instrum at for seizing anything.

J. A. A. A. B. Adsin-byed; ABK 95 benk-

মুখ্য skam-pa মুদ্ধ dry; মুখ্য কুৰ্ম skam r/on lit. dry and wet; all articles (furniture, chattels, clothes, utensils, &c.) and food, drink, etc., being included in the term. মুখ্য is often used as equivalent to মুখ্য, the dry land, hence a plain or হুম্মুখ্য বুজ্য হুম্মুখ্য হুম্মুখ্য বুজ্য ashore; মুখ্য মুখ্য হুম্মুখ্য বুজ্য বুজ্য বুজ্য কুল্মুখ্য বুজ্য হুম্মুখ্য বুজ্য হুম্মুখ্য হুমুখ্য হুম্মুখ্য হুমুখ্য হুম্মুখ্য হুমুখ্য হ

মুখাল gkam-gloy a flash of summer lightning: মুখালি বিষয়ে বিষয় বিষয়

stock.

মুসাৰৰ skam-thal= মুশাৰৰ or মুশাৰ্ক corn or barley flour to make grue!.

क्षा इन इस्तान-thing gruel made of barley-flour, dry meat and raddish.

MAISM skam-dras neat and clean (Jiy. 30).

क्षम थन इkam-pay dry, flour of barley.

भूभाय skam-po श्रम, भोषित dry dried.

ধুন ইণ্ম skam-phogs allowances or wages of an officer or inferior servant in barley-flour, tea or coin, etc., but not

cooked food; শন্ত শুন্ধ মুখ্য মূল ইৰ্ম according to Government order; dry allowance (J. Zah.).

भूमावशा भुष्य <u>skam-las</u> skye-wa स्थलज produced or born on land.

মুখ্যন্ত <u>skam-bead</u> dry or meaningless words; hollow expressions meaning nothing: দেখু হৈ মুখ্যন্ত মুখ্যন্ত "one versed in talking nonsense, as if only for his mouth's sake" (or "as if on account of his mouth") (Ev.).

মুস্থ্য skams-pa= মাইন bleak and barren place (Mñon.).

মুখ্য skar-wa I: pf. অমং, imp. মুখ, to hang up; to weigh; মুখ, মুখ্য, ম

মুখ্য skar-ma ছারি:, হলমুল, নামা, ললম a star; a fixed star; constellation: জিটের, ব্রুড়ের, কুন্ট্র, কুন্ট্র, মুড্ডের, কুন্ট্র, মুড্ডের, কুন্ট্র, মুড্ডের, মান্তর (Vai. kar.) the stars that are liberated and that soar on high and roam are twenty-eight in number: মুড্ডের, skar-ma-can with stars or figures of stars on anything, a shawl, &c.

MK দুদ skar-khun বানায়ন, গ্ৰাছা, জাল a hole or small opening for the admission of light in a house; a window; same as মুক্তি, v. ১৭ম দুদ । প্রত্যাধিক a plank or board for a window; shutters; প্রাধ্যাধিক বিভাগ জালাবানায়ন lattice window; a grated window.

ANTICAL Shar-khofs the sphere of a lunar mansion; a constellation together with the minor stars which are included within its sphere.

भूर अन्त skar-mkhan गणक an astrologer.

মুম্পুৰ skar-leag a rigorous enquiry; a flogging (Jä.).

bathing when the star Agastya (Ri-byi) appears in October, when, according to Tibetan astrologers, water becomes pure and wholesome.

which is said to come from the stars: skar-tagtan che(Ja) to enquire rigorously; to restrict; to bind down; to flog.

মুক্ত skar-madah a shooting star, ৰুক্ত sgron-ma a lamp; গ্ৰাথ ভাৰনা a meteor: মুক্তম্ব ভুক্ত তা পুক্ত ভাৰনাথাৰ the falling or shooting of a meteor.

श्रास्त्र महिन्द्रमञ्ज्ञ skar-mdahi gdon-ham sna अन्तामुख or अन्तानास one having either his face or nose glowing as a meteor; a demon; a meteor-mouthed arrow; n. of a fire-arm anciently used in India. One of the ancestors of Gautama Buddha, directly descended from Mahasammata, the first elected king of the world.

মুখ্য <u>skar-dpyad</u> = মুখ্য <u>skar-rtsis</u> astrology; মুখ্য প্রেপ্তির বিজ্পা an astrologer (Mñon.).

প্ৰায়ৰ <u>skar-phran</u> or প্ৰাত্তি a little star.

NYAZ Skar-hpren 1. n. of a fabulous city situated at the foot of Rirab (Sumeru) mountain said to be the residence of the Asura King, Kantha-Mālī. 2. the squares in a chart of the constellations in which the figures representing the stars are written. 3. the angular distance between two stars or planets (Cs.).

attle; assortment; separation; to pen; to fold; to separate, v. 5959.

भूष अन्ति है इंडिंग skar-ma stod-phur भूवता । supposed to be Leonis. This star is believed to be the most stordy among the stars and is therefore called the sure-star or fixed-star; also called the crown-star.

Syn. पहत्र u brtan-pa; जुर ब्रेट प्र क्षित इंटर्शbu; इट ब्रेट के इत्यान-ldan çin-rta; खुण्य प्रकार क्षेत्र इतिपुड-band skyes; णुक्य भिन्ने gaab-yi rten; कुंत्र क्षिप्रपुण-इर्ता, क्षेत्र क्षेत्र कुंद्र प्रकार प्रकार bu; प्रवेद सुद्र कुंद्र -hphur (Moon.).

ANT ANT SO skar-ma rtsag-rtsig, also ANT ANT CAN SANT ANT ANT CAN SANT ANT ANT CAN SANT CAN

भूराअवडे şkar-ma htshe तारापीइन the injury caused by a malignant star.

ধ্বং শ্বং বৃধ্ব skar-mahi dpyod च्योतिष an examination or observation of the stars.

भूर भेषा g Skar-mig-bu "son of Star-eye or Skar-mig," the eagle. A certain hermit called Skar-miy found three eggs. These he gave to a woman in distress, saying that if she broke them after seven days they would bring her happiness. Out of impatient curiosity she broke two on the third and the sixth day. These turned into lightning and the dawn. The third she broke on the seventh day, when there sprung forth a full-fledged eagle which turning round asked what she wanted of him. In reply she wished him to kill the Lu demons; and this he accordingly did. Thenceforth the eagle came to be known as the son of Skar-mig (Mnon.).

an star-catching; making sure of a propicies constellation, e.g., for a intended journey (Jä.).

न्द[े] 5 *şkar-hod* जो ति:प्रभ the light emitted by a star; name of a kind of flower.

শাংশ skar-yum works or treatises on the stors; শাংশ পুনাৰ্থ পুন sacred works on store and planets.

শ্বা^{*}ন skal-pa **ম**র্ছ, ইব luck, chance, fortune—particularly when propitious.

भूष है इंक्षित हुभाग्य wretched; unlucky; unfortunate.

भूष हें से skal-can-ma, also called भूष धूर्व के skal-ldan-ma 1. भाग्यवती n. of a goddess; a blessed lady. 2. = भुषा व्यवपाय spu-la hbab-pa n. of a disease in which the hairs are affected.

গ্ৰাহাৰ skal-ldan মৰ, মনবাৰ happy; blessed; also n. of one of the 28 ancient sages mentioned in Buddhist works.

ম্বাপুৰ নিং <u>Skal-Idan</u> çin-rta মনীব্য n. of a king of the solar race who is said to have brought the river Ganges to Jambudvīpa (India) from heaven; one of the ancestors of the Buddha S'akya-muni: ইব্যাস্থ্য নুষ্ট্র বৃদ্ধান্ত্র নিং দুর বৃদ্ধান্ত্র ক্রিয়া "favour me with letters uninterruptedly like the course of the river Bhāgīrathī (Ganges)" (Yig. k. 17).

भ्याक्ष्य निर्देश के skal-ldan çin-rtahi bu-mo भागीरथी, v. क्ष्में पात्र Gan-gā, the daughter of Bhagiratha, the river Ganges (Mnon.).

भ्राय ठत <u>skal-pa-can</u> मच, मागिन् the fortunate: भ्राय ठत ५ ९ ९ अर मागिनी भवन्ति are very fortunate.

भूष पात्र <u>skal-pa-che</u> = ५१६ वर के व महाभाग very fortunate, lucky; also powerful and rich. भूषायाक्ष्रकाय şkal-pa, mृतंबm-pa uniformly fortunate or always lucky; भूषायाद्भावरम fortunate: भाद्भावयाक्ष्रकाय क्षेत्रका mi dan skal-pa mृतंबm-par skyes माह्याचा सभागतयान्यपद born with fortune equal to that of a human being.

মুখাৰ্ম্ম ই <u>skal-pa bzang-po</u> মহক্ষ good fortune; মুখাৰ্ম্ম bad luck, unfortunate; ই এইন আমুখাৰ the matrimonial share of the present life; the connubial fate for which a person is predestined; ইমাট্রাম্মখাৰ religious good luck; also the merit of the pious; মুখাইন্ম very lucky; মুখাইন্ম unfortunate.

শ্বংশ আঁহ্ৰ <u>skal-pa</u> yod-pa fortunate; প্ৰ' শস্থাৰ extra luck.

মূপান্তম <u>skal-hphar</u> enlarged fortune; lucky or of increased luck.

share; ধুন্দুজ্যতি বিশ্ব কৰা নান 1. portion; share; ধুন্দুজ্যতি বিশ্ব কৰা the apportioned share of hereditary wealth; inheritance; মুখ্য কৰা share or portion of food; ration; মুখ্য কৰা personal share: শ্বামান্ত কৰা without being deprived of any of his portion. 2. the portion of good or bad fortune that falls to a man's lot as a consequence of his former actions; lot, fate, destiny.

भूषाचा इंश्वा-wa chad-pa suppressed fortune; unhappy.

भूष एउड <u>skal-bzah</u> समग 1. prosperous; of good fortune. 2. a plant— Chrysanthemum coronarium.

 \mathfrak{R}^{2} skal-rin the valuation of one's share of property; the price of one's share in any concern (Jig.).

মুখ্য skas or মুখ্য সংগ্ৰহ ka, also called মুখ্য এইবা: ইন্সাম নি: ইনিছ, a stair; a flight of steps; মুখ্য সুখ্য order of steps; মুখ্যমুগ্য the two side pieces of a staircase or ladder (Cs.); মুখ্য

बहुनाय to place a ladder; भूभायायवाय काउ-कावज्ञान to come down a ladder; भूभाया काउकारोड्य to climb up a ladder.

মুমার্ম ল্লাম skas-skor khra-ma the lattice, rail or fencing by the sides of stairs.

মুম বাংম নু <u>skas-gdań-bu</u>, abbr. of মুম ই বাংম, a flight of long steps in a ladder: মুম বাংম, বাংমা বাংমা, বাংমা

**** skas-tshan signifies a flight of steps (Jig.).

প্ৰথাৰ skas-leb the steps of a ladder or stair; the planks of a ladder.

भी sku काय, गाज, मूचिं, resp. for अस lus, body. 1. sku may be prefixed to the names of parts of the body and even of anything belonging to a person, thus imparting to them the character of respectful terms. As honorific particle it can also be prefixed to nouns in general: মুখুম the person or body of a great man; 对本 goods, stores or property of a man of rank; also the religious robe of a lama. প্রীম sku-skyes a present (given to or reeeived from a respected personage); সুনেইন virtue, happiness; अव्यव image, statue: भूषा the wrapper used by a lama or a great man; at the cloak used by the lamas when attending a religious service; श्रु ज्य the inner lower garment of a man of rank. Even buildings (monasteries, &c.) are honoured by this respectful expression: স্থ্র বৃশ্ব আইঅ ব to white-wash a house, &c.; শৃষ্য rkos-sku an engraved image; ৰ্পম শ্ব tapestry; a figure worked upon satin with silky alway an image of clay; वण्ञु a woven image; द्वा a stone image; পুৰুষ্য a molten image; মুন্ধু a painted image; ASK a Basso Relievo

image; square blugs-sku a cast image; square geer-sku a golden image. 2. Nor square geer-sku as golden image. 2. Nor square geer-

N' N sku-skal portion or share of a respected person.

High sku-skem the lean sler or body of a respectable person.

মু'বান ইনহ sku-gam fio-bear a personal interview; to approach or come before a great man personally.

भु: प्रवेगभः क्षभ <u>sku-bgeys</u> chays disease caused by evil spirits.

ষ্ট বুৰ্ণ sku-låa rgyal-po the five divine Buddhas symbolical of the five highest moral virtues inculcated in Buddhism.

মুখু şku-ryyu the matter or substance whereof an image is made.

#135 sku-rgyud a scion, descendant, of a noble family.

মুন্তই sku-bear personal attendant of a greatman; gen. the attendant monks of the Dalai Lama (S. kar. 181); also same as মুন্তই ৰ as in মুন্তই শাল্ডাই sku-bear mkhan-po, the domestic priest of the Dalai Lama who is also called মুন্ত্র শাল্ডাই.

 $\mathbb{R}^{n \times n}$ sku-bear-mo the raiment worn next to the skin (Yiy.).

শুক্তম şku-chuş মুট্রণ্ডে ব্রেণ্টর্রন্থম টুণ্ডেণ অব্যথ the chattels and other possessions of any high class person.

મુદ્દેમ sku-chos = દેશ વૈચ robes; dress worn by great men or by lamas. મું અટેંડ ક્રેપ્ય-mehed brothers and sisters: નુવાં દાવે સામ સુવાન મામલે મું અટેંડ્ડ, શું અ વાદેવાં વૈદ્યાં મામલે સું અટેંડ્ડ, શું અ વાદેવાં મું અટેંડ્ડ વાદ્યાં મામલે મામલે મામલે મામલે (Lon. ક 2). મું અટેંડ્ડ વાદ્યાં મું સું કેંદ્ર વાદ્યાં મું કેંદ્ર વાદ્યાં મામલે કેંદ્ર વાદ્યાં મું કેંદ્ર વાદ્યાં મું કેંદ્ર વાદ્યાં મું કેંદ્ર વાદ્યાં મું કેંદ્ર વાદ્યાં મામલે કેંદ્ર વાદ્યાં મામલે કેંદ્ર વાદ્યાં મામલે કેંદ્ર વાદ્યાં મામલે કેંદ્ર વાદ્યા મામલે કેંદ્ર વાદ્યાં મામલે કેંદ્ર મામલે કેંદ્ર વાદ્યાં મામલે કેંદ્યા મામલે કેંદ્ર વાદ્યાં મામલે કેંદ્ર વાદ્યાં મામલે કેંદ્ર વાદ્યા મામલે કેંદ્ર વાદ્યા મામલે કેંદ્ર વાદ્યા મામલે કેંદ્ર મામલે કે

মু'মাই sku-mũcd= মু'মা lto-ras or প্রাম্ম handkerchief (Yig. k. 55).

भु प्रोप sku-gñer कायजीव keeper of images in a temple or monastery.

Syn. And that the space of the shows (Mon.).

মূ এই ব *sku-bṛñan* 1: a reflected image, v. মূ এই ে ম বার্থান মুক্ত likeness (*Mhon.*).

y = y + 11 := y + 1 the health or flesh of a respectable person (Mnon.).

Nisa sku-rten an image of Buddha or of a saint. It is a contraction of the three words: sku, gsuns, thug-rten the holy image, i.e., of a Buddha or saint; the sacred books or volumes containing religious precepts; and the chaitya (mchorten), the symbol of the resting of the thugs or heart.

মুন্ত্রম sku-bltants = মুন্ত্রম birth (of a great man).

y 3ku druh-pa a page; an attendant of a great man; a private secretary to a high official.

ধু বাহুদ sku-gduñ relics, remains; also lineage, descendants.

शुं ९६ <u>sku-hdra</u> (kunda) प्रतिना, प्रतिविन्न, मूर्गि image; statue of Buddha or any sainted persons

भुष्टमप्रku <u>l</u>dem-pa to be unwell, ill; ill-health.

্রাণ $\underline{s}ku$ -na a respectable person's age.

#39 sku-bub a monkey of the langur class found near Bathang.

ayaşa Sku-bbum "a hundred thousand images," commonly pronounced Kumbum. The name of the birth place of Tsongkhapa in Amdo, situated to the east of lake Kokonor; also the name of huge monastery built on the spot. Village and monastery both derive their names from

a poplar tree, the leaves of which are said to bear miraculous impressions of a hundred thousand images of Buddha on them. Huc and W. W. Rockhill have given elaborate accounts of Kumbum monastery: জেমই মুন্তুম মুন

别說 shu-smad the part of the body below the navel; 别答证 the upper and lower parts of the body.

भुः $\frac{1}{3}$ sku-tsha a brother's son; a nephew; called $\frac{1}{3}$ tsha-wo in colloquial language.

মু রব şku-tshab a representative; deputy.

মু উ ইণ্ড sku tshe-stod=মু শ্নি মই দুখ during the time of his predecessors.

ধু মার্কার <u>s</u>ku-mtshal, resp. for প্রপ্নাপ্রপ, the blood (of a great man's) body.

মুন্ত্ৰম <u>sku-shabs</u> lit. "your honour's feet," is the correct form of the colloq. expression মুন্ত্ৰম, meaning your honour, your lordship, your worship. It is generally pronounced as ku-sho.

भुष्या \underline{sku} -gzan =प्राप्त gzan shawl wrapper worn by lamas (Yig. k. 55).

মু শার্থাঝ দেই şku-gzugş bde = বৃহ ঐহ'ব health; also healthy.

Syn. শুস্থান khams bde; সংগ্রেম্ ñerhtshe med; মহুন এই জ্ব্যু hbyun-bshi sñoms; মুম্মান্ত্র্যু bro nu-htshal (Mnon.).

মু'আ ন্মান্দ নমুৰ sku-yi babs dan bstun according as his health permits; according to the state of one's health

মুণী ই মার্ল sku-yi zo-mdoy, resp. of পুমান্ত দুমান lus-kyi-khams health: ইম মুনি ই মার্ল এইম বুলি কুনি বার্ম দুমান্ত ব্যাম দিশ। just now your health is good like the condition of the gold in the Dsam-bu river. भुष्यम इku-rags = भृष्यम ske-rags, also भ्र

34. sku-rin the period of a life--one's own or another's.

3/3 sku-ru a water-wheel without a rim; such are the water-wheels of all the mills in the Himalaya $(J\ddot{a}.)$

sku-ru-kha asterisks; marks generally of the figure of a cross, + also ×. The latter is common in books as an abbreviation like "ditto," to save the repeated writing at full length of the same sentence or word or expression. Some authors spell this word as \$75.5.

भुःसुम şku-luş मरीर, resp. for सुम, the body.

મુન્લ્ફેર વ sku-ça hbyor-po = ન ? અમ નુ મ ને દ નુષ્ય corpulent; also corpulence; the original name of Hbrom kgyal-wahi hbyuń unas (Mhon.).

श्रु ज्ञेन्य şku-gçeys-pa dying ; death.

মু বানীৰ Sku-geen-geen Rab the great teacher of the Bon: ব্রহ্মেন নিগমেন বাদি আলা বানী মানু বান

মুখ্যনাবন্ধ sku-sras brgyad, the eight spiritual sons of Bon-po S'en-rab are the following:—(1) মুখ্যম Mu-chos; (2) ব্যাহ্রপায়ন

ŭ Hol-drug than-po; (3) ጣኝ g ga ካዲካ Lito-bu bum-sans; (4) ነነና g g ግዶ Dpyad-bu khri-çin; (5) ዴዶ ፡ ኒካ Luh-h 'ren; (6) ካታና ካዲካ Brgyud hdren; (7) ሻዶ ፡ ፕግዶ ጃ Kon-tsha dkar-po; (8) ሻዶ ፣ ዲግፕ ና Kon-tsha hphul-bu chun.

মূলাও প্রথম ku gsun-thugs, resp. for ভ্ৰতি প্র, ' dy, seech, thought, which constitute the three spheres of a man's doings or sufferings; works in words and thoughts.

भु गासुस sku-gsum बिम्नुक्तिं, विकास the three personal exsistences of a Budd'na, viz., इंस ग्रें भु धर्मकाय spiritual existence; ब्रॅंट्स प्रस्थित प्रें भु सम्मोगकाय celestial existence, and शुवापति भु निम्माणकाय bodily existence; also miraculously emanated existence.

મું વાલેદ ક્રોમ-gsen rest and gentle exercise (of a great man) when convalescent: લવમાં વ્યક્ષ ખુંત્ર ફેંગ વાલે લવા છે. ક્રેન્ડ ક્રેલ વાલે લવા છે. ક્રેન્ડ ફ્રેલ વાલે ક્રેલ વાલે ક્રેલ પાલે ક્રેલ વાલે ક્રેલ વાલ

भु: नशुरुष sku-bsrufis or भु: नशुरुष'य skubsrufis-pu तज्ञमं, चिन्नकस्म attendant; waiter; body-guard.

মুণাম <u>skugs</u> = কুন wager; the stake in a game received by the winner. **মুণ্ম** শু হর্মান signifies মুন্নান্ত্র মানান্ত্র মানান্ত মানান্ত্র মানান্

মুন ন skuń-wa=ম্পা চু শ্বম ব to conceal in a secret place (Nag.), pf. ন্ধুন্ম চুঃkuńঃ, fut. ন্ধুন চুঃkuń. 1. to hide in the ground; to bury; to inter: ন্ব্ৰাণ্ম ন্চ্যুন্ম ইন্দ্র ন্ধুন্ম ইন্দ্র নিষ্কার found hidden treasures and concealed wealth (nor.). 2. ধ্যাজন (A. K. 53-55) to fasten down; to tie, to

tie on all sides (a corpse in a doubled up or twisted position before it is burnt).

भुरभास shuñs-sa lurking place; hiding place.

भेंद्र इkud or भुद्र'य सोचना ; भुद्र' सुन्न, कार्पास 1. thread, yarn, wire: মুদ্ধ শাইদ্ধ to cut the thread, i.e., the tie of marriage; to divorce. শ্ৰাৰ্টন ৰুই মুধ্য the thread to sew a dress with; TN 35 cotton thread, yarn; ক্ষু woollen thread; প্রসাধু gold wire; 55व श्रुद silver wire; श्रुद वेद yellow thread; 55'85 silk thread; 85'85 coloured thread; ৠ5' the frayed ends of a seam; ৠ5 शेष মান্ত্ৰ an embroiderer; one that makes up a picture with threads of different colours; भूर रेस= बहुवस सुन्न स्त्र चिकको needle-work on cloth: भूर्यपार्थियावर spinning thread. 2. vb. pf. 직원자, fut. 직원, imp 원자, to smear; to besmear; to daub: अभ अर् प= अभ प्रवास to be smeared with oil: अवि है अद्य to paint a door: 通知为其写 to anoint; to apply an ointment; शुर्पप्रश्चेसम् or शुर्पप्रश्चेसस् केर्प threads twisted together.

भुर परे ९९ şkud-pahi hbu= ५८ प्रै श्रेप ९ dargyi srin-bu silk-worm (Mnan.).

spun zla 1. wife's brother; brotheriu-law. 2. সম্বা father-iu-law (Jā.). 3. in Sikkim a husbaud's younger brother is also called skud-po.

भूर पु skun-bu is described as भूषाअयः प्रमुख धर्म इत्याधनायः blags pahi snod a wicker-work basket; but a basket or vessel made of bamboo is called भूर द or भूषा अर्थिश.).

भूष skub अधम very low (Lex.).

ৰূপি, to contract; also to be drawn up; to be paralysed: অধ্যাধ্যাধ্য to draw in the limbs.

মুং এ skur-pa অথবাৰ slander; false witness; blasphemy; abuse: মুং এইবন্ধ same as মুং এবচন to throw abuse, cast aspersion and to bear false witness; to speak impiously of holy things: ্পূর্ম এইব্লাল্ড মুক্ত বিষ্ণাইবন্ধ to blaspheme by viewing as untrue the three most precious Ones.

মুখ্য I: skur-wa or মুখ্যুম্য to slander, mock, ridicule.

সু-ব II:= ৭5. ব নিজৰ a bestowing, giving, sending; also vb. a. to bestow, give, send; ১৭১ নিসু- অনিবিদ্ধ to furnish with power; to empower or instal; ৭৪% সু-ব to send intelligence; স্ক্রিক probably decorating one with the peacock's feather (as in China).

भुष्य न बदेवशय skur-wa hdebs-pa to hold as not existing what exists; to belittle.

ধুবাজাশ <u>s</u>kul-mkhan in W. overseer (Jä.).

শুৰা কু <u>skul-rgyu</u> to render service; to exact service: শব্ধ ব্যাধন শ্ৰেম কুনু নিন্দুৰ শুৰা কুন the son-in-law (elect), though he is not a slave by birth, must render service for three years (to the parents of the bride).

মুখান skul-wa, pf. বসুৰ, বসুৰ বহ হ, to excite; to exhort, admonish, enjoin: প্ৰি ব্যাহানী বিশ্বাহানী বিশ্বাহা

बदेवम also भुषाकुषाय and भुषाठणा देदाय to expostulate with, rebuke; incite.

원이 영气 sku/-byed, v. 제5'7'및 역.

भुष^अण <u>skul-tshig</u> a word in the hortative or imperative mood.

ম ske জান, resp. মনুন, neek; throat: নাম্ব নাম্বি with one throat: unanimously: মি নাম্বি এ লাচ্চন্দ্ৰ and মিন্দ্ৰিণ to cut one's throat; to behead: মিন্দ্ৰেশ to seize by the throat; to word (Sch.): মুন্দ্ৰিশ to tie round the neek (an armulet); মুন্দ্ৰিশ necklace (Schr.); মুন্দ্ৰ ornament for the neek; a necklace: শুন্দ্ৰ মন্ত্ৰিশ হিন্দ্ৰ 3 the coral necklace of a woman of Khams.

মূল ske-ston cavity of the throat (Jä.), defined in Med. as প্ৰেম্ব্ৰু টু ব্যাৱনাৰ স্থানি সূহ অব্যাধ the cavity as far down as below the larynx.

ন্ধ ১ ske-tse or भे हें राजिका, খাই: Sinapis ramosa, black mustard; mustard seeds (Jā): ন্বাৰ্থ বৃত্ত প্রুম্থ নৃত্ত পূর্ব থা কাল। it removes evil spirits and cures swellings and carbuncles (Med.).

副志 Ske-tshan n. of an old monastery situated in the mountains behind the monastery of Sera (Deb. 可 13).

क्षेत्रम् ske-rags = भारतमः, भारतमः हर्षः काम्बो a sash; an ornament like a sash worn round the waist.

ক্ষা skey-la skyes মহামান born in the constellation of Açlesā. [The man born in the constellation of Açlesā is unfortunate, inasmuch as his birth is followed by the death of himself, his mother or f ther.]

And skeg-tshos paint, rouge (for the face) (Sch.)

ACCENT Sken-bans n. of a place in Tibet (Deb. 411).

মুন্দেশ skyed-dkar same as মুন্দ্দেশ, white sach.

ब्रेड्यम ह 1-yigs=5.5.यहमम da-dru hjoms n. of a medicinal drug (Moon.).

भेट्र I shed pa=मेर्प किट the waist: ्रार्ट sku slyed or भेट्स प्रमाण sked-skabs नितम्स , the hind parts below the waist; भेर्पेट बुँग्स मेपाना waist-band. भेर्से sked-so the waists: भेर परे इर सुन्दि सुद्र भेर्से प्रमाण स्थिप the length of hair reaching down even to the waist (Horom. P 35).

क्षेत्र sked-ma, v. वे व्यु, pomegranate (Maon.).

শ্বিষ্ণ বৃদ্ধ skem-nad consumption.

র্মান gkem-pa = শ্লমণ মীঘক, adj. ন্তব্যু, জমজন, জম, vb. pf. দাল্ল মীঘিন, fut. নাল্ল তা নাল্ল বাং হা, imp. লিল্ল gkoms, pres. লিল্ল ইন্ধ 1 to make dry, lean meagre; to dry up. 2. also as adj. শ্লমন gkam-po dry; dried up; meagre.

নুষ্ধ skem-pa = পুষাসুষ্থা স্থান lean, thin body (Minn.).

ন্ধান্ত Skem-byed n. of a demon that causes drought; নিগান্ত গুলান্ত n. of a trouble (in the body of a person) caused by an evil spirit.

মুল প্রত্যান ই skem-byed dkar-po the resin of the sal tree, which is burnt as an incense; same as র্থা বৃদ্ধ white incense gum (Snun. 447.)

न्निह: व्रेर् अ Skem-byed-man. of a goddess.

त्रेश हेर न है Skem-byed ça-sa= र्यः धुन ने स इस न निवस निर्देश का epithet of Kumara, the younger son of Mahadeva (Mnon.).

भ्रम्भ प skems-pa दामलक, प्रस्कन्द, v. वहुन् प very thin, lean.

क्रिक्स पर क्रेक्स skems-pahi shrebs-pa जीवक the hunger of emaciating disease. भेद sker is sometimes written as नेद ker.

মুশ্বিদ্ধুশ্ sker leb sgur pony, sheep, and yak; collectively cattle.

🗿 🏋 sko-sko चित्रक the chin.

মান sko-wa, pf. নম্ম, fut. নম্ব or নম্বান্ত, to select; also to appoint, nominate, commission, charge; অমান্ত নি to appoint a person to work: লাক্ষান্ত মুন্দিন মূল্য বিন্ত নুন্দিন মূল্য বিন্ত নি বিদ্যান্ত কৰিছিল কৰিছিল

sko-tse a mixture of the leaves of various kinds of leeks pounded and formed into balls and dried; when used, a small portion is broken off, fried in butter, and then added to the food. This spice forms a lucrative article of commerce and is exported from Ladak to Kashmir and from Lhasa to India (Jū.).

শ্বাম skoys = শ্বাম or শ্বাম a hard covering; rind; bark; a shell: শ্বাম তব skoyscan adj., having a cover or shell (Cs.).

AL skon, v. The kon.

skoń-wa पूरण, pf. नभूहस bskańs, fut. नभूह imp. भूहम, to fulfil; also sbst. रेन भूह, to fulfil a hope: ल्रभूह न to fill up what is open; to make up a deficiency: ५वे व्यक्त मूल्य क्ष्य deficiency: ५वे व्यक्त मूल्य क्ष्य क्

vow; মুন অব বাসন শার্ষ the ceremony to satisfy one's guardian deity by supplementing what was wanting and making amends for the same: বস্থান লাইন is an offering or torma for a deficiency: বস্থান আইম offering of some representation of celestial mansions, made of coloured threads, to one's guardian deities; বস্থান পাই offering to the gods and guardian deities.

ইংম-শ্ৰীৰ skohs-çig=ংশ শ্লীংম-শ্ৰীৰ may your hope be fulfilled.

র্ম্ব skon-pa=পূর্ব 1. sbst. v. ক্র্ব. 2. vb. pf. and fut. ব্যুব to dress; to clothe another person.

শ্বি skobs = শ্বন, শ্বনায়ত্ত্বি, মুব্দার্থি শ্বনায়ত্ত্বত্ত্ত্বাধি কিব্লু.) signifies the coming occasion of doing some difficult work.

মুস I: skom पिपासा, æখা thirst; resp প্রথম shal-skom, ন্দে নাম শুনান্দেশ tormented by thirst; মান্দেশ্ধ food and drink: প্রথা দুনান্দেশে বিষয় বিষয় কিলামি (lit. "white") and tea for thirst: প্রথান্দেশে প্রথা skom-du chań-gsol take wine for thirst (Kathań. 115).

A II: the dry land $(J\ddot{a}.)$.

শুন ৰুkom-şkyur sour beer; sour fermented liquor.

র্মান্ত shom-dad or মুন্তার thirst; মার্থ্য মুন্তার one who is very thirsty: মুন্তার্থ্য মার্থার বালাঘিন্দ্য: (give) drink to the thirsty; ব্চন্তার্থ্য — ভারত্য wishing for drink; দার্থ্য mouth drying; thirsty: মুন্তা মার্থার্থার্থার্থার্থার ব্যুহা। the thirsty will be freed from their thirst.

भूभ तथ skom-nas स्वित thirsty; imp. भूभथ नेव चोभय become thirsty; भूभ मनेव वहुर पिपासित thirsty.

if a skom-ça the flesh of a calf that died or was killed as soon as it was born

even before it could suck milk from its mother's teat (Sman.).

कॅंअअ'4 \$koms-pa पिपासी thirsty.

Byn. মন্ত্র মুণ্ড্র <u>b</u>tuń wa <u>h</u>dod; ভার্ত্র chuhdod; দার্মম kha-skom(Mnon.).

* skor 1. class, order; appertaining to; subject; circle; body-a term often used to signify a retinue, a set of attendants, persone from class: अनुसाम class of official stoff; also court (Yig. k. 37); 💆 प्रति भेर class of husband; that which concerns a husband; 95 25 3 class of women, about women; देव ब्रेंड of that order; with respect to that; also of that subject : শুষাত্ত্বী শ্বীৰাৰ on the subject of litigation; মার্কি কর শ্বাম the paraphernalia of worship; अ और circuit, tour: वॅड्यबुन्धाध्यक्ष मदःसः भेरः दश्रमा है साथा थ्वा थ्वर दश्र। "the Resident Amban of Tibet (started) from Lhasa on a military tour, &c." 2. anything round, a circle; মৃণ্মুৰ eye-ball. In W. মুমুৰ hoop of bamboo (Schtr.); মীই পুৰাৰ্ম the (circumference) of a man's head; দে প্রামৃত the top of a house. 3. section, division, e.g., of a book, similar to 3 chapter. 4. repetition; শ্বাহ্মণ to repeat (Schtr.). 5. religious circumambulation, v. 🦮 a.

Syn. ই এর şde-tshan, ইবাম rigs, মুম gras, ইর don (Mhon.).

শ্বংশাসৰ skor-mkhan one who goes round; শ্বংশ one who turns a lathe; one who circumambulates or walks round a sacred object.

মুখ্য skor-hgo, কমানু মুখ্য এবার্থ এবার্থ (Val. kar.) classes in astrology. There are eight heads or sections according to Indian astrology; according to Tibetan astrology there are fifteen মুখ্য heads of astrology, such as about kings, ministers, priests, sages, mystics, queens, &c.; also about

birth, growth, n idens. old persons, illness, husl dry, he ises, service, &c.; এইন:
ন্ত্রীয়ার বিশ্বনি নিম্মান about profit in trade;
মুম্ভ ইব প্রত্তি নিম্মান 1 rofit from the compounding of mediciles and drugs; 55%
ইব্যান্ত্রীয়া এইবাই নিম্মান ! interest accruing from the laying out of silver (money).

র্মি বুৰ্বাৰ skor-ryyugs turning the enemy; getfing into his rear (Jä.).

प्राथम skor-thag the cord of a lathe.

interest on anything in kind; in grain given as loan.

শ্ৰ্ম *kor-thig* a pair of compasses;

র্ম্ব্রার skor-pa or র্ম্ব্র্বর or র্ম্ব্র্বর turner; also one who goes on his round?

ब्रॅंप skor-wa, vb., pf., &c., fut. प्रेंप, 1. to fill with; to surround, encircle, enclose, besiege; to come again and again; to revolve : দেন এই শ্লুম নাই প্রাম নাই প্রাম নাই বি (A. K.) the town that was encircled (filled) with houses: ब्रॅर'बर'ठव ब्रेंर'बर'ठव ने ने प्राप्त के ने प्राप्त के स्थान three men of those who were surrounding them : भाक्कि नुवादा वापाय अधावभूर। the Chief of the mountains is surrounded by Ya-rtse है है जुव दा नद्दा ग्रेश पर्दे the rugged rocks: Ti-rtse (Tise) mountain is surrounded by मु ८ कृष द्वां उपारी भाषीं the Kyura glaciers: Rgyalpo mountain is surrounded by water (D. R). 2. to traverse; ride round a thing. Also metaphorically in the religious sense: র্জ্বান্ত্রী ব্রাইন বি ভূমিন to preach, to propound the doctrine of Buddhism : अवास ग्रेज्य के क्रिय to make mystic offerings (i.e., the symbolical offerings representing one's accumulated merits) to the Tantrik deities, and to observe the ceremonies thereof. 3 वायमा बेर प्रदक्षिण the reverential ceremony of circumambulation which consists in walking round a holy object with

one's right side towards it. This is also called इंश ब्रेंड chos-skor धर्माप्रदिचण Buddhist circumambulation. The Buddhist priests of Tibet perform this in contradistinction to 44 %, or the ceremony of the Bon, who reverences a sacred object by walking round it keeping it to his left. The Bon ceremony is also called ৰাজ্য মৃত, walking round a holy object keeping it to the left भुगाद्र भेदाय हुत्य, as a specification of religious duties, to make salutation and circumambulations. AT AT the inner pathway for circumambulating a holy place or shrine : 3 % the outer passage for the above object; at at the middle pathway for the same : TAS 35 bkor-byed one who goes round or makes a circle or traverse. Other usages of this verb are : -- अर्थे ब्रेंदरव or अर्ग भेर छेऽ य to befool, delude, deceive a person; Fixia kha skor-wa to make one alter one's sentiments; to divert one from a plan, &c. नर्ने skor in अ नर्ने र द्यु नर्ने signifies if all were taken into account; the circumstances or things available (A. 142).

Syn. apa hkhor-wa; we we as yahyah hoh-wa (Mhon.).

শ্বি জি skor-tsher on this occasion: শ্বি ইং. শ্বি প্রায়েশ on this (present) occasion prosperity arose.

ন্থি sko-res = ইমান্ত্রের in courses; in rotation, one coming after another and again going back.

the way or passage round any sacred place, temple or town for pilgrims to circumambulate it; the pathway round about a monastery used for holy processions.

ৰূপৰ ৰ skor-log-pa a wrong turn: শুব-ৰূপৰ ৰ বি a to walk round an object in the wrong way, keeping it to his left. Ar skor-çin a turner's lathe or tool.

क्रियाय gkol-wa=बार्ड pf. and fut. वर्भेय, to boil (vb., act., cf. वर्भेयाप): क्रियामे one who boils tea.

भूभाध skos-pa, v. भू व sko-wa.

skya 1. crop; the produce of a year, i.e., বাঁচুৰ; মুনুষ plenteous crop: ১বাঁচুনুষ বুকা this year the crop has been abundant: ১বাঁচুনুষ্টা this year the crop has been unsuccessful (lit. "aloser").
2. a paddle; also ladle. 3. wall or partition, usually বুকাটু. 4. plain, without distinguishing colour, but see মুন্দ below: মুন্দ a plain unpainted box: মুন্দ a blank book: মুন্দ a plain hat without riband.

মুন্দা <u>s</u>kya-bag greyish colour; iron-grey colour (*Jig.*).

Syn. 5 মূর্ত bya khra-wo; অর্থ দুবার myron-gyi hphrin-skyel bya; করি শ্রমানর mann-çes-can (Mann.).

関う skya skya pale-white; grey colour.

भुः बुद्ध व skya rgyab-pa to row; to ladle.

\$\$\frac{1}{3}\$\$\square\frac{1}{3}\$\quare\frac{1}{3}\$\square\frac{1}{3}\$\quare\frac{1}{3}\$\quare\frac{1}{3}\$\quare\frac{1}{3}\$\quare\frac{1}{3}\$\quare\frac{1}{3}\$\quare\frac{1}{3}\$\quare\frac{1}{3}\$\quare\frac{1}{3}\$\quare\frac{1}{3}\$\quare\frac{1}{3}\$\quare\frac{1}{3}\$\quare\frac{1}{3}\$\quare\frac{1}{3}\$\quare\frac{1}{3}\$\quare\frac{1}{3}\$\quare\frac{1}

ৰু পুৰ skya-ñil zine.

कुष्य skya-tha-le of plain white colour.

§ 35 skya-thud a kind of plain cheese made of pounded dried milk with butter but not with sugar.

3.35 an skya-thud-leb a kind of cheese-cake made of dried milk and butter.

3.34 skya-thum a kind of cake or biscuit made without sugar or treacle.

मुर्बेभ से प gkya thom-me-wa glaring white:

ৰূপ skya-nar पाडलि, पाडल 1. n. of a flower, Bignonia graveolens. 2. brown; buff.

ৰুণ্ড প্ৰথম কৰি skya-nar khra-bo, also ৰুণ্ড মন্মুৰ্ট বিৰ দাতক, n. of a flower; ৰুণ্ড মন্মুটৰ নহাৰিৰ দাতক another species of Bignonia graviolins.

ৰূপে গুঁও Skya-nar-gyi bu पाटिनपुत n. of a city in ancient India, Pataliputra, now supposed to be Patna.

মুগ্ৰ প্ৰাণ প্ৰদাননী n. of a river in Ancient India; acc. to Bhavabhuti's description the river flowed by पद्मानतो or modern Nārwār in Mālwa मालव (ডম্লাফিন). This latter name of the river occurs in Bhavabhuti's Mālatīmādhava, written early in the 8th century.

fut. 引 bskya, to carry; convey to a place (a quantity of stones, wood, water, &c.).

भु,'व skya-wa II: also भु'व skya-wo पाण्डर, faux grey or whitish grey; pale-white; श्रेश्व secular personage; one clothed in no particular colour; a layman, from the grey colour of the coarse serge which is generally worn by the lay people of Tibet: 3 จริฐพ when (he was still) a layman, i.e., had not entered the sacred order (A. 126): মু-দেই-দুঝাৰ্ম (A. 126) from the time I was a layman; ğiğlight blue. griğlight green; रुअर मु light red; सेर मु कपिल tawny; light yellow; हें । rice; barley without anything to eat it with; insipid miserable food; 3 म' भेर whiteness; faintness; सेर बुदे बूँद कपिल-नगर the city of Kapila; अर कुवे यन कपिल-वास्तु the residence of Kapila; सेर मुदे नाइस कपिलायम the hermitage of Kapila.

মুন্ত্ৰ skya-wa hdsin= লগ্ৰ্ণ mñan-pa or মুন্ত্ৰ শাস্ত্ৰ n rower (Mnon.).

भुष्यं skya-wo=५७५ सेर भ्रेभ परिष्य भारत pale whitish yellow.

শুবঁ ভুঁ skya-wo spyi vulgar pople; the common worldly men.

भुष्य skya- at hard and rough soil for cultivation: अध्यक्षण भुष्य पृष्ठा पृष्ठा (Jig.) a to soil, two kinds, the alluvial or soft and the hard or gravelly.

grassy plain or common belonging to the covernment of Lhasa in Ü (Central Tibet).

3 Skya-rtsa dry grass.

মু'ই skya-rtse a layman at the top (of a row): শৃহ্-পুৰ-পূৰ্মান্ত মু'ই ইন্দ্ৰ-মূম্ম the front left hand row of seats should have a layman heading it (Jiy.).

ষ্ট্ৰম <u>skya-ris</u> outline, sketch, drawing of the outlines of a ricture, which is generally done with charcoal in Tibet: ইব্যায় ইমানই পুরুক্ষ then outlines of this kind are necessary (A. 108.).

n. of the lake from which (the Yang-tse kiang) the River of the Golden Sands takes its rise.

ষ্টুইনমন্ত্র <u>skya-refis</u> nu-bo **चव**च the several stages or divisions of the dawn which are— শুইনমন্ত্রন নামকাব্য the copperred dawn; শুইনমন্ত্রন নামকাব্য the white dawn (the earth); শুইনমন্ত্রন্ত্রন নামকাব্য the golden or yellow dawn; শুইনমন্ত্রন নামবাব্য the first appearance of the dawn; শুইনমন্ত্রন বামবাব্য the appearance of the middle or the yellow dawn; শুইনমন্ত্রন বামবাব্য the last (stage of the) dawn.

ৰূ'এৰ <u>s</u>kya-lan also ৰূ[‡] in C. morning; twilight; dawn.

मुख्य skya-leb=मुध्य a rudder.

Fire Skya-sen n. of a tree (Jä.); translation of the name Pandu.

मु:सेर:वे ह skya-sen-gi bu पाच्चव the sons of Pandu: मासेर बी पु अदे न्यूय का का भी कर the names of Karna, the eldest of the Pandava-भाषी अप असिकर्ण, अदायावी मूचा या चाक्र राजा, के किए के स राधातनय, ब्रह्मम पुराव, के मार्याव स्वर्थनन्दन, के मार्वि कर्ष: वाध्यय देर पहुत्र पवे और the names of Yudhisthira--यधिष्ठर, कॅस कुष में स चर्मराजपुन, की के गुद गुः इ ठद, हेस हेस: बहेन्स हिन केंद्र the names of Bhima-sena - इकोइर; या भे क्रिम एक Klu-yi stobs-ldan, अवास वस मुस Tshogs-las skyes ५प२ वं दुव, क्रां में प्रवन्तुन, श्वर है व्हेंसम: श्वर श्वर में भेट Srid sgrub-kyi min, the names of अर्जन Arjuna-g'xa'g, #qa'qac'qac', 45q'g's, हैद दा बेर हुतांत-po-med, रूभ पर नुष हेर, प्रमु हिन र्याय. पर्वतः धः ५ मूरः $\mathbf{\tilde{u}}$, $\mathbf{\hat{q}}$: ५ हैं Bre-ta gho, ५ मूरः प्रतः पुरः $\mathbf{\tilde{q}}$: गद्धराधुरावरवानुभिदा the names of As'vinīkumāras Sahadeva— na gara Skyes ryu skyes, अत्र हेग भेष Lhan-vig-skyes, २गम भेर नकुल; अर यरम सहदेव: मृ'सेर'पी'तु'ख़दे'रहर'अदे'सेर' the names of the wife of the five Pandava—क्रीपदी; त्रण अ श्राचित का स्था, पाचाली; रे मे अ श्रान्ड kyeş-ma, अर्तु में, श्रुद्र अ Skyid-mu, वर्षद्र दशस्य अ, प्राणस ध्रद्र अ, अर्डर धेन म, रेपा छेर सेस Rigbyed skyes, इपा ह पट ્રું. ક્રિય. બ

the laity and the clergy, the latter being distinguished from the former by their yellow dress.

স্থার ক্রান্ত ক্রান্ত করে। বিষয় ক্রান্ত করে। বিষয় ক্রান্ত ক্রান্ত করে। বিষয় ক্রান্ত করে। বিষয় ক্রান্ত করে। বিষয় বিষয় করে। বিষয় বিষয় করে। বিষয় বিষয় বিষয় বিষয় বিষয় বিষয় বিষয

5 9 skya-lham leather boots put on by laymen.

মুণাথ skyag-pa I: same as ধ্ৰম্পুৰ I. human excrement; also any kind of ordure.
2. bad man, the dreg or scum of society; মণ্ডৰ secretion from the eyes; দুৰ্থ ৰাষ্ট্ৰ ব to ease nature.

Syn. 3:34 dri-chen; 34 brun (tun); A.

সুবান II: 1.= চুবান. 2. pf. বর্ত্তাম, fut. বন্ধুবা, imp. রূব to spend, lay out, expend: মুবান expenditure or items of expenditure: মুবান <u>skyag-the</u> list or account of expenses. 3. in *IV*. মুবান্ধান to slaughter, to murder (Jü).

সুপ্ৰ Skyay-po n. of a place in Tibet: সুপ্ৰসংক the marshy plain of সুপ্ৰ.

क्रीर <u>skyañ</u> पाखर; रुभर क्रुट हु reddish brown

+ প্রতিষ্ঠিত <u>s</u>kyań nul= ছিল or হ্লাণ লগ plaster; also pavement; clay-flour; mudflour; সুভাইন্থ = এথ ন ইন্থ ব to pave; to plaster; according to Sch. to rub, polish.

সুদ্ধ skyańs ashamed; in shame: সুদ্ধা মুদ্ধ being ashamed (A. K.).

শ্লী skyabs মাৰ protection, defence; help, assistance: প্ৰশাপ্তমানী প্ৰথ protection for the place and for the occasion: अवर मुना नाइन मुन्य permanent and everlasting protection which according to the Buddhists can only be obtained from taking refuge in the three holies:—(1) Buddha who is the teacher is called BON. My or the Refuge Master; (2) Dharma or the sacred doctrine called 30% 55%, the real protection; (3) Sangha, the priesthood called শ্রুবাধন শ্রুবাধন শ্রুবাধন, the friend for gaining protection. Refuge in these three completely liberates one from the miseries of the world and secures the state of omniscience for the devotee; স্তুবমাৰ্থ্যসূত্ৰ, বর্ষী বর্ষী 🛂 শুন্ধুন the three formula or expressions for seeking refuge in the three holies: (1) विश्वाची अर्थन अर्था वृत्वा वा सुराम सुराम हो अर्थे । " I come for refuge to Buddha who is the chief of the two-footed "; (2) ৭ ব্লেক্স ব্যাল্ড ব্যালিক বা क्रमावा मुद्रभा सुः अहै। "I come for refuge to Dharma which separates from desires"; (3) व्यवसानु अववादने वर्ष वास्त्र साम साम देव। "I come for refuge to the priesthood, the chief of all assemblies."

deliverer. The Kyap-yon is the popular term for the Dalai Lama in Lhasa and for the Panchen Lama in Shigatse and throughout Tsans. It is also applied to other incarnate lamas by courtesy.

শ্রুম অর্থ skyabs-myon shap or reinal or real protector; a complementary title of the Dalai Lama: শ্রুম অর্থ শ্রুম নিশ্ন বুনি বিশ্ন বিশ্ব according to the spirit of the letter of command of the Protector.

मुन्याञ्चन skyabs-sgron प्रदीपभरण both protector and enlightener.

મુવા રંગ 'રેઅ' કર્ય નું વર્ષે ' ર્ટાર્ય મુવા ' દેશ' તું ' ત્રે ' ક્ષે અ' ' ર દેશ' મુવા ' દેશ' ક્ષે અ' દેશ ' તું વર્ષે ' રેટ્ય ' ક્ષે તું ' રેટ્ય ' ક્ષે ' રેટ્ય ' ક્ષે તું ' રેટ્ય ' ક્ષે ' રેટ્ય ' ક્ષે તું ' રેટ્ય ' રેટ્ય ' રેટ્ય ' ક્ષે તું ' રેટ્ય ' ક્ષે તું

স্থানমান কি কাল কি কাল

মুন্ম ব্রন্থ skyabs-hjug = আঁ ব্রন্থ a blessing; favour; taken under protection: এই মুন্থ নিজন ব্রন্থ ব্যাধিক বিশ্ব কিলে বিশ্ব কিলে deance with one's mental prayer (Yiy. k 25).

BANASA & skyabs-hjug shu-wa to ask benediction from the higher class of incarnate lamas for protection against disease, evil spirits, and other enemies, and also for a safe journey to heaven without falling into hell, &c.

नुष्य व्यवस्था akyabs-anas the place of refuge, shelter; also of persons, helper.

দ্বান্ধ বুলি ক্লিন ক্লি

সুব্দত 'yrbs-pa=বস্তুব্দ bskyabs মাছে protection; saved (Zam.,

343.5 31 yabş-bya the person who seeks reruge.

শুবমাইন skyabs-byed = ম্বাদেন, বেলা protestion, defence (Minon.).

મુવલ કેર્વ skyabs byed-pa to protect, help, save.

সুন্যাম্থ <u>skyabs</u>-hos মাম্ম worthy of protection; also সুন্যাম্থ বিমাম the three protectors, *i.e.*, Buddha, Dharma and Sangha.

সুব্য ধ্বাব skyabs-su hyro-wa or मুব্য প্রাম skyabs hyro-wa ম্ব্যুগ্রাল to seek refuge; a going unto or repairing to for protection. ম্ব্যুগ্রাল বিশ্বব্যালন has been defined in the Bodhicharyāvatāra as follows:—্বলেন্থ ন ম্ব্যুগ্রাল বিশ্বব্যালনন্। "I take refuge in the three gems." In the same work पूजना has been substituted for it and it is found in the list of seven-fold highest modes of worship.

মুনম নিমম skyab-sems মুনম স্ত্র নেই নিমম নমুন। the idea of seeking refuge.

Skyar-phu a place in Tibet (Deb. 45).

সুমার্থী skyar-goy naked (in the dialoct of Purang).

ষ্কুম'নেইৰা <u>skyar-beag</u> to bring into recollection, to bring back into memory anything that has been forgotten.

भुरादा skyar-po snipe; wood-cock (Sch.).

भूराम skyar-wa=भूराम भराभर प्रनः उनः उनः again and again.

Syn. শুর-ঘেই-রূপ skyar-wahi tshig; শুর-রূপ skyor-tshig; রূপ-রূপ zlos-tshig; প্রস্থাপন্ত ลีพ.น gทีis-gsum zlos-pa; ลีพ. ๆ5ม zlos-gtam (Mhon.).

मृश्का इkyar-rhal (Cs.) पाष्ट्रींग a kind of dropsy; a greyish rheumatic swelling.

स्पर्ध skyar-mo a kind of water fowl; according to Sch. a heron. The flesh of this fowl is antidote for a poison administered in Mongolia mixed with horse flesh (Sman gshuñ). इन्हें duck (Cs., Sch.); bittern, but the कादम of the Lex. is a kind of goose.

मुर लेव skyar-leb the sheldrake.

শুথ skyal yan swimming.

धुथ वि skyal-kha क्दंन leaping; a boat.

मुख गुँभ मूँब şkyal-gyiş sgrol पुविक: crossing over by swimming.

भुष[े] के skyal-chen=१'ं ña-pa fish; a fisherman (Mñon.).

skyas a changing of abode or residence; দুমান্ত্র বি death: দুমান্ত্র নি বিশ্বন the great change of place that uplifts, i.e., death; দুমান্ত্র ব্যাধ to change one's dwelling place; (cf. দুল) দুমান্ত্র ব্র্থমণ to die; vb. skyas-pa, pf. নমুম, fut. নমু or নমুন্ত্র, to transfer, and hence to depart this life.

সুসাস skyas-ma 1. v. দুখান. 2. fern (in Sikkim).

 $\frac{1}{3}$ skyi 1. interest on loan; $\frac{1}{3}$ wealth accrued from interest, i.e., money-lending; according to some borrowed wealth. 2. the outward side of a skin or hide (Cs.).

মুন্দৰ skyi dkar=শ্ব ই দ্বেশ্য ই the white fatty side of a skin (Nag.): মুন্দৰ দুখন্দৰ acc. to Cs., dressed leather; tanned leather, sometimes hide: মুন্দৰ দুখন্দৰ ক্ৰাণ্ডাৰ

I Skyi-khun a place in Tibet (Deb. 934).

June Skyi-mkhar lha-khan n. of a monastery in Tsang (Deb. 712).

है इस <u>skyi-syam</u> a box, cheet or trunk lined outside with dressed hide.

টু নমুন্দম skyi-betume anything packed or tied round with dressed hide; a skin or hide to pack with: ১৯৫১ টু নমুন্দমন dkron-rtse skyi betume-ma.

ষ্ট্ৰৰ Skyi-nag or ই শ্রেম şkyi-şkyi na-ga n. of a pasture land in province Tsang.

ষ্ট্ৰপুষ skyi-lpags chamois wash-leather (Sch.).

মুণ II: vb. pf. মন্ত্রী ম bskyis, fut. মন্ত্রী bskyi, imp. দ্বী ম skyis, to borrow, especially money or goods (cf. শ্রামান and দ্বী মান skyin-pa).

ষ্ট্ৰিন skyi-bun cloud: ই আর্শিন ই ব্রুপ ট্রন্থ ই আন ট্রুন ট্রন ইন ব্রুপ ট্রন্থ King Kong-tse departed with the clouds (D. R.).

 $\frac{3}{3}$ 34 skyi-bun prob. an itching of the skin $(J\ddot{a})$.

भुष्य કkyı-gyḥa= १९वमः प fear; dread (Mnon.): भुष्य કkyı gyaḥ-wa to shiver, tremble with fear (Cs.); to be struck with panic.

§ \P skyi ça outward and inward side of a hide $(J\ddot{a}.)$; according to Sch. the anus.

মুবাংশ syyig-pa or দ্বীৰ্মণ skyigs-pa also দ্বীৰ্মণ skyigs-bu vulgo. জীপ্ৰা i-khug ছিলা, অনুৰন্ধি hicough; yex; also a sob: ৰ্বিং জান ইব্যাল বিষয়ে কাল্ড ক

embroidery inlaid with gold and silk manufactured both in India and China.

भुदासर skyen ser eagle; vulture (Ja.).

ब्रिट्स skyins occurs in the isssage बन्दर तक प्राट क्रिका विद्रार्थन के प्राट (D. R.).

মুন্দ Skyid-groft n. of a well-known town in Southern Tib.. near sources of the Ganduk on Nepal border, commonly called Kirong: মুন্দ্র বাই বিন্যুখন ক্ষেত্র ক্ষান্ত প্রস্থান ক্ষান্ত ক্ষান্ত

§5.3 skyid glu song of joy; a merry song.

ষ্ট্ৰণ <u>skyid</u> nyo beginning of happi-

§5 & Skyid-chu "the river of happiness," n. of northern tributary of the great Yeru Tsangpo or Brahmaputra River, on which tributary Lhasa is situated.

भुत्रकेस skyid-hes comfortable: ≥५.६३सस भुत्रकेस ned-rnams skyid ches-pa we have been comfortable (A. 129).

জুবৰৰ <u>skyid-thabs</u> comforts; mode of comfortable living: gবৰৰ জুবৰৰ ৰহন ৰবন কিবল bu-de <u>b</u>de-thabs <u>skyid-thabs hjam-thabs kho-na-la</u> the son only sought for opportunities of happiness and comfort.

\$5.55 skyid-dar a silk scarf presented to the bride at the time of marriage as a token of prosperity.

શું કું જે અ અર્થેલ Skyid-lde ñi-ma-myon n. of a King of Tibet: શું કું શું જે અ અર્થેલ વર્ષ અદ્દર રવા સુધ્યવા મુખ શેં કું વર્ષ ! this Kyi-de Nima-gon came into Ngari and seized the kingdom (Loft.).

মুদ্ধ skyid-sduy good and ill-luck, happiness and misery; one's general

circumstances: দুর্ধুব উত্তর whatever circumstances may happer. দুর্ধুর বন্ধুব বন্ধুব

東方 当に skyid ziń-ne = 勇う 薬に skyi ston-ne always happy; uninterrupted happiness: 最大 3に 3に 3方 4 skyid ziń-ziń bycd-pa to be continuously happy.

15.45 Skyid-cod the district including the tracts in the lower valley of the river Kyi; the central district of 55% or U, the province of which Lhasa is the chief city.

ষ্ট্ৰিক skyi-lian signifies ষ্ট্ৰিক বিশ্বৰ বিশ্বৰ skyi-po-ta hypro-war, to be prosperous; happyl(Lo.).

ક્રેન skyin the Tibetan ibex, Capra sakeen: દુંડ દુંદ મુંત્ર ગુંદ વ ગુંદ (D. R.) a little boy who had the horns of an ibex holding a golden sword. In Ladak the female ibex is differentiated as શ્વાર્સ.

4 প্রিম্মির skyin-gor or প্রিমের skyin-myo a lizard (Lex.); also called প্রমেশ্রথ snow-frog.

ষ্ট্রব'হাই' skyin-than = কান ser-wa hail and sleet (Sch.).

borrowed irrespective of interest; \$\sigma_{\text{a}}\sig

loan of money or goods; প্ৰায়ীৰ gos-skyin a loan of clothes; দ্বীৰ এই a skyin-pa denpa to take on credit. 2. vb. pf. এট্টৰ bskyin to borrow.

ৰুব skyin-po chiefly colloq. resp. শুম ৰুব kar-skyin a loan; a thing borrowed; money advanced without interest (Ja.).

भ्रेद मे skyin-mi acc. to Schr. a debtor.

§ ₹ ≠ \$kyin-tshab a debt; any thing paid as equivalent of thing taken on loan. In C. signifies same as ≠ ¬, the pledge for loan.

ञ्जे skyim dressed leather painted red or in other colours, japanned or varnished leather.

नियामुद्धः skyil-krun (kil-tun) the posture of sitting cross-legged serenely without moving the limbs; भुष्यमुद्धः 95,4 skyil-krun byol-pa पर्यक्षः 10 take a particular kind of posture practised by ascetics in meditation; भुष्यमुद्धान्य skyil-mo krun-gi halug-pa or वर्षेष्णः bhlugs-pa to sit in a cross-legged posture; भेग्याद्धः क्ष्याद्धः sems-dpahi skeil-krun the mental concentration, or the posture of sitting perfectly still, of a

Bedhisattra: द्वापाद rdo-rje skyil-krun वन्यव्यक्त the posture of sitting perfectly still without moving the body; the unchangeable posture of sitting cross-legged; ह्वापाविक्षेत्र प्राप्त rdsogs-pahi skyil-krun the posture of perfection, i.e., of a Buddha.

গ্লিখান şkyil-wa, pf. মুঝাৰ bূskyil-pa or กลิก f bskyil-to, fut. กลิการ g oskyil-war bya or bskyil 1. to pen up, shut up; to dam up a river ; ভন্নীৰ্ম chu skyil-wa to bank up water ; ชะักร์ มิจา chu rdsin-du skyil-wa to collect water in a pond; & Exigx gara hu riih-bur skyil-wa to collect water for a pond. When the water collects itself into a pool or tank it is called & again chu hkhyil-wa: अया अर्पन्त्र है वै महुद्द मार्के दूर าทิจ zag-med bdud-rtsihi btun-wa mtsholtar bskyil the exhaustless drink of ambrosia stands collected like a sea. [2. to bend, esp. the legs when sitting on the ground after Oriental fashion; also to bend in another's leg by a kick from behind; to bend the bow $(J\ddot{a}.)$].

ষ্টি ক্রিয়ান skyil-mokruh = ২5 শ ছন্ম posture of sitting; it is same as देहें भेष মুদ <u>rdo-rje</u> skyil-kruh (Mnon.).

gulp; draught. 2. dough made of flour with tea: शुनार ने इन्यादे भुनार अन्य हिनार ने हिनार

districts of park Khams designated under the name of #559. The six Sgan are the

following:—(1) 數本網、 Skyu-ra Sgah, (2) 東京網、 Rab-Sgah, (3) 首文文明、 Spo-hbor Sgah, (4) Sun Pan 新、 Dmar-Khams Sgah, (5) 新斯、 Tsha-Sgah, (6) 阿斯爾、 Zal-mo Sgah.

J. I: skyu-ru a kind of medicinal fruit called In a skyer-cun.

skyur-mo in Lhasa, signify a sour liquid or vinegar (Jü.).

n. of a sour fruit said to cure the diseases of phlegm, bile and blood. 2. Jū. in his Dict. says: "In later times the word seems to have been used also for the olive, and skyu-ru çin, the olive tree, which in Sikkim is called kha skyur-pohi çin."

Syn. বুলা বন্ধ rayal-bbras; বিটা shi-byed; মন্ত্রা টুলেd tha-pa; অন্তর্ভার বিদ্যানিক টি tan-byed; ক'ইন্ শ্রম na-tshod-gnas; মান ma-ma (Mnon.).

表 skyn-rum = 素である名で tshod-mahi min (Nag.) 1. n. of a kind of table vegetable. 2. condiment; sauce; pickle (Cs.). According to others, at least in W., only the resp. word for 智可和 spags: (Jü.) 夏5차 まです to prepare sauce, &c.; 中心 夏5차 sauce made of vinegar for meat; 素では、夏5차 sauce made of vegetable or pot-herbs.

skyug-pa, pf. जुना skrugs 1. जुना to vomit, eject, e.g., blood; जुना हुं प्रश्निय skyug-te hjug-pa to cause to vomit; जुन्य देन u skyug-pa dren-pa to excite vomiting; रूप जुना स्वान्त स्वान स्वान्त स्वान्त

दुन है अप skyug ñes-pa दुर्भृता that cannot be taken or eaten.

ৰুণ্ট্ৰ syng bro-wa (kyng-to-wa) or ৰুণ্ট্ৰ নিৰ্দ্তি nausea (Mhon.); also what is repulsive to taste or sight or smell; causing nausea; ৰূণ্ট্ৰেই ক the disease of nausea; ৰূণ্ট্ৰেম from disgust (to eat anything); ৰূণ্ট্ৰিম kyng-bro in C. shameful; impure with regard to religion (Jā.).

ৰূপন্ন skyug-sman=ৰূপন্ত an emetic; a medicine causing to vomit.

ৰূপ বিশ্ব skyug log-pa (Sch.) to feel disgust, v. শুপু বৃত্ত skyug bro-wa.

হু পুন্ধ ন হু kyugs-po = ব্যাব্দ gsal-wa
1. clear; 2. n. of a bird the bill of which is of coral colour.

Syn. J 3a sta 34 byu-ruhi mehu-can; Ka sa yul-han hbod; Is 2a a yul-han hbod; Is 2a a yul-han hbod;

fut. The kyuń-wa, pf. The kyuńs-pa, fut. The kekyuń, imp. Jen skauńs, to diminish or reduce; The kum-pa or also The kyuńs reduced; The hundu btań-wa; Jen skyuńs reduced; subdued: The kekyuńs seated on his cushion after his pride was subdued." Acc. to Jä. in C. skyuń-wa, to leave behind; to lay aside, e.g., a task.

4 55' skyud-pa to forget, resp. square, it is bried for forget-fulness; acc. to Jä. to leave off: 15'4' bskyud-pa (Zam. 10). Acc. to Sch. to communicate; to swallow.

মুব'ব I: skyur-uca, vb. pf. and fut. 23 bskyur to throw, to east; to leave off; कुव नु मुद्द rgyab-tu skyur चपतुद्, to cast behind; REE Trin-tu skyur-wa, to throw at a distance: श्रुह, पत्रेड, बुक्स, क्षाह्व, व. पहुर दम !huft-beed nam-mkhah-la bskyur-nas having flung his mendicant's platter towards the sky; & a start chu-la skyur-wa, to throw into the water. 35 skyur also implies 455 btah, to mix; throw; pour out; to throw away; throw down a stone, a corpse, &c.: प्रवाह्मायहरायु मुरावन्यायायेन bdag chan hthun-rgyu skyur bshag-pa yin I have left off drinking beer. 354354 lud-pa skyur-wa to eject a phlegm; to throw off a rider; to give up, abandon a work; to forsake a friend; to abort (A. 155.).

बुर्व <u>skyur-pa</u> चीत bleached; bleaching: स्वाप्त like the moon bleached, or white like the moon. बुर्व skyur-po वस acid; sour.

Jakyur-khu 1. a sour soup; sour juice. 2. Ar Ja rah-skyur vinegar (in Sikkim "skyur-ru," in Lahoul "skyur-mo").

মুং বিং skyur-gon, also মুং বি skyur-dad, same as মুং বি skyur-non. মুং skyur signifies "thrown" and বিং gon over; hence one over-powered by wine; a drunkard: মুং বিং উ ব অ বুং ইং অ বৈশ্ব ব one who is over-powered by wine delights in women: মি মুং বিং উর্থ ক্রম্ম ঐ বিং কর্ ব ক্রম ঐ বিং কর্ম ব ক্রম ব ক্রম ব ক্রম ঐ বিং কর্ম ব ক্রম ব

बुर देश skyur-nom or बुर ५५ skyur-dad = कर अह. व व्युर ५५ म necessity (by habit) to drink; passion for drinking.

मुद्र रुद्ध şkyur can powerful ; spirited.

मुद्दब्दाय <u>skyur-hjug-pa</u> to leaven to turn sour; to take a sour taste; मिसुद्द्र्य kha-skyur-po or मिन्दुद्द्र्य kha-ça skyur-po olive (Jä.).

মুন্দুল skyur-tum অস্ত্রন a condiment; sauce; ইন্দ্রিনিন a sour vegetable curry.

more frequently कुराय skyûr-po also कुरान skyur-mo. Also sbst. sourness.

મુંડ છેડ માઇએ skyur-byed gsum = વાય ઉપાઇએ hbras-bu gsum the three sour medicinal fruits; also called ગુરૂ દરમાન મુદ્ર છેડ પાયુએ kun dan mthun-pahi skyur-byed gsum "the three myrobolan which agree with all" and are:—(1) અ ૩ a-ru, (2) વ ૩ ba-ru, (3) કું 5 skyu-ru (Sman. 447),

 $\mathfrak{Z}^{\times \otimes}$ skyur-ma abortion; in $W. \mathfrak{L}^{\times}$ chuskyur, \mathfrak{Z}^{\times} gyan skyur, capital punishment in Tibet, when the delinquent, with a weight fastened to his neck, is thrown from a rock into a river $(J\ddot{a}.)$.

कुर ई skyur-mo leaf of the Elä plant; Elettaria cardamomum, v. अ वर्ष १५७ (Mñon.).

कुर है skyur-retsi= नेर नायेद çin-ka padtha a kind of lemon (Mnon.).

रुके कि rskyur-rtsi chun नागरङ्ग the smaller species of orange.

भुर के देव इkyur-rtsi chen-po जम्बीर n. of a kind of lemon.

Syn. अंडे so-rtsi; वेष्यावहेंद्र legs-hdsin; रवाष्ट्रभाओं र्षेष्ठ rab-gnas me-tog; क्रिट्टे इतार्श-rje; प्राच-प्रवाद gso-dyah-byed; इस्याद अर्थेस rnam-par-mdses (Mon.).

हुर नेर skyur-çin=रण हर नेर rag-chun çin n. of a plant (Minon.).

thog-pa altogether: and a skyus-su klog-pa to pronounce jointly, viz., two consonants without a vowel between them (Jä.).

륅 skye, v. 勇5 skyed, and 뤗 디 skye-wa.

ৰী ব্যু skye-dgu= ৰু বি ব্যু skye-bo kun প্ৰসা all beings. This word is sometimes written as ৰু বু skye-rgu. ্, dgu "nine," in the word ৰু ব্যু skye-dgu signifies many: ৰু ব্যুম্ভাইন skye-dgu maruń-wa or ৰু ব্যুম্ভাইন কই ব্যুম্ভাইন ই skye-dgu maruń-wa or ৰু ব্যুম্ভাইন কই ব্যুম্ভাইন ই skye-dgu-maruń-wahi bsam-pa can wicked and vicious animals or sensate beings (K. a. বু প্ৰাৰূ

মু-ব্যুথ-বৃদ্ধ Skye-dgu-hi bdag-mo, মন্ত্র-মজাবনী the step-mother and first governess of Buddha; also a name of the goddess Paldan Lhamo.

ৰুণৰ skye-hgro=ংশান hgro-wa কাৰ্ beings or moving beings; also ৰুণ্ৰ skye-ho human being (Mnon.).

দ্ধু প্রাতিষ্ঠ কিন্ত্র প্রাথ কিন্তু ক্রিন ক্রি

ন্ত্ৰী ক্ষ skye-rgas, contraction of ন্ত্ৰী অব্দেশ্য skye-wa dan rga-was, by birth and old age, i.e., death.

ৰূপ skye-sgo 1. entrance to rebirth, viz., to one of the six regions of birth: ভূপ প্ৰত্যুগ্ধ skye-sgo gcod-pa to prevent birth, to lock it up 2. face: ভূপ নিৰ্মাণ skye-sgo legs-pa a handsome face; ভূপ নিৰ্মাণ skye-sgo shan-pa an ugly face; also শ্রী ব্রুম নিৰ্মাণ kha-sgo skye-hbras legs-pa is said for having a handsome exterior.

मु: इ skye-fan, माणवक lit. "a bad man," but also a dwarf.

हु अहे । skye-mched : = १९६ म चायतन the sources and places of origin of the senses.

Of these ther are four:—(1) क्यां अविष्य अविषय अविष्य अविष्य अविष्य अविषय अविषय

कुः अटे । i: the inner and outward organs of sense.

দু নাইন শুনৰ skye-mehed mu-bshi is said to mean নইবা ইন শুনাম দু নিম, n. of the world.

મું ૧૪ એ ૧ <u>skye-hchi med-pa</u> without birth or death; eternal.

ৰূপন্ম skye-gnas 1. birth-place; station or locality of a plant; also = স্থানি বিদি the female generative organ. 2. আনি the state or sphere of birth or rebirth; পুৰাইন বিদ্যানি skye-wa the being born as an animal; ৰূপন্ম skye-wa, bshi or ৰূপন্ম বিশ্ব skye-gnas bshi the four states or ways of being born.

मुन्यस्थलहरूसः य skye-gnas mtshuns-pa= श्रेरः श्रीरः min-srin brother and sister (Mnon.).

I: skye-wa pf. skyes to be born:

L'a g' m' a a fa-la lu skyes-pa yin I have
given birth to a son, or to me a son has
been born. ALA M MAAI skyes or ALA AN

J' mhal-nas skye-wa ATHA viviparous;
born of the womb. AL segon skyes or a

LAN J' sego ha-las skye-wa AAHA born
out of an egg or oviparous; I AAL M

drod-geer skyes has a moisture-sprung;
born out of heat and humidity; EN BN

rdsus-skyes AUTHA apparitional; born
in a supernatural way like the gods who,

born; the birth; also re-birth; I and a skye-wa mtho-wa high birth; of high birth; nobleman; male; I a skye-wa gkye-wa dmahwa or I she skye-dmah or I she skye-dman of low birth; ignoble; also a woman: A an an born a human being, it is true, but only a female. In she skye-dman, in collequial kyer-men, a vulgar word for wife or woman: he "skyer-men" my woman or wife: As I and mir skye-wa behen-pa to take or assume rebirth, existence, life.

মুলা III: 1. to become; to begin to exist; to arise: क्र गुक् के के के के भारत विकास के स्तर के स्तर के सार ne morbus ullus nascatur, natus quoque sedetur (Ja.), P3. Au u2. Aun Burg khe-hu khros-pahi sems-skyes-te the youth-thoughts of wrath arising (in him). 2. to grow (nasci): & 4.499 के प valleys where corn grows: इ अर्थे व क् ru mgo-la skye a horn is growing on the head. 3. = ब्येथ प जहत, जदय, खुदिश्राप्त growing up, or grow up; thriving. 4. to grow (crescere); हैर cher or हेब्दार ब्रु:व chen-por skye-wa to grow up; to grow tall: TH' DE QU'D' ET 5 HAT ras-kyan lus-kyi tshaddu skyes-so the garment also grew'to the measure in proportion to the growth of the body, i.e., 青年南气以来景和南 rtul-phod-par skyes-so, he grew up a valiant man; became

a valiant man; to bud, germinate, sprout; in W. to accelerate the germinating of the seed by maceration.

FIGURE 1. v. FIGURE skyc-gnus in a concrete sense the reborn individual: WIF FIGURE yum-yyi skyc-wa yin she is the rebirth of the mother. 2. the arising, etc. 3. the growing, etc.

बुंदानुष skye-wa ryal== बुगाव skye-pa a person.

মুন্ত্র বৃষ্টি skye-wa rgyun-good to stop the continuance of birth —to interrupt it.

Syn. प्राध्य brag-spras; याप भेर gab min (Min.).

बुध्य skyc-wa ka-pa=55 द्वार व्याप्त बुध्य dun-dkur gyas-hkhyil द्वाचावते शहु a conchehell with its coil reverting to the right instead of to the left (Mñon.).

Bull skye-wa sha unum former birth; anterior birth; Bull skye-wa sha-mahi re-kha the lines or marks in the hand or head which are supposed to represent the symbols of one's acts in a former life.

and death, or passing away; frequently of thoughts, passions, &c. (the person as well as the thing in the accusative).

है वर्ष skye-wa dran-pa जातिकारच remembrance of a former birth.

Fig. skyc-wa haun seven periods of life.

મુખ્યત્વે કુંદ્રપુર-પરa heli-la in this my present period of life

সুত্র skye- = নিম্ম তর sems-can animateu beings (M া.).

ৰূপ skyc-ldum a plantain (in Zayul) (Snd. Hbk.)

মুনার্থ skye-wa spel=৭ন্ন্র্পাণ hkhrig-pa to copulate.

Syn. रण्य अणुर धुर dgah-mgur spyod; स्वास धुर chags-pyod; २६८ व्या धुर hdod-log spyod; राम टा प्रिम धुर duah-po gnis sbyon; विण पापेस lou-gyem; १९६६ धुर क्ष-spyod; अन्द्रसाधूर mi-tshans spyod (Mñon.)

n a g a skye-wa phyi-mu=3 g a tshe phyi-ma future birth or existence.

দুৰ্শ skye-wa phra-mo=৭5 শুর an animaleulæ; also a small grain (Mñon.).

कुँ प्राप्त skye-wa ashan जन्मान्तर a future or previous birth.

મું વર્ષાય skye-wa rig-pa inherited intelligence: મુજબ લાગ કરાય કરાય કર્યા છે. વર્ષાય કર્યા કર્યા છે. વર્ષાય કર્યા છે. વર્ષાય કર્યા છે. વર્ષાય કર્યા છે. વર્યા કર્યા છે. વર્ષાય કર્યા કર્યા છે. વર્ષાય કર્યા છે. વર્ષાય કર્યા કર્યા છે. વર્ષાય કર્ય

भू पर क का skye-wahi cha-can = है a dog.

Syn. ६ देरे भहना स rdo-rjehi mjug-ma; सेर नेरे रेनाम sen-gehi rigs; चॅर ने मठद नम्द grong-gi gean-gzan (Mñon.).

ৰূপেই অসম্ভূম skye-wahi lam-ster = ম ma mother (Mhon.).

बुनिया अर्थे skye-was mtho=बुगाय skyes-pa of high birth; man.

हु प्रभावश्व skye-was hthob खपपांच्यातिस्त्रिक or व्यक्तिक inheritance; heritage.

living creatures: A a ** * an * a mi la-soyspu skye-bo man and other fiving beings. 2. people; ankind; व्युव वरुष मुख क्रिका beas skye) infatuated men : श्रे पॅ अन्याय नावन इस्स इरे n-bo mkhas-pa gshan rnams other interlectual people, সুর্বাসমান্ত্রি অবি দুর্বমান skye-bo man-pohi yid-du hon-wa beloved by many; अत्राक्त्रिं mi-nag skye-bo laymen (on account of the dimness of their religious knowledge); 新東京 so-so skyebo प्याजन the lower clergy, common monks, but also simple laymen if they are not quite without religious knowledge; not of saintly origin; not an incarnate Lama; মু ব ৰন্ম ত্ৰ অ এব অৰ ক্ষুত্ৰ skye-bo thams-chad la phan-yon साम्बेजनिक useful to all; of public utility.

Syn. Han skye-hgro.

ন্ধ বিশ্বাসাথ skye-bo bkres-pa hungry person: এনি বৈশ্বাস্থ্য দুটা বিশ্বাস্থ্য skye-bo bkres-pa the people residing in that country (or continent) are (always) hungry (K. d. ন 143).

মু বি হর্ণ skye-bo han-pa অভ a charlatan; a knave: মু বি হর্ হৃদ হর্ বৃষ্ণ থ' অম, মু বি হৃদ হর্ বৃষ্ণ থ' অম, মু বি হৃদ হর্ বৃষ্ণ থ' উন্থান কৰি hgrogs-pa-yis, skye-bo dam-pa rlag-par hyed by friendship with a bad man a holy man is spoiled (Cān.).

क्रेबॅर्अय skye-bo dam-pa दुजन a good or holy man; an incarnate being.

क्रे) वे नुद्रस्य skye-ho gnas-pa पान a place of habitation.

हु वे अव ये देवे अन्य इkye-bo phal-po-chehi phan-pa महते जनकायाय हितम of good or use to the general public.

মু বি এই বি উ skye-le tshan-po-che a large number of men; a crowd; এই বি tshan-po implying a large number.

দুৰ্ব শ্ৰাই বৃদ্ধ kye- $\underline{b}o$ gso-thig n. of a treatise on ethics by Nāgārjuna (Tan d. \overline{q} 176).

ষ্ট্র বিংশাসন skiju-hohi qtam अनवाद, अनोक्ति popular talk; rumour.

মু বি ∛বাম <u>s</u>kye-bohi tshog জাননা assembly ; a crowd.

দু বিনি ইবাম তব skye-bohi tshoy-can = গ্লাম বিশ্ব করি বাদ তব skye-bohi tshoy-can = গ্লাম বিশ্ব করি বাদি harlots (Minon.)

ষ্ট্র বিষামন্ত্রমে skye-bos bskur-ma, v. শ্লু ৭ এই ম কবি আই মি smad-htshork mahi gtso-mo (Mhon.).

ষ্ট্ৰ মান্তবিশ্ব <u>s</u>kye-boş dwen-pa a solitary man.

ৰূ এই বাইৰ ম প্ৰকাশ প্ৰকাশ skyc-med btsan-sa zin-pa attained to an exalted state of existence from which there is no rebirth.

મું મેંદ્રમ skye-rmons=મું માઉ મેંદ્રમાય skyr-lu rmons-pa a stupid man; one who is sunk in pleasures or sordid acts.

क्रें <u>skye-tsue</u> राजिका mustard; क्रेंडेंदे व्यु *skye-tshehi hbru* राजिका तख्डल mustard grain.

Bill skye-zla (keh-dā) the month or the particular phase of the moon in which one is born (Ya-sel. 11).

girdle. The term in Mil. book, skyerags-kyrras hdi, seems an inversion of the intended order of the words.

ያ ችና skyr-çn = ጀፍ ችና ቼና sdon rkan slod a tree with a huge trunk. : দুনিং গুনিং skye-ser-gyi rluh the cold north wind called skyeh-ser rluh in Mil চুং দুনিং গুনিং গুনি

ৰু শ্ৰী বৃষ্ণ বৃষ্ণ কৰি skye-srid sa-bon = 4 fathor (Mion.).

* skyeg=keg or kay misfortune.

সুৰ্বাম skyeys 1. n. of a bird; ভাৰুৰ chu-skyeys coot; water-hen Sch.); মুন্ম ri-skyeys a large singing bird (Cs.); also according to Sch. grouse; heath cocs. 2. সুমুদ্ধ rgya-skyeys shell-lac (Jū.).

মূল skyeń-wa or মূলমাণ skycńs-pa মন্ত্র to be ashamed; shame; bashfulness: শন্ত্র kha skyeń-wa or ব্যক্তিন shall skyeńwa to be unable to reply out of shame.

हुद सेर हुद skyen-ser rlun, v. हु सेर पुरुद्ध skye-ser-gyi rlun.

बुद्धः यं केद skyeAs-pa med विज्ञ = दें \Rightarrow \Rightarrow shameless (M fion.).

 hdra just as the water of the irrigation canals makes growth in the fields; §5' \$4 25' \$kyed-kyis htsho-wa to nurse up; §5' \$5. \$kyed-yoh shall make progress. 2. interest, profit; gain: \$4"\$5 \$hbru-skyed profit in silver or money; \$9\$\$5 \$bbru-skyed interest of corn loan; §5' \$5"\$5 \$akyed-du gtch-wa to lay out or to give on interest (Co.: \$5\2\3\5\3\5\5\5\nad-lu skyed med (this)

দুম্ভা skyrd-syo, not improbably কুমাৰ্ক rgyal-syo, principal door (Jā.).

is of no use for the disease (Jä.)

Fran skyed-can 1: yielding interest or profit (Cs.).

মুণ্ডৰ ii: skyed-can, v. ধ্ৰণ্ড বুল টু পুন হা tsun-dun sbrul-gyi sñin-po, the sandal wood called 'snake's heart' (Mion.).

ৰূপ skyed-cig আম্মূৰ্ উল yar-skyed cig let it grow up, thrive.

মুন্দির I: skycd-pa vb. pf. মুদ্দির bskycd, act. to মুন skyc-wa, to procreate, generate, and, sometimes, to bring forth; give birth to: প্রশ্বসংগ্রহণ মুদ্দির কিন্দির bkycd-pahi pha dan ma the parents who generated this body of blood and flesh: মহমানুমাৰ্থমাত্ত মুদ্দির অবস্থান মুদ্দির কিন্দু বিশ্বসংগ্রহণ মুদ্দির কিন্দু বিশ্বসংগরহণ মুদ্দির কিন্দু বিশ্বসংগ্রহণ মুদ্দির কিন্দু বিশ্বসংগ্রহণ মুদ্দির কিন্দু বিশ্বসংগ্রহণ মুদ্দির কিন্দু বিশ্বসংগ্রহণ মুদ্দির কিন্দু বিশ্বসংগরহণ মুদ্দির কিন্দু বিশ্বসংগরহণ মুদ্দির কিন্দু বিশ্বসংগ্রহণ মুদ্দির কিন্দু বিশ্বসংগরহণ মুদ্দির কিন্দু বিশ্বসংগ্রহণ মুদ্দির কিন্দু বিশ্বসংগরহণ মুদ্দির কিন্দু বি

 also were caused a little joy: আমাত্রীমানির বিশ্বাসানির হৈ thems-cad-kyis brtson-hyrus bskyed-de they all reated zeal; took great pairs: সৈন্মন্ত্রান্ত্রন্ত্রন ces bsam-pa bskyed-na মাত were thoughts generated (Jä).

তিনি সুহাৰ skyed-pa or কুইনি skyed-po জন্মিনা, জানুক father.

ৰী বৰ্ণ skyed-hphel বিশ্বমানীৰ বাৰু বৰ্ণীৰ নি ৰ্থি কি vod-pus med-lu bu-lon skyed-hphel non (the rich one) who has should give loan on interest to one who has not (Kathan. ন 115).

है5 \$kyed-byed applies to father or earth; also to a tree; है5 है5 व ji srid rlunni skyed byed-pa यहपति मापतः as the wind blows (A. K. 2-7).

हुँ इंश skyed-ma=हुँ ५ है ५ ड skyed-byed ma जननी mother; also काया shadow; shade.

নুদ্ধৰ skyed-tshal নিন্তম, তথান, তথান the so-called Tibetan park; artificial grove; also মুদ্ধানৰ skyed-mos tshal.

हेऽ देश skyed-rim उत्पन्नम the kind of Tantrik meditation in which one has to imagine himself to be a god with a view ultimately to be changed into a god: है वश्या राजिय प्राप्त प्राप्त माने माने प्राप्त कराय करते हैं कि प्राप्त करते हैं कि प्रा

\$ skyen musa thorn.

skyen-pa = মানুশ্য mgyogs-pa (Nag.) 1. quick, swift: প্রশান্ত khro-la skyen-pa or হুং দুর্থ sdań skyen-pa swift to wrath: ইংট্র্থ byed skyen-pa. 2. rash, hasty, precipitate 3. nimble; dexterous: ব্লংট্র্থ hphoń skyen-pa dexterous in shooting; a skilful archer.

দ্বৰ skyen-la colloq. C. "upwards" (Snd. Hbk. 94).

শ্লীম'ব gkyem-pa resp. to be thirsty; ৰুপ্ৰ skuems 1. thirst 2. drink, beverage, especially beer; also व्याह्मभा shal-skyems or क्षा क्रिम shal-skoms : मेमम वर्देन क skyems hdrenpa to offer or set before an honoured person aomething to drink : श्रीकार विकास skyems bshes-pa to accept of it; to take it; BAN' वान्यवारमानुत्य skyems la gool-ras byed-pa to be permitted to drink beer in company; বানীবান মুন্দ্ৰ acarousal on the departure of an honoured person; drinkofferings to a lama on his departure (Mil. 💌 12a) ; व्यवेद क्षेत्रम gser-şkyems an offering of beer or wine to the gods for the good success of an enterprize, a journey, etc., also for recovery from illness : प्रेरच्चेश्रमः gser skyems-pa "the offerer of golden drink"; a Tantrik priest who offers the drink to the gods; among the religious dancers of Tibet the priest who offers wine to the gods for invocation is called Gserskyems-pa

क्रिक्ष skyem-byed-mat रेक्टी the Goddess Is vari

BUTAN skyem-cor a kind of superior paper manufactured in the town of han Skyems in the district of Dways-po; this paper is of large size, generally measuring two feet by six feet in size.

মুক্তি Skyems n. of a clace in বৃশ্যাইন Upper Dhags-po.

नुसम् कर skycms-chan beer; भेसम ह skycmschi drinkable water; drinking water.

দুসমান্ত্ৰ ইন Skyems-ston rdson the fort of Skyems-scon; মুসমান্ত্ৰৰ প্ৰমান্ত্ৰ Skyems-sprays lun the place where the finest Daphne paper called skyems-cog is manufactured.

ৰূপনাৰ্থণ skyems-tshug cup; dish (Sch.) ৰূপনাৰ্থাং skyems-sin small bear-cup (Jä.) BANGER' skyems-brand preasant beverage, such as good wine or savoury tea.

ষ্ট্ৰশা বৃষ্ণ skyems-gsol resp. beverage, drink: শহুম্বই মুখ্মম্ব ক্ষ্ম ক্ষম mandara-wahi glu ya-rabs skyems gsol (the lady) Mandarava sang and offered drink to the superior (personages).

মুব জ skyer-skya = জনা দেই নাইবা ন

solitary: grant skyer-skyer solitary; perfectly solitary: grant skyer-skyer mi dan houl-houl khyi lonely without men; where not even a dog stirs about.

ब्रेड्स <u>skyer-kha</u> a kind of dye; colour; रारत, रारका yellow dye; a light yellow colour.

うな Skycr-chu n. of a river of 数項 (Pa-ro) in Bhuton.

the plant and its wood from which a yellow dye is extracted; the flower of this plant is said to be cure for diarrhoa, its fruit draws out bilious matters and its yellow bark is useful in dropsy, etc.; INTER skyer-khanda a confection of INTER skyer-pa useful in eye diseases.

Syn 명대학교 khu-wa ser-po; 5박 특히 dusskyes; 취도학교 çin-ser; 취교등 çi-la-dru (Mnon.).

ষ্ট্ৰ-১৯ৰ skyer-dman = क्रेश-১৯ৰ skyes-dman a woman. The former is a corruption of the latter and, sounded kyermen, is one of the most familiar terms in the colloquial for "wife" or "woman"

बुर-निर' skyer-çin ताखीस, ताखीसवृष 11. of a tree, Flacourtia cataphracta.

हुँ व ३ skyel-gyur सम्प्राप्त removal of articles, furniture, etc. (to another place): हुव डे व skyel che-wa चित्रक, चित्रक frequent removal or changing.

মুথ'ন I: şkyel-wa pf. and fut. ব্যুখ bskyal, imp. Aq skyol 1. to carry, take away: नेपरे रे हेवान çi-wahi ro şkyel-wa to take away the body of the dead (C_8) : $\Re s$. अञ्ज्ञ do not bring wood : मुवार्नेन bring! Marias take away! 2. to send, e.g., clothes, to somebody. 3. to risk, to stake (one's life ระหา ran-srog). 4. to use, to employ: पाञ्चर वभा नेर्पाण भूव ba glan lag byed-pa la skyal use an ox for work ; वस नेदःय वा की है मुख to devote one's whole life to work. वे व व व idleness; আইম সামুম্ দ্বীপান gtor-ma glud skyelwa to cast away as a ransom in the torma sacrifice; Figure kha skyel-wa to kiss (Jä.); শ্র্মান্ত্রিশ্র gnod-pa skyel-wa to do harm; to hurt; inflict an injury; to play one a trick; अद्यान mnah skyel-wa to swear; take an oath; 新闻叫 lo skyel-wa to rely; depend upon; repose confidence.

ৰূপি II: pf. and fut. ন্টুৰ bskyel, imp. ৰূপ skyol 1. to conduct; accompany; resp. অংশ টুৰণ gdan-skyel-ua; ৰূপ প্ৰাৰ্থ skyol-la cog conduct him hither; বহা আৰুৰ bsu-bskyal going to meet and the accompany; প্ৰপ্ৰাইণে accompany a honoured person on departing; these him off.

ोया

ৰূপত প্ৰতিশিক্তৰ আনুসমন an escort; convert: ৰূপত প্ৰ প্ৰতিশ্ব skyel-mar you he is a soudy (to de): ৰূপতাৰ skyel-ma shu grant us safe conduct. স্থান্ত মান্ত মান্ত

দ্বান skycl-mi an escort: প্রাণক্ষ বুল ইন্স্থা ইল্মাইন ক্রুড্রাইন নির্বেশ্য লাইন লানক্ষ নালী Lhasa nas skycl mi dgos rigs shar-rgyun ltar midpon nas gton-wa beas bgyis the Mi-dpon should arrange for the escort (skyel-mi) of those formerly entitled to that privilege from Lhasa.

§N I: skyes 1. v. n ska. 2. v. §5 skyed. 3. § 7 skye-wa.

নি II: also দুখান skyas-ma or দুখাল skyos-ma, বিশান khyos-ma, resp. প্ৰান্থ a present; news, tidings; প্রশূম hbyon-skyes = বিশা দুখালি somebody on his arrival or going away; দুখানা skes-chan a present of beer: দুখানা skyes chen a present sent with a letter, etc. (Nag.); দুখানা skes-khur present of cakes; দুখানা skes-lan a present made in return (Cs.).

वयोवासः गुरु है । यर दे । यर राम्य दे व अहर । shin-skyes lhan-chigskyes dan snags-skyes-kyi mkhahharohi tshogs-kyis bu-la ma-bshin-du brtsewar doons nas dhos-grub kun stsal-shin bgegs kun ne-war shi-wahi bkah-drin mdsod, as the assemblage of khadoma fairies, who have been born in groves and born simultaneously and are of magic birth, are meditating lovingly as a mother towards a son, may the grace be granted of all manner of perfect knowledge being bestowed and of all demons being speedily soothed!

भूभ देश skyes-fles चपाचीन certain of being born or reborn.

ब्रेश skyes-chen a present with or as an enclosure to a letter, explained in Nag. as भैवाहेब अप्ताहेब अर्ज दार्च स्वाहेब that which is sent as a support to a letter.

श्रेभः हेत् श्रुवः वाज्य skyes-chen sgrub-gnas a hermitage of holy persons.

श्रेमा हे क् दुझ य इkyeş-chen dam-pa a holy incarnate person: ঘর্ষ্ র্মধানু অর্প্ত র্মার রিবাধান্ন মাতির द्रभाषाचक् ' स्रवा' अराधा वा पाषा पर्त्रादर 'द्रा प्रतुवा का केराअर्ट्राई Bsod-nams rgya-mtsho sogs skyes-chen dampa brgya-phrag man-po la gus-hdud dan dadhbul rgya-cher mdse-do "Sö-nam Gya-ts'o and others made salutations and offerings in full form to many hundred holy incarnate ones" (Loh. < 14).

क्रेभःअ≸ण *şkyeş-mehog* परम or प्रधान पुरुष an incarnate personage; a Mahatma: 38 अर्द्धवाचाने इkyes-mehog bshi, नुज्जा वी हा अअवसाया हेन्द्राचने भेना the names of four great learned lamas of China, the four incarnate ones:—(1) গ্রাম Hi-phu-çi, (2) মার্থম Wenwin, (3) 32 J. Cihi kyun, (4) B. 3 Khuftsi (Confucius) (Grub. 9 7).

skyes-ldin= भे । mi-spyi नरः mankind (Mnon.).

मेश में र skes-sdon, मेश व में र skyes-la sdon in Sikkim the banana, plantain; from Hindi ke-la and solon, a plant: la is dropt in conversation, hence ke-la and suon are abbreviated into "ke-don." In the districts of Upper Tib. and W. ke-don signifies a layman.

মুন্ধাৰণ skyes-nag= মান্ধা in C. widower (Jä.). মু'ব্ৰ skyes-nag stands for মুম'ৱ'ব্ৰাই skyes-lu nag-po (lit. black person) a layman = mi-nag: ই ব্ৰাণী প্ৰমন্ত in the country dialect of the lay people.

NUI: skyes-pa 1. man; male person. 2.= 4 59 was the year-crop; produce. 3. -পুৰ জন্মৰ adult; full grown. Ex. of 1. ANUSK'ST' AS skyes-pa dan budmed men and women; नुवादान्विनादाः मुकायाधिन rgyal-po man; geig-po skges-pa yin the king alone is a man $(J\ddot{a}.)$; $\Re N'4' = 5$ hdra-wahi skye-pa bud-med. प्रवासक्तिकी a woman resembling a man, i.e., possessing masculine appearance and virtues.

Syn. मेम प्रति skyes-bu pho; मेम प्रति skyespa rayal; भूभ प्रभाग skye-was mtho; पुष्तिः म्द्रम् १६ khu-wahi belag-nid; ब्रेंट ३५ skyonbyed; पार्व haan-pho; शृक्ष lina-syes; भेद mi-pho; อิร. ๆ อสุ lin-ga-can (Mnon.).

র্ম ব II: pf. of সুব skye-wa= ৭এথ ব, also उदय, दृद्धिप्राप्त growth or grown up.

র্ঝাম III:=ৰনুম্মান plrung-pu born.

第41.4.4よ.91 skyes-pa dar-ma full: manhood.

A.n.oga.gc.n skyes-ba hbrus phyuñ-wa according to some: an euruch. one who is made so artificially.

Syn. द्वाकेर hog-med; द्वर या असमाप dwaffpo nams-pa; बुझ विव khyim khol; पर्द अवे विव च btsun-mohi khok-po; 95'25'599'99 bud-med dyah bral; ব্যাপু হর ral-gu-can; এনিপানী রুষ hkhrig mi-nue; এনুমান্ত্রন hbras dbyuń-wa; রুপান্তর্মাধ স্থাপ্ত-rum-pa; বর্ষমাধ্য করি bcos-pahi ma-niń (Mhon.).

* দুমাথেই কু শ্বাহ skyeş-paḥi rgyu-skar জন্ম-নত্ত্ব (Schf.) the particular star or constellation under which one is born.

দ্বাম ক্র skyes-spor the measure used by creditors in receiving back the loan of grain, etc.: ঝুম ক্রমেন ক্রমেন ব্যাস্থান ক্রিয় ক্রমেন ক্রমে

দুমান কুল skyes-wa rgyal= দুমান skyes-pa or মান a man or male person (Mñon.).

क्रेम'यन skyes-phan=नंदन सुवति a damsel, maiden.

ब्रें अप g skyes-bu पुरुष man, esp. a holy man; person; ANGTAN skyes-bu gan whosoever; human (Med.); one: য়ৢয়৾ঀৢ৾ঀঀঀৢঀ৾ঀয়ৣ৻৾ঀ ระเราะ อิน gkycs-bu lag-pa brkyah-wa tsam-gyiş as quick as one stretches out his hand $(J\ddot{a}.)$; भ्रेभाव द्रभाव şkyeş-bu dam-pa सत्पुचव a saint; 55 @ 4 夏 N g dad-ldan skyes-bu the believing; the faithful. According to some Tibetan grammarians ING skyes-bu applies both to men and women: ब्रेस.व.वार.व्याहर्त्य हत्, बाद बेवा ल्ला इससा अडूर चेर य, इंद यदे चन्तर चेद चेर या है, दे दे सद्भ कुम इसम पुरा प्रश्नम skyes-bu gan-zag dad-pa-can, gan-shig tha rnams mehod byed-pa, Ston-pahi bkah bshin byed-pa-ste, de ni Sahs-rgyas-rnams-kyis bshags (K. du. ₹96) that human being who is faithful, and who worships the gods (saints) and acts according to the commands of the Teacher is praised by the Buddhas.

कुभानु कुभामकेन skyes-bu skye mchog प्रवन प्रकृत the chief among men. कुस इ. ह अर्डन skyes-bu khu-mchog प्रवानृत्यम the leader of men.

ন্ধু মানু তর skyes-bu can হ'ব্যাবজ্ঞান বু rtadań beas-pahi skyes-bu a hors-man; one on horseback.

Syn. For ta-pa; द्वाप्रदेश rta-la gshonpa (Maon.).

মুনানু কাইন skye iou mehog দ্বৰীলন a superior person; lama; also দ্ৰেন্দ্ৰ Visnu: মুনানু কাইন ই skyes-bu cher-po নহাদ্ৰৰ a great man or saint; an epithet of Buddha.

But skyes-bu mtho= gran glu-çin n. of a tree supposed to grow in the land of the Naga (Mnon.).

ষ্ট্র মানু ক্লাই skyes-bu nag-po, same as মান হৰ ক্লাই, n. of a kind of flower (Sman. 447).

મું લું લું કૃkyeş-bu pho = મુંચાલ કૃkyeş-pa a man or male person.

हुंस दुःदिहः skyes-bu hbrin = हुंस दुःदहः क skyes-bu bar-ma or हुंस दुःदहसः स skyes-bu dbus-ma सधासपुर्वेष the second person; personal pronoun in grammar.

हुभापुरि वह्न्याभाय skyes-buhi hkhrugs-pa

क्रेश वृदे देश şkyeş-buḥi nos पुत्राव, पौरवस् manliness; manly self-respect or confidence.

দ্ধান skyes-ma 1. fem. of skyes-pa, a female; she that has been born. 2. সম্বন্ধ a bride. 3. দুমান skyes-ma fern in Sikkim.

ষ্ট্ৰ জাল skyes-ma thag as soon as born; newly born.

हुसः अवन्य <u>skyes-ma thag-pa</u> a new-born infant.

Syn. पर्वस अववाय bisas-ma thag-pa; के agk u sho thuk-wa; प्रवेप agk gshib-hthuk; agu agk hjih-hthuk; agu agk hkhyud-hthuk; k na nga u sa ho-mahi mgrin-pa-can (Mhon.). মুখ্য হ্লাই skycs-dman in the vulg. language a woman; = ইম্ম or হুম্ম (Māon.).

Bu Eru skyes-rdsons cultivation; a farm.

ৰূপ শাহ্ৰণ skycs-gruys জানক্ৰ gold; birth; form or born-shape; stature; figure (gold).

हुं १८८५ है स्पृत्कार का तक a series of alleged births of an individual, or legendary history of these, and especially accounts of the different births of Buddha

ৰূম ই বিল skyrs-so coy ancestors: ৰূম ই বিলয় কিন্তু skyrs tshud thams-cad; ই ব্যাল্ড বিন্তু কিন্তু কিন্তু

ब्रें skyo or ब्रॅंच skyo-wu, बिद, उद्देग, हाहा, बाहा, संवेग, मोक grief; sorrow; grieving; mourning.

कुँ वोत् skyo-hayed weariness dispersed: घरे प उन्दर्भ कुँ वोत् पम, कुँद मुश्रद मुन्द व बेन पर वहना। the inhabitants of the land of bliss relieved of weariness accept all your precepts (Lam-rim.).

ৰূ ইম skyo-nes = মনমাৰ্ভ sems skyo-wa to repent; repentance (Mnon.).

+ সুঁইবাম skyo-noys quarrel; বহুৰাইন hkhrug-lon (Lex.), esp. ছুম সুঁই ব মুম আন স্থান ব reviving of old feuds and dissensions.

pa old quarrels and feuds. 2. repentance; sorrow: আনমা কুল আই লেই ইন্থানা sems skyoma bskyed-ka ri-khro hgrim he wanders on

mountain ranges to induce repentance (Lo.).

ৰূপ্ত <u>skyo-bran</u> servant; slave: এইং'ৰু' মুন্দ উল্লেখন অবল্য a slave for life.

મું ત્રા I: skyo-ma 1. quarrel; litigation. 2. thin gruel, gruel of rice and tea, thin paste of wheat or catmeal: મું આવે માથે ક્રિકેટ વર્ષ પાર્ટ કે પ્રેકેટ કે પ્રે

हुँ री II: v. विभय khrim-pa 1. one convicted. 2. तपन, जपपाप penitence; smaller transgression: हुँ अ ह पर्देश इक्ष्ण-ma sha bisan हुँ दूर प्रमुद्ध पर्देश हुँ अभ हुँ अभ वर्द्ध one who was once convicted before on the occasion of a former dispute.

ৰূ অত্য <u>skyo-ma can</u> adj. slanderous (Cs.); ৰূ অণ্ড বৃদ্ধ <u>skyo-ma byed-pa</u> a slandering (Cs.).

কু ৯৭ skyo-med = অৰ্থ মণ্ট প্ৰথম mtho-ris kyi quas the heaven, where there is no penitence.

Syn. ५वः वहेद गुद्दार ग्राम्य dal-hdsin gnas-bzah, पर वर्ष bde-hgro, पर ध्व bde-lden, कार्ड रेम जुन श्वे प्राप्त कार्य के किल्ला कार्ड राम जुन श्वे प्राप्त कार्य के किलाना कार्य क

कुँ क्षेत्र पुन इkyo med-khyab त्यर धुन ने नावि क्षेत्र . n. of Viṣṇu's bow (Mnon.).

of barley-flour with the addition of a little butter (A. 155): Yearn junguage of barley flour with the addition of a little butter (A. 155): Yearn junguage of the same of the

morning (i.e., at dawn) by taking barley gruel, wind is not engendered (A. 155).

ৰূম শ্ৰম্ম skyo-ras tsho-tshogs n. of a kind of chintz (S. kar. 179).

हुँ रेन्स skyo-rogs a consoler; one who consoles a person during grief: दुः अवि हुं । देने हुं | देने हुं | देने हुं | दे | देने हुं | देने हु

नुष skyo-ças to be sad; sorrowful: द्रायाचे प्राप्त पुरानु प्राप्त क्षेत्र प्राप्त कि श्रिक्त hbyun dan skyo-ças sad-sud skyes he felt (slight) repentance and sorrow.

FINAN skyo-sans to console in his grief or sorrow or repentance.

ৰূমনম ৰৈ skyo-sańs ñid freedom from fatigue.

ৰূ'মন্থ বৃথ্য skyo-suńs gnas a pleasure garden.

শ্ৰুবা'ব্ৰা şkyog-nag iron spoon or scoop.

শ্লম skyogs 1. a spoon or ladle; also shovel. Wooden spoons for wine measure used in Tibet are called In skyogs. There are three kinds of spoons used in Tibet for measuring liquids, salt, &c .- those which are mounted with copper are the largest; those lined with silver are of middle size; those of the smallest size are tipped with gold and called gser-skyogs, golden spoons. अ भूजा mc-skyogs coal shovel; दृंधूसः इवायम्बद्धाः वदे अद्याः जुविक the copper spoon with which to measure the allowance in salt and oil for servants, etc. ; 4 494 shuskyogs melting spoon or crucible. drinking cup; bowl; goblet; वामेर ब्रेन्स geerskyogs ५६व ब्रेंगम dhul-skyogs, etc., gold cup, silver cup, and wooden cup are now called বাহাও gzar-bu; ন্যাইব্ন shal-skyogs lip-cup; resp. eating or drinking-cup; সুবাইব্ন the rein of a bridle; also name of tribe in Tibet (Vai. kar.).

In W, $\{Ja\}$, skyogs $\{Ja\}$, $\{Ja\}$,

ৰূপিন প্ৰ skyogs-pa 1. to turn: শ্রীকাষ ৰূপিন mgrin-pa skyogs-pa to turn the neck, i.e., look round, back; also to turn away, aside. 2. one who uses or manufactures the coal-shovel or stone scoop, etc.

क्रुंग्थः य *şkyoys-pa* क्रुंदः २६्ग्थः य *skyon hdoys*pa; दोषसहात्तर्यात to find fault with.

ৰূপ্য এব *skyogs-med* নিৰ্মন্ধ not curved; without any curvature or crookedness.

ৰুম শ্ৰহণ skyon Idan-ma n. of a goddess; she who protects.

भूट'य skyon-wa पा, रच्, पाखन, pf. व्र्नुदश bskyons, fut. The bskyon, imp. The bskyons or वर्बेर्स-नेण bskyons-ciy, to guard; to keep; to defend; to save; preserve (the life, the body); to support; to take care of (poor people): ริสาจะเอ็มเสีย drin ban-pos skyonwa to support by benefits, favours: *** ปีพ.ฮัฐ - thabs-kyis skyon-wa to protect by various means; to attend to: হ্ৰপ্ৰাইল ፙሩ*፯ thugş-dam-ghyi şkyoń-wa* **to protect** by the moral force of meditation: aq এব 🐧 lag-len-gyi by exercise: বুল শ্বি বুল rgyal srid skyon-wa to rule; govern a kingdom: इस विकास विकास chos behin-tu bekyonwa to protect by justice or justly: KN JE. chos-skyon धना पास protector, defender of religion, is used for a certain individual deity or for a class of exoreists in some of the monasteries of Tibet. Under this head there are certain powerful deities who have taken on themselves the duty defending Buddhism against its

enemies. When co-erced they can even make their appearance in the person of the The MAN'SK' EN AK' Gnas-chun invoker. chos-skyon living near Lhasa is a deity of this class who is generally consulted both by the State and the people of Tibet as an oracle: बहेब हेद ब्रुंट hjig-rten skyon लोकपाल guardian of the world. There are four of these, identical with the marka an Rayalchen bshi, the four great spirit kings:-धतराष्ट्र (भुषाविदानुदा Yul-hkhor şkyon) the protector of the country or kingdom; विकटक (९४गभ क्रेस पु Hphags skyes-bu); विक-पास (धुन मे पार Spyan mi-baan); वैत्रवण (क्ष ইমায়ুম Snam thos-gras). দুঁদিবৰ gkyon-dal assistance (in the colloquial of W.); HE. รุข ฮุราย skyon-dul byed-pa to help; ฐัราผ skyon-ma, same as as a brtan-ma, the Goddess of the Earth; 4935 ff rgyal-srid skuon राज्यपाल a defender of the realm: same as बद्दशार्बेट प्रजापाल a defender or protector of the subject or of people: 35. 95 skyon-byed पालक one who supports or protects.

মন্দ, অনাৰ, বৰাৰ; বৰ্ষ ব gyo-wa or বৰ্ষ ব hgul-wa to move (trans. vb.); also to go, pass on: কুই নিশ্বেৰ বাৰ্ট্ৰই if the wind moves the branches, মানুহৰ Mi-skyod-pa or ম বাৰ্ম ব mi-gyo-wa বৰ্ষাৰ the unmoved; he whose mind is not agitated; n. of the second Dhyāni Buddha. In W. skyod-pa is the general respectful term for: to go; to walk. ব্যুহ্ণই bskyod-hdod is same as ব্যুহ্ণই bgro-hdod desirous to go or about to go: বুহ্ণই "nañ-du skyod" step in (if you please); "tan-po kyot" tread firmly! বুহ্ণই বুষ্ণৰ bskyod skabs-la at the time of going or coming.

35.35 skyod-byed=3.3 gru-skya oar lon.).

क्षेत्र skyon, देश प ñes-pa दोष. कलाइ, अपचण, चापति, पर्थाप्ति, चवलप, चादीनव, चाविच, also fau rñog-pa 1. a fault, defect: बुद्राबाद भदाको skon guñ-yañ med it has no fault whatever. The two words 34 skyon and 3N'4 nes-pa are sometimes used together as 34 As nes-skyon, but defects in inanimate things are expressed by the word if skyon and never by the words 34 nes or 34 1 nesskyon; slight defects in honoured persons are expressed by the words 5 প ৰূপ dgeskyon, which also signifies faults or sins in holy persons, that is, 35 skyon (fault) in इबे dge or इबे १५५ dge-hdun (elergy): बुँद है पेंद वहवायाब skyon ci yod hkhrul-pa la, what harm is there in erring? A 35 mişkyon no harm; ब्रॅन अंद skyon-med no harm, no matter; मूँब प्रवादायहा केंब skyon yon gañ yañ min he is without anv imperfection or perfection; সুবাদ্ধর ব skyon-du mthon-wa to consider as a loss, also to find fault with. 2. bodily defect. fault, as lameness, derangement, disorder in the mixture of the humours. spiritual defect, sin, vicious quality; #4" 5 ม จุลิ ซุส rdsun-du smra-wahi skyon the sin of lying; ब्रॅंक ग्रेस अ प्रेस skyon-qui ma-gos not defiled by sin : ax if a lar skyon che but that is very bad (of you). 34954 skyon byed-pa to commit a fault; ब्राह्म व skyon span-wa to leave off a fault or quit it: क्षे व र्वेद्र व्यवस्थाय व्यवस्थाय mi-la skyon hbebs-pa h logs-pa to charge one with a crime; to criminate; वावकानी क्रिंक श्रेट वाहित य gshan-qui skyon glen briod-pa to name the faults of others, to speak ill of them; to slander: to blame, criticise; ATEL PATA skyonspan kha she med-pa to do any work with application and at the same time without

any fault or mischief to any body; ৰূপি মানাইণ্ড লুক্তি সাধীৰ, not perceive a fault or defect.

बुँद के skyon-skye दोषीत्पाद खनुबन्ध conducive of sin; sin-producing.

बुँग इkyon-nag कारक thorny; mischievous.

ৰ্ধুৰ তৰ skyon-can = ৰ্ধুৰ ১০ ৭০ জন থকা skyon-dan beas-pa or ৰ্বুৰ প্ৰৰ skyon-dan কালিকা, কলজী, ইামী faulty, defective, incorrect, sinful; puilty.

ब्रुं वर्ड वर्ष् 5 skyon beo-brand the eighteen defects are the following:—(1) अङ्गण misdug-pa uglmess; (2) अर्चे श्रुष्ट mgo skra nan-pa bad or bristling hair; (3) 549 9 859 dorul-wachun-wa small or narrow forehead, ্ৰ) অৰ্থ ম myo ser-skya brown hair; (5) सेव बेर द min ser-wa yellow eyes; (6) ब्रैन अडेअअ अवदुर्ध smin-mtshams ma-hbyar-wa the eve-brows disjoined; (7) अयोग sna leb-pa flat nose; (8) ₹ ₹ 9 so lto-wa bottle-teeth; (9) ইবাৰ dig-pa stammering; (10) ইবারুমার mig zhum-pa round eyes ; (11) अव हर व mig chun-wa small eves; (12) 夏天 sgur-wa erooked or bent body; (13) সুবাই ব lto-bo che-wa large or pot-belly; (14) 5954 ES 35.3 dpuh-pa rje har thuh-wa small shoulders; (15) 2 39 spu-can hairy body; (16) ผสาน รุณ สุณน มิ ผลผา the arms and legs with the feet not proportionate; (17) 394 हुंस 4 tshigs shom-pa large or swollen joints; (18) मिश्रुमाय देशे देशय पर्प bad foetid smell coming out of the body and the mouth.

ৰূপ মান্ত্ৰ প্ৰ skyon brjod-pa = ক্লাপ্ত আৰু smadpuhi tshig to slander or speak ill of others; also slander (Mñon.).

र्ने पुराया skyon-du hgruh-wu ज्युप्सा to reckon as or into sin or defect.

बुँदान्य glu skyon-nas smra-wa कनवाद: to ascribe a fault. ৰূপ প্ৰস্থান skyon gnad med-pa without the least fault or blemish.

skuon-pa, pf. वर्षेत्र bskyon, to put astride upon a thing (causative form of क्षिप alon-pa) े हे विष्कृत बार्षेत्र मां-shig rta-la byon-pa to cause a man to mount; to ride on horseback; to fix something on a stick; ने विष्याप्रवादित्य क्षिप्रवादित्य to impale a man (त्या): विष्युक्त के bon-bur skyon-te having caused him to ride a donkey (Pag. 61).

बुंद केर हैंग skyon-med rtog निरामय free from disease; thinking or taking as fault-less.

हुँद केर जुद्दम <u>skyon-med gnas</u> **चनवचा, सावच** remaining, living, or dwelling, in a state of innocence or faultlessness: हुँद केर यर पर्वाम प med-skyon par behugs-pa न्यास: residing without fault.

ৰূপ ইবা skyon-tshig slander; also scandal. ৰূপ হইৰ skyon-hdsin ৰূপ মু অম হইৰ ব to find fault with.

बुँद नेश skyon-çes = अन्याय a learned man; a critic.

Syn. La²a kun-rig; Ja²a kun-çeş; Ja² Ja aysa kun-kyiş-<u>b</u>kur-wa. (*M*hon.)

बुँद-नेषाय şkyon çeş-pa= ध्रुदाय şman-pa वैच a physician (Mōon.).

ৰূপ নিথ ন skyon sel-wa to remove a sin; amend or correct a fault.

 skyob-pa: ब्रेन्स ब्रेन्स skyobs shyin-pa the giver of refuge or shelter.

बुँद इत्र skyob-şton = बुँद पर्य skyob-pa-po or बुँदराय skyobs-pa जायी a protector.

রুবাম skyobs help, assistance; seldom for শুন্ম skyobs; শুন্ম ম skyobs-nua and শুন্ম রুব্য sroy-skyobs in colloq., preservation of life; escape; also he that saves another's life; a helper (Jü.); imp. of শুন্ম skyob-pa নইবামান্ত্রম

ब्रॅवश हेर skyob-byed बायमाण, बायी, बलमड़ one who protects; a name of Balabhadra.

মুসাম skyom-pa, pf. মুন্তুলম bskyoms, fut.
মন্ত্রন bskyom, imp. ক্রমম skyoms to pour;
to pour out, agivate, stir up; according to
Lev. to give; defined as কুইছে কুল্ম গ্রাম
মুহ্মমান হৈ দ্বামান গ্রাম বিশ্ব chu snod chuskyogs-kyis blang-te zans-nan-du blugs-pa
lla-bu, taking from water-pots and waterbowls and pouring into kettles (Nay.).
Seldom used in colloquial language; কুল্মান to stir the water; মুহ্মান to shake a
vessel.

 $\S kyor$, same as $\S \times khyor$, the hollow of the hand filled: $\S \times hyor$ a handful of water $(J\ddot{a}.)$.

ৰূম skyor, প্ৰাথেক বাসিন hkhyog-paham pher-wa bent, contracted or crooked: -প্ৰক ৰূম sans-skyor = sna hkhyog-pa (his) nose was bent (A. 106).

+ jt jt skyor-skyor again and again; repeatedly.

bskyar 1. to hold up, to prop; to paste.
2. to repeat; to recite by heart: 43x 3
555 bskyar-te btañ it was repeatedly sent:

রবার্ত্ত ব tshing skyor-wa to repeat a word, like the reciting of the Mani, i.e., অনি নিম্বার্থ কি কু om ma-ni pad-me hûm: এ বানা বার্ত্ত কি আন না বার্ত্ত কি আন কি আন না বার্ত্ত কি আন না বার্ত কি আন না বার্ত্ত কি আন না

রূম ব্রুম skyor-sbyons repetition from memory: রূমে ক্রেম ট্রেম ব্রুমে মার্চ having retained in his minds, he repeated it.

र्बुर अन skyor-tshiy, v. भुराव (Minon.).

with a monastery situated to the west of Lhasa containing estate of the Shabs-pad Sres chañ-pa (378,473,38,44).

ৰ্মুণান skyol-wa sometimes let মুখন skyol-wa.

म ब्रुषाय skyos-pa=अध्य waste spoiled; degenerated.

skyos-ma, v. 3N skyos, snow skyos-ma a present made to a friend or an acquaintance at the time of his going to a distant place, or removal to some place of residence.

\$\skra(ta)\$, resp. 53 % the hair of the head: እንዲሞጃ skra dan kha-spa the hair of the head and the beard: አማልማ skra-bsgril-wa plaited hair or curled hair: አማማሪካ skra ñag-geig a single tuft of

hair: अविव्हर्भार्यमधिमाय क्रिया से मार्थिमा से मार्थिमा से मार्थिमा सिर्मा \$5 & skra-ni hjam rtsub sbom phra sñomsser mulang-can gnum long spyod-che (he whose) hair is neither soft nor rough nor thick nor fine but uniform and smooth. and yellowish and glossy, becomes wealthy and prosperous (Mtshan.). अर् नेर skra do-ker the hair dressed and plaited together on the crown of the head; # *. नेर ठेव skra do ker can जन्मच-भिरः one with long flowing locks; अभिन्दिन विश्व skra quen-du hareñ-wa lta-bu whose hairs stand upwards as bristles; श्रृ वेंब मञ्जू केशी with loose or carelessly worn hair; 23 3 35 गुलाकेश a skein of silk or cotton attached to the flowing looks of Tibetan women; भूम ब्राह्म में अपने में अस्ति के कि मुर्गित के होता के प्रत्य नार्य hair like that of a bull : # 398 = 95 25 1 locks of hair of women; gike thin half (Schir.); 智·Pas 4 to comb hair; 전·Pas 平 Tha shaving of one's hair; अ पानेर केमप्रतिपद्दण a barber; also napkin; अवे पर्ने ५ व कवरी well braided hair; also a braid or fillet of hair.

Syn. 꽃 플러워 skra-tshogs; 레지팅 slar-skye; 라는 다 라이 byed-wa-can; 러턴 플레 ṃgo-skyes; 러턴 플 ṃgo-spu; 즐겁 플레 spyi-bo skyes; 렉션 역동 gtsug-phud; 녹여니 ral-pa; 眞도 플러워 thortshugs; 라틴데라이 me-tog-can; 라틴데디 ħkhyilwa; 러딘 3억 ṃgo-ñal; 독리도 do-ker; 녹여니다 라는다 ral-paḥi gdeńs; 코드엄도 zur-phud; 黃도 폴리 thor-cog; 도움 데 dwu-lo; આ도 레 lcań-lo (Mon.).

মুখ্ন şkra-mkhan= মুখ্ন হান hdregmkhan a barber (Mnon.).

শ্লু-জৰ skra-can আহিনমিন, নমৰ the mane (as of a lion); hairy.

শ্লু-ভন্তৰ skra-can gnas বাৰৰ lady's bod-chamber.

মু-তব্ন <u>s</u>kra can-ma a kind of hairy worm; also = হাম্ম woman (Mnon.).

শ্বাৰ্থি skra-can gsod কিমৰ a name of Hari, who killed the domon Koci.

প্র শীপ্ত skra gñis-pa = 5 মানাছ শাংহি or মন্ত্রণ ইন্ডির a comet (শিন্তন.).

#1455 skra-s idud hair knot; acc. to Jä. the how of ribanus at the end of the long plants of hair of the women in Ladak.

মুন্দ্রিশাস skra hdres-ma = মুন্দ্রিশারশামার্কিন স a celectial courtezan (Mñon.).

শ্ৰাপাৰ skra-gnas আঘি n. of a species of sensitive plant.

মুখ্যম skra-hbal wa = মুর্ত্তিম skra rkogpet or মুট্যম skra tog-pa কিহাদুক্তন (shaving the head clean); to pull out the hair: থ আই সুন্দ্ৰন্থই মাইন্ত্ৰে আই মুখ্যম some sent forth cries of anguish, some pulled out the hair of their head (Hbrom. 113).

३ क अंबें skra-med nego "a head without hair"; ई रे dsā-ti जाति nutmeg; also Jarminum grandiflorum (Sman. 404.).

শুৰ্বৰ skra-tsal false hair; a peruke.

মুষ্ট skra-rtsa সতা clotted hair.

মুত্রীনাম şkra-tshogş, v. র şkra (Mnon.).

भुःअडंअभ şkra-mtshamş सीमन the arrangement of the hair.

+ # ILM <u>skra-zińs</u> = K ja d vanity, pride; adj. vain, very proud.

শ্বাহ্য ক্ষা skra banh-ma = প্রি প্রিক্তি নাই স n. of a Yakşa goddess (Mhon.).

अभिकृतिक्ष हैस यदे अस skrahi khyon-nam byis-pahi lam बाजपय hair parting.

শ্বিশ্বাৰ skrahi rgyal-po=খুলাই ldun-po নিম্বাৰ a grove; a garden; n. of a vegetable.

त्रुवे छे देंद skrahi byi-dor v. त्रुभ5 skra-sud (Mhon.).

क्षेत्र हैं केंद्रे अवद skrahi rtse-mohi mathah or

श्रुके व skra li-wa or क्रेके क्रिक्ष हुर skrahi rnam-gyur वर्वरी curly hair; to dress the hair.

শুৰ্ক şkra-lo=55 ঐ5 টু শু bud-med kyi-şkra woman's hair (Mnon.).

भूषा <u>skra-shad</u> प्रसाधनी hair separator; a comb.

Syn. अञ्चर so-man, भूति पुर्द skrahi byidor hair cleaner (Mnon.).

원미 원미 skrag-skrag= B미리 khrag-po or 원미 sra-wa hard.

মুবাম şkray-pa (tay-pr) to be terrified, frightened, afraid of something. This word is nearly always combined with ৰইব্যুখ a hjigs-pa as in ৰইব্যুখ hjigs skray-pa, to be panic-struck.

প্রশৃতি skray byed-ma= গ্রামন নির্দ্ধ না mahi btsun-mo the wife of the sun (Mion.).

মুন্দ skrañs to swell; মুন্দ্র skrañs-soñ it is swollen: মুন্দ্র সুন্দ্র সুন্দ্র swollen from being suddenly struck with a stick or a stone or a sword.

The skrafts have an abscess not yet open (Sch.); The agration skrafts have hims, v. and are spru cin, n. of a medicinal tree which removes tumours or abscess (Mnon.).

সুমেটা skrah-kyi spyah-ki, প্রাথম ব sman-thar-nu n. of a medicine (Sman. 126).

सूरभाय skrahs-po a swelling; tumour (Sch.).

skran (ten) क्षेत्र श्री than-skren 1. युक्त tumour or any fleshy excrescence in the abdomen; a concretion under the skin or in the bowels, womb, &c. (Cs.); a swelling

of the glands (Sch.). £5.35 skran-nad is described as a consequence of suppressed wind (Ja.); ₹£4 rdo-skran 55.25 two sorts of steatite.

পুৰা কু skras-ka a ladder, v. প্ৰথা skas-ka.

中國口 skri-wa (ti-wa) to conduct; to send (Cx.: भेषेन skri-çig= ইন্ট্ৰ thon-ship let him send: ইন্ট্ৰেই মন্ত্ৰিক্ষ্ম ম [asked to send him to Tibet (A. 101).

দু পুলি skru-wa. pf. পুল bskrus, fut. মন্ত্র bskru, to wait (Sch.); to cut; মান্তর ব্যক্তর skru to cut meat: মু skru, নিম্মন ciń krus-pa to cut wood or a tree: মন্ত্র চুঙ্গা-wa, কুমান্তর বিশ্ব মন্ত্র মান্তর ভালি smitten by pleasures (Pag. 1-35).

৳ প্রতিষ্ঠ skrud-pa (tud-pa) = প্রত্থ থবন টুমাবর্তিষ্ঠ to make another run away by devices.

মুব'ন skrun-pa (tun-pa) = দুব'ন skyed-pa to produce; ব্যুব'ন bskrun-pa, ব্যুব'ন bskyedpa জাব, বীঘিন, জনিন grown up: ব্যুব'নুই'নি দুল growing crop.

শুন skrum (tum) meat; applied to the food of the respected; generally প্ৰথ সূত্ৰ geol-skrum is used in colloquial language.

মুবা ব skrog-pa to churn; stir (with a rod): শুলামুবাৰ ho-ma skrog-pa to churn milk (Nag.).

মুন্তি skrod-pa (to-pa) প্ৰামনীয়, ওৱ-আহিন to expel, drive out, eject: প্ৰথক্ষ মুন্তি gnas nas-skrod to expel from a place: মুন্তি phyir-skrod to drive out: এপ্ৰথম মুন্তি hyrys-skrod to eject an evil spirit.

বঙ্গাম $b_{\underline{s}}ka-wa=$ শৃহাম, ক্লাম astringent; also thick.

বন্ধ ম bṣkań mdos a slight framework made of sticks and coloured threads as an offering to the gods in cases of sickness: ই অপুন্ম স্থান্ধ ভাষা কিছিল বিশ্ব বিশ্ব

กลุ่น **EN** bskań-rdsas a sacrificial ceremony (Schl. 360).

বন্ধন প্রাই bskań-gso অনুসাধান্য বর্ণ কাল বুলি কাল্ডিম বুলি ক্ষম ব to make copious religious services to the tutelar deities, angels, and the guardian spirits of the ten quarters (Qil. 9).

বিশ্বনি bskañs 1. শ্রেশ্বন দুর্ঘ full to the brim. 2. প্রশান্ত্রন্থ, সুন্ধান ব্যাধান নিলাছpa gsos-pa fill to the brim (Situ. 74).

বিশ্বস bskam " বন্ধসন্ত হৈ হৈ চskam-byahi dños-po"(Situ. 77).

মন্ত্রী biskams past. dried, burnt: মন্ত্রা ইমানাই মন্ত্রীম by the fire (at the end of the age) the lakes dried up (Nay. 9).

বিশ্বান <u>bskal-pa</u> কলা a fabulous period of time; the various ages of the world,

each of which has been presided over by its own human Buddha respectively: অপ্তান করাই <u>b</u>skal-pa chen-po the great Kalpa; অংশ <u>bar-bsk</u> the intervening or middle Kalpa; অংশ তার্কার <u>b</u>skal-pa <u>b</u>zah-po মহক্ষা the happy of glorious period in which the Euddhas appear; অপ্তান <u>b</u>skal-pa han-pa the evil Kalpa, in which no Buddhas appear (Jä.).

वश्चायाचार <u>b</u>skal-pa bzañ = वर्षेर्वभूष पुष्क् virtuous; also virtue (Mñon.).

বন্ধবাৰ বৃষ bskul-pa çeş= ইমাৰ etsiş-pa an accountant (Mnon.).

অধ্যাম <u>bskal-me</u> = অধ্যাম হৈ the fire which will destroy the world at the end of the present Kalpa (Kay. 9).

वस्याचार bskal-bzañ र्रेस नेपापी अनेन n. of a religious work.

ন্ধু bsku=ছুশ্ৰ bywy-pa, fut. মুধ bskus ল্ম rubbed (গ্ৰিপ্ত, 9).

นสู่ โร แล้ง = ลิงสัง นาสุดเม mi-mittonwar shas-pa concealed; hidden (ที่สุด. 16).

지위의 bskum, pf. of No.

মন্ত্র মত্তি <u>bskum-nekhyid</u> the distance or measure between the thumb and the top of the forefinger drawn in; about one-half of the measure of a span: ইম্মন্ত্র মূল্যান্ত্র বিশ্ব কুল্মান্ত্র বিশ্ব কুল্মান্ত্র বিশ্ব কুল্মান্ত্র বিশ্ব কুল্মান্ত্র কিন্তু ক্রমান্ত্র ক্রমান্ত ক্রমান্ত্র ক

মন্ত্রনাম <u>bskum-khru</u> about a cubit measure with the fingers drawn in a fist.

tance by stretching apart the two arms (with "fisted hands"); a little less than a fathom's measure.

মুখ bskur, shot. sending, granting; মুল বন্ধু to bless; to grant benediction; মুধ্য মুদ্ধ (মিন্তু, 9).

সমূপ v. মূপান, বমুধানত <u>bskul-brdah</u> signal to call to call workmen to their respective duties.

वक्ष्य सङ्घ <u>þskal-gshañ</u>, **गहुदः मैं वश्र मा वश्चय अ**म् ६ on - who gets Government works excuted: वक्ष्य गहुदास्त्र गहुदास्त्र द्वार से वर्ष म

মন্ত্ৰী bskus, pf. of মন্ত্ৰ bsku শিক্ষ arointed; stained or poisoned Nag. 9).

মন্ত্ৰ bskon, pf. শ্ৰম্মান yos bskon to to be dressed (Situ. 64).

নাম্ব histor surrounded: প্ৰতিষ্ঠিক নাম্ব surrounded by followers, admirers and attendants

্রাম্ব bskos = বর্ণন bkod, pt. কুমার্যন বর্ম । (Sta. 74).

વસુર 5 એર <u>bskyañ-du</u> med = 54¶ ફાસ્ટ્રેક numberless; immeasurable (Zam. 10).

यभुष्य <u>b</u>skyans पालित protected; cherish--d; nursed.

নমুন্ধ <u>bskyabs</u> হতিন protected; র্ম্বানমুন্ধ sroy-bskyabs protected, saved life (Situ. 74).

+ বন্ধুনন bskyams = মুন্নন : ব্রুজন snod mi-bskyams the vessel has not dried. শুন্ধুনন water dried up (Situ. 74).

ugain and again (Zam. 10).

पुरापर्क $b_{\delta}kyar-bzo$ repairing ; mending of.

Δ) δεκμον cast out; exhiled; driven away.

any one to east or hing anything away.

मञ्जूद्र १६ bskycd-hdod वर्दनः growth or growing; wish to grow.

মন্ত্ৰী বৈ bskyed-pa, ভ্যান্তিন, জনন, মন্ত্ৰান্তিন 1. a production, generation, formation, 2. ভ্ৰমান্তিন, ভ্ৰমান্ত্ৰ, ইন্সমান্ত্ৰিন ভ্ৰমান্ত্ৰ, ইন্সমান্ত্ৰিন ভ্ৰমান্ত্ৰিন কৰা কৰিছিল। লোলিনান্ত্ৰ form one's mind; to have a conception of; also technically means purification of the heart as in ৰীছিলিনীনাত্ত.

बक्किर्य क्युं र्वे hskyrd-pu byyi-ho जन्मस्यति to have a conception of.

पहुँ 5 र <u>bskyed-rim</u> जन्मशिक्रम the gradual development of ideas; powers of su occult nature.

मर्बेर् र र के bskyod-nus = र्हे व र व क spos-nus.

पर्ने द्रिप्त bskyod-pa प्रकास , खडून, चांका moved, agitated; अयक्ने द्रय ma bsky, od-ya खचेन्य unagitated.

वर्षुद्यायदास bakyod-pa yan-ma जाध्यानता moving again and again, at paroxysm

महुँद् भेद्र <u>bskyod</u> med-pa, भूद्र grais **भपरि**मित n. of an immensely great number.

নাম্য <u>Diskrad</u> and <u>টুম্নাম্য phyir-bskrad</u> = টুম্নাম্য <u>phyir-bton</u> turn out, expel (Sita. 74): নাম্যাম্য turn out a ghost or devil.

ন্ধুৰ <u>b</u>skrus, pf. of শুৰ, কান্ধুৰ food cut up (Situ. 9).

चतुन bskrun=चतुन bskycd 1. व्य ५ ५०५६ व mañ-da btañ-wa to multiply. 2. व्य ५ ५०५६ व par-da bkod-pa to print, set up in print (Nag. 9.): ५वे च बहुन्य dye-wa bskruna, क रून चहुन्य bo-tog bskrun-pa.

A kha I: the second letter of the Tibetan alphabet, being the aspirate of Mka. In sound it resembles 4, the second consonant of the Sanskrit alphabet. 1. On registers it indicates the second, or number two. It is attached, often optionally, as an additional syllable to many words, especially in the colloquial: ১৭১ dyon-kha the price; * P cha-kha a thing. 2. It implies FI khay, a part: FI THE kha-qñiş-su=Paans khag-qñis-su into two parts (divisions): 🎮 kha-yan one part. The sixth part of a tun-ka (Tib. coin) is called kim. 3. Origin, source, &c. : न्वेर प gser-khu == 92 g = BL BLN gser-gyi hbyunkhuns the source of gold, gold-mine: 47 tshwa-khu salt-pit: 579 tswa-khu pasture-land, a place where pastures abound. 4. Time: 3355 P 5 58 959 Withcher-kha-ru dis-gdab (Situ. 21) calculate time from the moment of sunrise; \$\$P\$ hgro-khar at the time of going; at the time when he was ready to start: \$127 px \$414 254 4 mo hehrkhar chos-la hdun-pa she at the time of dying became religious, &c. (Pag. 27): moment of arrival: Arp yon-kha at the time of coming; মান্ত্রাইবাদান sa dan-po thob-kha-ma= अ दर व विषय अव sa dun-po thobma-thag as soon as he attained to the first stage, i.e., one moment before the attainment: 44 2 19 19 44 yun rin-gi kha nas= सुदः देदः वे भे दस yun rin-gi sgo nas by little and little: gradually (Jä.); ३ १९ in the

hope of; ***** just on the opportunity: "in the nick of time."

पि II: 1. the front side: सुख face, mouth; also the surface or upper side. F is the ordinary word for "mouth," while ٩٤٠ is the commoner term for "face." Again, to express the surface as well as the front of any inanimate thing, P is the usual form: প্ৰাদেশ বৃহষ্ট্ৰ icicles on the of the cliff; দ্বীঅ'শ্রম'মার্চ্মার্ক্তাশ্রমান্ত্রশান্ত্রশান্ত্রশান্ত্রশান্ত্রশান্ত্রশান্ত্রশান্ত্রশান্ত্রশান্ত skud-krun mdsad-nas chu-kkar byon (Pay. It's sitting in a cross-legged posture he moved on the surface of the water; 39 P ロ えく、ま、 うえ、新 みな ho-thing kha-la hod-zerqui ri-mo mthoù saw reflection of rays on the surface of milk-broth (Pag. 113). 2. भाषा language; conversation; वचन word: कृष व तुर केर ने एक रायद र स्थर दुस the king having become powerless at (his) wife's word (Pag. 32).

Syn. প্রানম্প্র জ্যালে আ ছাত; এই আ-লোলা; পান্ত্র gsun-war-byed; এব shal; প্রস্থা প্রথম gtam-yyi hbyun-gnas; ইণ্ড ইণ্ লোলা-byed; পান্ত gdon; পান্ত ইণ্ট্র bdudrtsihi rten; মাণ্ড skad; পান্ত gtam (Minon.)

III: a breadth or a square of cloth, &c.

In its several inflected forms \vdash is often used as if it were a postposition governing the accusative case. These forms are \vdash kha-ra, \vdash kha-ra, and take the meaning of "on," "at,"

"beside," &c.: ঐশুম on the fire; ট্রিশুৰ on the chair; প্রশাধনী শুন all round.

P'गुथ न kha kyel-wa चुम्बन to kiss.

দাৰ্থ kha krab-pa (kha tab-pa) to smack or cluck with the mouth.

দেশের kha dkar-po = স্থান্থ গুলনwagsal 1. bright: মান্ত্রিম্ব bkra-çiş-pa. 2. auspicious; of happy omen; agreeable; pleasant looking; দেশের বুটানির kha-dkar gtinag outside white, inside black, i.e., plausible.

Fig. kha-dkri (kha-li) neck-cloth, sometimes worn as a protection against cold; a kind of raw silk stuff of narrow breadth manufactured in Assam and largely imported into Tibet, where it is used as necktio and handkerchief: Fig. 28435 2Fixstio and handkerchief: Fig. 28435 2Fixstio and handkerchief: fix assample kharder beas helva-ce kharver hloru (Risin.) for each breadth (of cloth) which is equal to a kha-ti, price in barley grain.

म हुन tha-thay dumb; also of indistinct speech: राधिकारेर पण देश पदि माञ्चन व्याप the spleon of a good removes the dumbness of children.

শেশ্ব kha-skad इतान oral account; tradition; narrative; colloquial language.

দৰ্শন kha-skon মন্ত্ৰ, দুৰ্ঘ a mouthful; completion; appendix of a book: শ্ৰেশ্ব kha-skon-wa 1. to fill up a void; to make up a deficiency. 2. to fill up the mouth with water, to rinse it.

শ্লিম্ব kha skor-wa = মুণ stu-wa or দ্বাম্ব kha bskor-wa to speak cunningly; to circumvent by speech.

ি খুঁহ এই kha skyur-pon 1. sour; of an acid taste. 2. olive; olive tree (in Sikkim) (Ja).

मुक्ति के क्षेत्र के अविष्य के अविष्य विषय के ज्ञान के ज

to give his garment to another man, and that other man having held out his hand, it is not given to him, he is ashamed—that is termed kha-şkyeñş.

F'F kha-kha I: apart, separately: F'F' 로봇도 기구 목욕 최도 if (vou) sit apart there will be no quarrel.

阿P II: or 下序為 kha-kha-mo bitter mouth; bitter taste.

দুদ্দিৰ kha-khebs কাৰ a veil; a cover:
লু এই দুদ্দিৰ মাদ্দি grha-pa rer kha-khebs ras kha-re (at every offering) there is a square of cloth apiece as a face covering to each monk.

Fift kha-khor = a aft tha-hkhor border, edge; also the circumference.

তাল্য kha-khyay-pa, same as শেইবাই5'ৰ kha-they byed-pa, to deny having undertaken to do a thing; denying one's liability.

দটেন kha-khyer 1. অনুসার lan-kan; ইপুমান steys-bu any shelf or box on which birds perch; also ইবিকা an altar; a raised seat. 2. অবং এইন্স mthah-skor-khu the surrounding line or circumference of anything; the surrounding edge of a cloth, &c.

지局 Kha-khra (kha-tha), v. 新西 Blokha-khra or 新西里 Lo kha-brag; also n. for certain wild tribes of the border land of Tibet, namely the Aka and Mishmi tribes of eastern Tibet and Assam (Ya-sel. 38).

শাস্থ্য kha-khram (kha-tham) defined as দাখী বৃত্য বৃত্য বহু য cunning talk, deceitful language.

preserve kha-khram-pa = পাৰ্থ বু-ব-প্ৰেশ্ব gyorgyu bçad-mkhan one who speaks cunningly so as to cheat. PEN I: kha-khral (kha-thē) मुखद्ख respect, regard; lit. tribute in language or in words.

শন্ত্ৰ II: capitation tax or poll tax.

দেশ্লম kha-hkhor the circumference of the mouth (Cs.); দেশ্লম kha hkhor-wa to surround.

শংশীৰ a kha hkhyig-pa to bind an animal's mouth; to gag; to strangle.

দেশ্রম kha-hkhyoms to be agitated outwardly: মুদ্দেশ্রম বাইম সুমার্থনি দেশ্রম rhin chen-po des rgya-mtshohi kha hkhyoms the surface of the sea was troubled by that great wind (A. 16).

শ্ব kha-ga-po difficult (Sch.).

Fig. kha-ga-ma or Fig. kha-gah-ma the square rug that is spread over a great man's cushion or seat.

দশ্দ kha-gañ a quadrate, square; one sixth of the Tibetan coin called tañka, which is equivalent to one anna in India: দশ্দে kha gañ-wa adj. square.

দ্ৰেন্-ব্ৰন্থ kha-gan-dgar-smra-wa to talk at random; to speak at pleasure (thoughtlessly).

F'99 kha-gab cover, lid. (Sch.).

দ শুৰ ধুৰ্ম kha gyen-phyogs বন্ধ with the face upwards (in expectation); expectantly, eagerly.

P'মুম্ম kha-grafis (kha-dafi) enumeration.

Fig kha-gru (kha-du) or super gmthah-gru the corner limit or sphere of a place, also of the mouth. The width of the mouth of a vessel or pot, also the opening of the mouth. Figure 4.5 the opening of the being broad in space, of white and soft appearance, and without grass, is best (Jig.).

দারীন Kha-glin, অবং প্রত্যাধ্যাধী ম mthahhkhob yul-gi min n. of a border country.

দেন্দ্রী kha glin-sgra is defined as ব্যাণী মহ বহু হ বই বৃদ্ধান the noise of the foe which arises in a battle-field (Mnon.).

मार्थिक khangog-pa mute; one who cannot or does not speak; gagged (Mñon.).

F-93-9 kha hyyur-wa to change one's words or promises.

্ৰ ৭ খ্ৰী বাব kha hgrig-pa (kha-dig) = শংকজাব kha hcham-pa of the same opinion or disposition.

Pংশ্বীৰ kha-hgril (kha-dil) the selvedge or loose tufts of thread on either edge of a cloth: গুমান্ত্ৰীৰ মেই ইন্ট্রেন্ড the fringes of the tent being made with blue cotton.

ጮችና kha-rgod ill or rough language; also a slanderer (Sch.).

P ৰূপ kha-rgan privilege of old age (Ja.).

শিক্তা kha-rgyan নাম্ব the betel-leaf which the Indians chew; literally the beautifier of the mouth.

P'ৰুম'ন kha-rgyal-wa to win a di-pute:

ন্ত্ৰিমান নিমান ভাৰি দুৰ্ঘ bdud rigs-kyi semscan kha-rgyal the animate beings of the
demon kind won the controversy.

শ্রুণ kha- $\underline{r}gyug$ idle talk; unfounded assertion ($J\ddot{a}$.).

দ'ৰু kha-rgyud, resp. ৰ্থ'ৰু shal-rgyud, same as ৰাজ্য'ৰু gtam-rgyud, oral tradition; also certain mystical doctrine not allowed to be written down.

Fix kha-sgor the shoulder bone.

sgyur-wa to govern; to rein the mouth (of a horse); to lead, guide, influence other persons.

मर्श्वेष kha-sgrog (kha-dog) मर्श्वेष वर अयः इ.स.वर वेर देर वर्ष In this passage मर्श्वेष khasyrog means shutting or binding up the straps of a trunk or leather box.

্ৰশ্ৰম kha-bsyos advice.

শশ্রেণ kha lha-pa=মিশ্ব sen-ge the lion (Mhon.).

FEG kha sha-wa or FENU kha shas-pa to anticipate or say something beforehand; to speak out inconsiderately.

দেওঁৰ kha-ciy or শ্ৰেষ্টৰ kha-geiy 1. অঅ la-la, কৰিব a certain person; শ্ৰেম khaçaş also বৰ্ণ নৈ hyah-re, বৰ্ণ বৰ্ণ hyah-shiy. 2. some (J. Zah.): শেউৰা চুণ্ড মুম kha cigtu phur-sgrar স্বিম্মত্ব "or as some call it a flying word"; শিউৰা কই kha-cig na-re comeone said.

P'§4 kha-cul or P'§5 kha-cur Kashmir; a Kashmirian.

দ'শ্বন kha-gcań clever tulking, cf. দ'ৰুদ্দ' kha shyań-po eloquent; dexterous in conversation.

P'9§5 kha-beud=§'ሞና cu-yañ n. of a medicinal substance (Sman. 149).

শ্ৰেষ্ঠ kha-good cover; in Ld. cork.

শ্বৰ্ষৰ kha-bool idle talk, prattle (Sch.).

শক্স II : abuse ; ill language (Ja.).

F'a5 khu-chad, aa'a5 shal-chad agreement, covenant; a truce; F'a5 kha-chad = a5'55 chad-don special object or reason (Mnon.).

Fix kha-char = abbreviation of Fig.

FEAN kha-ching the taming or appeasing of wild beasts, &c., by witcheraft.

শন্ত kha-chu (এমান shal-chab) বাবা, ঘৰ্ম spittle; also used colloq. for শন্ত ভ kha-wahi chu snow-water.

residual kha chu-phug n. of a place on the uplands of Kha-chu (Lon. 732).

A Mahomedan; a person that has the command over much; principal or important things (PFANN kha-che-wa rnams); n. of a mask in the religious plays of Tibet.

শু ঠ দ্বী ম kha-che skyes, শু ক প্রত্যা kha-che mehoy, v. মু শুন gur-gum (Milon.), ক ম্মী জে or কুমুন saffron, the produce of Kashmir.

PROMETE kha-che hyron-khañ, PROPE kha-che za-khañ an inn kept by a Mussalman at Lhasa or in Peking; PROMETE kha-che nehog uta and the chief article, i.e., saffron, which the Tibetans obtain from Kashmir; PROMETE kha-che ça-kha-ma a kind of yellow flower resembling saffron which imported from Kashmir is largely grown in Tibet; PROMETE RESEARCH kha-che ça-kha-ma spor rer hlru the cost of a spor of Kashmir ça-kha-ma flower is a uru or barley flour (Rtsii.).

দেৱিশ্ব kha-chems, resp. প্রাটন্ধ shal-chems, last will, testament: দাটন্ধ প্রশ্বিদ kha-chems hjog-pa to make a will; দাটন্ধ kha-chems rlun-la bskur sent (his) last will to the winds (Behu.).

FEN khu-ches hypcerisy; religion in talk only.

हात्रका kha-hchal खन्मता idle talk, prattle; talk as in a delirium: हात्रका है५ (he) prattles.

দেশকা kha-hcham= দেশরুর kha-mthun.
দেশকার kha hcham-pa= দেশরুর kha-mthunpa or দির্বাধ kha thug-pa to agree upon;
দেশকা দ্বাধ kha-hcham khrugs মানি পুর বিশ্ব বিশ্ব বিশ্ব করে।
ব্যৱসাধ residing together as husband and wife; to live harmoniously (Mnon.).

Fig. a kha hehe-wa, same as Figure kha thal-wa, to promise; speaking sweet words meaning nothing or evil.

P'AEA' A kha-hjal-wa to measure.

শ্বে**রণ** *kha hjug-pa* to interfere; to meddle with; meddlesome.

পিট্ৰ kha-rje ইব, সুন্ধ the chief of the clouds; cloud-god. Acc. to Cs. great lord, mighty personage; good luck, good fortune; acc. to Jä. fortune, good, wealth.

দই চু অইব kha-rje khya-mchog = বৰ্ষ্ ব্ৰথম bsod-nams দুবা merit, moral virtue (Mñon.).

দাই তব kha-rje-can = বৰ্ম ব্ৰথম তব bsod-nams can possessed of moral merit; virtuous (Minon.).

দাই à kha-rje che very powerful; also high moral merit: বার্থানি মুন্দ্রন্থানি বিশ্বনা নির্দান নির্দান কিলেন if we brother and sister were not here, would you have been powerful to-day? (A. 18).

P 3ጓግ khu ñan-pa or P 3ጓግ kha-la ñanpa to obey: የንጓግ kha ñan-po obedient.

F % kha-ñuñ sparing of words; laconic (Sch.): P % এবা বার্থন kha-ñuñ lug-tsuñ, দ সম্মূর্ম প্রাথম ক্রম্ম ক্রম্ম ক্রম্ম ক্রম্ম কর্ম বার্থন sone who does not speak many words and who does not act the thief.

P' M kha-nog, v. P' To kha-nog.

F নার্থ kha-mñam = ম্ব্ নার্থ şkad-mñam of equal, i.e., same words or opinion: মু নার্থ মুখ্য ম

Fix kha-rāin old or second-hand articles.

শুন্ত kha-brňońs, মধ্য অন্তর্গতি অভানাই মাই sing-la mod-pah. kha-la mdses-po bad at heart, but very polite in expression (সিন্তু, 10).

দাইনম kha-sñoms of same height; also of level surface: মইন্স্কৃতিব্যুহ্ণ বাধিপ were equal in height; মনি ই দাইনমান ট্রিমান ই চিনাল khons-skyibs-na in a sheltered corner or eleft of cool mountains of level surface (Ya-sel. 35.).

P'5 kha-ta or P'ệ kha-lta good advice; lesson; P'5 ዓናባ kha-ta byrd-pa or የጀባሪ hjog-pa to give advice; ቅርዲያሪካ P'ệ ቅርናሪ not to give advice to a bad man (Jig.).

And the top, the weapon of Siva, also carried by ascetics; a trident; Fink that tam-ga a Tantrik club or staff with a skull at the top, v. Fink that twam ga, trident; the Tantrik staff with three skulls piled one above another at the top, the lowest one resting on a pot. This was originally introduced into Tibet by Padma Sambhava.

দট্ৰ kha-tig bitter; bitter taste, v. শব । : kha-va.

es ব্যাব নি gsul-çiñ, a pointed stake used for the execution of criminals (Jū.).

দাৰ kha-ton or দাৰ্থ kha-haon আন্তাৰ, আন্তাৰ a reading or reciting from memory with a loud voice; শ্রেন্থ দাৰ্থ সুৰুত্ব reading or saying by heart; দাৰ্থ বিশ্ব kha ton-du çeş-pa to know by heart; দুৰ্গন্ত ব khaton byañ-wa বৰ্মা ঘ্যিজিনা (ঘ্যান্তিনা) a
clear recitation of prayer or hymns. Also
explained as ব্যক্ত সুন্ধ্যম্প্রন্তিন্ত্র ইম
ব্রন্থন টুর্থ to recito religious tracts from
memory, without having recourse to
books: শুর্থ অবা নমু বিন্দ্রি টুর্থ "by looking
at scientific works to commit to memory"
(A. 3).

দ্পাচ্য kha gtad-pa, same as শিষ্ক্য kha sprad-pa or শ্ব্রেণ ra-sprad-pa 1 to bring together personally; to confront: ব্রিন্থ মান্ত্রেল বিচ্ছের্থ মান্ত্রেল দুবার দুবার মান্ত্রেল দুবার দুর দুবার দুর

দ্যাস kha-glam, resp. এথ শ্রহণ shal-glam, oral tradition.

দশার্থাম u kha gtuys-pa = দেখা বৈশার্থাম kha la ho gtuys-pa or দেখা বৈ তীৰ্ণ kha-la ho hyudpa to kiss.

শ্বাইন্দ kha gtoñ-wa to injure; to abuse; to call names.

দ অগ্ৰহ kha-blags anything that is put on the face, i.e., presented or placed before a person for his acceptance; hence that ubiquitous article of Tibetan social intercourse, the presentation or salutation searf. These scarves are of various descriptions. The longest and the best ones are presented to the great lamas, high officials, and to other personages; they carry respect according to their quality, colour and length. There are different sorts of Pagan khabtags (silk presentation scarves)—F-959N वाच्चे अहर बह अहर १३ वर अ kha-btags-la phyimdrod, nan-mdsod, nin-bde-ma, axis asan bsod-btays, & W. H tshe-lha-mo or w. A.B. Han. चन्द्र स्वाम चर् स्वाम स्वाम भू हैवाम च्यू a ce lha-shaqs brgyad sbags, bou-sbags, sogs sna-tshous yod.

FFA kha-stan a soft thin rug that is spread on a cushion; a cover for a cushion or couch.

P ኞሩ 5 kha sten-du above; besides; on: upon; at; towards: ናላ የ ኞሩ 5 ሚያጣላ dehi khasteń-du shugs he sat upon it (Pag. 64.)

Fix kha-ston not yet having eaten anything; lit. empty mouth.

पित्रांषा kha tham-ga, द्वाचित्रां tha-yi phyag mtshan, v. १९५४ च kha-tam-ga.

Figure kha-thal=3999 thing-thal or 39.

A. & kha-thi a kind of satin in variegated colours.

Pঙ্গ kha-thuy to the brim = প্ৰজ্ঞ ydońthuy: Pঙ্গ জিন্দ kha-thuy skoń-wa to fill to the brim; Pঙ্গ kha-nañ the inside brim Pঙ্গু kha thuy-pa to meet in a contest, in concert with.

দৰ্শন kha-thoy top or surface; upon a thing = ৰ্ণাদ thoy-kha on the roof, on the upper flat.

P'অন্তর kha-mthun, v. P'ৰক্ষ kha-cham.

pa agreeing upon, unanimous; also together with: ইন্দ্রী বিষয় সম্প্রাথমন্ত্রাথ, in concert with the men of the palace they petitioned (Pag. 275).

 ৪১৭ rñih-paḥi chad dah gsar sprod-la hthab byed-pa (Rtsii.). 2. শংকাৰ kha hthab-pa = ৰখ্যামুহ্য gyul sprod pa or হনৰ্থকাৰ dmag hthab-pa to fight; to give battle (Moon.).

া প্রায়েশ্য kha-hthen btan-wa = শ্রাম্থ্য lon btan-wa to send a reply, to reply; শি প্রায়েশ kha hthen-pa (to pull the mouth) to stop a beast of draught.

hbral-wa, সুমান gyeş-pa to scatter, to separate one from another; also disordered, confused, confusion: বিজ্ঞান বিশ্ব a book, the leaves of which have become mixed up together; স্বামান স্থান বিশ্ব কি নিয়ম বা the place there were a few scattered ones only (A. 23); সুমান স্থান বিশ্ব কি নামান কি কিছে there are two classes: those that live secluded and those that are scattered (in abodes of men and gods).

Find kha-dag swept clean, cleared up, entirely gone: ﴿ The same of Find and cattle have all disappeared.

দেখিৰ kha-dig or শাইৰ kha-ldig to stammer; শাইৰ সামৰ kha-ldig-mkhan a stammerer.

P'5ग'ठ4 kha duy-can विषस्त, विवास poisonous mouth; having poison in the mouth.

Figure kha dum-pa being in concert with; having agreed

F-54-4 kha-dul-po (soft mouth) manageable; tractable.

দ্ধি kha-dog or শু-মধ্য kha-mdog = সংশ mdans colour: শু-মধ্য-মধ্য-গি-শ্বিল নুষ্ঠ the hair became blue-black; শু-ধ্বান্ত্ৰেম khadog-gi gsugs বৰ্জনে; শু-ধ্বান্ত্ৰেম kha-dog mthun-pa of one uniform colour: ব্ৰস্থ-মান্ত্ৰিম ব্যান্ত্ৰিম বিজ্ gos gsum kha-dog mthun-par gsol-pa he wears the three garments of a monk of uniform colour. Fixqigxiq kha-dog sgyur wa to change colour; Fixqiqgx the colour changes $(J\ddot{a}.)$.

P বৈশ্ব kha-dog dkar-po = ১৭৪১ dagbyed or হ'ব ৭ ctsba ku-ça the cleanser, puri-্r, also a name for the dub grass (Maon.).

म ६९ ६५ के स्थापन स्यापन स्थापन स्यापन स्थापन स्थापन स्थापन स्थापन स्थापन स्थापन स्थापन स्थापन स्था

দেশ্ব ইব্য kha-chen-po metaph. = ব্যাধ gser gold (Mnoń.).

দেশ্ব ও kha-dog lta-bu or দেশ্ব ও দিkha-dog hdra-wa dog lta-bu in colour; like its colour.

F ব্ৰায়ু স্থাম kha-dog sna-tshogs variety of colours; of different hues: স্ব্ৰায়ু স্থাম স্থাম বিশ্ব kha-dog sna-tshog mu-tig rab yin-no an excellent pearl is of a variety of colours (Loh. 5 2.).

দেং বিশ্ব kka-dog-pa small hole or narrow hole.

ष्ट्रिय अवश्यम् kha-dog mthah yas-pa चनकावर्षे variegated colours.

দুৰ্বাধ্য ukha-dog gsum-pa explained as বিষয়ে প্ৰথম নিয়া çin ba-glan rmig-pahi min a name for the tree called the ox-hoof (Mnon.).

F-59 kha-drag we mighty, haughty:

F'55 kha-dran just before; straight on.

Fig. kha-dro in Khams and Amdo signifies and Awdo significant and Aw

দুৰ্ভ kha dro-bo= শৃত্ৰ্ত্ত kha hphrod-po agreeable, amiable, of pleasant company.

দশ্বনেশ্ব kha gdans-pa বিজ্যাৰ, ভূমৰ yawning; opening the mouth; gaping; widening the mouth: দশ্বনেশ্বন kha-gdans nas having opened the mouth widely.

P'NK¶ kha-mdog, v. P'K¶ kha-dog.

F-955 kha-hdar one who speaks too fast or too loud.

দৰ্থি kha-hdig cork, bung, stopple.

P এইবন kha-hdebs = P বাইবান্ত মন্ত্রাধ kha geigtu mthun-pa agreeing in an account.

PRES kha-hdon, v. P 53 kha-ton.

FREE Akha-hdon byed-pa to recite or mutter a charm or mantra.

দেৰ kha-rda muttering, whispering: দি বৰ্ণমান ইণ্ট্ৰিক mutter or speak auspiciously.

page kha-brda conversation, talk, prophecy, prediction; it also signifies a 45 a decided bead-po good explanation or utterance: appage as a second explanation or utterance: appage as a second explanation or utterance (of Buddha) prosper "such was his righteous utterance (A. 146).

দ্বাৰ্থ kha brdah = প্রতি skad-cha verbal utterance: পুর্বি নীবা সর্থি দেশেন সার্থি বিশ্বর্থ নীর্থি although he had beheld the girl's eyes, he acted as if he had not seen her and gave no spoken sign.

দিশুন্স kha-sdams = P5 kha-ta or প্রেমণ্ট gdams-kha advice.

দুখাৰ kha sdom-pa= শ্ৰেম্ম kha mnanpa to silence; to gag or stop the speech.

‡ पि ट्रेंब kha-da-ga खड्ग the scimitar or sabre of the Hindus.

বিশ্ব kha nas ma thon-pa, not confessed, i.e., not come out of the mouth; খব্য also ব্যু, a metaphysical term defined as ইপ্পের্ট্রেম, a name for sin and moral corruption. There are two kinds, viz., (1) মন্দ্রির ট্রিম, wifin rah bshin-gyi kha-na ma-tho-wa sins which are committed naturally and semi-consciously; (2) মহম্পুর শ্রুমার beas-pahi kha na ma tho-wa sins of overt violation

of law or religion. A BUNGER REQUEST SENTIFICATION OF THE PROPERTY OF THE PROP

শ্বিশ্ব kha nag-pa= শ্বিশ্ব mun-pa nag-po darkness; also of gloomy appearance; morose; wicked (Mñon.).

Pak kha-nań yesterday morning. But Pak বুলি kha-nań-du bilas আলালুবসমূল: to look inwardly: Pak বুলু মুলু বুলি বুলি ইছুম বুলু অবাধ বুম বুলি ইছুম বুলু অবাধ বুম বুলি টুলুম বুলি কিলম বুলি ক

F'55 kha nad mouth disease.

শ'ৰ্ম' হব kha nar-can oblong.

P ዓዛ kha-nas orally; by word of mouth; ም ዓዛ ጋር a cuckoo; also to cry or call like the cuckoo; ም ዓዛ ነጻ a kha-nas zer-wa to speak colloquially.

P'35 kha-nin last year.

দ ৰিন্দ kha-nim= মা ব্ৰি ইব্য শী দু মহ্বা বৃহ্ন ব of cotton cloth, etc.; that having two colours (Rtsii.).

PARK kha-nor son he has erred in conversation.

দুষ্ট্ৰ' kha mnan-pa= দুষ্ট্ৰ' kha sdompa to obstruct the speech; also to coerce, to silence.

F4 kha-pa the volume marked with the letter F kha, i.e., the 2nd volume. Anything (book or article) marked with the letter F kha.

চাৰ kha-po sometimes=F kha speech, e.g., দাৰ চ্যাই mild speech and polished language.

দেশ ই kha-po-che = দুৰ্গুণ kha rgyag-pa or দিশ ই kha mań-po talking much: ই প্রিপ্র ই বেই দেই বুছ sreg-çor zer-wahi kha pho-che u shrew called Rtsi-ge sreg-çor, who was very talkative (Rdsa. 31).

P'প্রশাম kha-lpags = Pa'বন্ম khal-pags lip.

Fig kha-spu hair of the face; whiskers.

Fix kha-pho boasting: Fix kha-pho-che one who boasts much; also boasting much.

শ্ব kha-phog verbal reproof.

मध्य kha-phor सरक; सारक a cup; a saucer.

F'3 kha-phyi the outer edge.

regau kha phyin-pa= भ्रमः स्पुत्य gros mthun-pa unanimity in a conference; unanimous vote.

Fig. 2 kha-phyir lta=4.34.5.Figan4 pharol-tu kha phyogs-pa examining by appearances; also to look outside (Mion.): Fig. 324.7 Ana kha-phyir bltas kyi çes-pa knowing or judging things by their external appearance.

Figu kha-phyis napkin.

দিন্দ্ৰ kha phye-wa=দিনুষ্থ kha rgyas-pa ছবিন, তব্যুত 1. to bloom or blossom; also well developed, full blown. 2.= শেশ্বের্থ kha hbyed-pa স্থায় to yawn.

Figure kha-phyogs=Figure Jun kha ltawahi phyogs the direction of one's sight.

দংশান kha-hphań-wa= শাংলুজা হুবাৰ to divinge; spiead ill rumours (Jä.).

দৰ্শ kha-hp.hyur ব্যৱস্থ a solid measure for grain like দ্বী bre দ্বীবা; or ad hbo.

ሥላጇናኚ kha hphrod-po, v. ኮቼ 3 kha dro-bo.

TI: kha-wa तिक bitter; 下列 kha-tig from 下口 and 引力 bitter, i.e., of very bitter taste: 下口 ro kha-wa bitter taste; 下口 kha-mar bitter and sweet; 下江 kha-mo bitter: 五二下五 chan kha-mo beer that is very strong or of bitter taste.

पि'ये II: = ब्राय्य yang दिस snow: 🗗 व ५६ दूर व्याप्त kha-wa dun itar gsal the snow (was) unsullied as shells; Pa kha-wa şkye दिस्ता, भीत, वदण snow-born or oceangod; म र्चिद kha-gon= म परे र्चेद रेव snow ball; Pas kha-char snow and rain; Pas khama char sleet; P'4'ठव Kha-wa-can हिमबत् Tibet, the snowy country: Pass 9 99 the country of snow, or snowy country; 50 รมาสิาสาสุขาสารสาชิเพลี นิจาม 100 years (after) my time the snowy lakes of Tibet becoming dry; אס a swallow, prob. snowswallow. मान्दे हुव kha-wahi rtul द्विमभक्त, हिमधृत्वि lumps of snow: विविधिका khawahi phye-ma जिमवालुका snow dust; flakes of snow; also camphor, कर्प्र; नायव khahbab or Fig. 299 kha-wa hbab snow-fall, avalanche; F'AR' Ma' 34 having the name of suow; । प्रति दिमदाति glare from the snow, snowy lustre.

नियाद्वादा Kha-wa dkar-po n. of an important religious institution in Khams.

John-pa a Tibetan; one residing in the snowy mountains (Yig. k. 6).

P'75 I: kha-bad the architectural ornament of a Tibetan house formed by the projecting ends of the beams which support the roof.

 $\square \square \square \square \square$ II: the humidity of the air caused by snow $(J\ddot{a}.)$.

FRESKha-war byed=RRIAR reg-bzah of soft or pleasant touch (Mñon.).

Fig kha-bu or শার্বাথ kha bub-pa being turned downwards: অব্যাইলাথাই আন্দার্বায় মুন্ম I have fallen headlong into the abyss of sin (Pag. 185).

P'3६ kha-byañ चंधःकतस्य, कृतस्य with the face downwards; learned, wise.

मञ्जेष kha bye-wa विकसित in bloom.

দাৰ্থ kha-brag (kha-ṭag) forked rocks; any forked object; also as adj. বাদাৰ্থ Lo-kha-brag, the mountainous wild country N. E. of Bhutan inhabited by wild tribes.

हान kha-bral (kha-tal) विश्वेष divorce, separation, especially of lovers or husband and wife.

F'595 kha-dwah eloquent: F'595 %9 kha-dwah-chog able to speak powerfully, eloquent (Nag. 11).

দ্বেশ kha-dbrag literally the mouthsplit: ও দ্বেশ chu kha-dbrag a river which is divided or branched out; অসাদ্বেশ a road which is branched into several paths; নি লি অব শাদ্বেশ the branch of a tree which divides into several parts; মিশ্ল ব্যাল্ড pa kha-dbrag a hoof which is bifurcated or split.

ह १९९६ Kha hbar-ma जाखास्त्रो n. of a goddess (Rtsii.). In the Hindu pantheon Jvålamukhi (she with a burning or giowing mouth) is worshipped as the goddess of cholera.

FASTA kha-hbu-wa, the opening of the buds of flowers.

Figg. 34.4 kha-hbub-tu nal-wa to lie with one's face downwards.

विश्वपुर्थ kha-hbuş-pa कोरक, कुड्सलक-जात unblown flower, buds.

Figs kha hbyed-pa=Figs kha-phyewa to open a cover or pasted letter or packed article; is also used of books.

Paga kha hbri-wa (kha-di-wa) to make less, to diminish; to detract from (in quality).

Fig. kha-sbyah eloquence; Fig. kha sbyah-po eloquent.

* 🏲 हैंद वेषा वे kha-sbyor = thig-le संपुर-तिश्वक n. pr. (Schr. Tā. 2, 275).

F'ईंद kha sbyor दमनोचिंह, सभन्न anything that is left after eating or has been touched by the mouth but not eaten: F'ईंद न to kiss.

Fix 95 25 kha-sbyor bdun-ldun= x ? Rdo-rje hchan, the Tantrik Buddha Vajradhara (Mnon.).

mthun discordant; F'A' ass kha mi-hcham does not agree or live in harmony.

निश्चेष्ठ kha ma-phye-wa कुर्मन an opening bud; one of the twenty-one hells in which sinners are punished, being bound with ropes.

P'শ'ই kha-ma bye দীৰ a store or repository (Lev.).

માસે ત્રેમાય khami-çes-pa not knowing the language.

F'85 kha-mur bit (of a bridle).

দেশ্রে kha-med silent; cannot reply: এব ব দেশ্রে, মুদ্র ব্যুগ্রে lab-na kha-med, bton-na rgyu med if asked there is no reply; it ransacked, nothing to produce (from one's pocket); দেশ্রে স্থান, ই এন ইবান (the common saying is) "the dumb does not speak, the tongueless stammers."

FX kha-mo enchantment; irresistible influence.

demon or preta; a ghostly apparition. This word is used in astrology and the medical works of Tibet to signify an affirmative prediction, good or bad. When such a prediction is realized it is called FIGNETAL kha-dmar phog, when otherwise it is called FIGNETAL kha-dmar tog.

নি ইন kha-rtsan= দেশ kha san yesterday forenoon: দেশ দিশ ইমাৰ the boy that was here yesterday forenoon (A.); also the day before yesterday; দেশ মান স্থান স্থান kar-san gzah ñi-ma last Sunday (Jä.).

F \$5 kha-rtsod disputation.

Fig. kha-tsha bitter and acrid; hot in the mouth; pungent like pepper; acc. to Jä. (a) a very acrid sort of radish; (b) aphthæ thrush, a disease of the mouth incident to horses, cows, sheep, &c.; (c) Fig. Raid kha-tsha rin-he-wa daily warm food.

prose kha-tshar 1. fringes, such as the threads at the end of a web or cloth or rug, scarf or sash. 2. minor ingredients in a medicinal mixture: अन्यदेश वर्षे द्वार प्राप्त वर्षे वर्षे

having made one drug the principal ingredient, on adding thereto another drug in less quantity it is called adding the kha-tshar.

1 kha ishub snow-storm.

P'd kha-tsh, boasting: P'd A553 A kha...no çin-ta che-wa a great swaggerer (Jä.).

দুৰ্ভিচ্ kha-tshod the weighing: দুৰ্ভিচ্ছ টুম্মিল লিম্মুখ্য kha-tshod, blta-phyir tshiggi lan smras-pa (A. 6) considering one's expression with a view to reply to it. (ইল্লেম্ব্রেল উচ্ছেচ্ছেম্বাshig gań-hdra lab-yoń tshod lta-wa.)

দেশ্র kha-tshon = শেষ্ট্র kha-hgrig, শ্রক্তম kha-hcham or শেশ্রুর kha-mthun unanimous, of one voice or opinion. Generally used with প্রত্যুগ, meaning 1. as in ক্ষম ত্রুর্ব এই ক্ষ্ত্রের প্রত্যুগ ক্ষর্ব এই প্রত্যুগ ক্ষর্ব এই (A. 3), all unanimously and firmly agreed upon; lit. শেশ্র kha-tshon colour; hence to be all of one colour in the face, i.e., to be of the same opinion. 2. = ক্রুর্ব প্রত্যুগ ক্রুর্ব এই বিশ্বের শেশ্রুর্ব এই বিশ্বর শেশ্রুর্ব শেশ্রুর্ব এই বিশ্বর শেশ্রুর্ব শেশ্রুর্ব এই বিশ্বর শেশ্রুর্ব শেশ্রুর শেশ্রুর্ব শেশ্রুর্ব শেশ্রুর্ব শেশ্রুর্ব শেশ্রুর শেশ্রুর্ব শেশ্র শেশ্রুর শেশ্র শেশ্র

শুনার্থ kha-mitshul নুজ muzzle; mouth; the lower part of the human face.

FREENIA kha htshans-pa=15.4 smod-pa to slander; to curse (Mnon.).

দৰ্শ্বৰ kha-htshog abuse : দৰ্শ্বৰ ইন্ট khahtshog chen-po a great abuser, a reviler.

मार्थें kha-hdsin को किस the ouckoo.

া a friendly spirit; to be kind; to assist (Jä.); also to govern; শংক্রিশংক্ষরণ্

sent or commissioned for governing (Dsam. 25).

দৰ্শী শৃষ্ধ kha-hdsin gsum are the following three: ধুশু নীৰ sug-smel বিশুত small cardamom, Convolvulus turpetthum; মুম মুখ gur-gum saffron; and ই ই ইছ pi-pi-lin long pepper (Sman. 450).

PRESIDE kha hdsum-pa to shut the mouth.

F'ৰৰ kha-shan of inferior quality or of low position: দ'ৰৰ ধৰী ধুৰা বছৰ the misfortune of being of low birth (Jä.).

F'65 kha-shur water-hen (Sch.).

P'ት kha-she mouth and mind: P'ትል አልፎዲካዊ kha-she mi mchuńs-pa hypocrisy; hypocrite; P'ትልናዊ kha-she med-pa unfeigned; sincere.

Fig. kha-shen breadth, expanse, e.g., of the heavens.

Fig. kha-shen=kha-lib shan-pa modest in speech; also not able to speak well.

ም ዓላ kha-shes food, victuals (Cs.).

A kind of chintz from Kashmir; also a kind of cloth or silk stuff in variegated colours: A bal zam chintz from Nepal.

First kha-zus food, either in general or some particular article of food: First a some particular article of food: First a kha-zus la bṛkam-par gyur he longed for food; First a kha-zus gtshañ-ma clean food, or clean in (taking food). In Sikk. khabze sweet cakes, etc.

Figure kha zum-pa to close the mouth or any opening.

‡ P' दर kha-zur or P' सर kha-sur खर्ज्जूर the date fruit.

माञ्चर kha zer-wa मुखर loquacious.

हा-पाइद kha-gzar spoon or ladle.

Fig. kha-gzi or Fig. kha-gze in W. rake in gardening; in Spiti a carrier's load; kha ze-pa a coolie $(J\ddot{a})$.

prast kha-bz ति = डेन ने विद्रांति = डेन ने विद्रांति gtan-rag good speech; one who speaks pleasantly (Minon.).

न्दे १३ khaḥi-ñin पूर्वेदास् the day before yesterday.

F ኣካ kha-hog lit. face downward; down-cast; F ኣካ ፫ ኳኔካ ዛ kha hog-tu beug-pa or ቴኒግ chuḍ-pa to subjugate one, or to enforce obedience upon; F ኣካ ፫ ኳዴዝንንት ቁ kha hog-tu bltas-te çi-wa to die falling down head-long, i.e., with the face downward.

TW kha ya lit. being one's partner or match as to speaking, but in general partner, assistant; 下端 \$5.4 kha-ya byedpa to assist: 下端 \$3.8 I am not his match, not able to compete with him; with regard to things, I am not equal to the task (Jā.).

দুত্ৰী kha-yiy আজাৰ the letter P. a label; a letter or writing on the cover of any parcel or letter; an inscription.

দ অব kha-yel the spout (of a kettle or any other vessel): বুমানই দাইুমানহুমান দাই আনু বিশ্ব কাৰ্য কাৰ

দর্জন kha-yog a false charge (Jā): মাই ঘুর দুর্জন দুর্ভি দুর্ভি

দ্ৰ্থি kha-gyel wide mouth: প্ৰুষ্ উচ্ছা ইৰ্মান্ত্ৰিমান্ত্ৰি দ্ৰ্থিত নতুম the shape of Sumeru resembled that of a vessel placed with its wide mouth upwards (i.e., like a pyramid on a point) (Ya-sel. 35).

দ্ৰাপ্ৰিম kha-gyoqs= দ্ৰেম kha-khebs cover of a vessel or basket (G. kaḥ. ??). Fig. kha-ra in W. for n = ka-ra, sugar $(J\ddot{a}.)$; trough; manger (Sch.).

দেশৰ Kha-rag n. of a place in Tibet. দেশৰ শ্ৰেম ত n. of a celebrated lama of the Kādampa School of Buddhism.

F'XN kha-ras neck-cloth; a towel.

P' kha-ri or P'5 kha-ru, v. Pa' khal-ri.

শেও বু kha-ru tshwa= পুর্বাই black salt used medicinally (Mnon.): चचक, विड, विड-लवण a kind of self (procured by boiling earth impregnated with saline particles); a particular kind of salt of fetid odour (used medicinally as a tonic aperient). It is black in colour and is prepared by fusing fossil salt with a small proportion of emblic myrobalan, the product being muriate of soda with small quantities of muriate of lime, sulphur and oxide of iron (M. Wills.). Kha-ru tshwa-yiş drod şkyed şboş-pa dun şgeg dan hgyin khrog bad rlun hjoms-par byred flatulence, accompanied with belching, rumblings, phlegm, and wind, is overcome by the medicinal salt.

Syn. 5 kg ru-tsa ka; Mg smin-tshba; H'k bi-tam no (Mnon.).

FRICH kha-re skyens = FILNI kha skyans-pa or Esia no tsha-wa to be ashamed.

मध्याय kha reg-pa to touch anything by the lips; to put one's mouth to a thing in order to eat or drink it.

▶ * kha-ro taste in the mouth.

দেশৰ kha-rog= শ্ৰেজ kha-btsum silent, without reply: ইব্যান্থ্ৰ দেশৰ স্থান কৰিছিল therefore remain silent with untingling ear! দেশৰাই ইব kha-rog sdod-cig be silent; do not speak. দেশৰা is also freq. দেশৰাই ৰহ্মান বিদ্যান বিদ্যান

म^{्र}्व' kha rog-pa तुत्यक a kind of drug, prob. sulphate of copper.

শেষ্ট্ৰ kha-rlans বাৰ vapour from the mouth.

শেষা ইংৰাই kha-ka me-hbar n. of the King of the Yi-dag or Preta.

দাধাইবাধ h that reg-pa=metaph. এই say to eat: do ea. (T. g. \mathbb{P} 28).

easily spoken but difficult in meaning.

Find kha-lan mouth requital; thanks-giving; reply, especially angry reply; also requital for food received (Jä.): 5524 Find 1988 5425 when disordered with evil thoughts, the food of faith is my reply (Mil.).

Figs. 5. kha-las byun sprung forth from the mouth.

ম'ইর'ম Kha-lin-pa n. of a place in Tibet.

P' & kha-le, v. B' khya-le.

দেশ্ব kha-leb cover, lid.

দুৰ্গ শ্বুমাণ kha-lo sgyur-pa or sgyur-wa পুৰুষ, ন্ধনা; বানা, নাম্মি, নামা; দিনি শ্বুমান্দ্র kha-lo sgyur-mkhan one who steers; also a governor, a driver, a charioteer. See especially in narrative of early life of the Buddha in Dulwa.

「日・月 kha-ça the spotted deer (Jü.); elk (Sch.). In Sikk, the common deer of the Duars is called F. F. F. 可知では kha-ça-yi ja-khug a tea bag made of deer-skin.

শ-পূৰ্ম kha-çays jest; joke in W. (Jä.).

F-94 kha-ças (sounded "kha-she") some; collog. in C.

म প্রথম তব kha-çugs-can or म বিচিত্র kha shed-can eloquent; म প্রথম ঐর্থ kha-çugs med-pa one who has nothing much to say, same as শ্বাসাধ্য ঐর্থ şkad-cha lab-rgyu med-pu.

দৰ্শন kha-çob in colloq. lies; obscene talk; idle talk.

Fix kha-çor breach of promise: Fixe kha-çor son the mouth has run away, denoting inconsiderate talk (Ja.)

দৰ্শন kha-çol-wa ওদন্তম rinsing the mouth; sipping water and ejecting it.

The Kha-çya n. of a mountainous country in the north-east of India $(T\bar{a}.)$; the Khasya Hills in Assam.

দশ্বপ্ৰ kha-grays = P \$5 kha-rtsod using rough language; controversy, discussion, dispute; with rgyay-pa to dispute: ৭৪৭ সংখ্যা ক্ৰান্ত ক্ৰান্ত ক্ৰান্ত ক্ৰান্ত কৰি pointing his fingers he goes to dispute (Rdsa. 17).

FIRST kha-bçad talk, gossip.

[ব'ৰ্মা Kha-sag অৰ্থ প্ৰতি টু প্ৰথ ইবা ল মীন n. of a wild country on the border of Tibet (Ya-sel. 38).

P'NE kha-sah, v. P'85 kha-rtsah.

দ NEN kha-sańs explained as ইন্সাথ বৃহ--বৃহ-বৃদ্ধ মানুহ-ই-বৃ-বৃদ্ধ to speak one's mind; to tell honestly what has occurred in the mind.

শুৰ kha-sub a bribe : শুৰাইর'ৰ kha-sub byin-pa to offer a bribe. M'N Kha-si n. of a wild hill tribe of India (of the Khasya Hills) (Dsam.).

prak kha-sin 1. the day before yester-day. 2. also=several weeks ago; sometime back.

P'& kha-sur, v. P'3 kha-zur.

The kha-so 1. abbreviation of F kha, mouth, and ৰ so, teeth. 2. the edge, border of a thing: F ৰ বিষয়ে হৈ kha-so le hphan-no = F দৈ বাবদাই flung to the border (Pag. 187): ইমেণী দিট্য বাবদাই গ্ৰেম বছৰ ইন্মেণী কৰে বাবদাই kha-khyer las hjah li byas = মুইমেণী কৰে বাবদাই বিষয়ে প্ৰাণ্ডিক kyi mthah la can-ryyab lined the border of the ship with iron plates (A. 18).

P'A' & Kha-sral chun-nu an deaf.

Fig. kha- $\underline{s}lob$ =Fig. kha-ton learning by heart; primer used by children in W.

শ্ৰামণ kha-gsay, v. শ্ৰাণা kha-bsaa শ্ৰাম kha-gsar new, fresh.

দ্পাথ kha-gsal or প্যথাদ gsal-kha a message; elear language; intelligible language; দিনী প্রথান kha mi-gsal-wa obscure; not in clear terms or language.

দুপ্র kha-gso made full by adding something more to it: ধুর বের ই দুপ্র filling with the best thing and nectar in oblation (ktsii.).

P'বনৰ kha baay=P'বানৰ kha gsay জালাক talkative.

real a kha bsre-wa to associate with one mother, viz., in drinking and smoking logether.

দ্ৰশ্ব kha-bslan-du turned upwards: দ্ৰশ্ব kha bslan-pa to lie with the face uppermost.

FINAN kha-bslus to tempt by false hopes and promises; to deceive by sweet words.

F59 kha-hray forked mouth or point; the bifurcated mouth or end of anything

Fig kha-lhag remnant of a meal.

skad ces-pahi rig-pa बाय अवसा the science of drawing omens from the caw of a raven.

मुक्किन सिक्ष्य khwaskrod nus-pa = 5 मुक्किन देव प्रिय-khwa ded thub-pa काकि विताइनासमये able to scare a raven - aced as attribute of Buddha; as long as a boy cannot drive away a magpie he is not considered ready (by his age) to get religious instructions.

khwa-tahi ça-yiş adon-nad sel-war byed, khba-tahi şaro-yiş syrib-çin byed the flesh of the magpie removes diseases caused by evil spirits; the feather of the magpie prevents the patient seeing apparitions, ghosts, &c.; spotted magpie or 5589 khwata khra-wa fuller name for the magpie.

in kind: \$4.4345.7245.334 chos bshin-du khbaham dpyu-hbul paid rent or tax according to religious law.

াবি I: khag 1. means, resource; ম্বানি khag-med= ব্যানি without means.

বিশ্ব II: a task, charge, business, duty, responsibility; of importance: শ্ৰেন্ত khag-khur=ংশ্ৰেষ্ট kgan-khur to take charge of a thing or person, to be responsible for anything, to be surety for anyone; শ্ৰেন্ত khag hkhur-wa to assume charge of; শ্ৰেন্ত khag hkhur-wa to place in charge: শ্ৰেন্ত khag hgel-wa to place in charge: শ্ৰেন্ত khag theg-pa or শ্ৰেন্ত khag rgyay-pa to guarantee; become responsible: ইংস্টেন্ত শ্ৰেন্ত বিশ্ব der htsho-wa yen-wa khag-theg I warrant you will get something to eat there. শ্ৰেন্ত khag-they or শ

khyag in C. acc. to Jä.=bail; Fa in khag-chen important.

III: that which is divided off; a class, part d vision section (of a book or place) 9379 yeu-khag the tenth part; to .3: विषा गरि अवा विषा भार khay anis-la phog-son I have hurt myself in two places. Na pa yul khag a province, district; त्य एव rgyalkhan kingdom; 549 [79] dpon-khag principarity; 595 Pa dgon-khag monastic estate or authority. क्षे प्रांत मना सं सं दस अर्डद नहेना अर्डद यापुषा ५ क्षेत्रायम the different divisional chiefs should make religious offerings (service) for one night (Lon. ৭ 17); সুনম'ৰ্জু ইনম ब्रेट्'ग्रे'म्या वि में 'ठया'इसम şkyabş hgro sems skyedkyi khag kho-mo cag-rnams we who belong to the class in whom the inclination (for religion) and to seek refuge has arisen (A. 19).

মান নি khag-po difficult, hard; colloq. "kā-le khag-po." অফলা এই চেন্দ্ৰ ইই this work is very hard; অসাল্ল ইব্ছল the way is difficult; শেলাইছেল difficulties arose; দ্বাইল khag-po che-wa to suffer from want. 2. acc. to Jā. bad, spoiled, rotten: সম্প্রাইছে the butter has become rancid (Jā.).

मिंदर, गृह, माला, कृष्टिका, भवन, पायसप house, residence, home; a building; कृष्टिका-khañ, व्याप्ति hog-khañ, व्याप्ति bar-khañ upper story, lower story or ground floor, middle story; बुद्धानि gshuñ-khañ means also the principal or central room. A khañ-pa is the opposite to ध्याप phug-pa, a cavern. व्याप्ति bzo-khañ workshop; व्याप्ति bañ-khaï store-house, store-room; क्षाप्ति ggo-khañ entrance, vestibule; व्याप्ति gkor-khañ or more properly क्षेत्र व्याप्ति gkor-lam, passage running round a building or temple; व्याप्ति cog-khañ paper house or a house where

paper is kept or manufactured. In W. the scooping form or mould used in the manufacture of paper is so called. ** 🎮 tshaş khañ flower bed (garden) (Jü.). İn Buddhism Ps khan signifies 35 nan, inside, i.e., the heart: हृद्भुष्य विद्युद्ध्याय khañ myags-cin phyir hdsag-pa चनःप्रतिरवस्ता inwardly being corrupt, the pus issues or drops from him; 3 54 2 FE mya-han-gyi khah mourning house; also the body; FE A khañala house rent ; प्राहर गोस्ख a small house ; a house or room reserved for decrepit parents: Pr & 4 khan chun-pa an occupant of such: ME PE 3E 4 yan-khan chun-pa such a person of the second degree (if, during his life, his son enters into the same right) (Ja.); FE 33 khan chen a large house; किर्देश्य khan chen pa महस्रक: one taking his abode in a great house or mansion (Budh.); old, weak persons belonging to Gautama's family.

Syn. আৰম্পদে gnus-khań; আৰম আৰ gnusgshi; ওছল এই আৰ্ম hing-puhi gnus; ওচ্বাম hilug-su; ওচ্বাম্ম hilug-gnus; ট্রিম khyim; ত্ব khab; ইর্বাই rten-gshi; ইর্বার্ম rtengnus; প্রাথাত্তর bla gub-cun; ইন্মার্ম rtengnus; প্রাথাত্তর bla gub-cun;

हर्षिक khañ-gñer रहरचक, गृहपात the steward of a house; the house-keeper; the person in whose charge a house is kept.

ा के कि khañ-steñ तलकापरि the upper roof or terrace of a house.

শেষিণ khań-thog or শেষ্টেৰণ khań-paḥi thog ভাব, ঘহল the roof or cover of a house; the top flat of a house.

্দেশ্বেম্পুৰ khañ-pa bkra-wa বিভিন্ন মৃত্ত a painted house.

চ্চাৰ্থ বি khañ-pa btsan-po a consecrated house where theires or robbers cannot have access.

महत्यक्षेत्रभाष khañ-pa brisegs-pa प्रकृति a masonry building; also a storeyed house.

দেশ শার্ম khañ-pa gyo কবল the roof of a house: দেশ শার্ম ব to cover a house, to roof it; দেশ থাৰ ইন মুখাৰ khañ-pa ral-shiñ grumpa or ৰহুমান hdrums-pa আৰক্ষা a delapidated house; a ruined edifice.

हार परिषद khan-pahi nan असार्वह, कीष्ठ the inside of a house; a room; an apartment.

Fig Khañ-bu n. of a fabulous country; a little house, cottage.

हिंद कीवा khan-mig a room; a cell.

FE's khañ-rtsa the foundation of a house.

দ্ৰাইশ্য khań-brtsegs কুতানার upper house or a storied room, v. দ্ৰাধানীপুল khań-pa brtsegs-pa.

PRINTER khan-shabs floor; flooring of a room.

FE A khań-shiń = FE 4 75 A F khań-pa dań shiń-kha house and the cultivated fields attached to it.

हर्यः khuñ-bृद्रको प्रासाद residence; mansion. In Budh. धर्माड (धर्मामड), की मि, की र्ननराम monument.

্ৰিম্মেইন khań-bzo-wa মঘজিীৰ mason; architect.

REN'U khang-pa===== rang-pa 1. delay. 2. di-tance.

F5 khad=1 and thay or at their near.

2. litter barrow. 3. = 3 ltar like, as 55 san khad-sñams, v. af 3 san hkhod sñams, equal, even; 3 a f 5 de-ma khad=3 a f a f de-ma thay not distantly; instantly; as soon as; without delay: 53 n a f 5 de breathing chad-ma khad-du as soon as the breathing ceases; 3 n a f 5 d bu skyes-me khad-cig

a child born just now; ጫ ጥርና hphur-la khad about to fly; ሚጣርና hyro-la khad about to go; ፌርጣርና lhui-la khad near to fall; ጀባላጣርና slebs-la khad as soon as (he) arrived; ሜሪጣርና hchi-la khad when about to die: ፪ባጣርና ዛሬ ከnb-la hhad-pahi tshe when the evening drew near; ናርባላ ዲና ሞር ካርር ካርር ተመመር chad-la khad-pahi dus when the ceasing of the breath approaches; ኳና ሞር ካርር ካርር ተመመር ከተመመር
দেশ ট্রাম khad-kyiş = শ্বান্তম dal-buş or ইনাট্রম rim-gyiş মনী: slowly, by degrees; দেশ ট্রাম দেশ ট্রাম khad-kyiş khad-kyiş মনী: মনী: by degrees; in slow motion.

ልዩ khad-pa the same as ልቅና u hkhod-pa to stick fast; to be soized, stopped, impeded, v. ዓናና u hkhad-pa.

PS এম স্থাম khad-par gym-pa to be stopped or hindered; দেও এম ইন্তান khad-par byed-pa to stop, hinder.

पिठ khan चानोप bit; small piece (Cs.).

† বিই.5 khan-da ভত confection; a medicinal syrup; treacle or molasses partially dried; ই আদু সূত্ৰী ব dela khanda beos-pa the candy made of it (Jä.).

মের 'ম khan-pa also দৈশ khen-pa, worm-wood (Schtr.): to add (arith.) (Vai. kar.).

দৰ্ভাৰ khan-man modest in Lh (Jä.).

PA I: khab=ছব্ pho-bran দুবী, হছ resp. of চিট্ট khan-khyim, a great man's residence; a castle; court; residence of a prince; কুম্মিট চিন্দ Rgyal-pohi khab বাসমূহ metropolis; the capital of Magadha in Buddha's time; the modern town of Rajgir in Behar: কুম্মিট্ট মিন্ন Rgyalদ্বাহার্কান khab btsun-ma a married lady; দ্বাহার্কান khab hdsin-ma= টুনা বাংকা khyim bdag-mo ফ্রামনী housewife; the lady of the house.

বি II: অবী a needle: শ্ৰেষ্ট্ৰ khab-spu a bristle; a needle like hair শ্ৰেষ্ট্ৰ khab-spom phra a small, fine needle; শ্ৰেষ্ট্ৰ khab-sbom a large needle: শ্ৰেষ্ট্ৰ khab-mig the eye of a needle; শ্ৰেষ্ট্ৰেণ্ড্ৰ্ৰ khab-mig-tu skad-pa hjug-pa to thread a needle; শ্ৰেষ্ট্ৰ kha-rtse অব্যা, মাৰ্যা the point of a needle.

ह्मास्य khab-ral also है अहम्बास्य <u>r</u>tse-ma khab-ral स्वीगृहकं needle-case.

हम में khab-le in W. difficult (Ja.).

দ্ৰান্ত khab-len-rdo স্থুকৰ load-stone; the metal that attracts a needle: দ্ৰান্ত্ৰ ইন্মিমনেই এই বিশ্ব হ'ব হ'ব বিশ্ব the load-stone draws out arrow-heads and removes diseases of the brains, bones and veins.

ह्य के khab-lon चयलान the magnet; lit. the needle-lifter.

PAN khabs n. of a disease (Jä.).

piece of anything. 3. the point of a reed pen. 4. appetite (Jä.).

মি বিশাবিধ kham-kham, মি শেল শেল ser-kham kham or pale yellow: মুধ্য মি শেল শেল প্রাপ্ত ক্ষেত্র ক্ষালে প্রাপ্ত ক্ষেত্র ক্ষালে ক

प्रभावित kham-khumuneven, explained, as ववराववुरावस्त्राक्षण्य "in ridges, like a puckered skin."

PART kham-star abbreviation of PAG. 55 RT A kham-bu-dan star-ga, i.e., peach and walnut.

Parameter k ham-ldog faded colour, same as lmarameter k ham-log, want of appetite; nausea, aversion, dislike $(J\ddot{a}.)$.

brownish; Fara kham-nag dark brown:

ray paragraph ral-pa kham-nag dark brown
locks or mane. 2. porcelain-clay; china
clay. 3. Tenacetum tomentosum, a very
aromatic plant growing on the high mountains of Tibet. 4. a native of Khams in
Eastern Tibet.

4 विअ'र्थेर kham-phor सराव, भराव a cup or saucer made of (burnt) clay; a cup made of dough, used in sacrifice as lamps (Jü.).

्राव्युं के वहर्ष kham-hphro mi-bead-pa सक्ट-दबच्चेदक, नजायोच्चेदक refers to Buddha having enjoined that a monk must not eat a fruit or eake, etc., leaving any of it. He should not take more than what he can or should eat. PANG kham-bu apricot; peach; in Sikk.
PANGA বৈ kham-buhi rtsi-gu the stone of an apricot (Jā.): অবে ইমান্তান Mah-ris kham-bu dried apricot imported from Ngari: মুন্তান স্থান প্রায় কান্তান
দেশ বাদবা kham-gyag 1. lit. the Bos grunniens or yak-bull of দুশ্ম Khams, which is of a brown colour: শ্লুদ্বি:মাইবা রিমান্ত প্রত্থা বা দুশ্ম বাদবা রম্বা হিছা কিন্তু হল kham yod-pa la kham-gyag zer the colour of the hair (of an animal) when pale yellow is called দুশ্ম বাদবা kham-gyag. 2 cherries, morels (Ja.).

निधारत्य kham ran-pa परिमण्डलमाजीपम a horse's bit that fits well.

MAN kham-sa elay for making pottery.

দুঝানান kham-san = ক্রামন chab-san, প্রস্থা gcin-pa, etc., resp. evacuation; purging; making water.

colour resembling the colour of dried bamboo, v. Fai kham-kham.

া: khams= ১৯মান dańs-ga appetite.

PAN II: খাল the health, condition, physical constitution of the body also root; a constituent or essential part; that which constitutes the nature of a thing. Used colloq. as in kusho, khye'-kyi khams ta-sam? "Sir, how are you?" (Sud. Hlk.): চুলমাইম অব্যুক্ত কিন্তু ক

fire, water, the heavenly ether, and namshes or the physical substance of the mind. For the last two, arterial blood and seminal fluid are sometimes substituted. Also there are the eighteen elements acc. to the Buddhists, namely, the five organs of sense, together with manas (mind); the six faculties or senses dependent on these and also the six ideas produced by these six faculties. Any one of the five properties or qualities of the elements observed by the organs of sense, viz., sound, tangibility, colour, flavour and smell, is also so called.

The eighteen Raw khams or Dhatu acc. to the Buddhists are:—

I.—The organs themselves: An mig eye; In rna-wa ear; In sna-wa nose; lee tongue; In lus body; and Un yid the mind.

II.—শাৰ্থম gzugs bodily form; স্থ sgra sound; ই dri smell; ই ro taste; ইব reg touch; ইম chos, ঘন্ম attributes.

III.—The \$3.43 And rnam-par ces-pa Vijāna or consciousness produced by the organs of sense, &c. The Vijāna of an mig, of an rna-wa, of an sna-wa, of a lee, of an lus and of an yid, i.e., eye, ear, nose, tongue, body, and mind.

বিস্থান IV: empire; realm; territory; domain: খুবান্ধন yul-khams political territory; empire, in a geographical sense (Jā.);

বুণ দ্বাম rgyal-khams kingdom: কুম্বই দ্বাম rgyal-wahi khams the province or sphere of the Buddhas, also of their piritual influence: বুণ দ্বাম ব্যুখন rgyal-khams hgrimpa to roam over the kingdoms, the countries (Ja.) দ্বাম ব empire; also the earth.

প্রথম V: জীল world: চন্দ্রমান্ত্র khamsgsum জীলাকা, জীঘান্ত the sensual world,
vi:—(1) নামঘান্ত or নামজীল (৭২,৭২ চন্দ্রম Hdod-paḥi khams) the phenomenal world;
(2) ক্ষেঘান্ত; শার্শমান্ত চন্দ্রম gzugs-kyi khams
the world of astral forms; (3) অক্ষেঘান্ত;
শার্শমান্ত্র-চন্দ্রম gzugs-med khams the spiritual
world, i.e., the world of formless spirits.

THE VI: n. of the easternmost districts of Tibet, embracing some dozen semi-independent petty states, about half of which own allegiance to Lhasa, and the rest give joint allegiance to both China and Lhasa. FREN Khams and M. Sgan are the two lower regions of Tibet; these constitute what is called A. Rod-chen or Greater Tibet.

দ্ধন বৃদ্ধ khams brtas-pa or দ্ধন বৃদ্ধ বৃদ্ধ দি khams-brtas byed-pa one who draws omens: ইবাণ প্রশাস্ত্র দিশন বৃদ্ধ স্থান gsum-gyi khams-brtas byed-pa (J. Zah.).

हिम्म हेन्य khams chen-po=55% & dhul-chu mercury; quicksilver (Mhon.).

khams bde-wa good health. When glass is pure नेव दे अ केद य çel dri-ma med-pa and clean it is called नेव एका दृष्ण य çel-khams dicass-pa. A clear eloudless sky का अपन्य देव य केद य कि कि एक कि प्रकार केद य कि एक कि

from disease; health.

Syn. शुं नश्चम घर sku-gaugs bde; हेर वह केर ñer-htshe med; हे क्म र्वेन ñe shos-dwen; वार्डर केर geoñ-med; शुर केर इत्यान-mod; नर्व केर nadbu-med; व्युर विने श्रेमम hbyuñ-bshi इत्ति काइ; वि.के. वहंब tro mi-htshak (Mñon.).

FRANCE \$\frac{2}{3}\frac{2}\frac{2}{3}\frac{2}{3}\frac{2}{3}\frac{2}{3}\frac{2}{3}\frac{2}{3}\frac{2}{3}\frac{2}{3}\frac{2}{3}\frac{2}{3}\frac{2}{3}\frac{

ছানা নই ন khams bde-us or প্রশাসন বৈ grugs bde-us good health; healthy constitution; the happy state both of the body and the mind: ইন্থাই দুন্দ্রম নই বিশ্বাসন <u>Rige-btsungui khams-bde lags-sam</u> is your reverence well? সিংলামন নই নাম khycd khams bde-ham are you well? (Jü.)

দ্যায় প্রবাধ khams idog-pa = দ্যায় প্রবাধ khams log-pa want of appetite; aversion, dislike; দ্যায় khams-rmya nausea; falling siek (Cs.).

চনমা সু ইবাম সামুদ্ধ ইবাম khams sna-tshogs nkhyen-pahi stobs নানাখানুস্থানৰজ the power of knowing the constitution of all sorts of bodies.

हम्बर भे ३व Khamş mi-nag n. of one of the petty principalities in Khamş.

हुआस भे १६ व khams mi-hdra-wa, १ देव हेन हैं। हुआस भे १६ व hjig-rten gyi khams mi hdra-wa different or dissimilar worlds.

applied to the quarters in a monastery reserved for the accommodation of the monks of a particular section of people or of some special community or those coming from one particular locality.

FRANKAM khams-sas rest; health; comfort (Sch.); recreation; recovery; restoration of health.

विस्ता प्राचित्रकार khams-su glogs-pa चातु-पतित included in the constitution.

Form At khams-slan = Form I At khams-kyi sla-na a cooking pan made in Khams.

FANN A khams-sle better kind of coarse serge of the pattern coming from Yarkand; blanket manufactured in Khams: and present assumed smug sle khams sle beas rnam-pa re each piece of blanket costs, &c.

দুসমাণ্যু A khams-gsum নিজাক the three worlds—heaven, earth and the nether world.

্লশ্বং বাজুপ এর্বিং বিশ্ব বিশ্ব শ্রেষ্ট্র Khams-gsum hkhorlos dsgyur-wa সীকাজসক a name of the Kalachakra system (Mñon.).

দ্ধান বায় কালে দুল ক্লিটা khams-gsum zańskhań-gliń n. of the temple in the grand monastery of Sam-ye (<u>Bsam-yas</u>) built by one of the queens of King Khri sroń ldeń btsan (Loń. ৭ 8).

শুন্ত বিধানুকাদয়া is not passionately fond of or attached to the three worlds.

চনম প্রমাণ khams gsos-par to repair broken health.

* দুম্মানুৰ khar-bkrol মন্ত্ৰা (Schr.; Lebensh. 93).

P. A. khar-rkyan, v. P. A. kha rkyan.

দুম প্রি. khar-gon steatite; soap stone; probably গ্ৰহ প্রি- dkar-gon (Sch.).

हर देव पान Khar chen-bath the Princess of Khar-chen, one of the queens of King Khri-sron ideu btsan (Lon. १ 8).

on the mouth of the Indus, Tata (S. Lam.).

Puranic India who was killed by Krishna.

2. a compound of copper and zine; bell metal.

विराधिकार khar-wa myar कंसकार a maker of bell-metal.

FX 35 khar-rtsañ = FX N5 khar-sañ col. yesterday forenoon.

‡ 🎮 हैं र khar-dsu-ra खर्ज्यूर; नैर्म १९१५ दु

‡ कि अपने khar-sa pa-ni or कि अर्थन kha-sar pa-na खसर्चेष he that moves in the sky; gliding through the air; a name of Avalokites'vara Bodhisattra; Vishqu.

শ্ৰমণ khar-gsel বিয়ৱে the trident carried by mendicants of the প্ৰথম টুইবাথ Tantrik School.

মিনা 1. primarily a load or burden in general: স্থানি মিনা khal khyer-wa to carry a burden; স্থানি মিনা khal-gyi steñ-la on the top of the baggage; স্থানি মিনা hbogs-pa to take off the burden, to unload; খালি a sheep load; খালি a coolie load. 2. a set weight or measure, said to equal 30 b, used for dry goods, corn, salt, tea, &c. In Tibet 1 khal=2 hbo=20 bre; hence in Sikkim and W. স্থানিৰ "khe-chik" has come to mean 20 or a score of anything; মেনা hdegs-khal a weighing score; the weight of 20 points on the steel-yard called rgya-ma. 3. a caravan.

Mongolia Proper, the country of Jenghiskhan, the Tartar Conqueror RAFFERE Es Khal-kha khu-ral bla-bran, lit. "the sacred enclosure of Khal-kha"; the name applied to Urga in Northern Mongolia, where the incarnation of the Taranath Lama resides. The latter is sometimes styled Farking Khal-kha Rje-blsun dam-pa, the verrable holy one of Khal-kha.

্ষ্য কিন্তু stunned; insensible (তি.).

manufacturing shawls coming from the notithern solitudes of Tibet.

ह्या हैम khal-rjes = ६ अ च्च dos-rgyab or ह्या अ ह khal-marta, ब्राह्म अनुमानी हैम glan sogs-kyi rjes those who conduct a caravan or follow the train of packed animals, such as pony, yaks, oxen, &c.; relay of packed animals: ह्याम अनुमान देश प्रतिक्ष हैम khams sogs thagrin-pahi dos-rgya bkhal-rjes the relay of beasts of burden when proceeding on a long journey to Khams, &c.

Fa'a khal-pa 1. wether; castrated ram. 2. sow-thistle, Sonchus.

দ্ৰাম্ভ khal-ban jug or pitcher to hold wine for 20 persons or a quantity measuring 20 ম bre: স্থান মানুহালে ব্যাহিক jugs of ale each sufficient for 20 of the vulgar folk of whatever class.

Park khal-ma any draught animal or beast of burden: विश्वासम्बद्धाः वाह्य व to drive beasts of burden to the pasture; often contracted into khal: भाष्य प्रेम देश the wages of both carriers and beasts of burden.

Far khal-ri=Far khal-ru or Fr kha-ri or Fr kha-ru a measure of about 20 bushels.

PN khas for PNN kha-yis instr. of F kha.

ा पुन्स khas-khyags = न्या वेन्य khas-thegs or न्या वेन्य khas-thegs to be witness; to give evidence.

PN & khaş-che = PN SCN khaş-bluns promise.

শৃষ্ণা ক্র'ব khas che-ua প্রিক্সা to promise; undertake: শৃষ্ণা ক্র'বেই'বেই'র্ম্মা khas che-uaḥi dge-slon প্রিক্সামিল a Buddhist monk who has taken the vows.

Syn. १ मध के khaş-che; दुष्य पद्म phyogs banh; देश पर अनुद दुस hes-par mñan-byas; धर द्वा के अली-dag-thos; पर्वा वीर दुस hag-gir byas; अर्थ अनु so-sor mñan; प्राप्य दुस gyar dam; दुस मिस द्वार देश प dam khas blahs-war hos-par; दुस पठेर dam-bcah; मिस वेद khas-len (Mhon.).

PARTES khas-brjod= মুন্তম glu-dbyahs song; singing (Mhon.).

PN 34.595. 85. kha-ñan dwah-chuh = 3.38. 85. mi ñam chuh a humble man.

দুমান্ত্ৰমে khaş-blañs = দুমান্ত্ৰ khas-len অনুসা, অনুসান, ধৰিব, ত্ৰমান promise; consent, approval; knowledge; acceptance.

म्भा बदाय khaş shan-pa अभा द्वरा humble.

দ্ধানির ক্রান্ত্র kha-lan rgan-khur responsibility.

en वेद a khas len-pa or विश्व kha lanuca उपन्यति 1. to promise; to stand bail or security. 2. to presume; to arrogate; to accept, sdopt with the mouth; to acknowledge, admit (Jä.)

khi numerical figure 32.

† नि ये हैं ये Khi-bi dsa-la खिविजन n. of a city in the neighbourhood of the fabulous S'ambhala.

A3 khihu (B5 khyiń or A55 khi-chuń) a small cutting-knife.

B khu numerical figure 62; also for हु द khu-wa (humour or juice or sap), as in ह ह्य अवस्थ khu khrag sogs रसरक्तादि, humour, blood, &c.

用习 khu-gu uncle (Cs.).

BEN khu-khrag that the mixture of the semen with the uterine blood by which process, according to Indian physiology, the feetus is formed (Med.).

55 khu-tu a hut, cottage, constructed of branches of trees $(J\ddot{a}.)$.

รุง ริ Khu-thu-chi the title of a Mongolian nobleman : มีๆพ วีจิ รูง ริจิ ลพ มีจ Sog-pohi khu-thu-chihi chaş thob obtained the robe of a Mongolian Chief.

Figural Adultation of the sky was obscured by mists and fogs. In medical works the seminal fluid of the male is called find khu and of females \$4 rdul.

ষ্ট Khu-nu the districts of Kunawar and Bissahar on the Upper Sutlej, bordering Tibet and inhabited in the northern part by Tibetans: মুর্ট্রাব্রুম পুরুষ grapes from Kunawar.

門書 khu-rna, v. 周·美國 khu-rdul.

 $\mathbf{R}^{\mathbf{Z}}$ $\mathbf{K}hu$ -po n. of a place and also of a Lama of that place (Deb.).

मुनि khu-wa=१० shu-wa; रत, इन्द्रम, नीर्था, वर्ष, उपक, रीरः, ग्रम, इन्द्र 1. fluid, liquid: शुरू प्रश्न, प्राप्त, राज, इन्द्र 1. fluid, liquid: शुरू प्रश्न, प्राप्त, हुन्द्र 1. fluid, liquid: शुरू प्रश्न, प्राप्त, हुन्द्र 1. fluid, liquid: शुरू प्रश्न, प्राप्त से khu-wa the liquid (water) which has washed a mendicant's bowl; मुग्न khruṣ-khu dish-wash; swill (Jū.); प्रश्न, khruṣ-khu rice-soup (Cs.); rice-water (Schtr.); मिन्द्र दिने khu the sap of trees; उन्हर्मिक-khu the sap of plants (Cs.); मा ça-khu broth gravy; स्वाप्त mar-khu melted butter. 2, semen virile.

Syn. শ্লন ela-wa; গ্লাম thig-le; মাত্র sabon; শ্লনমাথ্য stobs-ldan; ব্নমান্ত্র dwan-por hgro; বুমান্ত্র ব্যাহ্র byan-sems dhar-po; বুমান dbans-ma; শ্লম ব্যামান্ত্র khams dkar-po (Mnon.)

ন্ত্ৰ প্ৰতিষ্ঠ khu-wa kun-blan = প্ৰতিষ্ঠান বিহ spos-dkar çin the Sal tree, the dried sup of which is used as inceuse.

Syn. And Ar sha-lihi çin, A & Ar srartsi çin, Ausmand spoş-dkar çin, usi hay hay mehod-shyin spoş (Mhon.).

B'P'BE khu-wa Idan, v. ax's thar-nu.

R'ন প্ৰতি khu-wa byed= শ্বতি আৰু marrow; to make a soup of; also to make an infusion or decoction of: প্রত্তি প্রতিতি স্থানিক স্থানিক প্রতিতি প্রতি প্রতি প্রতি প্রতি প্রতি প্রতি প্রতিতি প্রতি প্রতি প্রতিতি প্রতিতি প্রতি প্রতি প্রতিতি প্র

भुषायदेशिया khu-wa hbyin-pa, क्रेक्षायदेशियाचे वर्षाय to emit semen.

দ্ৰান্ত khu-wa ser-po = দ্বানা kkyer-wa n. of a plant from which a kind of yellow dye is made in Tibet (Mñon.).

দু বই বংশ সৈ khu-wahi bdag-ñid= দু ম'ব skyes-pa প্ৰবদ meton, for a male person.

দ্ৰেই ৰে khu-wahi hpho মাদ্ধৰ নি the discharge of the semen.

षु परे द्वर व khu-wahi dwah-po हालेन्द्र, पारद-रस a kind of mercurial medicine.

ষ্টাৰ্থ A khu-wahi şlob-mu মূদ্ধ-মিছা= মুস্তীৰ lhu-ma-yin স্বস্থা the class of demigods on Mount Sumeru who fight with the Lha (Mion.).

Khu-be n. of a place to the west of Lhasa.

চু ব khu-wo অন্ত uncle on the father's side, i.e., শুদুৰ pha-spun, father's brother, uncle; চু বেৰ khu-don also চু কর khu-tshan, uncle and nephew: এই প্রকাজ দুই বিশাল দুটাই father's brother is called A-khu or Khu-bo.

पुंचि khu-byug को किल, इरिकण्ड cuckoo.

Syn. ১৪১ ট উত্ত dpyid-kyi p'o-ña; রব্ম রুব্মন nage na dyañ-æa; ২১০ এই ইন্থ hdahmahi thiy-pa ফুইন্মই ছ্য hdod-pahi tāla; মুহার্ম লার্ড প্রের্মিন পুড়াছ gsos; ম্বাইন গ্রন্থ ইন্মা; ১০০ ধুর du co-sñan; মুহার্মিন পুড়ার বি ১২০০৪; ২২১ ঘুর hdod-pahi pho-ño; মুহার্ম ছিব্মন হুর্মের kad-la kha-pahi dbyahē; মুহাইই মু ছিচ্মন-হ্যান ছুল্ম (শ্রিম).

দ্ৰাপুৰ্বা স্থান ম khu-byng grags-zlu = ক্লাম্বাইণ zlu-wa bshi-pa the fourth month of the Tibetan year corresponding with the month of May (Rtsii.).

মুখুৰ এব 1: khu-byuy-miy eyes like those of the cuckoo; red eyes.

দুন্ধেশ মা := শিং শি অম çin-ko luk şa को कि-লাভ n. of a tree (Mnon.).

BIRTE khu-byug-rtsa n. of a medicinal herb.

মুখ্য khu-mag purse, money-bag; colloq. for মুখ্য khug-ma (Jä.).

हाईद khu-tshur मुष्टि-मन्धि the clenched hands; fist.

馬香・資本を khu-tshur gyis htsho= 中本・ ロゴロ gser bzo-wa a goldsmith; one who makes his livelihood by the use of his fist, i.e., hand-craft (Mfon.).

B. E. also to hold with the fist (Maon.).

*B. Ex. adem khu-tshur heiße user fist; closed hand (Schr.; Kālac. T. 131).

REST Whu-tshur snun-pa=BES of blu-tshur rgyab-pa to strike with the fist or the half-closed fist (Sch.).

BY THE Khu-hod bzah n. of the mother of Bromston, the founder of the Lamaic hierarchy of Tibet.

B's khu-yu hornless; having no horns; also a corruption of the word khu-byug in colloq. Tibetan.

pastry fried in oil or butter (K. du. 327).

gra khu-lu 1. the short soft hair of the yak, also pashm wool in general. 2. In Lh. venereal disease; syphilis $(J\ddot{a}.)$.

চুপ্ৰ Khu-le 1. n. of a place in Tibet:
চুপ্ৰেম্পুৰ Khu-le rnam-ryyal the Lama
Namgyal of Khu-le; চুপ্ৰিম্পুর্মার্থ
Habo Gang-ri, a part of Khule. 2. In the
Dzang-lun the word is used to denote
the pan in an ordinary pair of scales on
which the weights are placed.

মুখ khug or মুখ khugs 1. a corner or nook; a creek, bay, gulf, inlet; ইন্ত্ৰণ chukhug crook in a river: মুখ হ khug-tu, in the inner recess of a cavity. 2. imp. of ব্ৰুখ মূng-pa মান্দ্ৰ ম, drawn or attracted by; ইন্ত্ৰিণ gyen-du khug called upward, i.e., to good luck or fortune; মুখ্য khug-thub carned, acquired.

RTFT khuy-khyoy solitude; solitary place; a place with few men.

ব্ৰিট্ khug-rta, ন্ত্ৰাচ khug-ta or জাইন্ত্ৰ ই ৱাট-khug-ta ব্ৰীক্ষ্, খানক, মাৰত্ব the swallow, Cuculus melanoleucus, a kind of swallow (Cs.): নুশাহন আঁপমা ক্রীল্মাইচ্ the lungs of নুশাই khug-rta suppress pulmonary diseases (Med.).

Syn. कर हैंद char-stod; इस श्रमः chun-ñun; ध्रेद अर्थे हिंदा-ha slon; ध्रेद व्ययम sprin-hdeys; ध्रम: के beai-mo; श्रम पवे प्र thub-pahi-bu; श्रम्भाम syra-syrogs; कर-देव char-dyah (Mñon.).

ষ্ট্ৰাই khug-sna or দ্বাই khug-rna, নিহাৰ, নহিৰা fog, mist, haze (during a calm, especially in spring time): mentioned also as খন অবা বাৰা হ্ৰাহনু ট্ৰাইৰা "one of the eight varieties of causal concatenation." RATE 1: khug-pa turning like a zig-zag; also bending like a thread that is trimmed; as Fate lam khug-pa the twist of a road; stread; sweather law khug-pa entwining of a thread; sweather dus khug-pa returning to mundane existence at the expiration of each term of life.

চুৰ্থ II: to find, get, earn, draw: ৰ্ম চুৰ্থ II: to find, get, earn, draw: and get, earn, draw: an

* भूषाय असः है Khug-pa thus-2tsi= है वर्ग वर्ग सं संद्रात Rta-nag Hgos Lo-tsā-wa (Schr.).

पुग अ khug-ma धोकनी also टाकनी pouch; little bag; small sack; 可用可 rgya-khuy Chinese bags made of leather; 379 ske-khug neck-bag; a bag with charmed objects or important letters hanging at the neck; a courier bag; X 59 glo-khug bag carried at one's side; 554 39 diul-khug pouch for silver, a purse; 34 39 bul-khug a pouch containing soda; अ धून्या ह्रण म me-leags khug-ma tinder-pouch with flint; 559 nu-khug sucking bag for babies; 35 By rtsam-khug a bag of barley flour; 引用 tswa-khug a salt bag; 內內內 shib-khug little bag for flour; न्या ह्य gyah-khug pouch containing auspicious articles to draw good luck.

সুনামান Khugs-pa n. of a dynasty originated at a place called Khugs-pa: কুলাম্বাম্বামান্য প্রবাদ ই ইবাই আন ট্রামান্যমন মান্ত বি is the n. of a historical work containing accounts of the succession, dynasty, etc., of kings narrated by Khugs-pa Thugs-rje chenpo (Yig. 9).

BE khuk I: hole, pit, hollow, cavity, originally used, only of dark holes and cavities: BE 34 khuh-hal 阳南東
that sleeps in a lair or hole; a snake; 肾區 snakhuh nostril; 基甲區 chab-khuh a sink; 基基 BE mchan-khuh armpit: armhole; 刊序 gtor-khuh a sink; a gutter; 基基 BE mdah-khuh loop-hole; a hole made by an arrow; 是BE by-ikhuh mouse-hole; 到甲區 bray-khuh a cleft in a rock; 和斯區 bso-khuh peep-hole; 如果 be-khuh or 如果 mig-khuh, 是BE be-khuh are used of any hole in walls, clothes, &c., caused by natural or artificial causes.

দুৰ্ম II:= ত'ৰ rtsa-wa root: ইই দুৰ্ম-ব্ৰম ইন টু ইলম ত্ৰু ব্ৰমন্ত্ৰ টুল্ম ব্ৰম টুল্ম বুল dehi khun nahan Bod-kyi sems-can dan Sang-rgyaskyi bstan-pa from that root the living beings of Tibet and the religion of Buddha spread out, &c. (A. 128).

But thun-drogs soot of an oven or chimney (Sch.).

Bru khuñ-pa or Brū khuñ-po a large hole.

BS & $khu\hat{n}-bu=BS$ & $khu\hat{n}$ a small hole (Cs_*) ; $y^{S_*}BS$ \$ spu-hi & $hu\hat{n}-bu$ the passage of perspiration; hair-hole or cavity

BEB & khuh-bu can full of cavities or holes.

BK' Khuń-tsi or BK 43.8 Khuń phuhu tsi Confucius, the first law-giver of China and founder of Confucianism.

khuns origin, source: REWING khuns-skyel the act of making over the charge of any office or store in a faithful manner without anything missing, making use in full of that bought over as a loan, &c.: IN REWING choskhun dag-pas pure and uninterpolated religious work; also pure

religion : ጝ፟ጟ'፞፞፞፞ቑ፟፟፟፟፟፟ጟጜጜጟቑ፞፟፟፟፟፟ቑ፞፞ዿኯፙ፟-pa khuhs dagpa of pure origin or lineage. "he word BEN'59'4 khuns dag-pa is also applied to articles of the best make and quality from well-known centres of trade: ዓኛና ላኝ स्ट्रस के "म्बस देल विद्या में य बेता तह बेंद बे बेंदिय hdir yod r ne mi-re img nas khuńs-skyel thub-pahi snan-shu houl the penighted people of that place petitioned stating the real state (of affairs). BEN 30 khuns-thub pure and real, original; ष्रदश्ये khuñs-med or ष्रदश्य khung-nan-pa having no good origin, i.e., mean, inferior: THEN gtam-khung historical or traditional source; record; document: बाइअ मुद्दश उद्योष atam khun s-cangin the source of that speech is divine. वर्जे अस पस इस इन स वॅद्र-दर-वठमाय ब्रेंट-ड्रम-पर्वे मुद्रम हे दूर-बेन If asked what is the nature of meditation, it is the secret source of being able to abandon imaginative thoughts (rnam-rtog) together with their seed (Lam. ti., 43).

पुरसास khuñs-ma=्द्रिश दसाधि u dhos-nas yod-pa original and really existing or सुना द्वाद spus day-po, of excellent quality, same as द्वितावहित्स व्याप्त देवाया विद्यास दसायहर वर्षे तुं some of pure descent had reasons arising from genuine grounds.

genuine; of undefiled origin: ব্ৰুণ্ডুম্বের হুল্ডুম্বের্ব্রুম্বেন্স্বের ever Bon texts that have a genuine origin.

[35] khud coat-lap or any makeshift cloth; wrapper: Tw. 1.55.5.47.5.5 gos-kyi khud-du dril te khur carried wrapped in the flap of his coat; 55.5 khud-du aside, apart; secretly; 55.5.4474 khud-du hjog-pa to put; lay aside: 55.5.8844 khud-du byaz-pa to have shown one's authority over a thing which belongs to many.

हुत्य khud-pa pocket, pouch (Sch.): इस rdsas or भुष हृद्भ skyel-rdsons योतन anything sent; a dowry; an article presented.

B5 H khud-ma side; edge (Cs.).

B5.3 khud-ze for B5.4.7.5 khud-la gzad hold forth the lap of your coat!

BAB khun-ti or BAB khyen-ti is stated to be used in Pur. for he or she (Jä.).

মুখন khun-pa কুলন the uttering of any inarticulate sound; cooing; moaning; the rattling of wheels; rumbling of the bowels; to grunt $(J\ddot{a}.)$; to groan (Sch.).

BA'S Khum-bu n. of a place in the confines of Tibet and Nepal (S. kar. ??).

মুধ্য khum(s) crooked $(J\ddot{a}.)$.

নুধ্য অব khums-lag = দু অব skyes-lag, ইব নুধ্য তিব don bsgyur-yin diminished; changed: টুং টুং মুখ্য এবাৰ if your faith be diminished (A. 85).

周本 khur or 馬本草 khur-po wit burden; load for men: 5 3×42 Bx 494 the father's burden having fallen on the son (Pag. 23): ह्यः हेर् प्रभाव कें वा नेप one that lives by carrying loads (Ja.): Br & khur-çin wooden pole over the neck from the ends of which loads are carried; a milkmaid's yoke-pole is called 图式图数 khur-hdsin: 图式图式道 khurkhur-po he who carries the bodily existence is Pufi-gala; a corporeal being; মুমানুষাধ khur-gyis dub-pa भारिक one worn out by carrying loads; মুখ্ বুঝ ব্ৰুথ khur-gyis nonpa one drooping under a burden or load, also pressed down by responsibilities and sufferings: धूनायह्वासर देवे तुर नुस हेन पर व्युद pressed down by the weight of many miseries; हर । khur-gla भारत्व the wage for carrying a load : BSES khur-rhan, id.

দ্ৰমান্ত্ৰ khur leiner heavy load or responsibility: ক্ষান্ত্ৰই অন্মান্ত্ৰ being old, heavy burdens and death wore them out (Lam-rim. 74).

पुरावर्द्राय khur-brñan-pa=वाधराव gyar-wa धारण (from धारि) to borrow; to take loan of.

Bম্পাৰ khur-thag = Bম্প্রেম্ব্র্বিশ khur-yons hdren-thag or ব্যুম্বেশ hphyan-thag the rope used in suspending loads from the ends of a yoke-like pole; rope to carry loads.

মেন্থ্ৰিম ট্রামি*hur hdegs-byed* giving over a charge or responsibility or load.

हर बहेन wher hdren-pa मारिक one who carries or draws a load; one who takes charge of.

BKU khur-pa and BKA khur-mi a load-carrier; a coolie.

চুম্প্র্বাথ khur hphrog-pa সাংস্থা the depriving of one's charge; the robbing of one's load.

BY A khur-wa, v. BY En khur-tshos.

हर वेर व khur-bor-wa अपगतमार he who has laid down the burden, charge or responsibility. In Buddhism हर वेर व khur-bor-wa or हर वेर व khur-po bor-wa, one who has laid down the five aggregates (skan-dha), i.e., he who will not have again to take corporeal existence; one of the perfections of a S'rāvaka.

চ্ছান্ত্ৰের khur blan-pa to take over charge: এই বাবন্দ্রি দ্রম্ভাবন hbrel bçad kyi khur blans-pas having undertaken the task of expounding (Situ. 2).

দ্বাসং (ম) khur-mań(৪) or দ্বাসং থ khur-muń-pa, দ্বাস্থা khur-tshod বিশিব, মানুবভ dandelion, or the (বিশ্বমাই ba-glań kee) oxtongue (as it is called in Tibet), used as a pot-herb and medicinal plant, a kind of 149

E. 21

edible herb: দ্রেম্মান হা মুখ্য এই এথা এই dandelion is useful in fever and brown phlegm.

নুম'ৰ khur to hos or অনুম'ৰ mkhur-tshos কাৰ; কামীৰ the cheek, the ruddy part of the face below the eves.

Syn. Bx a khur-wa.

हर व्यक्ति khur-bzod-pa भारतम one who is able to carry a load, who has patience to carry a burden or responsibility.

चुराथ भे वहेन्य khur-la mi-hjinş=भ न् ब sagshi the earth (Mānn.).

দুম এর khur-len the charge of : ইন্ইন্টা ব্রুমানা ব্রুমানা বেই ঠিল ইন্টানুম্ এর টুম্থ the resident officer in the Jong about this date of the month and year took over charge of the Jong (district).

ন্ত্ৰমঞ্জীন khur-bsam che-wa one having a sense of responsibility: ট্রিইনিন্ত্রিম বেইনির্মিন্তর ব্যক্তির বুলালারা instruction for the necessity of a sense of responsibilities in an office.

[30] khul 1. jurisdiction; province; domain; district: শৃৰ ষ্ট মুখ Gshis-rtse-khul within the jurisdiction or province of Shiga-tse: ભું અવે દ્વાપ Lha-suhi khul all the places belonging to or within the town jurisdiction of Ihasa: देवे प्रयाय वर्ष dehi khul la hdug is subject to him $(J\ddot{a})$. 2. also manner, state, or circumstance: অহ' না ব্যাপ্ত বুল if you do not know, act the manner of knowing: ঐব্ৰ'ৰ্জ্ব'ৰ্থ দুখ'ৰূম if (you) have (it not), act as if you had: প্রস্থান প্রত্যাধ্য প্রস্থান ৰ বুল দ্রুগ ট্রু বুলি মিন্দ্র I have been doing a little business in buying and reselling from one party to another. 3. a ravine (in Kunawar). 4. the soft down of furs (Sch.). 5. দ্ৰেশ্ব khul-mal small basket for wool.

6. very soft wool of Tibetan goat which grows next to skin, and also called 思想 khu-lu or squeen bal-hjam: 馬里斯 khul syye-mo made of the softest goat-hair or yak-hair: 思望之本 khul-phyin felt made of the softest wool of goat or yak.

Syn. Magada mhah-shabs; Magada mhahtog (Mhon.).

 $\mathbb{R}^{q \mapsto khul-ma}$ the bottom or the side of a thing (Cs.).

BAR khul-rtse=535 ha-can or As 5 sintu to a great measure, lit. from the bottom to the top; hence entirely, greatly (Yig. 14).

চুৰ \$5 khul-resid an abbreviation of the words দুও khu-lu and \$5 resid.

khe numeral ninety-two (92).

দি শাব Khe-gad n. of a place, the birthplace of বাৰ্থন শ্ৰেম্প্ৰাম্থন Lo-tsa-wa Hkhorlo grags-pa (Lon. ≥ 30).

দিশার Khe yan-rtse n. of a monastery in China erected by the Chinese Minister Ka-thi-shee (Yig.).

দিপুন্ধ khe sgrub-pa to make profit, to gain: দিন্দুন্ধ khe bṛgyab-pa to make a good bargain (Sch.).

P'84 khe-can with profit; profitable.

ল গুর khe-ñen profit and loss; risk; also good and evil, i.e., অনু yag and কৈ ñes.

radesman; dealer; one who makes profit

Figure Khe brag-mdo n. of a place in Kong-po, where the eighth incarnate Karmapa Lama was born.

PAS khe-med unprofitable.

P'5'4 he-ru hgro-wa to fall in price.

শিশিস্থ Khe-le mon n. of a place in Mongolia (Yig.).

দি প্রবিষ্ঠান & khe-slebs chen-po very profitable yielding good income.

দিশানুষ Khe-gsum n. of a place in Tibet (S. kar.).

বিবাধ kheys, v. F kha.

দিবাষ'ণ 1: kheyş-pa to obstruct; close: শংখ' শ্ল'ইম''ণ্ডব্য'ইব্যাইই (the medicine) will certainly obstruct the passage of the womb.

শৈষ্ট লা:= ধ্র্যাট্ট mun-pa spyi a general name for darkness, gloom or obscurity (Mion.).

শ্রমাশার kheñs-gtam boastful words or language.

Syn. देवस बेव dregs-tsig; E ha-ro (Mnon.).

দিংমাপ্রাম kheńs-ldan ma=g.মান্ত্রম bu-mo dar-ma a youthful maiden (Mńon.).

নিমে'ম kheńs-pa অহ্নাৰ, হয় 1. pride, haughtiness, arrogance. 2. pf. of প্ৰথম hkheńs-pa to fill; become replete with. 3. নিজন puffed up, haughty, arrogant: হমেণ্ডর kheńs-pa-can নিজন one who hoasts; braggadaeio.

Syn. देरसाय rehs-pa; देनसाय dreys-pa; ट्युष ha-ryyal (Mhon.).

নিই' হেই khen-hdra a kind of cotton cloth.

2. to lean; to repose on (erroneously for page bkhan-pa) (Sch.).

निवस khebs इदन, कुम्बा a cover, lid, coverlet: कुन्ना an enclosure round the sacrificial ground ; PAN D'S'A khehs-kyi dra-wa जाल a net (generally of iron) to cover anything; 45 FAN pan-khebs a cover for the lap; apron; napkin; Afran sya-khebs a cover for the saddle; र्वार ran coy-rtsc khebs a table cloth; ** FAN char-khebs a rain cloak: बॅर् हेवल thod-khebs a cap; hood; माइहानियस adun-khebs a certain beam or board above the capital of a pillar; न्दर FAN galon-khebs, veil; cloth to cover the W. भट् व । विद्यक्ष mdun-khebs face : in apron.

निया व्याप khebs-hyab-pa to place a covering (over a thing); to cover.

PRESENT khebs san-wa to take the covering off.

देवसाय khebs-pa = বৃত্তিবৃদ্ধ gyoys-pa covered, veiled: देवसास khebs-ma covering (Cs.).

मिअ khem, v. हिल khyem.

विर्मुद kher-rkyah alone; solitary: अ विर्मुद प्रिन्द्रिय स्त्रिय स्त्रिय there was only one man, a solitary man.

विर कुषा kher rgyag-pa to defraud; to usurp (Sch.).

মিনা শ্লু Khel-sgo n. of a district, also that of a mountain: শ্লু শ্লু শুনু Khel-sgo ri-la sdog rgyu-khyod.

নিমান khel-wa 1. to load upon; = এই অ এ
hkhel-wa (Ja.). 2. rely upon; depend on;
ই বিশ্ব blo khyel-wa, ই শ্ব blo eneg-wa to
have confidence in; এইবাই অ a breen khelwa to be sure; to be certain; to be certain
of anything; absolutely certain: ই ইং
আই এইবাই অ এই de-rin you brean-khel-yin (his)
coming to-day is absolutely certain.

মিমারির khes-ñin the day before yesterday (Sch.).

thing): ASTATEMA gnad-la khes-pa to strike the vital parts; to hit mortally.

2. one who makes profit or bargain by selling; a potty dealer, trader.

Kho I: numeral 122.

A kho II: the usual word for the pers. pron., 3rd pers., meaning he, she, or it. Although not an honorific term, it occurs in many authors in referring to both common personages and respected persons, especially in Milarapa and even in much earlier works where kho often refers to kings However Kk khon is the and lamas. proper honorific term of the 3rd pers. pron. In certain districts and in some popular writings # mo is used instead of kho for "she," but it is considered a vulgar and illiterate usage. The plural takes 39 or 3, e. g., 河南 kho-cag, they, them; also 南新 kho-tsho, commoner in W. In C. F. L. kho-rang is the popular form for "he" or " she," &c.

所为 kho-ti tea-kettle, prob. Chinese (Jä.).

মি প্রবাশা উব্ ন kho-thay good-pa to acquiesce in; hope for; be resigned to: পুষাকুলা মুব্ কুলা মুব্দ করা পুষা মুব্দ করা পুষাক্র কলা করে (Pay. 45) hearing the account of her son having usurped the kingdom, Hphrencan acquiesced in it. The word মন্দ্রম sems often precedes this phrase.

निस्त्रेट श्राह्म Kho-mthin lha-khan n. of a monastery in Lhobrag, South Tibet.

টি'ব kho-na 1. only, solely, exclusively. 2. just, exactly, the very: ইপ্ৰ''ৰ্ক'ৰ

şdigpa kho-na sin only ; ५वे व वि ब dge-wa khona piety alone: अर्डिम मिंद skad-cig kho-na only for a moment; a \$ 5 | \$ 4 4 3 4 4 dod khonas brel-wa to be separated eve from desire: सेशबारु कृष्टि क्यायदे यदा वर्ष्ट्र हैं के as he intended only the werfare of beings: रूट चेर यदे भेरानि কং জিল (Faj. 134) it will be the fault only े one's own doing: जुव देश वर्द्द या विकास that is just what has been wished for by the र् विद्युपर देश the very same (man): श्रेद्र पुरिद ৰহ'ব just like a worm : ত্থাই শিব্ধ by the very same process: दे वि व de-kho-na तस्त्र the state of being that; true state; real state; truth; reality; opposed to what is illusory or fallacious; essential nature; the real nature of the human soul as being one and the same with the supreme spirit pervading the universe; (in philosophy) 'ruth, reality, a true principle.

Syn. - 189 çu-slag: 252 49 libali-shig (Mion.).

মি'ম kho-pa= শিত্তৰ kho-cay or বিমার khon tsho they.

ৰি'নি Kho-po a tribal name in Tibet: গ্ৰণ ৰ'ৰ ৰ'নি নি'নি নি'নি নি'নি নি'নি মিল-po dań kho dbra gñis, the গ্ৰণ নি' মিল-le tribe is divided into two—ৰিনি Kho-po and ৰি'নিন Kho-dbra.

kho-wo অন্ত I; myself; শ্রিক্তর্ম kho-wo cag=25% we: এই অন্ত্র্মইন মুহ bdi-la kho-wos no-mtshar gyur this produced admiration in me: প্রকাশইন শ্রেক্তর শ্রেক্তর বিশ্বনিক প্রকাশ for this system my enthusiasm increased. In ইন্ট্রিইন্সান্সা the term kho-wo would seem to mean "himself"—the soul of man himself.

ৰিজন Kho-bom the early Tibetan name for Khatmandu, the capital of Nepal. In East Tibet Khatmandu is still called Yam-bu.

je n kho-ma = jen khom knapsack; wallet (Jä.).

下菜 kho-mo I; we (feminine).

Fig. kho-gyu the thrashing process, which is done by driving a number of oxen fastened together round a pole that stands in the middle of the thrashing floor.

ৰ্দিন: kho-ra is evidently a corruption of বিন্দ kho-rah, মি বিন্দেন বি mi kho-ra rah-gi of the man himself (Kag.).

ৰ্দিন II: (Cs.) also বৃদ্ধিন khor-sa circumference; circumjacent space.

ৰিং শ্ৰেষ্থ kho-ra khor-yuy 1. space; also fence; any surrounding wall (Jā.); also a ditch filled with water or moat round a city or a fort. 2. মুধ্য kun-nas समजतः from everywhere, from all directions; কিংশুৰান্ত kho-ra khor yuy-tu in a circle; in circumference (frequently in measuring) also roundabout, all round, e.y., to encompass: কিংশুৰানুধ্য in the whole circuit, roundabout (Jā.): কিংশুৰানুধ্য কুন্ধ হৈ প্ৰহ্মান কিংশুৰানুধ্য
Ft kho-re 1. in Khams an expression of displeasure or anger towards a man: W Kapa à-roys Oh friend! is the opposite of Ft kho-re. 2 one of the early kings of Tibet, son of King Lde-cug mgon.

Knows hola che-wa 1. a large space (Sch.). 2. dough made of the rtsam-pa (barley flour) and beer.

বিশ্ব kho-lag = ৰূপুৰ sku-las limbs, the entire body: বিশ্ব আন্তঃ বিশ্ব kho-lag yańs-pa fully developed body or prominent limbs; বিশ্ব আন্তঃ বিশ্ব মান্ত বিশ্ব মান্ত বিশ্ব মান্ত বিশ্ব মান্ত কৰিব আন্তঃ বিশ্ব মান্ত মান্ত বিশ্ব মান্ত মান্ত বিশ্ব মান্ত বিশ্ব মান্ত বিশ্ব মান্ত বিশ্ব মান্ত বিশ্ব মান্ত মান্ত মান্ত মান্ত মান্ত বিশ্ব মান্ত মান

over is called kho-lag che-wa. Also a generally well-developed shape is called kho-lag che-wa.

কি অবাই বৃষ্ণ kho-lag rdsogs = অমাই বৃষ্ণ land tsho dar-wa youthfulness; full youth (Mhon.).

মিনা khog, freq. for কিন্তু khon-pa 1. the interior, inside. 2. for বিশ্ব khons or প্ৰিল্ম hhogs. 3. also for প্ৰাথম hyeys-pa; বৃদ্ধি ça-khog the carcass of an animal for meat: বিশ্ব হুর্মিণ্ড ইুর্মিণ্ড ইুর্মিণ্ড বুর্মিণ মান্ত khog hdsud khog-pa phyed dan lhu-gzugs sogs (Jig.) the entire body and one half of the carcass and the parts of the animal (slain).

ৰিপ্ৰাৰ্থন khoy-geon chronic disease in the stomach or internal parts of the body.

阿里表 khoy-chud for 阿耳克曼 khoh-du-chud.

শিশান khog-pa 1. inside; the stomach: শিশান পূর্ম the digestion of food in the stomach. 2 the trunk of the body, containing the heart, lungs, liver, &c.: হুমান্ত্র শিশান rus shal gyi khog the interior of the body of a tortoise.

pot; earthen vessel generally used in Tibet for cooking rice, meat, broth, &c.; Kingdo-khog a stone vessel or pot used in Khams for cooking purposes; Fig. khog-chen large earthen or stone vessels for cooking the food of a large number.

বিশ্বাদ্ধ khoy-yans or বিশ্বাদ্ধ khoy-pa che-wa capacious or large interior (Ya-sel. 48): বিশ্বাদ্ধ khoy-çin the core of a tree; heart-wood.

विन नुन्य khog-çuys a groan ; a sigh.

विवास स khogs-pa 1. imp. of ब्लॅन व hyg-opa, रहे के हेन असम्हन पर विवास नेन stop that goat from eating the flowers. 2. to cough $(J\ddot{a}.)$.

ৰি I: khoń an honorific equivalent of kho, he, she: শ্রেণ্ডাৰ khoń-gi thugs-la in his thoughts; শ্রেণ্ডাৰ khoń-gi thugs-gi sku-mdun-du in his presence; বুল্টাইন মেন্দ্র বুলিনার স্থান dyońs-nas the king supposing that he himself was meant. Plural শ্রেড khoń-tsho theythom.

קבים khoń-pa the interior of anything; the inside; also as adv. in the forms khondu, khoń-na, inside, within; also postp. khon-na, into, within; khon-nas out of. Certain phrases occur: 155.5.4 to be anxious, to bear in mind, be impressed; কিংৰ্থায়ুত্ৰ to repeat from memory; কিংব্ৰুত্ৰ to collect in the mind; to impress on the memory; to learn (by heart); [45.5.45.4 not to appreciate (Hbum. 239 to 249); Fax 5 अन्दुर य बेर् य not that it was not understood or appreciated (Hbum. 239 to 249): [[] AKBK TER khon-nas sñin phun-wa ltar as if hearts had burst out; their अदः a khon-nas sdan-wa प्रकीप to be angry or indignant; Far any s. khon-nas pyyun= 35.34.35 nan-nas phyun was taken out; TEL. 42 55. a. 44 khon-pahi drod-la phan it helps the internal heat, i.e., digestion.

ሾዶ ዓ.ሟ khoń-ḥkhrug uneasiness; sorrow; anxiety.

 khro za-wa to conceive anger, take dislike; to be indignant; ሾፍ ፫፯ ቴዶሚኖ ሕንና 4 khoń-khrohi rnam hgyur nucd-pa free from the state of passion or anger (Pag. 130.).

אָר אָר khoń , iń full inside; solid.

Syn. \$5.56, tshod-yod; fag \$5 khog-chud (Mnor).

Fr 多 knon-snot 1. the secret heart; the intention or design. 2. pith; core; 予可证 the pith or inner wood of a tree (Mnon.).

+ TE MA khoń-sñom = W. GAU yid-shumpa of even temper.

TAL MA khon-mar butter used in making cake-like offerings to the gods.

শিল্প কিন্তু khoń-sman ser-po the yellow medicine from the intestines, i.e., bile or gall (Sman. 66).

ME 3 w khon-tsil suct.

គ្នះ የጀላ hkhon-hdsin = ሾፍ ፭ khon-khro anger; vindictiveness (Mnon.).

The gar khon-sen secret holes in rocks.

শিন প্রথম khoń-gseb the hollow (of a tree); the inner recess: ইন্দ্ৰেই দুলি চনাই ক্রেন্ড ন্ন্র্বা এই লা ক্রিন্ড নি ক্রিন্ত নি ক্রিন্ড নি ক্রিন্ত নি ক্রিন

দিন্দ্ৰ khońs the middle; the innermost; দিন্দ্ৰ or দিন্দ্ৰ in the midst: khońs-su htshud-pa to go into the midst; to understand; byed-sgo che phra zom-lus med-pahi khońs hgros yoń-wa the more and less important works, not leaving out the simpler ones, should be well studied. Hgro-wa rigs drug rtsis pahi skabs-su klu-ni dud-hgrohi khońs-su hdus when reckoning the six kinds of animated beings, include the Nāga among the beasts; বাই বিশ্ব হিন্তু বিশ্ব ব

দিশেশ khońs-pa কর্নম 1. highly injurious; violent; cruel; rough. 2. adv. crooked: শিল্প ক্রেব্র khońs cha-hdug it is bent, curved, warped.

ሾፍষ રેવ khong-ril erippled. (Jä.).

দিব khed=ইন nos 1. the external appearance; outward look; surface: अभ्य จม |ัจร sa khod-snoms-pa land of even surface; plains : ইন্ট্রেমণ্ড even and regular toeth: वस मृत्य विद् सुस्रस य गुस las-ka la khodsnoms-po gg/s in doing a work (business) be of even temper: প্রামান্ত্রীক মচ্চানু আহিছিল รุ่มผาเป็น shal-wa dan tshon btan-ากูขน-lu khod-snoms-po gyis in plastering and in painting make the surface even: अअद देवे वन्र वहुद ब विद हुँसम द चुँस mi man-pohi bzah htun-la khod snoms-po gyis in giving food and drink to many people make the distribution uniform: अव '२३व हिंद हुँ अभ म srab hthugkhod-snoms-po fine and thick levelled into one. 2. v. 975, 4 hkhod-pa and 995,4 hgod-pa.

শিন্তি শ্ৰহৰ an average number (Ya-scl. 35).

বিধ I: khon বীৰো sbst. anger; grudge; resentment; enmity: বিৰ্মুখ্য khon hdvin-pa or বিশ্বভূষ্য khon-du hdsin-pa च্যুলাই to feel raneour, hatred; বিশ্বভূষ্য khon bood-pa forbear, endure, forgive; বিশ্বভূষ্য khon bood-pa forbear, endure, forgive; বিশ্বভূষ্য khon guy-te sdad-pa lit. to sit waiting out of vindictiveness to take revenge upon; বিশ্বভ্য khon-hbar in W. sting; the burning of anger or hatred in

the soul $(J\ddot{a}.)$: [44.4.48] [47.28.38. getting more and more spiteful.

নিউ II: a technical term in Tibet and Chinese astrology applying to one of the eight mystical signs or parkha of divination; শিষ্য one whose lot is cast in this division.

And khob fat; heavy; clumsy (Sch.).

ৰিণ্ড্ৰ khob-khrob the sound caused by the tapping of one thing upon another.

নিস khom wallet; leather trunk; felt or hide bag: প্ৰাপ্ত বিষ্ণা gzigs-khoms a great man's trunk: বিষ্ণাইক khom-hbog a bag usually made of leather for carrying apparel and other articles on a journey.

ਸਿੱਸ'ਧ khom-pa 1. to have leisure, time to do a thing. 2. to be enabled to do a thing by the absence of external impediments (Schtr.): শ্রম এই khompa min I have no time; I cannot do it now: ইং ম কিন stod mi khom no leisure to stay: মার্কিন na khom I am versed in; মার্কিন mi khom not practised; अ निम प मनु 5 mi khom-pa brgyad अष्टावचणाः the eight obstacles to happiness caused by the rebirth in places or situations unfavourable to one's conversion to Buddhism. Such re-births are: -- ইন্স ठद्रपुषाच sems-can dmyal-wa नरकजाति as hell beings; 55 वर्ष dud-hyro तिथेन as beasts, reptiles, flies, etc.: भे ५१६ yi-dbags प्रत ghosts : अंडे रेट्य lha isha-rin-po दीघंजीविदेव the gods who enjoy very long life; *** विवासे mthah hkhob-mi प्रत्यनाजनपद the border (wild) people; 595 \$180 \$50 dwan-po matshan-ica इन्द्रियवैक्स those who are defective in the faculties of the mind or of the body: लॅन पर व्राच log-par lta-wa मियादर्भन following false or heretical doctrines or theories; र्पदेशवामेवायायाम्भभाभाग्रदाच de-bshin geeg-pa rnams ma byun-wa तथागतानामसुपयात the place where the Tathagata has not (yet) made his appearance.

শিং ই খুব khor-mo yug incessantly; continually (Sch.), v. শিং খুব khor-yag

विराधित हैं दिय khor-mor sprod-pa continual and uninterrupted suffering (in the hell): तुनुवादर है साह ते पूर्व है सुवाद वार्वित से र हुँदायस देश है दिय when born in hell, being subjected to term into in the miseries of heat and cold, the performance of religion is impracticable.

विरास्त्र khor-zug an obsolete form of विरास्त्र khor-yug, also हैं विराहित केंट-hkhor परिन

বিং খ্ৰ khor-yug 1. ইণ্টাই ñe-hkor; মুন্ন kun-nas समলন: चक्रवास the horizon; the outmost limit; the outer line or circumference; সুনুমান মুন্ন চ at all times, day and night. 2. সুনুমান বিজ্ঞান প্ৰস্থান কৰা kept them without sleep at all times, day and night (Yig): বিজ্ঞান khor-yug chen-po মহাৰক্ষৰ acc. to the Buddhists, the outer wall of the world; the greater horizon from the top of Sumeru.

首义'N khor-su=首文kho-ra.

শিষ khol or শিষ্ট khol-bu abridgment; epitomo; শিষ্ট প্রনে khol-du phyuń-wa abridged (Cs.).

মিয়'মাই khol-mehu the mouth of a bollows.

FQ'5 khol-du=3.5 zur-du in a corner; marginally.

মিথাম khol-pa boiled (Cs); boiling; bubbling (Sch.).

বিয়ে'ন khol-po = প্ৰত্য gyog-po হান a servant; বিশ্ব নুৰ khol-bran a slave; বিশ্ব নুৰ ইম ধ্যন্ত ন khol-por rjeg-su bsuń-ka to take; to hire for a servant: এইবা ট্ৰাই বিশ্ব নিৰ hisg-rten

निया पु Ehol-bu a bit; a small piece.

শ্রম: khol-mo 1. প্রস্থা gyoy-mo হামী maid servant. 2. a coarge sort of blanket usually given to slaves in C. (Schtr.). 3. moved corn; a swath (Jä.) 4. among the hordsmen called Doy-pa, a bellows made of an entire goat skin.

শিষ বুঁহ khos-ryyad, mis-spelt for শিষ বুঁহ, a slave family or mean extraction: মৰ্থক বিশ্বনাধী or mean extraction: মৰ্থক বিশ্বনাধী কৰি কুঁহ কৈ কুঁহ কুঁহ কুঁহ কুঁহ কুঁহ কি mag-pa lo-gsum knos ryand min kyañ skul-ryyad yin though the son in law (elect) is not a slave (by birth) yet he should be made to serve (the bride's parents) for three years.

ৰিম' khos imp. of প্ৰথ gas-pa to split: ব্যু বৰি এল বিষ্ণাৰিপ dgra-bohi n.go khos çiy split the head of the enemy.

馬える khya-hi-tse the running hand-writing of the Chinese.

 β a khya-le or $\beta \geqslant kha-le$ as much as fills the hellow of the hand; handful, e.g., of water (Cs.).

I: khyag-pa, seldom ট্রেম্ম khyags-pa 1. frozen. 2. the frost; ice; টুলু ব্লুম্ম khyag thog-khar on the ice; পুত্র বুলি ক্রম্ম khyag-pahi Bod-yal, Tibet, the country of frost; টুলু বুলুম্ম khyag-la shyar son, it has stuck fast by freezing: টুলু গুলুম্ম khyag-shu ko-ko acc. to Jā. in Tsang, mud caused by a thaw; snowwater; টুলু বুলু khyag sran-can hardened by frost; টুলু বুলু khyag-rum or টুলু মুল্ম khyag-rum ice; pieces of ice; floating blocks of ice.

চিপ্ৰ II: to undertake; to be surety for: এইটেই দুই দুৰ্ঘ্ম নি দুৰ্ঘ দুৰ্ঘা kkyad-khur khyag-gam mi kkyag can you undertake to do this or not: মুর্মুই মুখ্য বাদ দুৰ্ঘ টুই ব to stand as security for a loan, etc.

[55] khyad 1. difference, distinction: मह मह महिन के gan btan-na khyed-med it is no matter which you give me; 555354 55 35 na dan phrad-pa dan khyad-med it is quite the same as if they came to myself; सेमस व 155 प्र sems-la khyed-byun a difference of opinion arose (Ja.). 2. something excellent; superior; 55 34 2494 4 greatly exalted; 4 195 bzo-khyad an excellent work of art; ব্যুব্য এই ব্রুহ উছ্ grubspahi khyad-yon there will be some advantage in accomplishing it; B5 35 khyadnor the principal or chief wealth; B5 33 khyad-don the principal sense or reason; 3. is added to an adj. to advantage. express the notion derivable from any quality: MA Ti thick; MA 155 thickness; भारस व wide; भारस हुई width; म्झिम व accustomed; ज्ञाम हुई a habit or custom.

BS 55 khyad-khyad, said to be SKN 3. As, n. of a number (Ya-sel. 57).

55 34 khyad-chos superior or excellent doctrine; a good religious discourse, hence those who possess special qualification for

miracles are called ¶ब्दायमाष्ट्रायमान्य "in sublimity superior to others."

B5.5 khyad-du=B5.4% khyad-par-du or ইপ্রা bye-brag-tu especially, particularly; also superior and excellent; B5.5.4% a khyad-du gsad-pa to contradict; also to do the contrary (out of pride or vanity); to despise: ১.৮৭.১৯ বিল্যুগ্র বিশ্ব প্রত্তি বিশ্ব পর্বিশ্ব পর বিশ্ব বিশ্ব পর বিশ্ব বিশ্ব বিশ্ব পর বিশ্ব
B5.4% khyad-par=khyad-du 1. difference, distinction: ১.১৯ ট্রিড়ির বিশ্ব কি dañ khyad dñis khyad-par che between you and I there is a great difference; ১.১৯ ট্রেড়ের মার্মার্মার বিশ্ব dañ khyad-par ma mehis-pahi rten an image not differing from this; মিন্সান্ত্র বিশ্ব আরু miñ-gi khyad-par yin it is (only) a difference of name.

2. sort, kind: ৭৪৯ ৪৯ চ্রেড়ের মার্মার hhras-buhi khyad-par kun all sorts of fruit; ২.১৭৯ ট্রেড়ের মার্মার
চুং বিষয়ে rgyal-pohi pho-brah an editice of special design; palace of superb nake.

हुद्दर ने khyad-par-gyi hehin-wa विषय that which binds particularly, i.e., worldliness.

চুড় বিশ্ব কৰ khyad-par-can special; specially good; superior, excellent, capital: চুচ্ বহ কৰ টু মাইচ্ ব ৰ্ট্ডিম khyad-par can-gyi mdsad-pa dñis the two special achievements or exploits (Yig.): চুঙা চুচ্চিত্ৰ কৰ্ম উৰ্ টুবি-ma khyad-parcan cig an excellent spiritual teacher.

55,425 khyad-par-du, adv. particularly, chiefly, especially: 55,425 244 khyad-par-du hphags-pa particularly eminent, noble; 55,425 35,425 35 khyad-par-du sodpar byed he scorns, despises, ridicules, vilifies.

চুহ বহ প্ৰথম khyad-par gnas= হুহ ওব টুর নিহ' the Bodhi or Pipal tree (Mion.).

চুহ বৃহ ৰ্মান্ত Khyad-par lo-ma excellent leaf; বিমান্ত n. of an individual (A. K.).

চুণ ক্রম তব khyad tshar an= ই অকম তব no mtshar-can wonderful; curious; strange.

superior having is alone possessed of khyad-chos, i.e., virtues which cannot be found elsewhere. The god Brahmā is called \$5.79 \$5.50 Khyad-ysni tshañs-pa, the god of excellent basis, for Brahmā is possessed of superior moral merits, resplendence, and longevity

BATA khyab-pa= कुष्य rgyas-pa बापिन, यात्र, सहरण I. to fill, penetrate; also to embrace, estimate, comprise: 4집와.4.와도. ฉีพา เรา hbrum-pa man-pos khyab-pa full of, or quite covered with, pustules; মন্ত্রমা 4N' 194' 4 mkhris-pas khyab-pa filled, impregnated with bile: ब्रॅब. बर्ब. प्रवे पश्चव पानुद्रका को द इयवा ५ और प्रसम गुँस भे पुरायदे थ रेवा 5 unnumbered immeasurable kalpas ago; beyond what the mind is able to estimate. In grammar: capable of being joined to any word, inclusive of all; Ba & a khyab-che-wa comprehensive; everywhere and nowhere; to be met everywhere; used also in the way of चेत्राक्षेट्रवे स्वर विचाय है सहस्य सुसानी. censure (Jä.). wisdom અભ્રેત્ર વર્ષ છે એ એસ the of Buddha the bounds encompasses of heaven; अस.चेद्र.लेव.इशस.वु.दश.भाट्य.सवट.रेट.अरेस.वद्र.चिव.व the domain of knowledge is commensurate with the very extremity of the heavens. 2. Batta khyab son-wa all-sufficing; allcovering.

59. khab-cha=5.9 bya-wa duty, general business (of a msn); work: lugs sun-gi

khyab-cha lhos med-du mois am executing without relaxation the general duties of both parts of life (i.e., the spiritual and temporal) (Y y. 44.).

Br 354 Lh ab-hjug farm the All-per-· ling One, i.e., Vishau. His several names are:— ५विर पर दे प्राप्त विकार Dgah-wahi dwan-po गोविन्द the Lord of Pleasures, Ge .inda; धैना वे दून य वर्षे पर दे हैंन Thig-le drugpa hyro-wahi tog; a'ga g sa s 5 a s 5 a s Thaguhi lto-can sred med-bu; ሞሻ ልና ልና ድ ፵ ፡ ፡ ፡ ያ প্রত্তি Gyo-med glan-rdsi skra-can good the immovable Gopāla—the killer of Kes'i: भे भे भे भे प रायप व पातु Mi-yi theg-pa dpah-bo brayud, 3.545.540.9 agu nita Ne-duan dpalgyi behus mtshan उपेन्द्रंशीवता जाष्क्र the sign S'rīvatsa on the breast of Vishņu; पद्रा है के प र्वाद्वर में अ Padmahi lte-wa hog duan skyes: દ્રધવા મું ભવા વા વાખુદ દુદ હવ Dpal-gyi lag-pa gyuń druń can; रिन् न ने न राम में हुन Dbyig-gi lto-wa nabs-so skyes; a sagu. ५४७ च्रे २५९ Sbyor-wa brgya-pa dpal-gyi bdag; बहुनाय पड़ाय भेड़ युद्ध Hjug-pa bou-pa mihu thuh वामन the dwarf; he of the ten incarnations; र्वास-वाधुस-वाधुस-वाधुस-दर-ह्रेवस-ध्य-वाधु Gom gsum anan dan stobs-ldan bslu; आरव हिर नुवा अर्डन विषय Mkhah ldin rgyal-mtshan hkhor-lo phyaq : A Ta B K Ta US STAT SAT Zla-wahi shin-po pad-dkar mig प्रखरीकाच the lotus-eyed; Vishpu; अवर्धनाद्रादेशकानु ठन Ma hdsag dan ni rua ashu-can; अ. हेन्स-नाइनास उदाप अहन है Snatshogs gaugs can khyu-mtshog lto. ५ प्राय वर्ष ধানার্থ মুবি মু Dgah-wa brgya-pa mthon-pohi lha; हैद कुभ द्या व ज्या सेर ठद Sbyin-skyes dgrabo gos-ser-can; भे हैंग क्रें न अहर वरे रेग Me-tog lto-wa mkhar-wahi dara : भे भे भेट ने नुमा बहुन में Mi-yi sen-ge Khyab hjug-go नरसिंड, विचा Vishnu or Nrisimha.

Bare and Khyab-hjug rkan-pa = river Ganges.

চ্চৰ ব্যুক্ত khyab-hjug skyes = ইন্ট্ৰিণ্ট্ৰণ্ট কুমে tsan-dan sbrut-gyi sñin-po ভ্রেমান্তেইন the fragrant sandal wood tree. Snakes generally coil round its branches; images made of it fetch very high prices.

हुत ६ व ६ स्थाप स्याप स्थाप स्याप स्थाप स्याप स्थाप स

চুম বহুৰ ৰূপে khyab-hjug chuń-ma বিজ্ঞা দিয়া Viṣṇu's wife. Her different names are:—এং শত্ত Padma-cun, पদ্মাৰনী; এই পাউং শুন Hphrog-byed yum, ব্যথান Dpal-mo, দুল বহুৰ ব্যাস Khyab-hjug dgah-ma.

पुरा वहना देनाय पार्वे नार्दे khyab-hjuy dregs-pahi gdon = श्रुवन sman-chen onite (Sman. 97).

go व्ह्रज व्ह्रभ Khyab-hjug gnas विकाय a place of pilgrimage in Gaya, the tample where there is a footprint of Vishnu.

চুল ৰহ্ম আইন্থ khyab-hjug gnon-pa = শ্ৰম পুন span-gyan lit. the ornament of grass or ক্ষ্ পুনি দ্বা ston-gyi me-tog, an autumnal flower (Mnon.).

Bप वहन नार Khyab-hjug gzer or Bप वहन कर khyab-hjug nad, also रहने रे Ra-hu le no. epilepsy, which is supposed to be sent or caused by the planets or the Hindu deity Vishau.

मुन गर्व khyab-gdal spread out slowly and uniformly in all directions; to absorb all, as does Çünyatā; voidity: प्रिन नै नम महन हैं। हैं का स्मान हैं। हैं का सम्मान हैं का समान हैं। हैं का सम्मान हैं का समान हैं। हैं का समान हैं का समान हैं। हैं का समान हैं। हैं का समान हैं। हैं का समान हैं। हैं का समान हैं का समान हैं का समान हैं। हैं का समान हैं का समान हैं का समान हैं। हैं का समान हैं का

মুন অংশ khyab-bdag বিশ্ব the all-pervading lord.

35 955 khyab-hdod wishing everything.

চ্বামন্থ kkyab-brdat = চ্বামন্থ khyab-gdat all absorbing; all-encompassing: মুন্দ্র গুলুম্বাই চ্বামন্থ চ্টাম snañ-wa dkar-pohikhyabbrdat du-sprt widely diffused like the sunlight.

চুব থাৰ khyab-par hgro-wa to move, covering everything in the way.

हुद'यर'वहँद'य khyab-par hdsin-pa निष्टतिः to envelope.

57.55 khyab-byed=5.5 ru-<u>r</u>ta 1. n. of a vegetable drug. 2. met. the eye. 3. met. the sun.

BAN khyams 1. yard, courtyard; gallery (Cs.); = NFT srañ-ga the hall of a house; impluvium; (khyams is termed sgora in a poor house). 2. open; uncovered place in the upper stories of a house where people sit for airing or to enjoy light, air and sun. University of the enjoy light, air

BHN 55 khyams-stod upper courtyard;
BHN 55 khyams-smad the lower courtyard.

BAN'U khyams-pa, BII khyar-wa or BI'U khyal-pa, v. IBN'U hkhyams-pa, &c.

BANK khyams-ra open space before a house or on the roof of a house used for airing, walking, or sitting; also playground.

B khyi, in Tsang pronounced as kyi or kih, क्रक्रः, अन्, चलके, जिन्हाप houn!, dog; 寬麗 kh.jimo a bitch; 實調可近 the dog will bite; विभावभागानहर khyi bos-nas ma-brdun "after calling a dog, do not beat him" is a Tiberan common saving to explain that it is not proper to beat or insult an invited person even if he be a bad person. Acc. to Sch. B'ৰ্ম্ম প্ৰীম khyi-rkan gnis a bastard dog, a cur; prob. an inferior breed is meant. B વાનું વારા માં કુમસાવદ્વાપર કુર્વ khyi-yi lee-yiş rma rnams hdrubs-par byed the tongue of the dog causes wounds to heal; द्वि भी क्षेत्र प्रशाद र ABA khyi-yi rlig-pas bu ro hbyin the testes of a dog draw out the dead child (from the womb) ; निः भै गूर्यस द्वै वज्ञीय भैवा व यस khyi-yi klad-pas hgrib mig-la phan the brains of a dog are useful for the cataract of the eye; है। ज्ये : ह्यवा वी : अर्डे : दर् : सेव dog's blood removes leprosy: विःषे नाषेश्वरुष्ठा के dog's flesh dries up water, i.e., heals dropsy; मि जि स वार्व व जेंग हर राज्य के khyi-yi spu qshob thog skrans guon the burnt hair of a dog absorbs swollen ulcers; B.W. 94.94 व्यक्षर वहें अप्रकार के khyi-yi drun-gyis gdon hjom skrans-pa shi the excrement of the dog subdues evil spirits in one's body and soothes swellings; B. 34 & Quip Q. 34 इवः वर्डेर khyi-thug chu-yiş kha-yi rul-rdol good the urine of a dog is a cure for ulcers in the gums (Sman.); Buyi-yi spyod-pa the habits of the dog described by Masurakea are as follows: ** 5'5'4 man-du zad-pa vorsciousness, 环 🌂 💐

cuń-zad chog contentment with e small quantity, aquiqui afficiaj legg-par gñid-log always sleeping status myur-war sad easily wakeful sura dpal-la interpidity, first sñiń-ñe taithfuiness, usur brtan-pa fire news. First gaige khyi-ñal rgyug-lhoñ is a econmon saying, to cause a sleeping dog to get up by poking him with a stick, i.e., to rouse to action one who is silent.

Syn. दें हैं महण्य rdo-rjehi mjug-ma; गर्डे पुठ0-byed; २६५६म hdod-ducan; येर गेरे १९१४ sen-gehi rigs; मुन्ये क उन् १ kye-wahi १९१४-cha-can; है प्यार प rdsi gsan-wa; ग्रेट में प्रश्न प्रमुद्ध gron-gi gcan-gzan; मुद्ध द्व-khyi (Mnon.).

B. A. Khyi-klun n. of a place and valley in Tibet.

है 'दूनार' दूर' वे 'श्रव' अब khyi qkar duñ-gi thag-pa-can n. of a vegetable possessing medicinal properties for healing wounds and sores (Sman. 350).

B' \$5 khyi-skud the barking of a dog.

B'F5 khyi-khan dog kennel.

grant 1: khyi-gu in W., bud (of leaves and branches, not of blossoms); the eye (of a plant).

5'3 11: a puppy; a dog.

B Kyi-kyo n. of a place, also of a fabulous country to the east of Asia, prob Kamschatka (J. Zań.).

資源证明 Khyi-ston jo-ye n. of a Buddhist teacher of Tibet.

\$'5" khyi-dam lit. dog's seal; a mark burnt in; stigma.

3.34 khyi-dug the poison of hydrophobia (Soh.).

B'#55'4 khyi mdud-pa pairing of dogs.

Hua kyi-pal jor in W., Bütum virgatam. B'a khyi-pul a dog kennel; dog-house (Ja.)

Egs khyi-spyań (khib-jung) a jackal.

\$\frac{3}{3}\frac{khyi-bru a vicious, biting dog}{(Sch.).

हैं उप khyi-ra-pa=हॅं इप एनेन-pa, खाध, खपद, खबर 1. a huntsman; one who kills wild animals by chasing them with dogs, &c. 2. पैरा Kirāta किरात a tribe in Nepal who live by hunting.

Bus khyi-shran a flea; lit. dog's fly.

• ট্রিম khyi-mo bitch or female dog: বুরু এর ই ট্রিম রুজ মাইবার জারে শ the weman having transmigrated into a red bitch" (Mil.).

Bigs khyi-myon a rabid dog; also canine madness; hydrophobia.

南 * khyi-tshan a dog-house.

B. १३ई६ khyi-htshed अर्जन the baker or seller of parched rice, millet, &c.

子宫3.何 khyihu-ka the remainder of anything cut or chopped off.

है3दे है3 khyihuhi-khyihu, ि श्रुव khyiphrug or है पु y-khigu, puppy; pup: है3दे है3 ५३६ वदे ईव ६ khyi-hu-hi-khyihu dhyuh-wahi tshul-du चनित्रवाभिनिर्दायोगिन in the manner of a puppy being brought forth.

cially of a single huntsman, not of a party; in W. khyi-ra la ca-çe, to go hunting: Burana khyi-ra la chags-can one who is fond of hunting; sportsman.

B'U'भे khyi-la wa-ri = केंद्र श्र sen idan खदिर the tree Acacia catechu; also Terra japonica.

हैं नेग khyi-çig खत्पात् कीड a flea.

B. A. khyi-çin a tree-drug which cures diseases of the lungs and the eye. It also expectorative (Med.).

資業項ペマルhyiso-rgyab-pa the bite of a dog: 資業5年者 khyiso tab-çe the dog will bite—Ladak dialect.

khyig, v. aga u hkhyig-pa.

khyid breadth of the hand with the thumb extended to form a span.

BN khyim 1. resp. FA khab 128, WINIT a home, residence, dwelling-place: Bara khyim-na at home; BN 5 khyim-du at home, in the house; প্রশাম্ব্র ইক্রিক khuim-bdag rinpo-che ग्टइपतिरत the ideal householder (of the Buddhists). 2. That the signs of zodiae; विभावश्विभ khyim-beu-gñis द्वादमरामि the twelve signs of the zodiac; राशियक or ট্রন্থ বু ক্ষেত্র khyim-qui hkhor-lo the zodiac: मेष, अन lug the ram; इष, अन glan the bull; मियुन, बोषाय hkhrig-pa (husband and wife in union) the twins; কর্মত, পান্ত kar-kata the crab; चिंह, बेट वे sen-ge the lion; कन्या, पुर्म bu-mo the virgin ; तुना, भूर sgan the balance; दृष्टिक, ईषाय sdig-pa the scorpion; ধর: প্র gshu (or bow) the archer; मकर, इ.धे.व chu-srin the sea-monster (capricorn); कुल, पुन्त bum-pa water-pot; waterbearer; and मीन, ३ ña fish. Besides these there are mentioned twenty-four minor signs of the zodiac such as वामन, भे3.यूद mihu thun the dwarf ; ซนุฐาน, 3 ฉฉิ ถูม น ก็ewahi hum-pa, aaa nbrin-gar, &c., which raise the list of the signs to thirty-six (K. g. 5129). Acc. to Jä. there is moreover a division into twenty-seven lower mansions much in use, v. 5 % rgyuskar. 3. double hours; the time of two hours; the time of the passing of a sign of the zodine through the meridian (Jä.).

4. halo or circle round the sun or moon (Cs.). 5. symbolic numeral 21 (Jä.).

টুম দ্বীম khyim-skyes ফছল domesticated; indigenous.

Bright hypim skyon-wa to have a household; to gain a livelihood (Jä.); to stick to home and look after it.

দ্বীষাবিধ khyim-khol= মুখ্যালাল্য মুখ্যালাল্য হিছেছে pa hbruṣ-phinad-wa an annuch; also কুর নিক a domestic slave; one belonging or related to a family.

ষ্ট্ৰাপুৰ্ব্ৰাথ্যৰ khyim-g,, kun-dgah rawa= পুরিকা şkyed-tshal a grove or garden attached to a house (Mnon.).

ট্র-প্র-পার্ক- khyim-gyi gtor-za & বি.ম্ব-শা chuḥi bya-yay a grey species of duck (Mion.).

ন্ত্ৰিমন্ত্ৰী বৃদ্ধ khyim-gyi dag-ra, বৃহধাৰ daß-ra ग्रहाङ्गन yard, courtyard. The বৃদ্ধ dag-ra of a temple or tomb is called প্ৰবিষয় hkhor-sa or বৃদ্ধি দিনে.

ন্তি ক'ন্ত্ৰ khyim-gyi nor-bu (lit. the gem of the house) = শ্বিক ঐ syron-med or অইব শ্বি শ্বুমনি mtshan-mohi snan byed and ৭৭ম-৭৭ মেণ্ড
hbar-wahi ral-pa a lamp, light (Minon.).

ষ্ট্ৰ-পূত্ৰ khyim-gyi qyabs মংখি verandah or portico.

টুপান্ট্ৰম khyim-gyi sa tsis household; house-keeping; farming.

Bar 3 khyim-ña a whale; a fish of the size of a house; a mythological fish (Sch.).

টুমাই বই ইন্টাই khyim-ñe-wahi rin-po-che ফ্টোম্ম the perfect ideal of a lay subject of a king and second only to the টুম্মেশ ইন্টাই khyim-bdag rin-po che.

টুমাৰৰ khyim-thab or টুমাৰৰম khyim-thabs husband; frequently also wife; টুমাৰব্যস্থান khyimthab-la slon-wa to give in

marriage; to give away a won un for a wife; ট্রিশাৰন র্ম khyim thab-mo wife; house-wife (Cs.); ট্রিশাৰন অব্যাহ বিদ্যাল নির্বাধন ক্রিণার্ট্রিশাৰন স্থান বিদ্যাল বিদ্যালয় বিদ্যা

Syu. Fig khyo-çug; 632's bzah-tsho;

দুস্মান দিয়াল dan khyim-na house to house; each in his house.

ਉंक 5 3 ચ lihyim-du ñal = 3 करेंच प bya-mehilpa the swallow (M̃non.).

हुआव्द्रम् khyim-bday ग्रहपति a house-holder; a master of the house; husband; owner of a house; a citizen. Very freq. in the older writings हिआव्द्रम् वी देवार निर्माण केने विद्यार निर्माण केने कि house-holder class is like a great Sala tree.

द्विमान्त्वाद्वाद्वाद्वारुक khyim-badag drag-çul can a rough uncultured householder.

मुक्त नद्या द्वय क्षेत्र khyim-bdag dpal-shiin, देश य के वर्देश क्ष्त्र नद्दश में मुक्त स्व मुक्त वद्दश के मिल का के कि स्रोदन n. of a householder who was devoted to Buddha (K. ko. क 335).

ষ্টিশ্বব্ৰ ঈ khyim-bdag-mo ग्टइपली a house-wife; also a female householder.

Syn. নির্ধান্ত্রশাস brtul shugs-ma; ট্রিসাইর ম khyim hdsin-ma; শ্বামইর ম khab-hdsin-ma; ইল্মার্ক্র ম rigs skyon-ma; ইল্মান্ট্র rigs-kyima; ট্রিমান্স্র ম khyim-hdag-ma (Mhon.).

ষ্ট্রশন্থৰ khyim-ldan, v. সংখ্য rtsans-pa a lizard (Mnon.).

ট্রশাৰ্থ নি বিশ্ব khyim-nas byuñ-wa = ইবা উর্ব প্রমান্থ নি বিশ্ব they-chen byañ-chub ljon-çiñ-gi lo-ma a leaf of the Bodhi-tree (K. d. ব 327).

ট্টি শ্ৰহণ khyim-gnas, নুজ ইং ইল্খনই ঐ প্টৰ অট্টিশ শ্ৰহণ bram-zehi rigs-bshi-yi gciy lakhyim gnas হছজাবন acc. to Brahmanical religion, the worldly life, a house-holder's life (Ya-sel., 55). দ্বিশ্ব khyim-pa layman; married man:
কুল্বেই পুৰ্ব স্থাই ব্ৰথ khyim-pahi phyogs-su
shyin-pa to give away to a layman: ব্ৰথাই প্ৰতিষ্ঠাই ব্ৰথাই কিন্তু ক্ৰিয়ে ক্ৰিয়

টুম এই মুঁহ এ হর khyim-pahi spod-pa can he who betakes to the life of yogi; প্রিষ্ট্রেই পূর্ব বুলা gshon-nu gduń-druy an epithet of Kumāra Shaḍānana (Mňon.): টুম এই প্রমায় মন্ত্রুই do not revort to the life of a layman (Mňon.).

हुआय इन्या पर ५५६ khyim-pa rtag-pan epyad बास्त्विद्या the science of discerning the fit place for the residence (of a householder).

हिअयर वृद्धाय khyim-par gnas-pa वास्तु, इहस्य one that abides in his house; one living in his house; a worldly man; he who lives as a layman.

দুঁশধুন khyim-phub living in divided families (K. d. শ 75).

ট্রশন্ত khyim-bya (khyim-cha) বুদ্ধুত, কুনুধ domestic fowl; cock; hen; poultry.

১০০০ - বেম ট্রার্ল্ডির হলান্ত-kyi ytsug-phud; সুনেই মির্ mya-ñan-med; রুন দী প্রন্থিম হলা-yi rays syrogs; ইনমে মার tho-rañs skad; অইন মার mtshan-mo skad; বাই এলম হন bde-leys chn; মিনে রুম মিল প্রতি কিনি byed; বিশেষ ই thod-kyi sde; ইনমে প্রতি কিনি ক্রিম ক্রিলে-can; বিশিষ্ট hod-kyi sde; ইনমে প্রতি করি-হান্তনা; বাম মেনি ক্রিলে-জ্বার্ডির চিল্ডির ক্রিলে-হান্তনা; বাম মেনি ক্রিলেন্ড্রার্ডির ক্রিলিন্ড্রার ক্রিলিন্ড্রার্ডির ক্রিলিন্ড্রার ক্রি

টুশান্ত শাৰ্থন khyim-bya mtshal-lu a very large species of fowl which is also called ই শান্ত বিশ্ব তা . The bile of this bird is believed to be a cure for poison.

টুমান্ত্ৰী মুণ্ড khyim-byahi spyod-pa the four habits of the cock acc. to Masuraksi

are the following:— র হেম প্রেটি tho-rans idan dan crowing before dawn; ৭৭৭ ৭ ছেম প্রিটিন dan always fighting; প্রত্যাপ্ত ক্রিম প্রেটিন ক্রিটিন always fighting; প্রত্যাপ্ত ক্রিম প্রেটিন ক্রিটিন ক্রিটিন dan always fighting; প্রত্যাপ্ত ক্রিম প্রেটিন ক্রিটিন বিজ্ঞান কর্ম ক্রিটিন ক্রিটিন কর্ম ক্রিটিন ক্রিটিন কর্ম ক্রিটিন ক্রিটিন কর্ম ক্রিটিন ক্

Bout khyim-tshan a family; a house-hold.

নি শর্ম khyim-mthes a neighbour; ট্রম শর্ম 5, এবার khyim-mtshes dus-pa btañbbrel nearness of residence; neighbourhood so near that the smoke from the fireplace of one house mixes up with that of another; ট্রম শর্ম khyim-mtshes-pa a male neighbour; ট্রম শর্ম khyim-mtshes-ma a female neighbour.

ট্রশব্দ khyim-shag a zodiacal day.

ষ্ট্ৰমান khyim-zia a zodiacal month

But it a khyim-la hoń-wa, \P 55 \P gtoń-wa to get married, to be given in marriage on the female part $(J\ddot{a})$.

ট্রমাথা বিষয় khyim-la shen-pa a lover of home; one attached to his home; homesick.

ট্টিলাপ্তর পট্টির ধ khyim-sun hbyin-pa ক্রব-ব্যব vituperating or blaming the secular state or a domestic abode.

हिम स khuim-so ग्टरबाकु जिन homesick.

দ্ৰীঃ শাংকং মুল্ল khyim so-sor bূsyo-wa কুল-সনিমন্দ্ৰিক one who creates dissensions in a family.

টুস আম্মন khyim-gsar-ma = মণ্ড bag-ma or ৰাজ্যান lag-hdsin-ma, also পুন বৈশ্বান্দ than-cig spyod-ma a bride; wife (Mach.).

B kyu flock; herd: स्पूर्ण ाg-gi khyu a flock of sheep; हैं है का khyu a herd of horses; प्राप्त है gnag-gi khyu a herd of cattle; हैं है byahi khyu or देवा tshogs a

flock of birds. SANANIA khyu gsags p to collect or gather in flocks (Sch.): \$35.4 khyu skyońs-wa to keep; tend a flock or herd; company; band; gang; troop: AB mi-khyu a company of men (Cs.); AB bu-mo-khyu a bevy of girls; SANB dmag-khyu a troop of soldiers. BANASSE khyu-nas hbud-pa to exclude from the flock or company; BANASE khyu sna hdr.-pa to go before: to take the lead of a troop or of a flock; Bya ser-po khyu-re hgrogs mań-po yellow birds; many companions in each flock (A. 34).

চুপ্রবা khyu-mchoy সুদ্ধন, শ্বন, ব্রম, বিশ্ব 1. chief; king; the bull; Vishnu. 2. মুব্বাস্থ্য হাল-wa gsum-pa the third month of the Tibetan year generally corresponding with April.

Syn. ১৪৭ ৰ ৯০ dpyid-tha chun হলম, বৰ; বৰ্ণ nag-pa; শ্বন sbrah-zla; প্ৰশাস্ত্ৰ myosbyed; ই কিন্তুৰ dri-shim ldan; সংস্থান yidsrabs; ৭২৮ ৭৯ hdod-hdus; সংন্ত্ৰণ min bzuys; ৭৭ ব hbrug-zla; শ্বন্ণাধ্যণ zla-wa gsum-pa, the third month of the Tib. year (Ktsii.).

দু মইল বর্ধ khyu-mehog bgrod-pa= 5 মইল u bya-mehil pa কল্প a kind of swallow (Mnon.).

দু:শর্জবা কুমা নার্কর khyu-mechog rgyal-metshan = ব্যম্পুর্বা ইকাল dwaah-phyag chen-po স্থান্থক n. of Mahādeva (Mion.).

তু নার্কা sh khyu-mchog can = ম ব বর্তী ধরন wa <u>brgyad-pa</u> or বিশ্ব এই বি ston-sla hbrin-po the eighth month of the Tibetan year corresponding with November (<u>Rtsii.</u>).

हु अर्डन्थ khyu-mcog mtshan-pa 1. इचाइ one with the marks or signs of a bull or one who carries the bull ensign. 2. n. of a drug called वासन (the plant Jastica genderussa), which is used for purifying the blood. ष्टु क्षेप khyu lto-wa ख्वोदर wit' a belly resembling that of a bull.

5 a58 a khya hdus-pa zz collected in a herd or tock; also heap, multitude; an aggregate

ু পুৰ Thyu-let n, v. ক'ম এব tsha-ua len বিশ্বৰ, tho tamarisk (Mhon.).

khyu-byuy erroneously used for \$47 khu-byuy, n. of a large bird of sweet note, which, according to the Tibetans, migrates in summer to cooler regions and in cold weather returns to the warmer zones. In Jä. 53775 probably signifies the note of the black Indian cuckoo

Ba khyuy, v. agaru hkhyug-pa.

ভূপ খুপ khyug-khyug র্মণ নি কর দ্রপান্ত হার হার zag dog-gi hod khyug-khyug byed a zig-zag flash of lightning.

দ্ৰাইন khyug tsam= বিশ্বন tig-tsam or ইব ইন or শ্বিন্ধন srib-tsam a little; a little while.

BE I: khyun herd, multitude.

BK II: (Sch. also khyun-mo) the garuda bird, mythical chief of the feathered race; the golden eagle: ይና 3ጣ khyun-skyuy a kind of gem said to have been brought from the Sumeru mountain by Garuda and vomited by him: গুলু মুণ মণ্ডানুগ คัยมม:นริ:มัธีๆ khyun-skyug dug sogs nad kun hjoms-pahi mchog, the khyun-skyug (the eagle's vomit) is the chief remedy against the effects of poisonous drugs: हुट मे बेन มีพาฏาสุราจะผม khyud-gi sen-mos klu nad hjoms the toe of an eagle is used as an antidote for leprosy. हिर्म्युन्युन्यदेशका ող Վմ.թ. & khyun phrug skyug-paḥi bdud rtsichag pahi kha-chu the watery substance vomited by locusts; a mystical expression (Min. 4):

The first-born of heaven, the one that was born before garuda; an epithet of Aruna, the charioteer of the sun. 2. = \$\frac{3}{3} \sqrt{skya-ren} \text{dawn.} 3. \quad \quad \quad \quad khyun \quad \

দুদ্ধির দ্বী ম া : গ্রুমই শ্রুম ni-maḥi kha lo-pa the charioteer of the sun (Mānn.).

দুং গুং শুরু khyun-thur can = ক্ত go-cha or ক্ষিণ go-khral coat of mail (Mnon.).

東京 khyuñ-sder claws of an eagle (Med.; Cs.); (Garuḍa-claw) the n. of a medicinal root: 夏下京 5円 第 khyuń-sder dkar-mo the white species of this vegetable drug, so called on account of its resemblance to the claw of an eagle: 夏下京 第四章 khyuń-sder smuy-po the dark brown species of the root, in appearance like the claws of an eagle. Both these roots are used to neutralize snake poison, &c.

 $\mathbb{S}^{\kappa,\Xi}$ khyuń-po many collected or assembled together.

55.555 khyun-dpyad a small round basket of reed (Cs.).

চুদ ক্ট 'বৃশ্ব Khyuń-rtse dyonpa monastery in the valley of Panam in Tsang.

हुर २० khyuñ-ril is said to be a large! cylindrical basket, the same as kun-dum in Ld., v. क्रिय rkon-pa.

ष्ट्रिंध khyud-pa परिपूजन to worship,

gs & khynd-mo 1. *** rta-chas the equipments of a horse. 2. rim of vessel (Sch.).

Baria khyur-po= ३वाव ril-po or आराव ggan-po entire; full.

to eat the food without chewing, in the manner of birds, snakes and fish: [5x 25]

5x khyur mid-du son-ste suffering himself to be swallowed.

Khyus wall side (in Tsang)? (Jä.).

B'H khye-pa प्रसर wide.

B' A khye-bo, S' bu-tsha children.

B'A khye-ma n. of a disease (Mcd.; Jä.).

B5 I: khyed n. of a tribe in Tibet (Vai. kar. 150).

B5 II: pers. pron. thou, you; is the ordinary resp. form of \$5: B5 39 khyed-cag, plur. of B5 khyed, is generally used in addressing lamas, but seldom in addressing superiors, such as parents, uncles, and brothers; is used to those senior in age, and sometimes contemptuously. B5 36 khyed-ran is common colloquially for khyed; B5 39 B5 39 you or you all: 59 30 B5 39 dge-tshul khyed gnis you two novice monks; B5 36 khea gnis you two novice monks; B5 36 khea gnis you two

 $\beta \vec{\beta} \vec{\beta}$ khyen-te in Purang he, she $(J\ddot{a})$.

よ B口科 khyebs=中中 khebs cover.

BA khyem= শুল khem a shovel: ট্রেন্ড্রের্থ to shovel away; to cast out with a shovel; ট্রেন্ড্রের্থ মানিক khyem-gyi hdal-ma the blade of a shovel (Jä.): ট্রেন্ড্রের্থ khyem-gyi-yu-wa the handle of a shovel (Cs.);
মুট্রের্থ gru-khyem, ক্রিম chu-khyem oar; in IV. স্থাম ট্রিম leags khyem iron spade; মান্ত্রির

me-khyem fire-shovel; A Bu wa-khyem a secop; Bu & khyem-bu a spoon (Cs.).

B3 khychn दारक, also मानवक, विद्या 1. a boy; an infant child. 2. a youth, esp. in Drang-lun.

B3 P khychu kha = বৃহ র প্রমণ্ড p হর্মণ çiñ-lo gsar-du kha hbuş-pa the tender shoots of leaves (Mñon.).

B3 শৰ্মণ khyehu mthon-pa, B3 3 a khyehu bye-wa the delivery of a child; child-birth. In Kahyyar and Tangyar B3 বেইমণ khyehu mtsas-pa=S সুমণ bu skyes-pa the birth of a male child.

BX. JK khyer-rkyan one who is specially authorized or responsible to make payment or receive deposits in money or in kind in a Jong or district: MANTER AND PROPERTY YOUR PROPERTY OF THE PROP

ট্রথ বর্ণশ্ব khyel bshugs-pan. of a posture in yoyu; a mode of sitting: ৭5 শ ধুন মন্ত্রী মন hdug-ştuhş kyi mih or ইপাইল ধুন ৭5 শ ব rtsogtsog pur hdug-pa (Mhon.)

B khyo or \$\cup khyo-bo a husband; \$\cup 35.9 khyo byed-pa to act as a husband; also to take a wife: khyod-nahi khyo mi hyed-na if you do not marry me (J\overline{a}).

ৰ klyo-ya husband; also emphatically man, as ৰূপন্ত হৈনে ই প্ৰতিষ্ঠান কৰি Mor-pa khyo-ya yin, I, a Tartar, am a man as distinguished from effeminate people)

ই শু ই khyo-ga-po a hero.

ৰ্ট্ °ৰ্ব্ৰান khyo hdam-ma = ব্ৰাণ bag-ma a bride. 質量 khyo-pho husband: 質に見てする 3年 第号 khyod-kyi khyo-pho de che-shiy lta-bu what like is your husband (Siiň.).

টু ঐগ্*থ khyo-med-pa*, **অ**ধবা, বিধবা a widow.

質え khyo-re to stand erect, upright (Yey, 51).

ৰূপ khyo-çuy হম্মনী husband and wife; a married couple; same as ব্যাস্থ চিহ্নh-tsho or ব্যাস্থ ম চূহনh-mi (Liq. P.4).

াৰ্থ আম khyo-sug gnas ara; the place where a married couple pass their honey-moon.

চুবাইন khyog-thon (abbr. of ইব khyoga and ক thon) in W. a young man; a youth (Jū.).

ট্রিব্ \tilde{Z} khyog-po crooked; curved; bent C_{Σ}); also cunning $(J\tilde{a}_{\Sigma})$.

ট্ৰাম khyogs, ইনমান্ত্ৰন্থ phebs-hyams হুলি, ইালা 1. a sedan chair, palankeen; also a scaffold (Cs.). 2. litter, bier (Ja.).

* বুল্ম khyoys হাৰক a swing (Schr.; Kāluc. T. 146).

र्जुन्य प khyogs-pa = वेन प theg-pa a vehicle or conveyance.

Backhyon = Faskyon, or Fasa khon-wa, in colloq. AFFa nin-khyon, one day's entertainment.

B5 khyod pers. pron., 2nd pers., thou, you—is the ordinary form of address to inferiors or to equals: \$50 khyod-kyi your, thine: \$50 khyod-cag-gi your, of you all: \$50 khyod-tsho or \$50 khyod-rnams you, ye: \$50 khyod-ran thou, you, yourself—very common in the colloq. of C. in place of the simple khyod.

र्दु तुगम khyod-çugs मिश्चन a pair; pairing, v. हें तुग khyo-çug. চিন khyon, স্থায়ন, চন্তু, যান the measure or dimensions, area, extent, size; width; circumference; height: this term can be applied to things material or immaterial; নুমন্ত্র ক্রিয়ান çes-byahi khyon-kun the whole extent of learning or knowledge; নুমন্ত্র ক্রিয়ান the extent of the void space or sky.

ৰূপ khyon-sgril altogether; all taken together: ইং ক্ষান্ত্ৰ দ্বী আৰ্থি মুখ্যম şdoń-raş khyoń-sgril goş snams cotton eloth for wicks all together (Rtsii.).

र्द्धर के न khyon-che-ra विस्तीर्थ, चायत broad; very widely spread.

ট্রাইন khyon-sdom all together; sum total; contents; acc. to Cs. narrow extent.

ৰ্ট্ৰৰৰ khyon-nas thoroughly; ট্ৰৰ্ৰৰ্থ ইশ্বৰ an out-and-out sinner; ট্ৰব্ৰথঞ্জ not at all (Ja.)

BA'BA kyom-khyom oblique; awry; irregularly shaped.

of the hand; \$\mathbf{F}^{\mathbf{F}} \alpha \mathbf{F} khyor-wo gan a handful (of anything); \$\mathbf{F}^{\mathbf{F}} \mathbf{F} khyor-wa do two handsful.

চিথান khyol-wa, v. প্রথম hkhyol-wa, to be brought or carried or ইমান khyos-ma.

স্থ্য I: khra (thā) বছক 1. a cheat. 2. a kind of hawk or falcon; sparrow-hawk used

for hunting: এতি প্রশ্ন মার্ক্র ব্রেণ্ড ব্যুদ্ধ khra-yi syo-ñas sa-bon hdsay-pa beruñ the egg of the hawk is curative of the disease of involuntary discharge of the semen; এতি প্রশ্ন কর্মার্ক্র কর the feathers from a hawk's tuil remove female diseases; এতি মুক্তিম্বান্ত্র কর্মান্ত্র কর্মান্ত্র কর্মান্ত্র কর্মান্ত্র কর্মান্ত্র কর্মান্ত্র কর্মান্ত্র কর hawk's exercement of the hawk prevents accumulation of pus in a boil; এতি ব্যুদ্ধি বিশ্ব ব্যুদ্ধি বিশ্ব ব্যুদ্ধি বিশ্ব ব্যুদ্ধি ব্যুদ্ধি বিশ্ব ব্যুদ্ধি বিশ্ব বিশ্ব ব্যুদ্ধি বিশ্ব বিশ্ব বিশ্ব ব্যুদ্ধি বিশ্ব ব

Syn. ৭৭৭ ক্ৰম ৭৮ ম hdab-chags dan-ma: ইবিন্য ri-bon-za; হাল bya-khra; বাজাৰ gyowa (Mnon.).

[3] II: n. of a tribe in Tibet (Vai. kar. 160)

[A III: খভীক 1. a lie, falsehood; also a liar 2. n. of a Nāga Rāja (snake king).

国 IV: or 日本 khra-ma (tha-ma) a letter; 引い日 skyes-khra a letter with a present.

 $\mathbf{B} \cdot \mathbf{B} \quad khra-khra \quad (tha-tha) = \mathbf{B}^{\cdot \mathbf{A}} \quad khra-wo$ party-colour ($\hat{\mathbf{N}}$ ag. 10).

মুন্তিৰ khra khro-can (thu-tho-can) defined as কিন্ত্ৰি নিম্পূৰ্ম কিন্ত্ৰি মান্ত্ৰি বিশ্বনিধা a passionate or wrathful individual.

প্রকু khra-rgyu variegated colour: ধুন একার্ম প্রথম বাংলাক বাঁপ্রকু ব্রথম নিদ্দর্শন হায় dyos çin.

দ্ৰবন্ধ khra-brgyan variegating an ornament (amulet or bracelet, &c.) with precious stones.

দুগ্রীশৃষ্ণ khra-sgrigs (tha-dig) দুগ্রিশ্ব khra-rim bshin sgrigs-pa arranging in variegated colours with rows of turquoise, corals, pearls, &c.

国家市ち Khra-ṣna-ke-ru n. of a place near ち Hon in Tibet. B'4 khra-pa a falconer.

प्रें khra-bo (thá-o) चित्र, मवल, ष्रश्चल, तिल्क, कवर 1. many coloured, with one predominating colour as in chintz; partycoloured, as in the case of cattle and wild animals, such as a tiger or leopard, and in birds. In 57% dkar-khra, the white (dkar) is supposed to predominate. In SME B dmar-khra, red predominates. In the common saying इन ने वि व दे के ब र्ष, भे के व র বৃদ্ধ অ অব tay-gi khra-bo phyi-la yod, mi-yi khra-bo nan-la yod, the tiger is partycoloured externally, but man is so internally-the meaning, of course, is that it is difficult to know a man even by the traits of his mind. 2. Acc. to Jä. a distinction is to be drawn between khra-wo and khra-wa, the first signifying only two-coloured or piebald, and the second party or many-coloured. We have not found this distinction ourselves. The significations of the various compounds of \$\mathbb{B}\$ khra have all a reference to the peculiar effect produced on the eye by the blending of two or more colours together, especially when seen from a distance; so 🖺 डेम से khra cem-me is said of a rainbow, tinted meteor, etc.; grava khra lam-me or B'এম'ই khra tham-me of a similar phenomenon; Bidwidw khra chem-chem of a flight of birds: 🖺 कम से 🖫 केम से khra chamse khra chem-me or B' & khra chem-se in C. = 表 日報文 chem khra sprin-ne in Ld. Such compounds have also assumed the character of an adverb, as in Bat khrame-re, together; altogether,

ম khra-ma 1. a register, index. 2. a judicial decree. 3. a kind of grain, ৭৭ hbru কাছৰ. 4. acc. to Vai. sň.= মনুবাম কাল্পত্ত-nas a kind of barley grain,

growing and ripening rapidly within 60 days, v. My Bu gyo-khram.

B অ বিশ্ব khra-magnis sgrom in jewellery or lacquer work when there is a variegating with two colours.

Fax kira-mar a kind of biscuit made in twisted cross ribs and painted red. These are given only to Government officials at state dinners in Tibet.

Fixhra-rtse a kind of biscuit or pastry made in the shape of a grating.

B'35 khra-zur a species of eagle (Sch.).

দ্ৰাৰ khra-zla (tha-da) = ৰূপ ৰ্টাণ্ড হাa-wa gñis-pa or ইট্টার্ম্বর্ট্রম্ম dpyid-হাa hbriñ-po the second Tibetan month corresponding with March (Rtsii).

This is also called ATANER bkra-çiş khra-riñ, the auspicious long striped searf which is generally attached to flug poles:—thay-par pho-brañ rtse-nas khra-riñ dañ dar-phan duñ dañ rol-mo sogs şbro, moreover they exhibited from the top of the palace long scarves and pendant silk and played on trumpets and cymbals, &c.

দ্ৰ'পি'পি khra çiy-çiy in dazzling array (J. Zañ.).

म्राज्ञेससानीस khra-sems çes n. of a bird $(K. ko. \ \ 7)$.

khrag (thay) শু অঠন sku-mtshal, resp.
বিষ, অন্ধ্ৰজ্ঞ, লীবিন, বন্ধ, মাখিন blood: এই প্ৰব্ pań-khrag blood of child-bed. এই প্ৰব shańkhrag or vulgarly হৈ প্ৰব dsań-khrag signifies blood of the menses; প্রুই প্রব gshuń-khrag healthy and nourishing blood (Cs.); বিশ্ব nad-khrag bad or diseased blood. In Sikkim khrag is pronounced khyak. প্রব্ বুং khrag-gcod n. of a medicinal herb which stops bleeding (Med.): চুন্দ্ৰ to stop bleeding; দ্ৰশুক্ৰ বিভাগ in W. I feel my blood throbbing, e.g., from ascending a steep hill. দ্ৰশ্বৰ্থ বিভাগ flowing of the blood, generally applied to menstruation; দ্ৰশুক্ৰ বিভাগৰ blood; gore (Cs.).

Syn. মন্ত্র rma-skyes; -৭২ ৭ছম টা çar hyyur-byed; -৭ আ মার্ব ça-yi sa-bon; সংগ্রহণ হুর দ্বুম mtshan-bsnun skyes; দ্রুম সাম khyabgnas; মন্ত্র mi-thuñ; প্রমন্ত্রিম las-skyes; মা অমান্ত্রব u rma-las hbab-pa (Mñon.).

দ্রশাস kkrag-skem, মুন্ট spań-rtsi n. of a vegetable medicine very useful in stopping bleeding (Snan. 86).

দ্রপান্ত্রি ক্রান্তর khrag-khrig snah-wa = ব্লিপান্ত smig-rgna a mirago; an optical illusion (Mhon.).

চৰ্ম্ khrag khrag (thag-thug) all in disorder; promiseuous state; like a troop of fighting men, or like the loose leaves of a book when out of order (Zam.).

প্রশৃষ্ম khrag-hkhrugs agitation; flutter; orgasm of the blood (Sch.).

[] [] | khrag-khrog (thag-thog), v. 四]

ह्य बेन्द्र्य में khray-ge khruy-ge (thag-ge thag-ge) when two men do not agree with

each oher, there is said to be thay-ge thug-ge among them—a falling-out, disagreement.

মৃশ কুৰ khrag-ryyun মীতিনতেন the running of the blood in the veins; eirculation.

চ্বাঙ্গান্ধ, khray chays-rta a blood bred horse, i.e., a real horse, opposed to a metaphysical one (Mil.).

ष्ट्रपारक khrag-hthma 1. a class of terrifying deities of the Bon and Tantrik Schools. 2. कुद्दार skyn-ru-ra चामलकी; Myrobalarm emblica (Sman. 304).

Magage ag khrag hthun-hbu the worm that drinks blood.

প্ৰাৰ্থ কিন্তু khray-hthun sgin-bu a leech (Mnon.).

মৃত্যুগ্ৰ khray-ldan ma described as 55' ইন্ট্রামার্রন্ত্র্য় a woman at her monthly period (Mnon.).

দ্ৰণ ইন্দ্ৰীত khrag-por skye-wa a botanical term applied to the leaves of plants (Vai. sh.).

্রপাৰ্থণ khrag-hbab= & বিজ্ঞান bo si-la a name of the river Sita (Mion.).

四可飞 khrag-ro clotted blood.

ध्रम केद khrag-lin a clot of blood.

ETITAL khrag- $qa_{\underline{s}}$ che-wa plethoric (Med.; $J\ddot{a}$.).

ছাৰ নৰ khray-beal flooding after childbirth; profuse mensturation: ৪ ই বিচ এই এই এই ই ৰাইন, প্ৰৰ বন্ধ ৰাইচ it stops the flooding and internal spasms in the blood discharge of a healthy woman: ২ব rag = 84 khrag. BK' khran (thang), v. MBK mkhran.

BPBP khrab-khrab (thab-thah) a weeper; one that sheds tears on every oceasion (Sch.).

দ্ৰণ-শ্ৰদ্ধ khrab-mkhan one who makes or wears armour.

ছ্ৰণ কৰ khrab-can scaled; scaly; wearing a coat of mail.

Page 3 khrab-byah gu scales or iron foils used in a coat of mail (Rtsii.).

দ্ৰভীৰ্থ শ্ৰম khab-byin lus kheb a coat of mail for covering the whole body (Rtsii.).

मुझ khram (tham), अन्य phra-ma a false word; कपटि a cunning man.

国み「日 khram-kha (tham-kha) 1. 資文 東京中市中央市大田田田 tha-hdre bye-brag-gi khro-wahi kha-dog khra-khra (tha-tha) spotted and party-coloured appearance of the wrathful demi-gods the Lhan-de (Nag.). 2. chart used in witchcraft or necromancy: 資文文文 3 本 3 年 tha hdrehi rtsigkyi min, parparan khram-kha la babs is explained: Araps unit as a mark of one's ruin having been incident on the chart (of fate). 3. closs marks or lines cut into a piece of wool so as to cross one another as an ornament: parparan khram-khahi-çin a club-like implement, carved with lines, representing the attributes of a god and containing squares with mystic figures in them which serve as a means to make attempts of witchcraft to injure a person ineffectual; 39 34 ñag-khram a notch (Jā.).

লক্ষ্ম khram-khrum fragments; baked fragments: মাধ্যাখান্ত বৃদ্ধান বৃদ্ধান ক্ষ্মান ক্

দ্ৰুমাণ্ড্ৰ khram-ldan আন্ন a tiger.

স্থান khram-pa (tham-pa) = মুখ্য মুন্,
ক্ষত, মানক,মনুৰ 1. a liar; a swindler;
artful person: মুখ্য সুৰ্থ প্ৰথ byed-pahi
for seducing or deceiving: প্ৰথ মানক khram
sems-can lying; mendacious (Cs.). 2.
lively, brisk, quick, like boys, kids, &c.
(the contrary of মুখ্য glen-pa, slow,
indolent, apathetic): khram-pa che in W. a
wish of god-speed addressed to one going
on a journey, such as Good success! May
all go well! 3. modest; attentive to the
wishes of others (Jä). প্রথম বুইব good lit.
means to get out of mishaps caused by the
evil machinations of enemies; to make
the evil-charms of enemies ineffectual.

ভ্ৰমন্ত্ৰ khram-byed, v. প্ৰ্যান্তৰ gyo-can or ম্বা মান্ত্ৰ phra-ma byed; স্থাপ্ৰীমাণ lee gāis-pa double-tongued or double-dealer (Māon.).

ন্ত্ৰম বিনা khram-çin or নিম্ম ট্রান্তম বিনা khrimskyi khram-çin a board on which the body of a culprit is stretched to flog him on the back $(\tilde{N}ag_{\cdot})$.

মুখ khral (thal) আবৈক, বাৰ 1. tax; tribute; duty; forced service. 2. punishment; chastisement for sins; visitations: মুখ বৰ্গাৰ khral bkal-wa to levy taxes: ১১৭ মুখ dial-khral tax to be paid in money: বৰু মুখ hbru-khral tribute paid in corn: ১৭ মুখ dial-dmar khral tax to be paid in red sesamum.

Syn. 59 dpya; शुरु प sdud-pa; वापर व्राथ gyar-khral; न वाम ço-gam; व्राथ रेवाम khralrigs (Mñon.).

দ্ৰখনুপাৰ khral rgyug-pa to perform forced service (Rtsii.).

Burgers khral-hjal-wa or Burger khral skor-wa to pay taxes or customs duty.

Syn. Angelan khral hbul-wa; 54 news dpya hjul-wa; Angelan hhral sprod-pa (Mnon.).

দ্রখন্থৰ kiral-gsar levying of a new tax: প্ৰায় ইন্দ্রখন্থৰ নাম নাম্প্রায় ক্রী ক্রিখন মুখ্ ইন বিদ্যালয় frest taxes to oppress the tenants.

্ৰত্য মানুৰ khral-khrug (মুখ্য) n. of a verv large number (Ya-sel.)

দ্ৰণাদ্ৰৰ khral-khralis defined as ্ৰাথবাস্থাও হৰ্ম ইন্দ্ৰালাশ্ৰ applied to any broken things, such as furniture or utensils.

নি I: khri (thi), দ্ৰীন্ত্ৰ khri-khrag, দ্ৰীন্ত্ৰ khri-grafis for number: স্বস্তুর ten thousand: a myriad: দ্ৰীন্ত্ৰ khri bye-wa কাৰি, সৰব ten millions.

মি II: আছ, মীঘ seat, chair, throne, couch; also frame, sawing jack, trestle; কু'ম an European chair: ইও khrihu

पौटिका 1. a bedstead or stool; a small ehair or table; 首四日新日 khri-la bsko-wa to raise to the throne; to place on the chair; Basis a khri-la hkhod-pa to preside; to occupy the chair; अद्भेष sch-ge khri throne; a chair borne (in relief) by a carved lion for rulers and incarnate lamas; প্ৰশ্ন ব্লি gser-khri golden seat or chair; seat for royalty: 24 9 sñas-khri a contrivance to serve the purpose of a pillow; IN a chos-khri a professoral chair; pulpit; reading desk; table for books; school table; 34 A nal-khri resp. বাইনমাট্র gzims-khri bedstead. 2. अर्डर्'हेब्'ग्रे'वर'रेअ the upper pedestal of a chaitya or Buddhist votive tomb.

Syn. 3ª À ñal-khri; কুর À rgyuu-khri; ৭১¶ À hàug-khri.

ন্নী ক্ষাৰ khri rkan can অর্জে a seat furnished with legs: a bedstead.

南下 khri kin = 南部 khrihi khn or 南部 khrihi sten on the chair: 南下 khri khn-nn, on the chair or seat (A. 57).

Big khri-chen a great chair; a title of the abbot of Galdan monastery.

- * ট্র ইর্মণ্ড্রম শর্কিণ শুক্ Khri-chen Kagquan mehoy-ldan ইর্ডর্মণ্ড্রমেউণ শুক্ Drincan hay-dwan mehoy-ldan (Sehr. 17 A).
- * ট্রিটর্মেশ্রেম্পুর্ম্মশ্রশ্য Khri-chen ñag-disañ sñan-grags n. pr. (Schr.).
- * คิ ซิส ลั เจระ จะสานจิ วิ พ Khri-chen Blo-อะสท์ อะสกาคลค่า ที่กำแล - ลั เจระ วิ พิธิ ลุคพ อุโก-อะสท์ ที่กำแลค่า shabs (Schr.).

নি ধুন khri-sñan n. of a Buddhist physician of Lhasa; প্রন্থান ইত্তি বিদ্যালয় কর্মী মুখ the son of the celebrated physician named Duń-yi thor-can (Yu thoy-pa) (Gyu. 33).

ন্ধি সুৰুষ্থ ঐ khri sñan sa-le skin of the black antelope; কুক্তনাৰ a devotee sitting on it remembers the vows as well the duties of a Bodhisattva; A 37 N A A 47 N A

ই ছুম্ইর্ঘ khri ştan chen-po মহারাল a large couch or bed; ই ছুম্মার্ম্ম khri-ştan mthon-po ভাষানল a high couch or bed (forbidden to the devout).

দ্ৰী শান্ত প্ৰায় the sun.

* ब्रिं अन्त सेर मेरि अर्देंद khri-ldan sen-gehi mdsod चासन सिंहकोग्स (Schr.; Tá. 2, 44).

দ্বি দ্বি নি কি khri-phycd dań gñis two thousand and half; গৈদ্বি ñi-khri twenty thousand.

B'R45 khri-hphan the height of a chair; a high chair (Cs.); also the official rank.

নি মন্ত্র দেন <u>b</u>tson-khañ a prison; jail (*Mূnon.*); also দ্বী ধন khri-mun a prison; dungeon.

ষ্ট্ৰত্ত khri-hur দু শ্ৰিশ্বী মহ' n. of a bird (Ya-s.t. ?).

ট্র ঐন khri le-wa fear, in C. (Ja.).

ন্ত্ৰিন 1: khri-çin or নিও khrihu a chair. নি নি 11: (thi-s'iny) ৰিছি a creeping plant; a creeper.

ন্ত্ৰ স্থান মিri-sron lde-btsan the celeberated King of Tibet who formally introduced Buddhist monarchism into Tibet, erected the great monastery of Sam-ye, and caused numerous Buddhist sacred books to be translated into Tibetan.

ষ্ট্ৰিক্ৰণেইন্থ khrihi rkan-pachos-pa पाइत-सम्पाइन a bed furnished with legs or supports; fig. to discipline the mind so that religion may take hold of it.

भेषि ना हेन khrihi rkan-rten प्रतिपादक the legs of a chair.

निया निया khrig-khrig (thig-thig) 1. proper, suitable; not less nor more : विय

함께적 제도 khrig-khrig bsgrigs-son it has suited well; it fits exactly. 2. quivering, as of the body with cold, or chattering of the teeth. 3. v. 함의함의 khrib-khrib.

দ্বীৰ্থ মি khariys-se plentiful, abundant; thorough; দ্বিৰ্থ মান khriys-se pun quite well; দ্বিৰ্থ মিট্টুন্ৰ khrigs-se byed-pu to treat; to entertain plentifully (Sch.).

ਬਿੰદ I: khrid (thi) instruction, tutelage; ਬਿੰદ ਬੁੰਟ yon-tan khrid-pa instruction, teaching; ਬੰદ ਬੁੰਟ ਬੁੰਟ khrid helebs-pa to give instruction; to instruct: ਬੰદ ਬੁੰਟ ਬੁੰਟ khrid-pas choy I am willing to give instruction; you may have lessons with me (Jā.). ਬੰદ ਬੁੰਟ khrid zab-po thorough instruction; ਬੁੱਖ khrid zab-po thorough instruction; ਬੁੱਖ she khrid instruction to an evil purpose; seduction; ਬੰદ ਬੁੰਟ ਬੁੰਟ khrid bead-pa to give instruction; to make admonitory speeches.

মুব II: or মুখ ইবী row; order; serial order or arrangement: ইণ্ডৰ মুন্ত হৰ অন্ত ইন্ধ্য বিশ্ব বি

172

निर् III : pf. of ब्वेर प.

दुरञ्जून khrid-phroig (thi-thug) scholar; papil (Jai).

ন্ত্ৰিম 'ন্ত্ৰিম khrib-khrib (thib-thib) মুন্দান্ত মিন n. of a large number (Ya-set.).

মুস্তা khrims (thim), মাধন, न्याय, नियह law or right in general; the laws of a state; any particular law. There are two kinds of laws--विश्वस य र्राया देशस रूट त्या विश्वसायां कृष My klarin-la chos-kkrims dan cycal-khrims quis god state hiw and spiritual or religious law. The prover beays क्या क्या क्या क्या कुँ वाउरा मेदा, अपञ्चमम दश्तु भन्द वारात मेर Regulkhrims as r qui ghah cin, che khrims dargut mand-pa lea bu yen the state law is a golden yoke but the ray ous law is like a cilket, knot . दुमस नै अवसासु वन्तर विसस वहर for law they pass decrees, statutes : ত্রিসমাথ TAN a khrims-la guas-pa to be subject to ि र : वश्याश ह्याश रेट श्रेश ते देश त देशश हिंसश त योवश प्रथेर holy personages and the incarnate race are also subject to law.

Syn. for laws of state:---প্রণম higs; হল দুর দ্রুমন hjig-cleu khrims, খ্য ইম yulchos; দ্রুমন khrims; দ্রুমন khrims-lugs (Māon.).

ŽEN PS khrims-khrii court or place of justic

는 hand ed for a khrims-rhahi khah-ju . अध्यक्त syra-ldan can; ब्रिका क्रिक क्रिका क्

និងសេចិក្ខេង khrimş-kin ikha lo-pa, មិស្ដ Blon-po a minister; a legal officer (Mnon.).

ভ্ৰমৰ মন্ত্ৰীৰ khrims tisgrags-pr. v বৰ্ষ বৰ্গৰ *bkah-litigs*, a proclamation or proclaimed order.

ন্ত্ৰিম্ব শাইং khrims-yend = দ্বিমাণ শাইং দি s-pa good to inflict punishment (Minon.) শ্রিমাণ্ডবেশ khrims-hjags = শ্রিমাণ্ট বিন্দর্ভর khrims kyi don bshin acc. to the meaning or spirit of the law (Kay.).

শ্ৰীসমাধুঁ ম khrims-shyor = শ্ৰীসমাথ দুখাৰ khrims bi skyal-ira to deliver up to justice.

ট্রিথ khril (thi), v. প্রথ khril.

শ্ৰিম khris (thi), শ্ৰম বৰ্ষণাৰ khris hjogspa peace, v. বৰ্ষণাৰ hjogs-pa.

By khru (thủ) দুক khru-ma ছল one-fourth of a ৰাজ hdom or fathom; a cubit; ইন্দ্র প্রক্রেন্দ্র or the measure of eighteen inches, from the elbow to the extremity of the middle finger: মুগ্র জ khru-guñ প্রক্রেন্দ্র about the measure of 15 inches from the elbow to the fisted middle finger is called অনুস্তু bykum-khru, or cubit measure; মুগ্রেশ্র khru hjal-wa to measure with a cubit measure (Cs.).

ছুৰাঙ্গ khru-gzar a kind of stew-pan (Sch.).

মুর্থন khru-slog or চুর্থন khru-ylog tilling the ground; acc. to Sch. a pit filled with corn; ছুর্থন khru-slog-pa digging; breaking up the soil; gardening.

কাম (rane, grus cinerea; also the stork: ছুচ্ছুচ্ছু ব্যাহ বিৰুদ্ধ কৰি khruñ-khruñ rug-pag chu-hyags sel the bones of the crane remove the stoppage of urine. When milk mixed with water is given to a crane it will drink the milk, leaving the water in the basin. The reason of this, according to K. d.5 110, is that as soon as the bill of the crane touches the milk it turns into cards, which are eaten up, leaving the water in the basin.

Syn. পত্ৰীর্থান্দ্র দুলোন-pa rab-riñ; পিশা প্রবাধন্ত mig sman mjug-ma; মুণ্ড kruñ-ca (Mnon.).

দুদ্দুদ্বইস্থ khrań-khrań hjoms = ব্ৰদ্ধুৰ বাৰু ক্লু ব্ৰদ্ধুৰ ব্ৰদ্ধি হ্ৰা dbań-phyug-gi bu chuń-ba gshon-nu gdoń-druy a name of Kumāra the second son of Is'vara (Mňon.).

 \S^{r_u} khrud pa, \S^{r_u} lus khrud-pa to wash; cleanse out dirt or filth from the body ($\hslash ag$.).

[बिक्रिक्त (thun) चारीह, परिमाच height; length; extension (Cs.): हुन वर हैं। khrun phañ srid height and breadth (equal).

国外国外 khrum-khrum (thum-thum) (Sch.): 馬州馬州司スロ khrum-khrum byed-pa or 馬州馬州 ロストロ khrum-khrum byeduh-wa to pound in a mortar.

EAN khrums (thum) भाद्र-पद n. of a constellation: हुअस हैं khrums-stod the name of the 24th constellation, पूर्व-भाद्र-पद.

Syn. 引起 bya-mahu; 气管 rihi lhamo; 引起 gnas-ma; 可思 看に ba-gl m rkan (Mnon.).

हुअक्षा इंद के 3 व khrums-stod-kyi ña-wa भाइ-पद-पौर्ण मासी the full moon of the month of भाइ पद, July.

हुआ क्षा क्षित्र khrums-smad the name of the 25th constellation, उत्तर-साइ-पद; acc. to Hindu astronomy the 26th lunar mansion, figured by a conch, and comprehending two stars, of which one is Andromeda.

Syn. ३३ zehu; शुलावहेद sbrul-hehiñ (Mñon.). हुअस ब khrum-zla (thum da), v. ब्रायाबुद्ध zla-ha hrgyad-pa पिक्यक, पूज्यभाद्र, the eighth month of the Tibetan year

Syn. এরণামান hbuys-pa; ও শক্ত bya-mchu; ব্যাহর nor-ldan; ভূমিত্রণ হর khyu-mchog can; च वह कर चाहर ba-lah rkah-banh; धुँक वाहर sprinbanh; बेक्स len-pa; पुषे श्रेष byahi ala-wa; कृत श्र बद्दिय ston-ala hlrin-po (Mnon.).

wa to let full to drop (several things at intervals); अडे अड्डब प्रविच किता mehi-ma khrul bshed to shed tears . अड्डब टाव-khrul in W intercalary month (Jä.)

Hard-po in C. 1. cheerful; merry. 2. fornicator (Ja).

Bath; washing; ablution.

চুম টু নচ্ম ব্ৰম কৰ্ম khrus-kyi btul-shugs can = ১০ মূল druh-sron a Rsi or sage who observes the vow of ablution: চুম টুং এই ধুন উচ্চ khrus byed-pahi ltuh-byed আন্ত্রাম faults committed while bathing: চুম ভুম ব্যাম বৃহত্তি সুস্ট ব্যাম ব্যাম ক্ষাম having bathed put on clean clothes and take milk, curds and butter (Lon. গ 32).

Syn. गुन है जु kun-tu rgyu; रुषः इवः ठन dkah-thub-can; रुषः वस्त्रभः ध त्रव्य कृद्धवाग्रह-pa; रृषे वरः हिर्द्ध व dge-war slon-wa; १० ४८ ४५ ३० ००-mons thul; द्वार व द्वार कृतः वक्ष्य कृत्रभः प्रदेश कृतः वर्षः विद्यान कृतः वर्षः
Hugan Ku-ça (Mñon.).

En Der khrus-kyi rdsiń En ganê er. khrus rgyab-sahi rdsiń a bathing tank.

ENPROSANUS-khu water for bathing (Ja.).
ENPROSANUS kurus-khah brtsegs-pa the making of a bath or bathing place.

हुभः अन्त्र khrus-mkhan स्नातक one who bathes; he that has bathed.

हुभक्ष khru-chal स्नानीय washing materials, soda, soap, etc.

End khrus-chu bathing water; water consecrated by a deity being washed in it.

ENTS khrus-dar scraf or good linen towel for the toilet; scart of silk used in washing the images of deities (Rtsii.).

Syn. বুলাব্য bum dar; মার্থার্ডব্রান্থ্য ২ ৪০sor khrus btags-ri (Mhon.).

हुअ: १६ khruṣ-ṣder basin; washing bowl. हुअ: 4 khruṣ-pa (ṭhuṣ-pa) जत्तेक, परिश्रुतम्, धाव washed; also washing.

Syn. 5 khrus-bya; 455 hkhrud; 5 4 khru-wa (Mhon.).

हुभाइम khrus-bum कमण्डल washing pot or jug.

54.4.55.4 khrus-ma khrud-ma washings of rice or any other millet; also the remnant of water in which rice, &c., is boiled.

ENEW khruş-rdsuş articles of washing or to wash with such as soap, etc.

Syn. প্ৰাক্ত Idag-chal; দুম'ই khrus-rtsi; ব্যাইন dag-byed (Maon.).

हुश नाष्ट्र khrus-gshon सेचन-पाच bathing tub; basin used for a bath.

हुभ^{र्भ} khrus-ras स्नानमाटक a towel; a bathing towel.

長い可称 khrus-gçer bathing water. Acc. to Jä. this word (in Ladak) relates to a certain medical procedure or method of curing.

দুমান্ধিলা khrus-gsol-wa resp. for দুমানুহ্য khrus-byed-pa, i.e., when applied to bathing places used by divine beings and great men: পুরিকেন মান্ধান দুমানুহ্য tha-mi khah-pa sogs la khrus byea-pa "gods or men taking a bath in their abodes and so forth," to administer a bath to another, especially as a religious ceremony, consisting in sprinkling with water.

নি khre (the) millet: নি ব নি মান্ত ব্যাধন কা বৃদ্ধান্ত ব্যাধন বিষয় বিষয় ব্যাধন কা being both heavy and chilling, causes wounds to swell, but bones which have been dislocated or fractured it causes to unite. নি কা khre-rgod wild millet; নি কা বন্ধান বিষয়ে কাৰ্য বিষয়ে বিষয় বিষ

্ৰী * khre-tse Chinese vermicelli (Ja.).
ইবামাণ khregs-pa (theg-pa), v. নাট্ৰনমাণ
mkhregs-pa.

প্রথম khrem-gñer, v. & আইন chu-gñer (Mñon.).

দ্রিঅ'র khrel-po shameful.

নিও khrel (thel) resp. গুৰুষ নিও thugskhrel 1. মিন্তা kind of millet. 2. অবস্থা shame; diffidence; bashfulness; modesty. 3. piety acc. to Jā., especially in W. 4. in C. disgust; aversion.

দ্রথ শ্ব khrel-gad a scoinful laughter.

ত্রণ তব khrel-can possessed of shame; ব্রণ তব khrel-can bashful (Cs.); also earnest, conscientious.

্রথপুন khrel-ltos pusilanimous; shame-faced.

দ্বাশ্দ khrel-gdon (lit. a face capable of shame) a bashful face.

ন্ত্ৰ khrel-hdod-can in W. ready to shame others.

विष्यं khrel-ldan, v. टें. के नेभाप no-tsha çespa चपचपिन् modest. ন্ধন to be a shamed; to provoke shame: ন্ধন্দ্ৰ হৈ ক্ষান্ধ khrel-wa dah no-tsha-wa med he has no shame or modesty.

দ্রীয় ঐর্থ khrel-med-pa, দ্রীয় ঐর্থ khrel-medma অন্যত্ত্বা immodest, shameless.

নি আৰ্ khrel-yod আৰম্মা modesty; chastity; deceney; নি আৰ্ জ্বামান l-yod-pa to be chaste: নি আৰ্ বিনাম বিশ্ব বিশ্ব প্ৰতিবাদ hrel yod-par byed-pa to behave chastely, with modesty.

A khres or (the) A a khres-po, (the-po) a load, burden: A A a small load (A. 10).
A a man with a small load (A. 10).
A a a man with a small load (A. 10).
A a a a kres-po dehi nah-nas from within that package: প্রত্তি বিশ্বন্ধ কি কি gshuh-don-gyi bsahs çih khres phed half a bundle (or load) of fire-wood for the use of government (L'sii).

Şyn. [Ku khur-pa; [Kusukhur hdren-pa;] gu ja gu gu u rgyab-kyis theg-pa; [Ku khur stsa-pa (Mnon.).

khro (tho) with a kind of bronze, of about same quality and worth as bellmetal (apa hkhar-wa), but inferior to the the kind of bronze called khro-nag or dark bronze is also called lehags khro or account of the predominance of iron in the compound. The kind called fixekhro-dkar, white bronze, has more zinc and sans-khro has more of copper in it than iron. The dark-bronze is largely manufactured in China; the white-bronze

ৰ্ম কুন khro-rgyan ornaments made of bronze. ৰ্ম শ্ৰেণ কুন khrohi khug-til bronze pot to boil tea.

Fig. khro-chu 1. liquid or melted bronze; acc. to some author melted iron before it is cast. 2. n. for 5545 4nul-chu quicksilver; (a mystic) term (Miñ.).

joints, grooves, &c., with melted bronze; to older.

ল ৰেইন্মান khro hjoms-pa to suppress anger or wrath: আন ইণান প্রীলমান দি লিইন্মান, ইণানই বিন্দান বিন্দান কৈ বিন্দান কৈ কি লিকেন্দান ক

ন্ত্ৰ ক্ষম libro-ñams = হল মই দ্বিলা-brjid or হল মইবাৰ্থ দ্বিলা-hjigs or ইল মই দ্বিলা-brjid to sit in an angry mood (Máon.).

ৰ্ম শাসং klivo-gner হন্তাহে, মন্ত্ৰতি wrinkles on the face and forehead expressive of wrath, indignation, anger; also indignant.

মুন্টান তথা khro-gñer-can খকুৰি she whose face is wrinkled with anger; also frowning.

* শ্রাশাসমত্ত্র ম khro-gñer can-ma (Schr. 36 C.).

म् न्। क्रिं में क्रिंग khro-quer med-pa अपगतधक्रिं free from frowning or anger.

176

র্মাণীন প্রান্থির পূর্ব khro-gñer gzi-brjid tdan-pa, পুর্ব çu-daj n. of a medicinal root (Sman. 102).

ğ 4 khro-pa in W. for ğ khro.

র পার্কার khro-gtum-po furious with rage.

首日 khro-wa, (tho-wa) 雪田 brtse-wa मन्, चरिका sbst. anger, wrath; also adj. angry, wrathful: 首 首 khoń-khrowa smouldering wrath : দ্র্মান্ত্র khro-wa bzod-pa subduing or abstaining from khro-wa bzod-pa heş bcom-pa şlır-yan skye-war mi-hgyur-ro anger having been subdued and inwardly suppressed, it will not grow agair (K. d. 5 68): 🎽 🛱 त्वाची भुद्र अर्क्ष्या तु मर्डेन्य the chief remedy for the poison of anger is forbearance (K. d. र (8) : ब्रिंग्वरे सेमसारदे विवायहमात, र्या रे क्सरा ठर *** 55.35 if the wrathful mind be once subdued it is tantamount to subduing all the enemies one has. B. 4x. 34. 4 Or B. 4x. ৰমুম্ম to be or to grow angry (Cs.); প্রথাতাম ME A F TE though angry, to be as if not angry; ब्रिंग्स वृ= भेग ब्रिंग्स वृत्व angry looks; to look back with anger (Mnon.).

ब्रिक्स Khro-wa-ma क्रोधना n. of a goddess

মিনি khro-wo (tho-wo) দ্বীধী, দীবৰ an angry spirit; a god or Bodhisattva in his ussumed wrathful mood or manifestation.

* ह्रॅं : क्ष्मभः मासुभः इभः कुषः धुवः च-95 khro-wo khams-gsum rnam-rgyal sprul-bçad क्रोध-चे लोक्यने जयनिर्मितभाषा (Schr.; Tå. 2, 276).

শ্ৰম্প khro-wo chen-po মহাক্ৰীখী an appellation of Mahakala, the Lord of Death—the terrific god or guardian of Buddhism.

* ब्रिंड् इ. श्रीव khra-wo rta-myrin क्रीघ-इयमीव (Schr. 71 C.). * শ্রম র্বার khro-wo stobs-po-che দহাকার (Schr. 73 B.).

* 🌣 प्रेंचित्र है विश्वय khro-wo bdud-rtsi hkhyil-pa क्रोधास्तावत (Schr.; Tā. 2, 103).

* মুঁ বাৰহ্ব কুৰ khro-wo hdod-ryyal ভক্ষীবাল (Schr. 72 A.).

* ब्रॅंब इंड्रें श्रेष khro-wo rdo-rje su-hog वक्षपाताच (Schr. 74 B.).

* ब्रॅं रहुष्य य क्रेंब khro-wə dbyng-pa shonpo नीसदण्ड (Schr.; Tā. 2, 161).

* মুঁ ই ঐ মুর্থ থ khro-wo mi-gyo-pu কাঘাবল (Sehr. 58 C.).

* 🏋 🌣 🐧 🗖 परिवास प khro-wo şme-wa btscyspa (Schr. 58 A.).

* ট্র্রি শার্কা র্র্রি বিশ্বর্থার ক্ষিত্র মুধ্য khro-uro ytsuy-tor hkhor-bsgyur ভলনীৰ ভারনী (Schr.).

* দুঁ বি শ্বৰ দুঁম ম ধ্বন khro-wo gshan-gyiş mi-thub-pa (Schr. 71 A.).

* ब्रॅं 'चॅ 'मिने 'हें 'मिने | khro-va | gçin-rjc-gçed यमान्नक्रोध (Schr. 71 B.).

ब्रॅं हेर khro-byed रोषण, चट frightful.

র্নি টুর্ন khro byed-ma चार्डी 1. a name of the goddess Paldan Lhamo. 2. গুর্ন ইন্দ্রিন ক্রিনা ক্রিনা বিদ্যালয় প্রাথম-mo ক্রীখনা a fearful woman (Māon.).

म् भेष khro-miy=भेषा ने इस व्युव्ध rnam-hyyur or अर भेषा इस मांग an expres sion of the eye; angry eyes (Mñon.).

首章 khro-mo a female terrific deity or spirit.

首至 khro-mon prison (Sch.).

শ্ৰী brgyab-pa An ex a তীম দ্ৰবাৰ কাৰ্য কাৰ্য কাৰ্য yis khrag-çor-geod-pahi-ncho,,

yis khrag-çor-geod-pahi-mcho, chung is best for stopping bleeding.

khrog-khrog (thog-thog) 1. one who speaks irrelevantly and is not steady in his acts or words. Described as মান্ত্র ম

ৰূপ-ৰূম khrog-chuñ an herb with leaves resembling a saw in shape.

চ্ছিম kirrog-po botanical term, used of leaves standing round the stem scattered or alternately.

চুবা হাই khrog-sman the raw unprepared substance of a medicine (Sch.): গ্লব ইব sman-khrog is defined as গ্লব্দ্ধ্যম হ ইব্যুম্ব sman-ma brduńs-pa sna-tshogs-la, the unpulverized ingredients of a medicine.

Exiz khron-ne (ihong-ne) upright, straight, erect (Jä.).

न्द्र दे khron-po close-fisted, stingy (Ja.).

画写、khrod (thod) crowd, assemblage. mass, multitude; 知首5 mi-khrod a troop; crowd of men; 智首5 ri-khrod a range of mountain peaks; 罗首5 rtsa-khrod a heap, stack, rick (of hay); 雪雪半首5 nags-khrod a dense forest; 電音5 mun-khrod thick darkness; 55首5 dur-khrod a cemetery; 首55 in the crowd; 智首5=also a hermit.

> khron (thon) claw: ब्रेड के विकास के स्टेड the class of galli

pahi chu well-water; also called ६६ के don-chu; व्रेड khron-bu, a little well: व्रेड khron-pahi shin-po जल पूर्पो; व्रेड पक्ष कर पानकच्य water in a well that has been made fit (by the priest-hood) for drink

គឺ ६ khron-bu 1. a medicinal root; a vegetable purgative. 2 ፭ኣ ዓላማ መደብ ጀፍ ፩ኣ ቂና ሚያ ማሪካ ት አመር khron-bus hjam-por sbyon-byed grogs-kyi mehog thron-bu acts as a gentle purgative.

bazar; crowd of people; multitude of persons; ਬੁੱਝ ਫ਼ੋਖ਼ khrom-chen a great crowd; ጀጣካ ሀና ጀላ khrom-chen a great crowd; ጀጣካ ሀና ጀላ khrom-chen a great crowd; ጀጣካ ሀና ጀላ khrom-chen multitude of men; ተመጀላ pho-khrom multitude of men; ተመጀላ rgyal-khrom a royal gathering: acc. to Cs. ጀላ ਫ਼ੋਖ਼ khrom-chen-po, chief market-place, also principal street: ਬੁੱਝ ਕੁੱਧ khrom-skor-va to wander about the market; to ramble through as if in a market; ተመጀላ ጀጣካ ጀላ መጀላ gsań-sńags khrom-du klog secret spells (magic formulas) are read in the market.

KHAKA kirom-skor-ma harlot; strumpet; street woman (Cs.).

লুম ৰণ্ড khrom-thog chod a person well dressed, well equipped, and possessed of personal accomplishments; one above the crowd: above his fellows.

in Tibet; 所知可以 khrom-po-pa, an inhabitant of Khrom (Thom). 2. a market vendor.

As 524 khrom-dpon officer who is charged with the supervision of a market.

A khrom-me sparkling; glittering:

drop ब्रेंग इसर द्वाद है वाच khrom dmar nag hkhyil-wa a motley crowd; a throng, black and red intermingled.

資料量可以 khrom-tshogs (thom-tsho) the gathering of buyers and sellers, &c., in a market: 可知 ça-khrom the section of the market where meat is sold; meat market; 为许可以 dpe-khrom book market; 为许可以 ta-khrom the section where ponies and horses are sold.

ব্ৰথম khroms, v. এর্থ u hgrem-p.

khrol (thol), v. aga a hkhrol-wa and মুখ্য hgrol-wa 1. a sound (Ja.). 2. प्रत्यमोचन loosening; unfastening; that which is unfastened. अर्गे ब्रिंग नेश पास्त्र अर्ग अर्ग अवाभा वोवाभा धरा वर्षेभा तथा ना तुमा सा सर १ वर्षे १ व by mgokhrol is meant the separating of meat from the bones by the sheep's head having been boiled well. As Ba nan khrol the contents of a slaughtered animal, including the stomach, entrails, lungs, liver, spleen, &c. The expression रहा वी बहा विवास वा विवास का ran-gi nan-khrol phyi-la-ston-pa means "one's own blunders exposed to outward show": ตั้ง ขึ้น ฉัน khrol-gyis son (tho ring) slid sounding (across the azure floor).

মি। মি। khrol-khrol (thol-thol) = প্রথ ব khrol-po bright, shining; প্রথ প্রথ বিধ্ব ব khrol-khrol byed-pa = এব প্রথ বিধ্ব ব প্রথ ব mig khrol-le khrol-le lta-wa to stare at.

首中长下 khrol-don is said to denote a large hand-bell.

Figure 4. The service of school-boys from class work; acc. to Sch. the act of forgiving; pardon.

সুবার্টা: khrol-po (thol-po) 1. cheerful, merry; sparkling, glittering, dazzling. 2. fornicator.

মিবাম II: 1. sparkling : বিশ্ব hod khrol-po brightness (on water when the sun shines upon it). 2. acc. to Jä. in W. distinct; intelligible.

ৰ্মি ন khrol-ma, ব্যাক্ত্ৰীয় nas-tshags a seive for cleansing and sifting barley, grain, etc.

মুথাৰ khrol-mo in W. brittle, tragile; opposite to অসুবাল mnon-po, tough.

দ্ৰথাৰ khrol tshogs a sieve (Cs.); পুণাম ৰণাম leags tshags iron sieve.

pa चर, ज्ञिपत enraged; wrath-seeming; appearance of wrath: ध्रुपत हैं नेतृ हुँ भारवे द्वापन प्रमुख
KN N khros-ma (thoi-ma) or Kn khro-ma the wrathful female deity or Rudrani; such female divinities as outwardly show themselves to be of terrific and frightful aspect.

西如 如 khros-tshig angry words.

Syn. 2495 *rhan-hphyar* or **U**4984 sunhbyin (Mhon.).

substantives and verbal roots, answers in colleq. very much the same purposes as the Hindustani appendix wala; wala samkhan one who has to do with the soil; lam-nkhan one who knows the way, a guide; As and cin-nkhan a

worker in wood, carpenter, joiner, &c. Affixed to a verbal root, signifies he who performs an action, whether only just now or habitually; ज्ञान yon-mkhan comer: A hgro-mkhan the goer: one who moves; \$ seps bri-mkhan the writer, one who has written it; THE APPA aftmkhan (in Sikkim) one who speaks falsehoods, a liar; ANTA ces-mkhan he who knows; and betan-mkhan the shower. explainer; affarapa hdogs-mkhan one who is binding, fastening; also with an objective case, ER STATES HAM bu-mo holdmkhan, such as are desiring my daughter; বম্ব-শাস্ত্ৰ bsad-mkhan the man who is killed or who kills; a murderer. In colloq. language mkhan seems to have entirely displaced the termination 4 pa, signifying in general the agent: याद्र अप्रिर अपन्य में भे gdunma khyer-mkhan gyi mi the men carrying the beam. Contrary to its original signification, it is even used to form the relative: ম্ব্ৰেন্দ্ৰ দ্বী প্ৰশ the sheep which was killed.

শাদ্ধ বুঁ mkhan-rgyud = মু ইন মাদ্ধ ইনি বুঁ Blu-chen dan mkhan-pohi rgyud the lineal spiritual descendants of Blu-chen and Mkhan-po, those through whom the vows formulated by them are handed down (Yig.).

মান্ত্ৰ'ৰ I: mkhan-pa ferns of two species. The one growing in Tibet is called শুল্ব'লে mkhan-dkar, or the white fern; the other species belonging to the Cis-Himalaya is called শুল্ব'ৰ mkhan-nag, black fern: mkhan-pa is deemed useful in healing fresh cut wounds; it is also applied to swellings.

মান্ত্ৰ'ৰ II: incense; frankincense:
ক্ষেত্ৰ'ৰ বিভাগ বুটি মান্ত্ৰীৰ প্ৰায় কৰিছ the
various kinds of incense in which the scent

of such as khan-pa, Bālu, etc., predominates (Rtsii.).

आप्त में mkhan-po, प्रमासा, उपाधाय & professor employed to teach; the head of a monastery. a Tibet the head of a particular sollege attached to a monastery, high priests who give vows to the junior or inferior lamas, and professors of sacred literature, are called mkhan-po; also learned men, who as such are endowed with the শাৰ্ বুঁহ mkhan-rgyud or spiritual gifts or descended heritage from their spiritual ancestors, are called mkhan-po. Again, learned men such as are sent to China as representatives of the Grand Hierarch are also styled mkhan-po. Besides these, those who serve the Grand Lama as his domestic chaplains, teachers or advisers, such as M বঙ্ধ অনুষ্ঠার Sku-bear Mkhan-po Khan-po, who sits in company of the Grand Lama; प्रेडिंग ব্ৰ্ৰ্ৰ্ম্পৰ্ ই gzim-dpon mkhan-po the chamber-mkhan-po the domestic chaplain; প্রথ ব্যব্ अनुवास gsol-dpon-mkhan-po the steward in charge of the Grand Lama's tea and food; মান্ত ই বু শ mkhan-sde phyi-ka outside khanpo-those that enjoy this distinction but partially. Other designations of this kind are अन्द्रदाय इस य मिने हे Mkhan-po la rnam-pa bshiste:—(1) અભ્યાદા ક્રમ મુખ્યામુદ્દાવા હતા કેર મામ અપ્યામ प्या जिंद mkhan-po chos-kyis sdud-la zan-zingis ma-yin pahań-yod the professor who conveys to his pupil instruction, not wealth; (2) बद बेद मेम सूद वार्डम मुसाम पेद पद पद पद दिन singis sdud-la chos-kyis ma-yin pahan yod the professor who gives riches but not religious instructions; (3) अम्ब द उस नेस मुस धूर हैर अर प्रदानीमा भूदाया आदा र्जा mkhan-po chos-kyis saudcin san-sin-gis sdud-pa yan yod the professor who gives both wealth and religious instruction to his pupil; (4) अन्त दाळमा ग्रेम गुरु शे सुर

180

हैद अद बेद वीम नुद में भूद य पेंद्र mkhan-po chos-kuis kyan mi-sdud-chin zan-zin-gis kyan mi sdudpa you the professor who neither imparts in truction nor wealth

MRAIS mkhan-bu pupil, scholar (Jä.).

মানুহার mkhan-mo mistress, intructress (Cs.).

MPS TAN mkhan-rabs the succession of khan-po or abbots in a great monastery.

मानवः देशस mkhan-rims the respective prospects of being elected abbot as depending on the different ranks of the expectant candidates; the order of the succession of a bots.

भाग्न श्रीम mkhan-slob for भाग्न व दह हा व क mi han-po dan slob-ma the professor and his pupil; also (according to some) wester รุธ อัจรุฉุรุ mkhan-po dan slob-dpon the pro fesser and the teacher: মুখ্যানুষ্ট্র সুন্তু bla-na mkhan-slob-kyi bkah the words or commands of the lama, abbot and teachers.

अहर makhah ख the heaven; the sky general'y कुमा भाषा nam-mkhah.

अम्बर में द mkhuh-klon, अम्ब छुव mkhuhkhyab, & R. BEN mkhah-dbyins the whole compass $\epsilon \mathbf{r}$ extent of the heavens $(C_{8.})$

মান মান mkhah-skyes heaven-born; a name for the year Fire-tiger App of the Tibetan cal melar (Mnon.).

भाष्य छिन n.khah-khijah आस्कारणकः that which encompasses space or the sky: 8988 एक हैर दे वहेंद no hah-khyab tin-ne hasin आस्का-रणक समाधि he all-comprehending (ail absorbing) meditation; n. of a Sasnadhi.

भागव पुरुष ठम् mkhah khujim-can दिवीकम् he whose abode is in the sky; the sun,

• अविश्वामिक र mkhah-mkhah (Schr; Kalue, T. 46).

भागवः प्रेशः रुष mkhah-qos can clouds (Mnon.).

अभव वर्षे mkhah-hore (kha-do) lit. "the sky-goer"; a god: a bird; arrow.

Svn. अत्राम tha-rnams; वद्याळ्याम hdab chags; 5 bya; MSR midah; 5 BK bya-khyun; 구기가 da-ki-ni; 직상 # atso-mo (Mhon.).

মান্ত বর্ত্তা mkhah-hgro--ma a class, mainly of female sprites, akin to our witches, but not necessarily ugly or deformed. are two kinds of khadoma:—those still in the world and those that have passed out of the world or are about to pass away from it. Of the latter or those called পাৰ্থা সুসাদ্দৰ স্থাস ye-ces kyi mkhah hyro-ma, goddessess of wisdom, they are five kinds, viz., Buddha Dākinī, Vajra Dokinī, Ratna Dakinī, Padma Dākini, and Karma Dākini. Of these Rdor-je Phag-mo, Señ gdoñ-ma, &c., have each a hundred thousand dakini followers. They are said to be possessed of supernatural powers and resemble fairies in their attributes. Among the worldly Dakini there are two classes, those belonging to the pantheon of the Brahmans and those devoted to the cause of Buddhism. Tibet we read of \$ 3 state rin mehedlia, the five long-lived sisters: গ্রুম ম মু মানুম Bstan-ma ben-ghis the twelve nymph sisters who undertook to guard Buddhism, &c.

Svi. R董·福德·義子和 haro-wahi syron-me; 着与 यदे क्षेत्र के srid-pahi sgron-na, the lamp of the world, the light of the universe (Mnon.).

अम्ब वर्षे नेस mkhah-hgro skyes born of those that move in the sky.

अन्य वर्षे वर्षे प्रतिम nakhah-hbro brda-yig इस पश्चिर अर्थ माहेर चीवा या आपन्य वर्षे मन चीवा a form of Deva năgari character used by the Rnin-ma sect in their mystical writings.

भाष्य वर्षे वासम्य पे नेस Mkhak-hgro ysan-wa we-ges n. of a deified lady, who was, in her

former existence, the wife of a king called (Ratna Dāsa) 5% NA NA PRINT. She is adored in Tibet as the goddess of mystical learning.

ান্ত্ৰৰ্থী ৰুপাৰ্থ mkhah-hgrohi rgyal-po = লাইৰ লুন্ত লাইলাপুৰ্বি ক্ৰম geor-gyi bya-gtsug phud-can the golden bird (engle) with a crest: প্ৰেইণ লাইলাপুৰ্বি কুই াৰ্ডিন ক্ৰম নাইলাপুৰ্বি ক্ৰম বা লাইছিল কৰি লাইছি

अभवादर्भे द्वर धुन : mkhah-hgro. duahphyug खगेश्वर खग, बोमचारिन् the lord of the sky.

भग्नद वर्षे दे द्वर धुन । । := विष्णु ; ड्वि वहन khyabhjug Vishpu (Minon.).

ম্বামার্ক mkhah-minam like the heavens; infinite: শ্বামার্ক mkhah minam-pa a name of Buddha (Minon.).

अन्य हेन mkhah-rten बोमन the firmament; sky supporting; a sort of ornament.

अम्ब हैर mkhah-ldiñ गरह, पचीस met. the vagle, the bird that soars on high.

শ্বং প্রিন্দ্র ক্ষানি distribution distribu

মান্ত গ্রহ ব্রহ ব mkhah-ldin dwan-po= ছুম্ khyun the king of birds (Yiy. k. 29).

মান প্রি বার্বাণ mkhah-ldih gçoy-pa, v. सर বাব mar-gad মানেন, n. of a green gem (Mhon.).

মান মুব্ mkhah-spyod আমবাবিন, উষ্থা, নাম্বাবিন 1. that which has attained to the sky, a gandharva (celestial musician). 2. celestial enjoyment; residing in heaven: মান মুব্দি বুলি মুব্দি মান মুব্দি বুলি mkhah-spyod du lus ma-spans par bgrod-pa mkhah-spyod kyi dhos-grub the

blossing of entering into a heavenly existence with our losing one's present form:

APR \$55,3779 00 to the state of hatitude, ..., to heaven.

अविश्व कृष्टिक कृष्टिक क्षेत्र क्षेत्

মান বুঁর ে কেই mkhah-spyod dwan-mo an epithe of the goddess Dorje Phag-mo and of the abbess of the Yamdok Samding monastery: ই বুইন স্থান স্থান বুইন সূত্র স্থান বুইন কি ন্যাম বুইন কি কিছে বুইন কি চিল্ল the precious lotus feet of the venerable one who has attained the heavens (Yig. k. 20).

ম্পুর্ 55ুণ mkhah-dbyug অহার lit. skysticks; a bedsteml.

* अन्य भेग mkhah-mig खाच. (Schr.; Kālic. T. 48)

শ্ৰম আই ম mkhah-yi sñe-ma = শুণ মার্ক rgyalmtshan স্থান the sacred ensign (Mnon.).

where Xaru mkhah rol-pa divine musician; that plays or moves merrily in the sky.

space of 1. mkhah-la rgyu সমস্থা that moves in the sky. 2. S bya a bird (Mnon.): অনুষ্ঠান mkha-la rgyu-wa to wander or move in the sky: অনুষ্ঠান ক্রিনি that moves in the sky: আনুষ্ঠান mkhah-la ldin-wa to soar in the air. 3. ether, as the fifth element 4. symbolical numbers; cypher, naught.

অন্ত পুষ্ট <u>mkhaḥ-gsafi</u> = শ এই mo-mtshun জীবিদ্ধ the female sex (Mhon.).

মান বিশানৰ mkhahi gos-can আৰবৰ cover or dress of the sky; the night; মান বিশান কৰি বুলানাৰ mkhahi rgual-mtshan ননী মুলা the sky-ensign; মান বিশান mkhahi pags-pa=the space; the void sphere; the skin or cover of the sky, i.e., darkness, gloom; মান বিশান mkhahi gem of heaven; the sun, moon. star.

अमित नेव न mkhahi zil-ba = fog (Mhon.).

মৃত্যি mkhar নাছ, দুৱী a castle, e nobleman's seat or mansion; manor house; freq. a citadel; fort: মৃত্যুক mkhar-dpon governor of a castle; commander of a fortress.

AJAK'A Mkhar-kha n. of a place situated, to the north of Gyan-tse in Tsang; the birthplace of Grub-chen Gtsan smyon He-ru-ka, one of the celebrated Buddhist Tantrik saints of Tsang.

अपूर मुद्दे ह्या mkhar ryyahi-khal contains 768 Dbus sho=640 myyar-sho.

अश्वर mkhar-ma पणान, पणानिक a drum; (according to some) a minstrel.

শ্ৰম ইন্ প্ৰশাহণ Mkhar-chen bray-dkar ইন্ শ্ৰম ই ঘহন দু নি মান্ত কি one of the 37 sacrod places of the Bon (G. Bon. 38).

अहर देव द्वार Mkhar-chen rdson n. of a fort near Tengri Nor.

আন্মান্তর <u>Mikhar-chen</u> <u>b</u> zah नेसाय ते श्रिय মূলমান্তর বিশ্ব নিমান নিমান কিন্তু one of the wives of Padma Sambhava (*Lon.* ৭ 8).

মান্ত্ৰ পূৰ্ব নি নি ক্লিমিল-ñay-gi khal on the Tibetan steel-yard শাহ সুৰা পাছ ক্লিমিল-ñay gañ of gold weight=38 she of Dhus plus 8 skar of gold.

শ্বাস্থ mkhar-ñal that sleeps on space; a general name for gods and birds.

Apr. 5 Mkhar-rta n. of a place on the confines of Tibet and Nepal (S. kar. 77).

শান প্রস্থা Mkhar-ltag an abbreviation of শান কৈন্দ্র কিন্তু কিন

MPX In Mkhar-thog n. of Tibet.

ক্ষমের mkhar-rdo (গ্লাব) নানদাবী n. of a medicine; a metalic substance in large grains; a sort of pyr-tes.

अन्य क्षेत्र mkhar-sder, कांस, कंद्य a plate or dish made of bell-metal.

अपिर प mkhar-wa I: कंस, कंसक bell-metal.

B. and C. staff, stick: শাদ্য প্ৰথ mkhar-gsil a staff of the Buddhist mendicant priests, the upper part of which is hung with jingling rings (Jä.): প্রশাদ্য phyagmkhar resp. for শাদ্য mkhar-wa.

শ্বংম্ব শুর্ম ক্রামার enemy of Kança an epithet of Viṣṇu (Mñon.).

Mkhar-rtse n. of a Fr Rdson, or fort in Phan-yul in Tibet.

শ্বংজ্ঞা প্রাণ্ড ইন Mkhar-zam Lha-khañ rdson n. of a fort and town in Tibet.

अल्ड प्रश्नि mkhar-bzo-wa कंसकार, कंसकर्या a maker of articles of bell-metal.

শ্বে দুর্থ । শ্বেষ্ঠ শুক্ত শুক্ত কৰা তাৰ spor of Mkhar-ru measure is equal to one silver sraft.

अपर अर्थ mkhar-sruft को हपाल the guard or garrison of a fortress (?

अविर वारीय mkhar-gsil metal cymbal.

শ্রমধ্য mkhal-mdog kidney-coloured; dark red (Cs.).

শাৰণ কা khal-nad = শাৰণ কাই কা mkhal-mahi nad disease of the kidneys

MRQ'A mkhal-ma I: the kidneys: mkhal-ma gañ yin tsha-grañ nus pa mthun dañ mkhal-nad lyañ-wa rked-pahi nad-la phan the kidney (of cattle, etc. taken as food) equalizes the temperature, and is beneficial in kidney disease and also for ailments of the bladder and groin.

মৃত্য'ম II: said to be kind of fruit of two species used in kidney disease.

শ্ৰমান্ত্ৰ mkhas-grub (শ্ৰমানাত্ৰ mkhaspa dun grub-pa) a Buddhist scholar who being learned has attained perfection.

* শাদ্দা বুদাই Mkhaş-grub rje = শাদ্দা বুদা বুদা নিবাম ব্যাম নাম Mkhaş-grub Dge-legs dral bzah one of the chief disciples of Tsch khapa.

শ্ৰমান্ত্ৰ mkhas-mchog पहतन a profound scholar; eminent among the learned.

শান্ত্র mkhas-brtan খীত steady and wise; of reliable knowledge অপন্য আইর্থ mkhas-po brten-pa.

শ্বেম শ্বি mkhas-pa पण्डित, स्तम्मार, कुम्ब, स्तुर, विश्वस्यः, निपुण, विद्वान, प्रवीणः, प्राञ्चः, निष्ठितः, दस्त, प्रतीतः, पद्ग, बुद्ध, ক্রনিন wise, learned, sagacious: শ্লুব্ব-শেশ্দমন sman-pa mkhas-pa skilful physician: ইম অন্দেশ chos-la mkhas-pa versed in religion: শ্লুব্ম শ্লুব্দেশ শ্লুব্ব efficient in managing pupils.

Syn. ब्राम bya-wa; रेना ध्रुव rig-ldan; क्रा नामाय rnam-gsal; ६ना प ठन rig-pa-can; ब्रांशन blo-ldan; Ka An skyon-ces; Ma 54 An yontan-ces: IKN 34 grafs-can; MEKN'U mdsanspa; अत्राह्मा अन्त sñan-hag-mkhan; नेशारवा ठत् cas-rab-can; इम.प dam-pa; देना परे द्वर प rig-pahi dpah-po; প্ৰত্ত go-wa-can; প্ৰত্ kun-rig; पहन्य brtan-po; सेलम निमाप sems ces-pa; IN EA thos-ldan; IS EA spyod-ldan; ANIUNISKN rnam-par-dbans; RKIS NEKIO rindu mthon-wa; प्राण्याय grags-pa thob-pa; न्माय पर में gsal-wahi sgo; इस जेन ठड dus-yigcan; 13 AN kun-çaş; 54 42 505 A dran-pahi dwan-po; ब्रें पार blo-bzan; ब्रॉप blo-gros; भेष প্ৰ mig-ldan; গুৰুপুমানগুৰান kun-gyiş bkur-wa. (Mnon.)

अवस्य उत्र mkhas-pa-can विद्वान् wise; learned; skilful; experienced; prudent; shrewd.

अपन्य पङ्गा mkhas-pa lta-bu पहनापा, पहरिमा like a dexterous man; appearing skilful. ল্ম্বার্ব mkhas-pa smid-pa पद्चप of inferior attainments.

अप्रथम विद्युष्ट mkhas-pa bshin byed showing as one skilful, but not really so.

ভাৰমাৰ্থ পৰ্যাপুৰ mkhas-pahi mgul rgyan বি চুডিমাণ্ডিৰ বিষয়ে প্ৰিমান্ত্ৰী বিষয়ে দুৰ্ঘাণ্ডিৰ n. of a commentary on Tibetan grammar called প্ৰমান্ত প্ৰায় কু. mkhas-pahi ingul-rgyan by Si-tu Chos-kyi hlyun-quas.

সাদম্পর ব্যাব দুর mkhas-pahi dgah-ston হে সাদ্ম দুর্বি প্রাথ ব্যাব প্রাথ ব্যাব ব্যাব দুর্বি প্রাথ ব্যাব ব্যাব দুর্বি নির্বাধ প্রাথ বিষয়ে করিছে করিছে করিছে করিছে করিছে বিষয়ে বিষয়

শ্ৰমণ্ড কুন mkhaş-pahi rgyan ই.ধুন্ধ শ্ৰম হল কুমণ্ট গুলাবাম n. of a grammatical work by Karma Rab-rgyas of Ho-phug.

अनुसायवे स्टायनेत् ठत् mkhas-pahi ran-hshir can पण्डितजातीय possessed of the nature of the learned; naturally wise or skilful

শ্ৰুমাণ বি বিশ্ব শ্ৰুমাণ ক্ৰিনিয়-paḥi rigs पहुजातीय of the learned class: শ্ৰুমাণ বি বিশ্ব শ্ৰুমাণ ক্ৰিয় কৰি কৰিছে কৰ

শ্লমাধ্য ক্রিমাধ mkhaş-par rlom-pa (শ্লমার্ক্রম্ম mkhaş-rlomş) पण्डितमान्य, ससुद्वद conceited person; a pedant.

ঝান বাম ক্রাম mkhas-pas dregs pedantic: জ্ব চুব ইব ই ক্রম অ ঝান্ম এম ইবাম এ জ্ব among the cultured there is much pedantry in learning.

ভাষ্ম ব mkhas-po or আম্ম ব mkhas-pa a learned man; ইন টু আম্ম ব ক্ষম shon-gyi mkhas-po rnams learned men of former times.

শ্দ্ৰান্ত্ৰ mkhas-blun wise and foolish; wisdom and folly.

শ্লম্প mikhas-ma= মৃত্যু পুর্ম bud-med blo-ldan ma a noble, learned woman (Maon.). শান্ত্র mkhaş-btsun learned and righteous; শান্ত্র ব্যা mkhaş-btsun bzañ learned; conscientious and good.

अन्भः न् mkhas-çod पहतरः, पढीयान mat skilful or dexterous.

지명국 기 mkhun-pa (Sch.), v. 명작 khun pa.

মৃত্যু বিশ্ব ক্রিমান্ত্র a little fleshiness in the cheeks forebodes wealth (Mi.): প্রতিষ্ঠ ক্রিমান্তর, যা দুমার্ভিম ক্রিমান্তর, যা দুমার্ভিম ক্রিমান্তর, বিশ্ব ক্রমান্ত্র করে her very ruddy cheeks glow like the rising sun

মানি তি mkho-va necessary; desirable; also vb. to want: ত্ৰুখাৰ্থীৰ I don't want it. আৰ্থি তি তি mkho-vahi yo-byad indispensable things; necessary articles; সূত্ৰ আৰু দি-var mkho-va or সুমানি দিল-mkho requisites, wants, desiderata; most necessary things: শুল্পিনীৰ according as was wanted before; as heretofore.

with the kind which you wanted cannot be bought here.

A) AN AD mkhos-phab ace. to Kag. signifies a fancy for a thing; a liking for; also to wish, want something.

মৃত্যি mkhyid-gañ the measure with the fist made with thumb extended, about six inches: এবন্ধান্ত্রপূর্ণ করিছিল (its) length when folded is one mkhyid (Yig k.).

ABS A mkhyud-pa, v. 93741: hkhyudpa to keep, to hold, to rotain; seegs a dpo nkhyud-pa, seegs and dpo nkhyud-can unwillingness to lend books (Cs.); seegs 25.4 dpe-mkhyud byed-pa to be unwilling to lend books.

শুরু দুর্ম mkhyud-spyad 1. a sort of bag or vessel for carrying medicine. 2. sorcery, witcheraft (Sch.): শুরু মুখ্য শুরু ছুরু হু হু হু a little instruction or various subjects like the alms-bag of the saint Phadam-pa (which contained different medicines).

শন্ত্র গুরু ব mkhyud spyad-pa = প্রাণ sman-pa a medicine man; a physician (Mnon.).

mkyen, v. মাইন্ ম mkhyen-pa. ই নহন ইমান্তব্য মানুক্ত বুলি মানুক্ত বিশ্ব মানুক্ত কৰা মানুক্ত thugs mkhyen-gyi gaigs-pa lags-sam Has your reverence seen by your prophetic sight? মুখাইন sku-mkhyen form of abject entreaty: I appeal to your honour's wisdom; বাহা মাইন to your honour's sacred words; রামা মাইন to your honour's heart; মাইন মাইন you know full well; you will understand: হামাইন মাইন মাইন এইন O Lama, thou knowest all! মাইন মাইন মাইন মাইন তি your wisdom permit to be done.

শান্তবাংশানৰ mkhyen-mkhan very learned: ইংলোক্ত আন্তর্ভান্ত প্রান্তবাংশান্

শাস বু কৰ mkhyen-raya-can possessed of much understanding; very learned: ই শাসুর ye-mkhyen = কাইৰ শাসুর mhon mkhyen possessed of prophetic knowledge; fore-knowledge; বুৰ্মানানীৰ thugs-mkhyen knowledge of a higher kind; prophetic sight.

মুন্দ mkhyen-pa resp. for নুমান çes-pa, ইকান rig-pa, গ্ৰান go-ua 1. to know; also knowledge; ৰুম্মান্ত মুন্দু thams-cad mkhyenpa মুন্দু all-knowing. 2 কুল নুমান rnam-çes = মুন্দু মুন্দু rnam-mkhyen বিশ্ব, such terms though applicable to Buddha are now applied to the Grand Lamas of Tibet out of courtesy or for the purpose of flattering them: শট্ট্র এইব্যান এই শহর ব whose howledge has no bound (Lam-rim.); শট্ট্র এই বি শ্বীম superior wisdom; শট্ট্র এই জর চর attainments; accomplishm ats of a high order; শট্ট্র এই সুহার perceived, found out, dircovered; অয়ন এইব্যাহ শট্ট্র এম perceived the sentiments to be pure.

মানুহ আমে u mkhyen-dpyod gans-pa wide a l critical knowledge; wide discrinimating v imom.

with) broad views and wisdom; wide prophetic vision or sight.

*B nkhyen-brtse omniscient mercy.

লাইন প্ৰাথম mkhyen-gziys supernatural perception; attributes of a high incarnate lama or a Bodhisattva.

শ্রী ব্যাদা mknyen-rab the wise; also নীমাবে ces-rab সম্মা wisdom.

শাস্ত্র বিদ্যান mkhyen-çin-nam = শাস্ত্র ব্ন mkhyen-nam did you understand it?

শাস্ত্ৰ বাধুন mkhyen gsum:— বাই নাম gshi-çes, আছব, or বিষয় লাল the knowledge of the subject; basic knowledge: অন্ধান lam-çes knowledge of the way (to Nirvāṇa); knowing the way. ইমানাইৰ rnam-mkhyen=ইমান্ত্ৰ নিমান cognition of all things.

**\P\sigma \quad \

*** The sound constitution: *** The sound constitution: *** The sound part of in the great strength of his body there is sound health (**Nag*). The soundness of one's constitution is ascertained by examining the urine deposited in a bottle; when it is natural the physician declares ***|The soundness of the unit is natural the physician declares **|The soundness of the unit is natural the physician declares **|The soundness of the unit is natural the physician declares **|The soundness of the unit is natural the physician declares **|The soundness of the unit is natural the physician declares **|The soundness of the unit is natural the physician declares **|The soundness of the unit is natural the physician declares **|The soundness of the unit is natural the physician declares **|The soundness of the unit is natural the physician declares **|The soundness of the unit is natural the physician declares **|The soundness of the unit is natural the physician declares **|The soundness of the unit is natural the physician declares **|The soundness of the unit is natural the physician declares **|The soundness of the unit is natural the physician declares **|The soundness of the unit is natural the physician declares **|The soundness of the unit is natural the physician declares **|The soundness of the unit is natural the unit is na

hrah-gin uuv, it (the constitution) is source, c.c.

nulrans also f khran hard; solid; compact; also f khran hard; solid; compact; also f khran hard; sound; of a robust constitution (Jä.)

সম্প্রি বা স mkhrig-ma (thig-ma) the wrist of the hand (Jā.); the part of the hand which (in women) is adorned with bangles. It is also called শুন মুক্তিন nor-ba chiń-wa, the part where jewels are bound.

মন্নিবাম'ন mkhrigs-pa (thig-pa) sometimes for শ্বীৰ mkhrig-ma.

মন্ত্র mkhris-nad bilious disease.

리면적'의 mkhrig-pa (thi-pa) fun 1. the vesicle of the gall; the gall-bladder, as part of the intestines 2. generally the bile itself; the bilious fluid: अञ्चल या भू ऋ नामा सहस्राय भारतात्रमा अधिका केमा वा अव mkhris-pa sna-tshogs bsdus-pa rma dan dug mkhris mig-la phan a mixture of the biles of different animals is useful for sores; and the bile of poisonous animals is useful for eye-disease: মন্ত্রমাধ্ব न्या दे पूर्व the four animal biles that are used in medicine:—(1) ব্যাসনীম dom-mkhris bear's bile; (2) R'AL' MANU ri-bon mkhris-pg hare's bile; (3) จริ เจริ มลิม น hphyi-wahi mkhris-pa marmot's bile; (4) 3 ผลิพ ก็ผmkhris fish bile (Sman. 175).

अधिकाय इत् mkhris-pa-can splenetic; a short-tempered person.

স্ট্রমান mkhris-ma acc. to Jä.=এপ্রমান hkhris.

মন্ত্ৰম ক্ৰ' mkhris-tshad bilious fever; মান্ত্ৰম grafi-mkhris a feverish chill.

स्त्रेश mkhris-rims applied to a fever in which the liver is conjected.

মন্ত্ৰ বৃষ্ণ ক mkhris-ças che, ম অন্ত্ৰান্ত কৰে আন বৃষ্ণ কৰে one in whose constitution the bilious diseases predominate.

শ্ৰিপ্ৰাম্য mkhregs-pa (theg-pa) কঠাং, কতিৰ hard; that cannot be broken; cannot be divided; also fearless; and acc. to Jā. মণ্ডানুষ্য হব mgo mkhregs-can obstinate, stiffnecked, stubborn.

Syn. Au sra-wa; A Ann mi-çigs; Acen mi-hjig; A 35 mi-phyed (Mñon.).

বৃদ্ধি নি hkhań-wa, ইম্ম ই বৃদ্ধ হ sems mi-dgah-wa ta-bu 1. to hurt at heart or offend, also to irritate. 2. vindictiveness: ইন্থ্য ক্ষিত্ৰ কুল কুল কুল কুল কুল কুল কি কি hkhań-tshig cig-kyan hdug-pas (Hbrom. 51) you use all manner of vindictive words. 3. bickering, quarrelling; বৃদ্ধ কৰে many quarrels: ১৯৯৯ বৃদ্ধ বৃদ্ধ বৃদ্ধ বৃদ্ধ বৃদ্ধ বিদ্ধান hbyuń there arose mutual differences between masters and scholars. ইব্দু ইন্ধ্ বৃদ্ধ বৃদ্ধ কি hkhań byed-pa to make mischief (Mil.).

মানি কি hkhad-pa, especially in W. 1. to sit; to sit firm: ইস্কেল্ডেন্ড্র to sit on the back of a camel. 2. to remain sitting; to stick fast; to be stopped; kept back (Jā); ক্লেণ্ড্রেন্ড্র to get entangled with the foot so as to fall:

Q AND hkhan-pa= \(\frac{1}{2}\sqrt{1} \) \(\frac{brgyal}{a}\)-wa to sink or fall down senseless; to faint away; to swoon. 2. to take into one's mouth (Sch.).

chags-pa desire; passion; attachment (Nag.).

gñis-su hkhar-sgoñ dañ sran-ma on both his right and left there were white pebbles and

Qবিশ্ব I: 1. hkhar-wa a walking stick, staff, clutcheon: ভূনি ল্পান্দ্ৰ ব্যাধান কিন্দ্ৰ ব্যাধান কিন্দ্ৰ বিশ্ব কিন্দ্ৰ বিশ্ব কিন্দ্ৰ বিশ্ব কিন্দ্ৰ বিশ্ব কিন্দ্ৰ কিন্দ

QPX'A II. vb. to adhere to; to stick to.

AFX'E hkhar-rha or JErgya-rha 1. gong used in Tibet and China to call people to their work or lamas to religious service.

2. a drum of bell-metal, large bell-metal disk, producing when struck loud sound like that of a bell.

বৃদ্ধ পূর্ব hkhar-gshon dish of bell-metal. বৃদ্ধ hkhar-zang a metallic kettle.

ৰ্দ্ৰ বৃথিৰ hkhar-gsil the staff carried by mendicant priests having a chaitya fixed on its top end, from which hang down sixteen rings: রুম্মাত্র সূত্র বৃদ্ধর বৃথি সূত্র বৃথ সূত্র স

ৰ্দ্য প্ৰী মুধ্য hkhar-gsil-gyi-mdo (K. d. a. 425) a tractate on the merit accruing from the use of the mendicant's staff.

A FO hkhal when spinning the thread stretched across is called hkhal, and that lengthwise is called sgrim; sometimes this word is spelt as are hkhel (Dag-yig.).

বৃদ্ধিন distribution of the spin in which the spin wood. 2 in W. to send; to forward things.

hkhah-wa denotes certain passions that disturb the tranquility of the mind, such as malignity and covetousness; acc. to Cs. to emulate, contemn, hate; also to long for; acc. to Sch. pride (Jä.).

中 বিষ্ণা hkhu-wa ব্যুক্ত haran-na= আৰা, হাছ হৈ vie with, contend; also wrathfully rebelling: বিষ্ণান্ত বিষ্ণান্ত she sdań-da-hań hçad, বিশ্বানুক্ত সুৰ্ক্ত অৰ্থ নিৰ্দান কৰা agyun-du gnod-pahi sems hehań-pa the real signification is always to harbour thoughts of doing mischief. Acc. to Jä. to offend insult, injure; also injury.

বৃদ্ধ বিষয় । hkhu-wahi baam-pa = বিদ্দি log-lta निष्पाद्येन a false creed; heresy (Mion.).

QFA' hkhun-pa 1. groan; a deep sigh, from suffering or disease. 2. on account of fullness of the stomach, beasts such as cows and buffaloes make this hollow sound at the time of chewing the cud: are hkhun-sgra khan-pa khan he filled the house with groanings: arais he filled the house with groanings: arais san wahi agra-la gyag ltar hkhun he groans (or grunts) like a yak against a fierce enemy (Jä.).

Qব্ৰুমান hkhum-pa, pf. মুখ্য khums (cf. মুখ্ন skum-pa), বিশ্ব thos-pa to comprehend: to shrink; অব্যান বুদ্ধান yan-lag hkhums pa to be contracted of the limbs; ক্ৰেম্ব rkań-lag hkhums-pa contracted hands and feet: অম্ম্বেম্বর বুদ্ধান্তি, বিশ্ব yur-ra ran-bshin hkhum bycd yin the ditch ill get narrower of itself (Jä.).

ব্ৰুম্ম্'ন hkumg-pa 1 shrunk, shriveled, contracted; fig. reduced;

restricted: le rived or power: A ABANA blo hkhums-pu a contracted mind; an easily frigh aed he ct; one who is much afraid f (Nag.) acc. to Sch. to practise to m ress at the mind.

QATA bkhur-wa sbst. pastry; vb. to carry, as in BTABTATA khur hkhur-wa-po, one who carries a burden; ATA hkhur-byed, ABTABTA hkhur bshiñ-pa carrying: ATABTA mi-theg-par hkhur-wa to carry very heavy loads; to carry what one is not able to carry. Khur-çog, bring it! Khursong, take it away!

Q門ス・番叭 身khur-tshos, v. 門ス・番叭 khur-tshos.

ARX'X hkhur-ra = garagx snum-hkhur bread or pastry baked with or in oil (Nag.).

QEQ'A hkhul-wa acc. to Kag. to subdue; to subject one by argument and language to service; acc. to Cs. to be uneasy about; Faragara khral hkhul-wa acc. to Jä. perh. to force a tax, a rate, on a person.

C বিশ্ব শি hkhegs-pa, pf. of २ नेवास hgegs, to hinder, stop, shut off, debar: ই দুন বাৰ দুৱাৰ কৰিব দুৱাৰ hkhegs-pas although they prohibited, in whatever way, he was not stopped: ঈমান্ত্র বিশ্ব বিশ্ব বার দুৱাৰ করেন্দ্র করেন্দ্

Q্বিমে'ম hkhens-pa, pf. দিম khens, to be replete; to be full: প্রবাদানমান্ত্র was filled with blood; ইমিমানমান্ত্র blo-gros ma khens-te his mind not being satiated (Ja.).

Qবিশ্ব hkheb-pa, pf. দিনৰ khebs, to cover; to spread over; বিষয়ে দুল্মট yofis-su khebs-te being covered all over; শ্রেমান্ত দিনাট kha thams-cad khebs-te being covered over the whole face; to overshadow (Jā.).

মূলিমান hkhel-wa, ব্ৰাণ্ড ngei-wa, pf. দ্ৰ khel, পাইমানটি ন gden hkhel-wa, to put on; to pack on; to lead: স্কুর্মান্টিশান ben thog khelwa when the ten storeys shall have been put on (erected).

মূলি ন hkho-wa (cog. to মাল্ল mkho-wa) to wish; to want; to think useful, serviceable, necessary; to have occasion for: মূলি মুক্ত it will be of use; he will be able to make use of it: মূলিন্দ্ৰমান্ত্ৰ will it be useful or not, or in W. hkho-ce med, I do not want it; I do not like it. মূলিন্দ্ৰমূদ্ধি for use; useful (Jā.).

বুলিখানা I: hkhogs-pa very infirm from old age; decrepit; decayed. Gen. signifies কা rgan or কুমণ্ট্ৰম rgyas-hkhogs worn out by age: ই বিশ sho-khog, মু'বিশ sk, a-khog complexion blue or pale from old age.

Qিশ্বিষ্থ' II: चरच, श्वत, विश्वार, "सब, धमच migration wandering; fig. worldly existence

Q विवास य III:= ब्रॅंचिंग्य glo hgog-pa to cough (Mann.).

পুর্নিতি hkhoń-wa (cf. শুরু sgoń-wa) to draw in one's limbs; to sit in a cowering

position; to squat; to hide one's self: 599, after a dpan hkhoh-wa to be discouraged, disheartened (Jä.).

মেনি hkhod, fut. of আছি hkod — চি khod

1. surface; superficies; মই নেনি জন sahi
hkhod sñom-pa to remove inequalities of
the surface; to level; to plane; আইন জন্ম ব
hkhod sñome-pa levelled; made even; plain;
frequently আই টিনি জন্ম bar-gyi khod-sñoms
gaps were filled up, i.e., distinctions of rank,
wealth, &c., were done away with. 2. a
mill stone; আইনি ya-hkhod the upper stone;
আইন ma-hkhod the nether stone (Jä.)

Q বি hkhod-pa= হ্বে sded-pa to sit down; to sit; also to live, to dwell; to be set down; to be put: rgyal srid-la hkhod-pa raised to the throne; প্ৰসংগ্ৰহণ settled at a place; প্ৰান্ত্ৰীৰ seated in rank or order; মুহ্ ব্ৰহ্ম sten-tu hkhod-pa placed above; মুল্ ব্ৰহ্ম placed under.

মূলি I: Hkhon n. of an ancient family in Tibet: মনুপ্ৰিন্ত বৈশ্ব জুবিশ্ব কিন্তু কিন্ত

মুনিব II:= ৰ প্ৰতি she-hkhon malice; dispute; war; spite (Nag.); প্ৰতি বৃষ্ণ hkhonnas from the state of dispute or war; প্ৰতি এই এই hkhon-ned-par honestly, without evil intentions; also without quarrel or dispute; প্ৰতিপূৰ্ণ hkhon sugs-pa to be spiteful or quarrelsome.

শ্ৰণ hkhon-pa, also শ্ৰণ ৰ্মণ hkhon-yad pa to bear a grudge or ill-will against a person; to be dissatisfied with a thing; also to be malicious, spiteful.

প্রত্য hkhon-po discord; dissension (Jä.).

hkhobs the sphere of one's doing or work (Zam.); also = 55°4 khyab-pa. Acc. to Jä. to be startled, agitated, alarmed.

ৰ্দিম প্ৰ hkhobs-çag not fitting to a place; become larg or smaller: প্ৰাৰ্থ ক বৃদ্ধিম প্ৰাৰ্থ কৈ কৈ hkhyags-nas hkhobs-çag aher-cher son being frozen it does not fit, it having grown larger (Nag.)

म श्राह्म म hkhoo-wa= ह्य प्रतान्त bad; wicked; low; barbarous; rough; rude; अवव व्यक्ति mathah hkhob bord :; also border country; अह वृद्धि yan-hkhob distant border land.

Qিশ্ব I: hkhor an attendant who is inferior to a friend in rank and superior to a sorvant: প্ৰতিষ্ঠিক বিশ্ব বিশ্ব তাত even if he be allowed to be among the attendants.

यहिंद्र II: 1. for क्षेत्र क hkhor-lo e wheel; अ वर्षिक me-hkhor the fire-wheel; क वर्षिक chuhkhor a mill or wheel turned by water; ልፍ ዓሾፍ Rluñ-hkhor wheel turned by wind; থবাৰ্শিৰ lag-hkhor a wheel turned by the hand: a millstone. 2. circle; circumference; the persons or objects encircling; that which surrounds (a certain point or place): चे प दह देवे विषय इसम lte-wa dan dehi hkhorrnams the navel and the circumjacent parts: 3 74x a de khor-la thereabouts. रे विष्य ne-hkhor retinue, attendants; also waiters : श्रीर दूर मुख्य प्रमा hkhor dan beas-pa (सपरिवार) with the attendants or suite; वर्षिर द्वा वर्षेक पम hkhor dyra-brom-pas surrounded by the retinue of Arhats: वार्षर 5 वर्षा व hkhor-du bsdus-po gathered round as his retinue; also frequently the train of thoughts, reminiscences, &c., which the soul, when passing into a new body, cannot take along with it $(J\ddot{a}.)$.

* वृद्ध hkhor अमृति (Schr. : Kālac. T. 22).

প্ৰিম্পুৰ দুখাল্শ hkhor kun-tu grags, सर्व-पर्यदासुर्विता resounding in every company

ৰ্দি / nkhor-kha, মুন্দ্ৰ্পৃথ্য হাa-wa a sha g khor-wa la return or each rotation (of a menth, day, or year): অন্তর্গাল কিন্তুগাল্ডি কিন্তুগ

ৰ্শিংশাৰ hkhor-mkhan one who turns a wheel; a wheel that is turned; those who come and go with somebody.

विष्युत्र कुर्या केंद्र hkhor-gyi dkyil-hkhir पर्यदमण्डल the circle of attendants.

ৰ্শ্ছ গুলি hkhor-gyi ske-wa, परিজন dependents.

*विष्य भे भे भे hkhor-yyi sku-bo परिजन (Schr.; Kalac. I'. 21,.

yard; an open space near a temple or a residential house where people assemble to witness a spectacle; also the passage round a temple or monastery for devotees to walk round for religious merit.

ৰ্শ্ন দুৰ্গ কুলি hkhor-yhi gtso-bo the chief of the attendants or followers.

ৰ্শিং শ্ৰেষ hkhor-geiy one attendant; ব্ৰিং শ্ৰেষ hkhor-rnams domestics; household servants; শ্ৰেশিং lo-hkhor a cycle of years: প্ৰেণ্ডিং নাম lo-hkhor beu-gnis or মুন্ন drug-beu a cycle of twelve or sixty years.

ম্প্র hkhor-ñan বিশাহ the first of the seven musical notes.

Q首文 5 hkhor-to n. of a tribe in Tibes (Vai. kar. 190).

ন্দ্ৰ শাসন hkhor-gtan = ৰূ বি ইন্ধ্ৰ syohi thempa হন্দ্ৰনীয়া: steps at the threshold or at the entrance of a house.

ন্তিত্ব বৃদ্ধ hkhor-du osdus to enlist; to recruit; to take as one's followers. ৪০.৪৭ নিজ্ঞান ব্যাল্ড কিন্তু বৃদ্ধ বৃদ্

বৃদ্ধির hkhor-pa or বৃদ্ধির hkhor-po male attendant.

* প্ৰিম্প্ৰাইন hkhor phay-mo (Schr., 53 A.)

Qিশ্বিশি Akhor-wa I: to turn round; to circumambulate, to walk all round; also to elapse, to be completed. 2. to be formed, perfected: দ্রশ্যমান্ত্র্যান্ত্র the frost has formed; প্রায়ান্ত্র dew has arisen.

হৈশে II: the world; rotatory existence; the round of transmigration within the six classes of beings: প্ৰশ্ন প্ৰয়া ক্ষান্ত hkhor-wa la skyo-ças skyes to repent at having come into transmigratory existence.

Syn. শংশ mā-rig; শংশ কৰাৰ mānon-chags;
মান srid-pa; বাংলাইৰ hjig-rten; শং মান yaāsrid; লাই বাংলা gshi hdsin-pa; লাগুলা আলান্দ লা gtsug-lag daā-po; বুল সাম ক্রম thun-moā chos; ধুলা বহুলা বুল নামৰ sdug-b্র্রালা hbyuā-nas; ব্রিম লা hkhor-wa (Mānon.).

প্রিয়ের প্রাথম ক্রিমিল-wa hkhor-mor to transmigrate in the world (Pag. 291).

वृद्धि । a far hkhor-wa hjiy ककुच्य तथागत the breaker or destroyer of transmigratory existence; the name of a former Tathagata.

* विषय प्राप्त । प्राप्त विषय hkhov-wa dan-ldan chen-po मलासामी (Schr.; Kalac T. 145)

ন্ত্ৰ ন হ্ৰাৰ hkhor-wa don-sprug = ৰক্ষণ তথ্যসমত মন্ধ্ৰী মাণ্ড্ৰ কুন্ত ব্ৰী ন আইন the passing of all animals to be followers of the thousand past Buddhas.

ন্দিং অসম বিশ্বদ্ধ hkhor-wa las syrotmkhan one who has been liberated from transmigratory existence; also one who liberates another from that state.

মুদ্ধ নাই বিষয় hkhor-wahi khyim = মুধ্য মনি মা মুদ্ধ htsun-mohi pho-bran the residence of a queen (Mnon.).

প্ৰিম্মিই মৃত্যু hkhor-wahi dyra संसारমৰ, the enemy of the world, Mara.

ন্ত্ৰ নুষ্ঠ কু নাই hkhor-wahi rgya-mtsho the ocean of worldly existence: রুমার্ন নাই বা নাই

ন্ধিংমাই ধুশানাম hkhor-wahi sday-bshal the miseries of the worldly existence.

ন্ধ্যমি মুন্দ ħkher-waḥi bka-ma = ৭২ঁ১ স্থান্থ হবংমুৰ ḥdod-lha dyaḥ-rab dbañ-pkyny Cupid, the god of Love (Mion.).

বৃহিৎ নাই নাই hkhor-wahi btson-ra the prison-house of worldly existence.

विषय प्रति यम hkhor-wahi lam मंसारवर्ता the path of transmigratory existence.

ৰ্পুৰ-মে-প্ৰ্ৰ hkhor-war hkhor to come in and go out of this world very often.

প্ৰিং বংশ্বিং ব'ব hkhor-war hkhor-wa-po one who transmigrates.

ৰ্চিম্বেম্ব্ৰুজন hkhor-war hkhyams বস্তুমাইক্ wandering purposelessly in this world. भृदिर अर्थेष्य hkhor-ma tshagi without interruption.

ন্ত্ৰ মান তথ্য hkhor man-can = শ্বিম শাব্দাও cin ka-dam- কৰ্ম the tree Cadamba (Mnon.).

বৃদ্ধি ঐ ১৮৫/100-med, আন বি নির্দ্ধি আনানterrupted: ব্যাথ বি থেকি এই bkah drin hkhormed uninterrupted mercy (Yig. 42).

the term or period for which leave is granted to monks or soldiers at the expiration of which they are bound to return to duty.

ৰ্শি শ্ৰম hkhor-zug, v. প্ৰিম্পুৰ hkhor-yug.
ব্লিম্পুৰ hkhor-yug, সমৰাজ the horizon; the wall surrounding a city or fort; rampart: প্ৰিম্পুৰ hkhor-yug-tu or প্ৰিমেশ্ব শুৰা hkhor-mo yug-tu within the limits of the horizon; everywhere; at all times.

* ११विर भुष hkhor-yug द्वनं (Schr.; Kålac. T. 12).

विषय hkhor-gyah latek

ৰ্ভি: প্ৰজ্ hkhor-gyog ঘৰিলাং, ঘৰিৰহু attendants and servants, companions and domestics: মানু গ্ৰহ্ম mdun-hkhor waiting servant; ralet de chambre; কান্ত্ৰিম nan-hkhor household servants; domestics: প্ৰত্ৰম gtso-hkhor master and servant: মানু বুলিন gton-hkhor the chief and his servant; মানু বুলিন gton-hkhor the teacher and his pupils; মানু বুলিন phyi-hkhor servants outside the domestics.

* विष्यः गरेषाः म hkhor ral-geig-ma (Schr. 53 B.).

वृद्धिः वेश्वभाष hkhor-legs-pc good atten-

QAX'VI: hkhor-lo and other weapons of war included in the following list of

weapons or শার্ক mathon cha:—বাষ্ট্রা ব্রুপ্ত yul-du hasin-pa; শার tho-wa; বুং শুং বুধনbyed: এই গাইং hasom-byed; ১৪৭৭ abyug-pa; শুল্ম বুইমে leags-beiñs; ১৪৭৭ abyug-pa; ৭৭১ শাহ্ম hphah-mauh; নামে çah-lah; বাম্প্রের gsor-mauñ; ঠান tsa-kra ব্রুপ্ত hkhe:-lo (Mñon.).

प्ट्रिं II: 1. चन्न, रथांग, सुदर्भन, जिल्ला an orb, circle, disk; a wheel: अविद के देव धर **२६वा.तर्.ज्ञ.च्याग्रे.तेव.**च महाचक्र प्रयोग-ज्ञान-सुद्रा the symbol of entering into the great circle. 2. the round of life; orb or state of existence: মুই-এই-এই-এই srid-pahi hkhorto water the chart or cycle of existence: श्चार्द्र से इसस पुरवृद्दर के पने tha dan mi rnams-kyi hkhor-lo bshi the four states of existence of gods and men:—(1) মন্ত্ৰ-থই-প্ৰ-চ্-প্ৰমাণ nthun-pahi yul-du gnas-pa प्रतिक्पदेशवास residence in a place where there is agreement or which is agreeable; (2) ANG SANGYA यहेब्य gkyeş-bu dam-pa la brten-pa सत्पुरवाway to take refuge with or shelter under good men; (3) यद्वा ३५ प्रे आर द्वा परी ब्रॉड बाब bdag ñed-kyi yah-dag-pahi şmon-lam सावानः सम्यक प्रविधान perfect determination of one's self: (4) वृद्धाः प्रमान्यमा पुमाय shon yah-bsod-nama byaş-pa पूर्वकत प्रचा moral merit acquired in a former existence: a (1) hkhor-lo can नकी one who is possessed of a disk; (2) an sbrul a snake (Mhon.); (3) v. 9.53.4 bya hur-wa Amata (Mhon.).

বৃহ্ন উপ্ৰয়ুম hkhor-lo hagyur, বৃহ্ন উপায়ুম hkhor-los-agyur আনবৰ্ণি বাল an Universal Emperor.

মূহি বিষয়ুহ কুম শ্রী মন্ত্র ম hkhor-los sgyur rgyal-gyi htsun-mo the wife of the Universal Emperor.

Syn. श्रे श्रे के mi-yi lha-mo; घुर हेर दे हे हे bud-med rin-chen; प्रश्न पर्देश के gnam bekosma; श्रुव परे द्वा ध्रुव के Lhay-pahi dwah-phyag ma; श्रे व हेद हेद पर्देश के hjig-rten bekan-mo. (Mhon.)

ৰ্দিক বছনৰ hkhor-lo hjoms, v. ১ ছ বছন du-dru hjoms প্রবাহন ব, vegetable medicine for ringworm.

निक्ष क्षेत्र क्षेत्र भेति है Hkhor-lo dan ldan pahiri चन्नपंत्र n. of a fabulous mountain situated beyond the great ocean where the horizon touches the earth. At its centre it has an impenetrable golden hill called Vajra nābhi parvata. It is filled with fruit trees in consequence of which there are innumerable species of monkey living there (K. d. × 282).

ৰ্ধৰ ৰ বৃহ ৰ্ধৰ ৰ বৃষ্ট ভূই উৰ্ মানিল-lo dan hkhor-lo chen-po lhahi me-tog (K. d. \$ 368) n. of a celestial flower; idem ই মু বৃহ ই মু বৃহত্ত kra dan tsa-kra chen-po. (K. d. এ 156.)

श्रृष्ट केंद्र केंद्र hkhor-lo dri-med चन्नविमल n. of flower.

ৰ্ণৰ ৰ বৃদ্ধ hkhor-lo gdon = ধৰ্ম phag-pa, বন, বনা a pig; one with a circular muzzle.

ন্ধ্য ব্ৰহ্ম নৰু hkhor-lo hdab-brgya অসম-মধ্যৰ n. of a flower.

afar के as bkhor-lo bdra = कि न don-ga. Syn. नुष्यिते के rgyal-pohi çin; कि के निव sor-ma gshi-pa; के अपन्य lo-ma bean (Moon.).

প্ৰতি বি বি বি দুলিক: like a circle; resembling a wheel.

वहाँ के भाग hkhor-lo sdoma-pa n. of Buddhist Tantrik deity. বৃদ্ধ শ্রম বৃদ্ধ শুং hkhor-lo dwan-sgyur বৃদ্ধ পুন্ধ প্রাপ্ত নি বিশ্ব নি প্রাপ্ত নি বিশ্ব নি প্রাপ্ত নি বিশ্ব নি প্রাপ্ত নি বিশ্ব নি বিশ্

ৰ্ক্ত ক্ৰব্ৰু u hkhor-lo hbyed-pa অন্ধাৰিলী one who can penetrate into the designs or machinations of others.

নুষ্ট ইব্যাইন hkhor-lo rtsibs-stoft the fabulous wishing wheel which is possessed of one thousand radiating spokes: কুলাইন অনুনার বানার কুলাইন ইব্যাইন ইব্যাই

ৰ্শিংশি nt hkhor-lo gyo ক্লন্থ n. of a flower.

ন্ত্ৰ ক্ৰিন্ত hkhor-lohi rkan round foot; elephant; মুগ্ৰ glan-po (Mnon.).

ৰ্দিং বঁথি অৰ্থিন লৈ hkhor-lohi myon-po the lord or chief of all: অন্থানা কুলি নাই বুলা লাকে বুলিন ক্ষিত্ৰ আৰু বুলা কৰি নাই বুলা লাকে বুলিন ক্ষিত্ৰ আৰু বুলা কুলিন ক্ষিত্ৰ কৰা কুলিন কুলিন কৰা কুলিন কুলিন কৰা কুলিন কুল

ম্পিম্প্রিম্প্রীর hkhor-lohi myrin as met. = হ'র্মম্ শ্রম-mon the camel. (Mkon.)

वृष्ट विशेषक hkhor-lohi mthah नेमि, नाभि the circumference of a circle.

বৃতিং বিবিশ্বসাধানৰ hkhor-lohi rnam-pa can, described as দুৰাখী নিৰ্মী নিমান্ত নবী হ'ম, a scent called "tiger's-claws."

ব্যাহ বিনী দ্বাৰ hkhor-lohi yan-lag = ১৯.৭ টুই মিন hah-pa spyihi mih খনাত্ম, তাম a general term for the goose species (Mino.). ন্তি নিট স্থেম 1: hkhor-lohi luş = মু-পুল ই puçel tse amber.

Syn. 5.34 byq-zas; 2 11 444.4 na-yi hkhorpa; 34.44.4q lus-han mig (Mhon.).

বৃহিন বিবি প্রশ্ন ii := শানু শান্ধ gdugs an umbrella.

Syn. কর্মুন char-skyob; র মন্ত্রিন tsha-wa sgrib; র্বাস্ত্রুন tshad--kyob (Mñon.).

বৃদ্ধ বিষ্ণ ব্যান hkhor-los hyro-wa, বৃদ্ধ দু বৃদ্ধ ই বৃদ্ধ çin-rta spyi-dan byc-bray wheeled; carriage or vehicle (Mnon.).

প্ৰিমাৰ্থ মুক্ত hkhor-los sgyur, v. বিশ্বাহম reg-banh (Mhon.).

মুদিন বিধান প্ৰদিনিক-los htsho, v. প্ৰাণ rdsamkhan, a potter; one who lives by turning the (potter's) wheel (Mñon.).

কৃষ্টি ম hkhor-sa সহ্যিত্ত-দলিকা the path for circumambulation round a sacred building or other object; the positions of attendant demi-gods of a principal deity round his mansion.

ৰ্ক্ত পৃথ্ন khor-hasum man, horse and cow: প্ৰমাণন পূৰ্ব ট বৃদ্ধি পৃথ্ন হুচ চুখুৰ, alighting from his horse, he presented the three objects, viz., a servant, a horse, and a cow to him (A. ?).

after against united the hor-gram ream-par dag-pa the alms-giver, alms-giving, and the receiver of alms, when those three are of pure motives.

RANGE A hkhol-wa, pf. A hkhol, imp. A khol 1. to make a person a slave; to bind as a servant; to cause to serve one. A had-bran-khol or A khol-po a slave; bkol-spyod-kyi sdug-bshal the miseries of servitude; gshan-dag-gis dwah-med-par bkol-wa to be enslaved by others, without ability to help oneself. 2. acc. to Cs. to save; to spare; to enjoy with moderation 3. acc.

to Sch. to become insensible; to be asleep; to get benumbed in reference to the limbs. In Med. 4. to boil (wit pf. Fakhol): a face and to make one boil; place for boiling (ii.).

Africand hkholthub-pa explained in rangis be jo-wahi fay la han-cih las yah bekul-wa thams-cad syrub-par byed, sems kyah hyyur-wa-med na bran gyog-tu hkhol-thub-pa yin, de-ltar ma-byuh-na bran gyog-tu gyur-kyah hkhol mi thub-pa red (Nag.) extracting voluntary service, i.e., if a servant obediently gives effect to the wishes of his master, otherwise, although the servant may be in his service, he has not rendered service.

মৃতিহান hkhor-ma a female attendant (Cs.).

वृद्धि के hkhol-mo दासाँ maid-servant.

Q Akhos or are i unhos-ka worth. value, importance; also necessity: এইমাত্তৰ hkhos-can important; mighty; of great influence; প্ৰিম' ঐ hkhos-med uninfluential: विकास अपन hkhos-su phab-pa to draw as a blister or poultice: ५६ भ म ५ जुर और देव भूर जार र्भेर ग्रे विश्वाप्त dhos-po dgah tshah cig yod kyah snod-kyi hkhos-kaham (A. 142) although there have existed some articles pretty complete, there was necessity for a vessel to receive (deserve) them; क्षाना कृदान hkhos-ka chun-wa of less necessity: विभाक्षान hkhos chun-wa=वभाष्ठावर कृष्ट व lasactive or bya-war chuh-ba less energetic (Mhon.)

বৃত্যানমূদ্ৰ hkhos betwee হ'ৰ বৰ্ম hos babs, হ্ৰ'হ্হ'নমূদ্ৰ don dan betwee suited to one's intention or object; fitness; suitability.

ৰ্শিম ন্থৰ hkhos-dpag according to the measure of one's ability.

মুক্মান্ত্রক্রমান hkhos-su phebs-pa = মুক্মান্ত্র মুক্মান্ত্রক্রমান hkhos-su phebs-pa = মুক্মান্ত্র

Parking hehyays-pa মান, ছিন, মিমিং vb. intrans. 1. to freeze either into ice o hard; to congulate, crystalise: ই ব্যাপ টু ডি the water will be freezing; হ্বাই দেইটাইই the soda has congealed on the salt-lake. In Sikkim khyek or khek=ice. 2. to feel cold, become numbed: ব্যাপ হুট hkhyays-hbyuñ they felt cold (Mñon.).

ব্যুব্য নুম hkyayş-rum or ব্যুব্য হন hkhyayş ram an ice-slip; also ice in blocks.

शुक्ष है hkhyam-kyi a stray dog.

QBANTA 1: hkhyams-pa fig. to rove, wander: ৭ই, এম সমে মুন্ধু মান্ত্রীম, ৭ইবা টুর এইবা হার এই

Qব্রমান II: = ইম্ ইন্ট্রেল don-nucd-du hyro-ua सिमन्न-प्रचाप, असयन, घूर्ण, विशाह, विशाह, विशाह, pf. প্রমান হাত্ত hkhyams-par gynor 1. to ramble about; to wander purposelessly; to wander in a strange country. At certain seasons many monks wander about Tibet, Mongolia and China, ride Huc. विभाग, विवृद्ध; ইম্পুন্ত বিদ্ধান প্রমান বিশ্বর্থ; ইম্পুন্ত বিশ্বর্থ rnam-par hkhyams-pa, to wander about continually; to move about unceasingly: প্রমান হ্রাহ hkhyum-du hjūg-pa to cause to ramble or rove about; to become strayed, lost wandering; vagrant; erroneous; erring ক্রিম্বর্ণ chu hkhyam-pa inundation; flood.

बुक्तभाव hkhyams-po 1. erroneous; a vagabond. 2. n. of a disease.

QFX'A hkhyar-wa to err, to go astray, to deviate from the right path: ম মুদ্দ mi-hkhyar erring or blundering man; ট্রান্থ khyi hkhyar a stray dog; মিন্থান্থ মা yi-go hkhyar-wa-po one who makes mistakes in writing (a letter, &c.); মুদ্দ মা মুদ্দ মুন্থ do not err in conversation. মুদ্দ মুন্থ কি not err in conversation. মুদ্দ মুন্থ কি one should be afraid of making mistakes, of going astray; মুন্থান্থ বিচ্ছা hkhyar-po a defective simile (Jä.).

মূদ্রী hhhyal-wa = ৭২০ hchal-wa irrelevant: মন্ন্ত্ৰান speaking unconnectedly.

ৰত্ব ইবা hkhyal-tshiy irrelevant speech; speaking nonsense: প্ৰতিত্ব বিশ্ব নি প্ৰতিত্ব বিশ্ব নি প্ৰতিত্ব কৰিছে কিন্তু বিশ্ব নি প্ৰতিত্ব কৰিছে কৰিছে কৰিছে words which cause the youthful not to go straight, it infringes the law (or justice).

RP'A hkhyi-wa, acc. to Sch. बहुेबाब hkhyil-wa.

Q ব্ৰিণাম hkhyig-pa, ৰখন to bind; to take prisoner. ৰখানীনম, also in C., to strangle; suffocate; গণ্ড প্ৰেণ্ড ক্ৰিণান নিৰ্দানিক hkhyig-pa-po one who binds with a rope.

Syn. এই নে hehiń-wa; ইন şdom; এইবাম hdoys; বাংবাম gdags; এইনে beiń-wa; মণ্ট্রান্থ bkyig-m

ৰ্ট্ৰপূষ্ণ hkhyigs-pa, pf. ত্ৰপুষ bkyigs. bound

中文 বিশ্ব hkyid-pan= এইব hbyin-pa to draw out; strain; also to roll, revolve: নিশ্ এইব mig-hkhyid-pa to turn or roll one's eyes: এইবেম্বেরির মেই কুই বাই ইউই ইছুম্মেরেইরেম্বেরির মেই মেই বিশ্ব hkhor-war hkhyid-pahi rgyuhi gtsobo ni ji-ltar şnañ-wahi dños-po hdi dag la the chief of the causes of revolving in the

world lies in how one appears outwardly (Lam. ti, 36).

Q B अप hkhyim-pa= अव्यक्ति chu hkhoreca to whirl (as of water) (Moon.)

described as ni-ma dan zla-wa sog: la bod syor-syor-du hkhyims-pa, to be encircled with a haio, the che sun and moon; 45. Agam hog-hkhyims ufth nimbus; halo: 120.45.29. high-hod hkhyims a rainbow encircling (him): 4.64. n.-bûn or 1994. Akhyims fog, mist, or smoke enveloped him (Jä.).

মৃত্যু ক্ষিণ্ডাল-wa to turn round: ১৪ ব বাহ্যুম্বার্ম্মর ক্ষিণ্ডাল-wa to turn a parasol round in a circle over the head.

এট্রিথেন hknyil-wa आवर्त, आवृत्त, vb. intrans. to wind; to twist; to whirl round; &:<<: श्वासःग्रेसःवृत्यःव skra hair (Mnon.): chu-ran çugş-kyiş hkhyil-wa water of itself whirls round, i.e., turns into a whirlpool; न्द्र-दमार वापश्च रहिवावार्पत्र रहिवा dû**n-dk**ar gyaşhkhyil gyon-hkhyil a white shell wound to the right or wound to the left; and and sbrul hkhyil-wa to coil up like a snake; to being wound in the manner of a snake: कु डेद: दं विदेश व chu chen-po hkhyil hdug much water has accumulated surrounding a place or inside a place forming itself a whirlpool; \$5.5.434.45. hod-du hkhyil-shin as if wreathed with light; 3 बाबेर भेवा विशेष मार्जेर ña geer mig hkhyil-wa yod the fish was revolving its golden eyes: 3 मद यादे द विवाय श्वर है mi man-po de-ru hkhyilwar gyur-te there many people having crowded together or assembled together: क्ष.ज.रहेकार्क्य.न्रर.ग्रेर.म.चान्.वेच.१ although

there was no swirl in the waters they dug deeply into the ground.

्रा. क्ष्याम hklo:-wa; वहनाय hjug-pa

बहुवाबान hkhyil-wa brgya मतावर्तः one hundred coils: बहुवाध्य hkhyil-sdan कुळ्डी an thing that is possessed of coils; wound tegether.

বট্টিপান তর hkhyil-ba can=শ কুন rna-rgyun an earring.

Syn. अपन्यस्थ ने rna-ba malses-byed; अपनः वित्र rna-war hkhyil; व्रश्न कुष्य इत्रवा-rgyan कर्णिका (Moon.).

ABA'' hkhyis-pa, v. ABA'' hkhyid-pa, to evolve.

QB'O hkhyu-wa or 역 사이 hkhyus-pa= 현역된 kyoy-po 1. bent; not straight (Nag). 2. pf. 역당자 hkhyus run away.

Syn. Ara yo-wa; Ana bros-pa (Mnon.).

QB미'니 hkhyug-pa ਚਰਾ ; pf. 5기 khyug to run, move swiftly; said to imply শুৰ বই र्न myur-wahi-don, the meaning of rapidity; ৭দুৰান, hkhyug-po runner. গ্ৰীৰাণ gloghkhyug-pa rapid motion of lightning: ब्रॅग'इर'वष्ट्रमाय glog ltar hkhyug-pa to run or move rapidly like the flash of lightning: ጻሟማ ፭ ዓሟ ሀ ስkhyug-po hkhyu-pa to run away swiftly: 339 84 hkhyug-tsam in or about a moment or in a flash : आवाजा रंग वेपमाय sku hkhyug-tsam phebs-pa your honour has come for a rapid visit: ब्रिन्स्ट्रें १६०६ व विका ংবাম khyed-ran de-rin hkhyug-tsam phebs roys will you come here to-day just for a trice: वनुवार्धम विश्वाम hkhyug-tsam gzigs see for about an instant: बेल्ब वहुन sems hkhyug the mind travels quickly. BETA khra khyugpa to gleam; to twinkle with light; to shine in various colours: 45.3.34.364.4594. धर वश्रद (Lam. ti. 35.) the mind moves

(restless) with suffering; Axagana glittering in yellow lustre; to glitter; to shino (of the rainbow).

ব্ৰুণাথীৰ hkhyug-yig running hand; current handwriting.

AZT TAN hkhyug-çar-can in W. hasty; hurrying; caroless.

न्तु १९६६ hkhyud-hthun = क्रेश अश्वाप skyesma thug-pa as soon as born (Mnon.).

बहुद्द्रशङ्केद द्वे अर्थेद <u>hkhyud</u> nas idoh-wahi ma nih **चासका एड्ड**म पद्धक one that becomes an hermaphrodite after being embraced.

মূল 1. to embrace; embraced: মানুলার ক্রান্তির করে করে ক্রান্তির ক্রান্তির করে করে ক্রান্তির ক্

QB5'U II: = क्षेण्य hkhrig-pa मैधन,

Qদুৰ্ম hkhyar-wa or বুদ hkhyar, fut. of বুদ hshyar, to be separated; divorced (Cs.): to stop; to put an end to. Acc. to Jü., to be deserted: বুদ্ধান্ত্র নিয়াম being separated, be was, so to speak, bereft.

PBN hkhyus, v. 9. 4 hkhyu-ua.

৭ট্রনে hkhyeñ-wa to be filled up, v. এইনেম্থ hyeñş-pa.

approximately a part of the sufficient, to suffice, to be enough; to hold out; colloq.

ASIST this is enough: ABS there is not enough. 2. in C. to gain (a law suit); to be acquitted $(J\bar{a}.)$. 3. $S^{K}BS^{Q}$ phyir khyed-pa to bow without uncovering one's head, as a less humble way of saluting $(J\bar{a}.)$.

A hkhyer-wa বৰ to carry away, to take away; sometimes, to bring: কু আমন্ত্রত chu-yis hkhyer carried away by water; আমন্ত্রত le-los hkhyer to be overcome, carried away by idleness ই প্রবৃত্তিক khyer take the key; বিশ্বতিক hkyer cog bring; বিশ্বতিক khyer son carry off, take away; akin to the le-au and le-jao of Hindustani.

ABX N hkhyer-so 1. bearing; appearance; demeanour; neatness. 2. colloq. advantage; superiority; pleasantness.

QB्रिपान hkhyel-wa Ld. to hit, to strike.

Qভূঁবা । A ভূঁবা hkhyog-hkhyog bent, crooked (Nag.).

প্রবাৎক 1 hhhyog-ngro = প্রত্তির প্রকা spen-pa the planet Saturn or প্রতির gossñon; he in blue robe (Mñon.). 2. = ৭৭৭ ভ্র hbab-chu a stream; waterfall (Mñon.); ধ্রমের্প্র sbrul hkhyog-hgro the snake because it creeps in a bent course (Mñon.).

ৰ্ব্ৰান্তৰ hkhyog-can or ৰ্ব্ৰাণ্ড্ৰা hkhyoghkhyog tortuous.

ৰ্মুণ ক্ষ্মণ hkhyog ston-pa to fly into a passion (Sch.)

Q [3] A hkhyog-pa, pf. In khyag, imp. In khyog 1. to lift; lift up. 2. to carry; tob ring: A gsol-ja khyog bring in the tea (C.).

ন্দ্ৰাই hkhyog-po or দুৰ্থ khyog-po crooked; bent: দুৰ্ঘই ই khyog-pohi ri-mo a crooked figure; a curve, flourish. crescent, &c.: সমাধ্য প্ৰতিষ্ঠান নিজ্ঞ phar nkhogtshun-hkhyog the fish writhing hither and thither.

९५५ प्राप्त hkhyoy-pahi sa-bon वक्रवीक्र crooked seeds.

মুদ্ৰ *Thurs po*=হৃদ্ধনীৰ্ম dran-po min pu বন্ধ, ন্ত্ৰিল,বন্ধ, নি, বিভিন্ন, দুভিন্দ not upright; not straight, i.e., crooked.

ৰ্ব্ৰিপ্ৰাই মন্ত্ৰৰ hkhyog pohi mthu-can the berit-bill; a toucan.

ৰ্ম্বাইনিই hkhyog-pohi şde=্মাইনক po-son cha, ক্রাই chan-rtsi a kind of churn or mixer to make wine with.

Syn. র্পনি ও জ goń-bu can; প্রথম প্রত্যgyi lag; ব্রপ্তম এই এন dhugs-hbyin çiñ; কন বিন chuñ-çiñ; অপ্যেই উন্নিয় lig-pahi tshoñdus; ব্রম 35 myos-byed.

ৰ বুৰা ইনি ইৰা hikhyog-pohi tshig = ইৰা বীৰাচ্চ মন tshig-gi gtah-ray rough language; not straightforward (Mhon.).

397535 hkhyog-dpyañ a lath or pole for carrying burdens (Sch.).

শুৰ দুল কুkhyog-gral = হুম অন dṛan-lam straight road (Mānon.).

ৰ বুৰ বিষয় hkhyog-hbar ই ট্ৰ ইন blaze or flame (Mnon.).

२५विशेष hkhyog-med=६८व drah-po or ब्रिट 4 sroh-pa straight (Mhon.).

ৰ্মুণ্যন্ত hkhyog-bçad a crooked, out-ofthe-way construction or explanation.

মূদি hkhyogs or ব্ৰথ hkhyogs, যে a palanquin; sedan chair; litter.

Q BC'A hkhyon-wa or sign hkhyons gr. a gr. gr. gr. ac. ac. ac. ac. aska skyon-wa dan skyons-pahi don-dan mtshuns to observe: Isai

nin-hkhyons. र्जिन्याया हुन्यन्त्वा पीया रेज्याया हुन्यन्त्वा पीया रेज्याया हुन्या प्राप्त पीया रेज्याया हुन्या ह

QEअ'य hkhyem-pa तरज, fluid hence ig. giddy or giddiness; also to reel; to be giddy: वजेदलुंबदर्ड्य तुन bei hkhyom hkhyom raying dizzy with intoxication: WE EK MON. वर्षान्द्रविद्वानिष्या yan çin sogs hkhyoş dan hkhyor-shin hkhyog the trees being moved (by the wind) were bent (Nag.); so the words & hkhyom and & nkhyog are somewhat similar to each other. But a khyomkhyom do-wa in C. to reel, stagger : कद वी वर्षेक्षय वर्ष chan-gi hkhyom-pa hdug he is staggering under the influence of beer; মার্থ mtsho-hkhuom dizziness; vertigo: श्रुमा ह्यूर अर्थे विस् वर्षे अया मार्थ lug-glad mgo-hkhor hkhyom-pa gso the brain of a sheep (taken as food) cures reeling or dizziness of the head (Med.).

Qভূম নৈ hkhyor-ua বিষয়ে to be unsteady; to miss, fail; not to hit (Cs.); to reel, stagger, from intoxication; to warp (of wood or wooden vessels): ৭ম্বাল্যের মান্ত্র লা walking his steps reeled (Rdsa.).

মুখ্য <u>akhyol-pa</u>, pf. ্ৰুৰ hkhyol, cf. ক্লিখ্য <u>akyel-wa</u>, to be carried; to be brought; to arrive at, come to, reach: শ্বন্ধ প্রথান্ত্র নুষ্ণ ক্ষ্ম on reaching the end, it was left (unfinished).

Q BN'U hkhyos-pa = agn'u hphyos-ra (Sch.).

QBNA hkhyos-ma, same as swa skyas-ma, a present, gift.

মূল hkhra-wa (tha-wa), vb., pt. probably প্রশ hkhras, to lean to; to incline towards (Cs.).

ዓር ላ ስkhra-sa a support to lean against; a prop; the back (of a chair): ዓር ላዲ ዓር ላ ስkhra-sar ስkhras = ትን ማርሻ ማር ተርክ-la bren-pa firm in support (Nag.)

ABA hkhrañs (thañ) অ: hard; ৭৪১ hkhrañs-wa, ৭৪১ ৭ bkrañ-wa adj. hard.

Q নি ব hkhrad-pa (thad-pa), in colloq. Tib. to expel; turn out: ব্ৰাথম প্ৰত্ন উচ্চুল্ডু hkhrad byed to expel the devil (from one's body).

QATA hkhrab-pa (thab-pa) Grait, ua; pf. ATA bkrab or \$74 skrab-pa, 1. to strike; to beat (in regular strokes, as in swimming and rowing); to thrust, stamp, tread heavily; §3884 bro hkhrab-pa to dance in that manner. 2. to winnow; to fan. 3. to blink, twinkle, wink with the eyes. 4. to jest; to joke; to crack jokes. 5. to leap, jump (Sch); jump for joy (Schr.). 6. to scoop out; to bail out (Sch.). 7. to fight; to combat in C. and W. (Ja.).

ব্ৰহ্ম hkhrus (the) = ইনমাত্রকা সুধ্য sems chags sdod-pa hopeful; also attached.

A hkhri (thi) reduction; discount.

Q দ্বাদি hkhri-rkan খন, said to be= ৰুখ
মার্ক rgyal-mtshan, the Buddhist flag of victory.

ৰ্প্ন নুধান-sgrub payment of stipulated revenue or dues: প্ৰথম বৃত্তিৰ মূল্ম khral-hambu-lon sogs, মন্দ্ৰী আল্লম এই বৃত্তি নাল rah-gi yago-la babş-pa-ni hkhri-wa liabilities on count of rent or debt, &c.

মুদ্দির ক্রিনিন্দির assessment of revenue or হার্থনান্দির assessment of revenue or হার্থনান্দ্র বিশ্বনান্দ্র ক্রিন্দ্র gram-gyi hkhri-hbab, levy for the three—grass, water, wood (to be supplied to privileged travellers or officials) (Rtsii.).

द्वि दे hkhri-çin = ब्रिय ने hkhril-çin कता, वक्षी, कतिका. कवीचि, मति a creeping plant.

Syn. wa a a xa u yal-gahi ral-pa.

बह्ने नेद अड्डन अड hkhri-çin mchoy-ldun, नेद पत्रद विनानी भेद n. of a kind of tree.

Syn. ब्रिया प्राः प्रांति ku; ब्रिके के कि ठव budmed min-ean; अडिया है sna-tshogs sde; ब्रुट येदे के कृष hhyun-pohi me-tog; स्था प्राय sa-ki hyag-htshadl (Moon.). ম্প্রাম্প্রাম্প এই hkhri-çin thogs-med প্রাপ্তাম বিম্প্রাম্প a name for the Sal tree.

Syn. सृष्यि क्षेत्र sad ni ljon-pa; सृष्यि निर्धः sā-lahi çin; श्र के निर्धः sra-resi çin कर्णेका, दन्तन

* Qविषा'य hkhrig-pa 1 मिश्रुः (S hr.). 2. The mystic number signifying "two" (Rt). 3. vb. to cohere; to stike together, become thick, intermingled: न्य विन anam-hkhrig the sky is thick: र्दः बेरःदरः वहवः वेदः विषाय hou-ser dan high-hod hkhrig-pa beams of light and rainbow hues intermingled: affigure hkhriy gyur-pa, हैद है वे ने भद व है न्या 4 to become adherent being intimately mixed up with the saffron of mercy. 4. coitus; sexual intercourse: ब्रिन्य र्ये to perform such. ब्रिन् भ्राप्तिमानुskad= প্রশাস্তিশ hkhrig-tshig amorous speech; obscene language; এইবাৰ্থন hkhrig-thabs वे शिक amorous dalliance; A B 47 A X 4 7 84 hkhriq hdod-ma कामकी a voluptuous woman. 5. मिद्रनराग्नि the twins in the Zodiae.

क्षेण पर्दाय्य वा hkhrig-pa dan ldanpar snra-wa मेसनाभाषच speaking of copulation or of sexual union.

ৰ্থীপ্ৰাৰ্থীৰ্থ hkhrig-pa hbyin-pa to talk smut.

৭ট্র মান্ত .k/rig-pa shed র মান্ত্রীন n. for the crow (Mic.).

ब ब्रेगप्य कि अहिंद्य शिक्षांतु-pa'i chos rten-pa 50 be given up to voluptuoe ness.

ৰ দ্বী বাধাৰ বিজ্ঞান চৰ্কা hkhrig-pani bsam-gtan na, or বৃহন্ধী হ'ব হৈ প্ৰকাষ bud-ned hdod-ldan na voluptuous or licentious woman (Mhon.).

भिष्टित hkhriy-şbad गुम्म मेम्रुन, v. भीवाय केर् hkhriy-pa şbed.

Q ন্রিবা ঝ hkhrig-ma or ৰন্নিবাম ন hkhrigsma, অবা বাই lag-pahi দাভিত্ত কমে the wrist (of the hand).

ጓጅባላ*u hkhrigs-pa* collected or assembled together, of ይና sprin (clouds).

RATION (thid-pa) विनीत, pf. क्षेत्र khrid, pf. क्षेत्र khrid, pf. क्षेत्र khrid, to lead; to conduct; bring to a place; especially used in connection with animals and children, also of leading an army: ९ ३ १६ ६८ butsha khrid byuñ led out their children.

মূলিকা hkhrims (thim), এইবামান্ত্রৰ hjigs skrag (Ñag.) terror, panic, fear: এই ক্রমা এইনৰ hbred-nas hkhrims (Lex.: Jü.).

Q国QID hkhril-wa (thil-wa) 哈克 hkhri-wa to wind, coil round (of serpents); draw close; embrace closely; to clasp round; 哈克·斯克 hkhril-mkhan an embracer; 哈克·斯克 hkhril-ldan a plant furnished with tendrils or claspers; 阿克克·克 kha hkhril-wa in W. to speak imperfectly like children; to lisp, to stammer.

Q 취약 관리 hkhril-ldem fig. very handsome and young; 학교 hkhril union. 한지 ldem waving; moving.

로함에 취로 hkhril-çina = 首 취로 hkhri-çin a climbing plant, a creeper.

200

Q विश्व hkhris (thi) निकट, समीप near, neighbouring bank, shore, coast; also postp. बोल्य and बोल्य elose to; very near; against: sbrel zla-wa med-pa rnams-kyañ srid-skyondehi hkhris-su min-pa zla yod ma grogs rañ-ñid geig-por gshuñ-las mi byed one should not singly (venture) to do Government work unless assisted by a colleague under the king (D. çel. 12).

Syn. And hyram; \$5 rtsar; \$5 drun (Mion.).

ষ্ট্রশংই, khhris hdsin, শ্বাস ra-gan, বিবল brass.

মুনি hkhru-wa (thu-wa) = ৭ন্ত্ৰ্ব hkhrud-pa সমাজন to wash; to bathe: ৭নুম্বেছ্প্ৰ hkhrur hjug-pa খবন, খাবনি causing to be washed.

भृष्यग्रीत्य hkhru-na good-pa संग्रहण stoppage of looseness or diarrhoa.

হানু বাৰী hkhru-gshi 1. diarrhoea. 2. মন্ত্রন্ত্রন hkhru-sbyson, মন্ত্রন khru-nad, মন্ত্রন্তুন hkhru-skyny শ্বনিদার diarrhoea with vomiting.

* ९ प्रिया hkhrug भंगाम (Schr.; Kālw. T. 121).

ৰ পূৰ্ব বিষ hkhrug-yos = বিষ yo-cha or বিপ্ৰব yo-hhrab war-dress; coat of mail (Mñon.).

৭ট্ন শুল hhbrug-lia-pa the drumming to battle; stated (Mion.) to mean also শুপুল ই সংগ্ৰহ প্ৰতি স্থান the clamour which arises on the battle-field.

Q ব্ৰুপ্ত I: hkhrug-pa (thug-pa) संग्रास, विनाम, रक्ताच, सङ्ग जम, कजह, श्रद, आयोधन, समर. आनते, 1. vb. pf. व्युपभाव hkhrugs-pa, cf. ব্যুণ্য hkrug-pa to be in commotion; commotion; to be disturbed;

र विचापर भी र श्रुर व to be panic-stricken: hkhrug-par mi-hgyur-wa न चुम्पति will not become angry; get disordered: 3 ANN 85. এল্র দুর্ব rtsa thams-cad hkhrug-tu boug it made all his veins disordered (blood to boil). 2. to be augry; also to quarrel, fight, contend: ই'ন্ট্ৰ'ৰ্ম'ৰ্ম্ম de-gnis hkhrug-naş the two quarrelling. Also as shst. fight, disruption, row: প্রশ্বস্থ hkhrug-pa çor disorder arose; quarrel took place. अञ्चल व क्षेत्र to show fight; to take up arms; to rebel: ৰাপ্ৰাথ ইচ্মান্ত in times of war: ५अम २ व्रम dmag-hkhruy = २१२ २ व्रम १५ म hthabhkhrug war. Angqua II hkhrug-pa a name of Buddha, who does not become agitated or ruffled at heart. वहुनायवेषान्वे hkhrug-pahi sa-gshi = नाभुवानु भाषाचे qyul-yyi sa-gshi or દુઅવાવી અવિ dmag-gi, sa-gshi battle-field (Mnon.).

ৰ দুৰ্গান্ত্ৰ hkhrug-dpon = ন্মৰান্ত্ৰ dmag dpon general; commanding in war.

মৃত্যু কি hkhrug-lon = মূ বৈশ্ব skyo-nogs 1. contest, strife. 2. শুমুল মুঁও বু gyul-sprod pa or ১৯৭৭ ৭৪৭ ব dmay-hthab-pu (Mnon.).

মুন্ত্র ইন্ট্রের্ড, cuaking, trembling, shaking (Méon.): প্রন্থ শাল্ hkhrugs-mkhan in W. having small cracks, flaws, of potter's ware (Jä.): প্রশাল hkhrugs-pa=
হুমে হুরার্ক-ফর also শিল্পাইন khon-nas ldañ-ফর কুমি স্কর্মাণ, কুল, বুনির was stirred up, agitated, confused, also rage, anger; greatly angry; passionate. প্রন্থ শাল্ khrugs-tshad fever caused by overwork and fatigue.

ৰ্মুণ্থৰ hkhrug-lon ভীতৰ war, nght: ব্ৰুণ্থৰ hkhrug-las work of dispute; quarrel.

hkhruńs-pa resp. for 3'4 skyc-wa sita,

समुद्धत 1. to be born: अविद्या क्रिया-क्रिक्रियां क्रियां क्रियं क्र

ABENIAN AND ASSAULT AND MARKHURS-rabs good hidebs reverence shown to a great lama or saint by enumerating the names of his supposed successive embodiments.

মান hkhrud-pa (thud-pa) আন, pf. বন্ধ hkhrus, fut. মা bkru, to wash; to cleanse; to bathe; to wash off: ম্মাইনা বন্ধ কি বিদ্যালয় কি বি

and dishes after dinner, which are given to pigs, dogs, &c.

বৃদ্ধ হৈ don dag thag-chod finally deciding or determining any matter (J. Zan.: ১৯০৭ চে. শেষত প্রত্থা হৈ dmag-dan kha-mchu tha-bu thag-chod to decide upon a war or a law suit.

মূম্নর্ব দুkhrun mtho-wa = ব্রন্থের ব্

+ ABARK khrun-rinh=3NS-RE-Q dkyussu rin-wa lengthwise; in length.

Q国QI: ħk/ n/ (t/m/) or all and ħkrul-pa अम. दिक्क, !. जा i sbst. mistake; frenzy; e ; error : illusion ; also adj. mistaken ; der aged, a unded : बहुव गुकार्य मध्य प्रकालिन mistakes are not profitable; aff a a para harowa miral-pa the deluced beings (of this wor (); asaa hkhrul-wa to be mistaken; be deceived. दूर बहुवायर बहुवा ransmin hkhrul-par hdug I have mistaken; it was a deception of the senses; 聚中国和 २८१२द्भूव दूर इतवर्त hkhrul-ham hkhrul-snan illusion; delusion: ٩૬૫ ४८ ४१ hkhrul-snah can delusive; erring: as a syn. of Kan norwa: र्हिन ठन वहाब परे वहना हेन प hhyod-cay hkhrulpahi hjig-sten pa ye deluded children of the world! 2. to be insane, deranged. Byn. of Mulaga smos-pa hkhrul-so occasion for making mistake; wrong way; peril.

बहुब वृद्ध hkhrul-hkhor यन्त्र machino; contrivance; artifice. Acc. to Cs. this is same as बहुब वृद्ध hphrul-hkhor.

* बहुब वृद्ध hkhrul-hkhor यन्त्र (Schr.; Kālac. T. 12ā.).

ব্যুপ্ত বৃদ্ধি hkhrl-hkor-mkhyim, v. বইন্ বৃদ্ধ htson-krań, a prison-house (Mhon.). बहुबा बृद्धिः अन्ति hkhrul-hkhor mkhan juggler

बहुव ५ मृष्टी मार्थ मुक्ती (wrongly for बहुव ६ १० १० मार्थ मार्थ मार्थ कर्मा रतयः n. of a colestial mansion.

ครูลเรีย hkhrul-snan, v. จรูลเคริงเก hkhrul wahi snan-wa, illusive vision or exhibition.

Syn. વદ્ભા પવે સેમય hkhrul-wuhi sems; વદ્ભા પવે એ hkhrul-pahi yid (Mnon.

વસુષ છે. મ hkhrul byed-ma લુદ્દ એદ વર્ષ્ટ્ર અવે એદ a woman that decoys other

বহুঅ' ঐব্ hkhrul-med, v. ব্ৰহাণ nor-med or বঙ্কুঅ' ঐব্ hchug-med, unmistakeably; without mistake.

ৰত্ব ৰিল hkhrul-shig, ৰূম প্রেট্নিমান্থ ভ্রান্থ বন্ধা কৰিল বুলা কৰিল কৰিল gañzag a lama or any person who meditates on the theory of emptiness (i.e., the voidity of all nature).

বৃদ্ধ শবী hkhrul-gshi cause or basis of error; fundamental mistake. It is usually illustrated thus: If one mistakes a fine rope for a snake, the rope is the basis or cause of mistake, and বুলানিৰ hkhrul-çes is the idea or notion of a snake conveyed to the mind by the sight of the rope: वन्य कार्य विश्व होत्र विश्व होत्र कार्य
bzuń, mi-rtag-pa la rtag-pa bzuń, sdug-bsńalwa la bde-war bzuń-ste hkhrul-was hkhorwa hdi yin in the same manner we animated beings, deluded by Aridya, mistake falsehood for truth, the transient for the permanent, misery for happiness; hence this transmigratory existence

ৰহুম আন hkhrul-yuş (মুহন) a very large number.

প্রপান nkhregs = শ্ব sra-wa প্রকৃত্ত very stiff or hard.

Qবিশ্ব hkhren-pa (then-pa) = বৈশ shenpa desire; passion; to wish; to long for: 1. ক্ষাপ্রশেষ হলঃ-şkom hkhran-pa to wish for food and drink. 2. to look upon with envy; jealousy (Jä.).

역 ባ hkhro-wa pf. ጀላ khros to be angry.

વጀግ ባ hkhrol-wa (thol-wa), pf and fut.

ዃ፝፞፞፞፝፞ qkrol, imp. ፭ዻ khrol 1. to cause to sound; to make a noise; play: rol-mo hkhrol-wa to play on a musical instrument, dril-bu hkhrol-wa to ring a bell. 2. vb. intrans. to sound; resound: ምርና ፲፭ዻ the avalanche resounded; ਰੂ ਕਿ ਕੁੱਧ ਕੁੱਧ ਕੁੱਧ ਕੁੱਧ ਕੁੱਧ ਪ੍ਰਾਹੀ ਨੇ khrog-çiñ a rumbling in the bowel (Med.); ម៉ឺ ਕੁੱਧ sbo-hkhrog in the belly ඉជੁੱਧ hkhrog-khrog roaring; rushing; buzzing (Jä.).

শূল্ম hkhrogs dislocated: ক্রেইন্থেইন্ শূল্মানুদ্রেই, the old woman yet wishes to walk, though her knee has been dislocated (Rdsa. 17.).

I: ga is the third letter of the Tibetan alphabet corresponding Sanskrit n It is prenounced as soft k when alone or when placed without a prefix at the beginning of a word or syllable. When used as a final letter it sounds as k or is often barely pronounced. If a prefix precede or if it carry a surmounting letter, it sounds as a hard q. When used to represent a numerical figure it signifies the third, i.e., the ordinal III, and as such is generally used in marking volumes of books, &c. ¶ ga is sometimes used as an affixed particle of a word to complete it, as in war yal-ga, the branch of a tree.

TIII: 1. in mystic Buddhism 可 ga means the hidden entity or the essence of या बेस या है दे य बेद या नेवास यदे वासर वदे Buddha: सेमस ठन वमस ठन थ सहस कुम ग्रे रद विके क्षेट.त्.हे । र्षा वेश वर्ष। that which is styled ga being the hidden essence of the Tathagata, it may be said (3N4) that all sensate beings have the nature of Buddha $(K. my. \P$ 207). 2. ना दे नर्जे ५ '५६ नर्जे ५ 'भेद 'भेद as to ga it moves and it is also motionless : नेन पार पा অব্যাথী ইবি সুব "the cause is ga, the real nature or origin of sound" (Hbrom. 88). Again we read definitions of this sort: 43

न् शानार निरुक्त अनुस्त्र "that which belongs to to place anywhere is ga" (Hbrom. 88).

প্রথ ga-khral (ga-thai) tax, duty (on cattle, butter, &c.) (Jä.).

 \P ' \P ga-ga a title of honour in W. $(J\ddot{a}_{\cdot})$.

4 বা বা বা Ga-ge-mo 1. n. of a certain place in Tibet. 2. ই বা স chege-mo, such a one; such a thing; such and such (Cs.).

মান্দ্ৰ Ga-gon ৰয়ৰ 1. one of the two merchants whom Buddha met immediately after his six years' asceticism under the Bodhi tree. 2. ৰূপ্য প্ৰথম Ga-gon-gyi rgyal-po যায়ৰ the king of a country in Southern India. 3. a melon (acc. Cs., Lex., cucumber; others; barley) (Jä.).

বা ব ব্ৰীবা ga-hgrig (ga-dig) a saddle; শ্ব sga-sgrig equipment of a riding horse.

বা ঠিব ga-cen or বাইন ga-chen some or a good many; good deal $(J\ddot{a}_1)$.

পু'&5 ga-chad involuntarily; without cause, e.g., to weep (Med., Ja.).

বা কৈ বি ga chad-pa fatigued; very tired; অধ্বা কে ব, ও প্রা ক কে ব giving up in despair; being quite exhausted (D. R.).

বা খুঁ ga-şñod অকাজি cummin seed, Nigeila Indica.

क्षेत्र प्राप्त काला or माधा पाउवे हेर्ड gatahi sde tshan a kind of Indian handwriting, evidently referring to the Gatha or Kaithi character, in which the original Māgadhi used to be written. The Tibetan प्रश्न is ordinarily pronounced as K, hence प्रश् ka-ta, or kaithi.

‡ ¶'5 ga-de π€τ a club; a mace.

শা বুম ga-dur un astringent medicinal root: ইন্তম্বের ইন্তম্বের ইব it removes remittent fever, diseases of the lungs and of the bowels.

 \P 'Q5\ $g\tau$ -hdrus = \P 5' \qquad gah-hdrus (colleq. "gande") how? of what kind? what sort?

where? नाइ प्रवास (kr-na) बाह्य प्रवास ता कार्य
ৰাম এই ga-na med (in W.) absolutely; at all events: ৰাম এই বেশ্ব ক্ৰেম it must be

sent by all means: প্ৰথম ইবাই ব্যাহ বিদ্যালয় I shall give it back at all events (Jä.).

र् पा है पा है Ga-na pa-ti गणपति क्षेत्र इन्स्याप्त्याची केट Lha-chen Tshogs-bang-gi min the name of the great God, called the Lord of the Multitude (Shag.).

‡ पा पा फ पा रे है Ga-wa ta-wa ri-ni गततवरिष [कपोतवर्षों small cardsmom]. Also the n. of a flower (K. kon. न, 4).

¶ ¶ ga-bur I: 1. n. of several plants, probably Gentiana cherayta, Curcuma, Zerumbet, &c. 2. \$\varepsilon\$ \frac{1}{2} \text{gr. } \text

বাণ্ডিম II: কর্ম, বিশ্ব camphor; প্রাপ্তর cel ga-bur crystal-like camphor; সম্প্রহ mañ ga-bur camphor resembling yak's lard in appearance; ga-bur tsha-wa rgyas-pa thog-hbab gcod camphor, where the fever has increased, cures by lowering its height; rñiñ-shiñ shan-pahi tsha-wa rtsu-nad gcod it also cures tong-standing fever and disease of the fundament; ga-bur ti-los glo-rims tshad-pa set the kind of camphor called Tilo cures inflamation of the lungs and fever.

Syn. চৰ্মন্ত kha-vaḥi phye-ma ; ব্ৰুপ্ৰ-হন hod-dkar-can ; ভ্ৰমন্ত nus-ldan ; প্ৰিন্ত টুই ত sprin-gyi sñiń-po শ্ৰুবি ৰখন zla-vahi thal-; wa ; ইই লম্ম roḥi-ge-sar ; ইন নী ইন তি নো-gi sñiń-po (Mnon.).

ৰাধ্য গৰাই ga-bur nag-po defined as ধৰা ধুৰ নি ৰাম্ বিশ্ব ৰাম phag-brun me-lu bsregspahi thal-wa. 1. the ashes of the burnt dung of pigs. 2. a secret name (Min. 4).

वातुर वहेंद्र य ga-bur hdsin-pa कर्ष्ट्रधर neton. है व zla-wa the moon.

বৃ'বৃ ga-bra (ga-tah) n. of a medicine; a twig; also the fresh shoot on a tree: ga-bra rlun-tshad rims-nad sel-war byed (this medicine) removes the epidemic fevers and the heat induced by rlun (wind).

ू पा सु ga-mu from the Sans. तम go; in mystical language go or go away! (K. g. ? 27).

না ই ট্রাম ga-mo byi-la n. of a species of wild cat: না ই নাম স্থানম ট্রাম হৈ the gamo byi-la catches little birds by lying in wait (Rdsa.).

বৃত্তির $ga-\underline{b}tson$ (in W.) an irruption of the skin $(J\bar{a}.)$.

ৰ' হৈ ga-tshod how much; colloq. "rin di ka tsö" what is the price; how much? In Sikkim gong-di ka-dzö-mo? (Snd. Hbk.).

বা হব 5 ga-dsan-ta বসন a precious stone used in curing infectious fevers and other diseases, also to relieve one from the influence of malignant spirits.

শানি ga-sha = শানা ga-gahah or শান ga-ça, more properly the last word, i.e., শান ga-ça signifies ব্যাস he had-gad a laughter, jest, joke: শান মে বাল gad play: ইংলান মান্ত্ৰী he is not in good humour, or in good spirits, to-day (Jā.); also "to-day there is no fun."

 \P \exists \P ga-zug (in W.) how, interrand correl $(J\ddot{a}.)$.

বাৰী ga-gzi squinting (in W.).

विश्व gahu सन्पड an amulet; a brooch containing charms (v. क्ष gam).

Syn. Fig kha-sbyar (Maon.).

বৃত্তি gahu-le account book; list (of cases, also of eash and balance); also a short note kept on the margin: শ্ৰাম ৰ logs-su in a separate place that is not in the body of a book, but on the foot or margin or corner, i.e., ইম্ব ফুল-du, of a book or notebook: রুইমানুমান্ত্রিক ইম্বাল্ডিমান্ত্রিক ব্যালি কর্মানুমান্তর করে বিশ্বিক বিশ্

ndo a Sútra delivered by the Buddha or: the mountain of Gayā Gauri.

न जैन ga-yig गवर्ष the letter ग g.

tan du lahi rtsa-wa बन्नेत्र ज्ञान excellent rice; the root of a kind of plant: वार्तिक है वार्तिक

বাংই ga-ri, for ব্ৰবংইন dgah-ris, প্ৰ ga-sha (in W.) dejected: প্ৰেইন I am in low spirits (Ja.).

¶'5 ga-ru in colloquial ¬5 gan-du whither; which way; to which place; where?

† पाउँ है ga-ru-da गरह; = हुँ khyun the fabulous chief of the feathered race.

The same of the sa

বা 🔾 Ga-ro ৰু বাং ৰ অন্ত থ্ৰা নীৰা নী মিন n. of a place in India; the Garo hills (*Qsam. 28*).

‡ पा 'य' वी 'ये 'ग ga-ta go-li-ka गलगोलिक n. of an insect which subsists, it is said, by inhaling the air only (K. d. ¾ 464).

শ'ৰ্থাপ ga-log (in W.) squinting.

না বা : ga-ça laughter: প্রায় ব্যব্দ gadmo bgad, প্রায় বার বিষয় da-çar beug to cause laughter. ¶-q-¶-q ga-ça-sgrog loud laughter; ga-ça sgrog-ciñ glu-gar rol-mo hbul loudly laughing they danced, sang, and made music (A. 11).

II: n. of a place in Upper Tibet A. 20).

ना प्राप्त । प्राप्त ga-sha उत्तरीयवन a raiment used by Tantrik priests.

বা'-প্ৰ ga-çar 1. defined in these passages; बुन्म नहेन द्वदाय phyogs-geig dpun-चुन्यस नहेना अन्दर्भ देना व phyogs-goig la: mtshan-hog la; पाइ ५७६ पाई पा नर में १ qshu-d geig ga- kar çar gyon-pa (A. 135). Girth or rope hung across the breast and the shoulder in order to draw or carry anvthing; also a dog harness; a shoulder-belt worn as a badge of dignity by constables and the like officers. 2. A somethag, the cord worn round the shoulder and the waist at the time of meditation. 9'-95'55' मानुभावप्या गुः भरेशाय ga-çar dan gçam-thabs-kyi mdses-pa (D. R.) Looking nice (on account) of (his) ga-çar and petticoat.

বা'-পৃষ্ণ ga-çaş= শ-পৃষ্ণ khu-çaş some; part; a few, com. in colloq.

বা নি ga-çed 1. prob. বাং নি gan-çed uncertain; not definitely known. 2. an approximate but uncertain direction, region or quarter: বান্ধ্য বাধ্য বাধ্য at a

certain place; it is somewhere: বিশ্বাস্থান ৰক্ষ্ বৃদ্ধান বিদ্ধান বিদ্ধান আৰু without explaining minutely (i.e., the particulars), he proceeded instantly somewhere (A. 135).

না-ব্য ga-çel glass beads; glass pearls (Sch.).

 \mathbb{Q} $G\tilde{a}$ n. of a $D\tilde{a}kini$, a goddess $(K. g. \mathbb{P}, 179)$.

on the forehead of the kyań (the wild ass of Tibet).

দ্ৰামা gag 1. silver in bars, ingots, small pieces, &c., uncoined (in W.). 2. wad; wadding (for loading muskets) (Jä.).

বাবা'। gag-pa=পূর্ণ lhog-pa or শ্লাপুর্ণ gag-lhog is a swelling in the throat; a quinsy: nad mi dan dud-hyrohi ske-dan mgrin-pa-la şkrañ-naş rnay thon-te dragyod is a malady of men and animals in which the neck and throat become swollen, but matter issuing forth, it is eased; প্ৰথাৰ প্ৰথাৰ death occurs from obstruction. ब्रै र वावा लें वा रेक्ष केट संस्थ पन्नर गुर हैं वे वाउन नर र वाडेवा रमम ४५ में पुर्व spyir gag-thog-ces min so-sor bçad-kyan no-wo gnan-nad du-gcig rims-nadkyi gras though the disease in general is differently expressed by the names gag and thoy, its real nature is but one among pestilential diseases and it belongs to the class of (विषम-अर) fatal fevers.

বাবা ঠ gag-tshe=৪ শ্ব bya-gag a water fowl (Cs.).

শ্ৰথ gags সনিৰম্ভ obstructed.

বাদ'বা'ঠুদ' I: gań-ga-chuń a kind o flower which resembles a chorten (chaitya), in shape, growing in the sandy crevices of rocks in Tibet. It is used as an antidote against poison and also diarrhoea, वापन वासेन मुं अर्थ विवास वा हु gyah-gseb bye-mahi logs-la skye वाद वा हुद नेस न्यान्द कं व्यान क्रिन gan ya chungan-ga chun-giş dug dan teha-likhru good.

न्द्र प्रदेश 1: gun-ga hdsin गद्भाधर an epithet of S'iva. He who holds Gan-ga on his head. i.e., from whose head the Ganges flows: अर्बे देश ग्रे नार्य क्षम रूट पश्चेता पर क्षम पर्वे नाम ततुः सेवसःस् क्षे भू वदःस् क्षेटः यसः वैदः चःयःयभारतः वः रवः पः वर्गरमः वसः रवः पर्वः ह्रोरः नुः वर्ह्यः वसः स mtho-ris-kyi gnas thams-cad bskal-pahi mes bsregs-pahi skabş-su Lha-mo Gan-gā lhun-naş byun-wana nam-mkhah la ral-pa bkyańs-nas ral-pahi sten-du bsun-was-so when all the celestial regions were burnt by the fire of the Kalpa, Gangā as goddess appeared on this earth having fallen from heaven. Her locks were spread out in the sky and held up aloft by S'iva (for which he is called Gangadhara, the holder of Ganga) (Mnon.).

प्राप्त शाः कु अर्थ देव य ryya-mtsho chenpo the great ocean which holds the entire discharge of Ganga (Mñon.).

gañ what, which.

ब्राची इस gan-gi-dus when; at which time.

कार पे क्षेत्र gun gi-phyir यम्राह, यहकी for which for the sake or reason of which.

न्द १६ quii-nid बहुब whichever; what-

महावहर प्रदानिकित्वं = यह व्योगम प्राप्ति-तेष्णांषु what (you) like; also what suits you? देर अं अंत वाचरात् गाँठ पाठूर उदरापु ह्वापाय अवदूर हुए महावहर वादा है या विश्व विश्व हुए । even if any accident happened to life there, to us no hardship occurring, we can do whatever suits us, so one Tso-wo expressed himself (Hbrom. 136).

म्पर्तः पूर्वा-day केचन some; म्पर्त्वा में भुँद पूर्वा-day-gi phyir येपां क्रत for whom or what; for the sake of whom or what.

मार दमा १६ yah-day-ñid यदेव whichover.

শৃদ (श्वादीर younday-hdir याविष्ठ, यद्रह those two who are here; all those here; whoever present.

শৃহ 5 gan-da কুৰ, যুৱ where? where.

णार ५०% yan-dahan कचित् at whatever time; wherever; seldom; where.

4854555 4454 gan dran-dran-do head-pa=9559 hrdsan head-pa to speak at random; to say what occurs in the mind; to speak falsehood.

महत्र पुर्वत-helya यादृशी how, like what : महत्र अर्थे का क्षानी-helya nethon what have you seen?

শ्राह्म पुर्वानात क्षाचन where?

শ্বংক্ষণ ট gan-rnams-kyi ইবা of what; pertaining to what?

আম' প্রার্থী gañ-ngo (in C.) bowl of a tobacco-pipe: আম প্রার্থি gañ-ngjug mouth-piece or tip of it.

याद प्रेंद्र gan-por in a lump, mass.

प्राप्त I: gan-wa=हरूष khens-pa पूर्ण to fill; to make tull; filled up; also piled up: न्यावश्यक्षेत्रभाष gan-waham brisegspa piled up or made full.

Syn. &\$\text{33} tshon-can; PEN khens; 2\text{2} \\
byur-bu; 2\text{3} phyur-bu (Mhon.).

নান নান : অবন, মুখ finished; completed; এন ক্রান্ত lun-chus yan-wa a valley filled with water: রুপ্রস্থান "the moon as full fish"; in the fullness of the crescent.

मार पं केर्प gañ-wa med-pa **चसम्पूर्व** 111complete.

* प्राप्त प्राप्त द्वा gan-wa bzan-po पूर्ण भद्र (Schr.; Tā. 2, 181) completely happy or gentle: also n. of a serpent demon.

* শৃম্পুর্ম gań-waḥi zla-wa মুইবিল্ফ (Schr.: Ball. 1848, 298); lit. the full moon; n. of a Bodhisattara.

স্থান প্ৰকাশি বজনি, মন্ত্ৰী fresh shoots of leaves; a pod or sheath; also cluster of buds. Acc. to Sch. flower bud: প্ৰসূত্ৰ ক্ষিণে gań-bu-can grains which have husks such as wheat, sesamum, &c.: ইণ্ডাই সূত্ৰ প্ৰস্থান্থ enveloping himself in a veil of rays; wrapping himself in a sheath of light.

यह हैं gan-byed यत करोति whatever he does, has been doing, is doing

বাদ প্রথম gañ-mos নানা 1. various: different sorts. 2. পুন্থইন gañ-hdod whatever is wished for.

বৃহ কৈ gan-tsam a small quantity; not a considerable quantity.

লাম প্রকাশির yan-tsuy-yiu = লাম ব্যাপান yan-nasyiu or লাম বাইনি মান্ত্র প্রান্তর yiu gar-hyro dri-pas he asked whence are you; whither are you going (A. 131)

नद नेन gun-shig यः, यत् which.

শ্ন'ৰ পুলা-she bstan-pa য ওঘইয়: which has been explained, shewn

pipe, not the hukka, but a long straight sort, similar to the European smoking pipe, generally made of metal.

प्राप्त gan-zag II: 1. प्रक्रच, प्रत्न. भूताकान्। प्रयोति गलति च इति पुद्गलः that which becomes full and then undergoes decay (Sām.); an animated being; a corporeal being that is subject to decay and destruction. 2 man, as an intellectual being; a person: ጣዶ ୬ጣ ጣላኝ ሟላ ወዲ እና ሀላ ganzag gshan-gyiş brda sprad-paş another person describing it to you (opposite to what we know by our own perception and observation), hence a philosophical term ``solf": বছুর ঘর্তমাথা সাম্মান্ত্র বাদ্যের রম্মlearned or lettered men; men of science, especially in relation to religion: [84] मन्या हेर् परे नार अना समय men who postpone religion, not troubling themselves about it: २४वास धवे वार अवा इसस ने नुष्यं the prince of the reverend (band of) persons, i.e., Buddha: প্ৰাণ্ড তব দু পাৰ এবা inferior heretical people: वाद अवाधवाय gan-sagphal-pa or बास्तवाय tha-mal-pa, common or vulgar people $(J\ddot{a}.)$.

ৰাম্পানন gan-zag bshi the four kinds of human beings or higher beings are—(1) নমজন: ঘ্রাথ্য; ধ্রান্ত্রির্মান্তর দ্রান্তর ক্রাথ্য লালা-khrod nas mun-khrod du hyro-wa that go on from darkness to darkness; (2) জ্বানি: ঘ্রাথ্য:; ধ্রান্ত্রির্মাণ্ধ্যমের্থ্য mun-khrod nas snah-war hyro-wa that go from darkness unto light; (3) জ্বানিজ্ঞান:ঘ্রাথ্য:; ধ্রান্ত্রমাণ্ডর snah-wa nas mun-khrod du hyro-wa that go again from light into darkness; (4) জ্বানিজ্ঞানি:ঘ্রাথ্য:; ধ্রান্ত্রমাণ্ডর snah-wa nas snah-war hyro-wa.

that advance from light to a greater enlightenment. The term ar yan-zag has sixteen deferent synonyms: 757 bdag; র্বাপ s: og র্মম ত্র sems-can; দ্বাম skye-॥ तः वाह्र , प्रकार व मुख्य ह kyes-bu; निर्मान çed $b \in \mathbb{R}$; bমাল্মস্ম $oldsymbol{arphi}(oldsymbol{s}-ba)$ $oldsymbol{s}(oldsymbol{k})$, bমান্ব, মনুজ 108 ; 95° 4 byed-pa-po; 95°5° - 1 4 4 4 4 4 by d-du hjug-pa-po; \$5.00 tshor-wa-po; AN. याचे çeş pa-po; अर्बेद पार्च mehoh-wa-po; अपार्च zar - po; 新草草 slon-wa-po (Mhon.). These are all applied to signify an animate There are two kinds of TK 37, ordinary and extraordinary; the ordinary means that which is subject to decay, from ar gan, what, and an The Buddhist meaning is as follows: - (1) रह कुर हेवा य द्वर सहस्र कुर नह किर ऑ.इ.२इ.८८.२वो.घटु.ठवांश.<u>चां</u>स्या.श्र.वेदा.तर.ववा.ठव्री.घश.संशंश ठद्राक्षण चर्रे वादा इता ran-rgynd sdig-pa non-mofts kyiş gah shin yon-tan dan dge-wahi rigş gsog mi-thub-par zag hgro-was sems-can phal-wahi gah-zag one's own nature being filled (9%. gan) with sin he cannot acquire and retain virtue, which and zag leaks out or decays, therefore an ordinary living being is called यार अया gan-sag; (2) रहा कुर् द्वी याद्रा घार देवे प्रता १४ वसस ४८ में से चार बेर हेंद्र सरस में में द वसस ४८ वर्ष वसःसदसः तुसः वदः अव rah-rgyud dge-wa dah bzah-pohi yon-tan thams-cad-kyis gah-shih ñon-mons-kyi skyon thams-cad zag hyro-was sans-rgyas gan-zag Buddha is नार अन because his nature is full of all virtues or merits and sin has been thrown out of it or has altogether been destroyed; (3) दर ज्ञार अप्तंत हुत के देवामा वार क्रूट व मे अमम पर हिर्म प्रदे मूंच चु द्वास हर वा इससा बदसा है। म्यास सु पहवा था है। हेवा हेत्र हेवा राज्य वामानुताम या वार अवा इसमा मार्च भार पूर्व सथर मा मा रहा क्षामा वहूर, क्षेत्रा तबराया श्रुमा वा मेना हुन, वाहा मन when one's own nature retains whatever virtue it possessed undeteriorated and whatever faults there was in it have been thrown out from exertion, one has entered

either the Muhā yanā or Hinayāna path. Persons in such a stage, whatever docrtine or theory they may hold for salvation, belong indeed of the Mahayana. In नाम gan-zag of the ordinary kind his very nature is as yan, i.e., filled with deeds (las), sin, suffering, and misery; moreover, all virtue and talents having become exhausted, i.e., 39 zag, his animated being becomes what is called Pudgal. In the strict sense of the word, a Buddha is also a Pudgala, though of the extraordinary kind, he on the contrary being full of virtues and talents and al" defects, sins, &c., being exhausted in him. The following are the twenty as ganzag (Pudgala) of the Çravaka School:—(1) स्रोतचापन्न; गुन्-५ वृष्ध्य rgyun-du shugs-pa one having entered the regular course performs Samādhi (deep meditation); (2) समञ्जत-भवपरम : देव्हर बेंग्स के श्रे र या बन मह्न य de-ltar thoasna srid-pa lan bdun-pa after having thus spiritually cultured the mind he has to pass into seven births in the world; (3) क्रतंकल ; रेणभार्थारेणभार् भे पा rigs-nas rigs-su skye-wa after the second stage, his birth is ensured in his own state, i.e., if he is a god he is reborn as a god, if man he is reborn as a man, but he never goes to any lower stage of birth; (4) सक्तदागामी; धन गुठेन भुर दर व lungeig phyir hon-wa (as such) he has only once to come to this world for doing good; (5) एकवीचिक; यर कर गुठेग्य bar-chad geig-pa he has only one interruption before full fruition; (6) चनागामि; भुराधार्य phyir mihon-wa he will not come again to this existence; (7) श्रमारा परिनिर्व्यायिन; यरअर्रर र्करमासु सु हद अमा २५२ च bar-ma-dor yohs-su myahan las hdah-wa he will attain to Nirvana not from this life but from the intermediatestate or Bardo; (8) साभिसंकारपरिनिर्मा-यिन् ; अर्देश्यर वर्षेषुर्य दर वरुभाषस प्रस्मासु सु दर वस 959.9 mhon-par hdu-byed-pa dah beas-pas

yons-su mya-han las hdah-wa he escapes from misery save that a vestige of the Skandha still remains; (9) जनभिसंस्कार-परिनिर्वायन: अर्देश-५.'१५.'छे५'पर' भे५'पर संस्थ मास्यायमा १९९१ व mnon-du hdu-byed par medpar yons-su mya-nan las hdah-wa he attains to Nirvana, the Skandha being utterly destroyed, i.e., without the least vestige remaining; (10) जब्दं स्रोतस् विंद नुष्य gon-du hpho-wa he will in his spiritual progress reach up to the Akanistha heavens; (11) कायसाची: अभागु अद्देश सुभा 5 वि । luş-kyi mhon sum-du byed-pa he will obtain the body of supreme intelligence or knowledge; (12) त्रबातुचारी; 55'यवे'हेस'सु'वपूर'म dad-pahi rjes-su hbrań-wa he will here have completely subdued the senses or passions; (13) धना-तुसारी; डॅभ'ग्रे'हेस'सु'वपुद'व chos-kyi rjes-su hbrah-wa all his intellectual and moral faculties become so as to be directed effectually to all good works; (14) दृष्टि-प्राप्त; अवेद: वस विवाद thon-was thob-pa having heretical views having orinsight into religion; (15) समयविसुन्न; ५ अ प्रैश इस पर ज्ञांच dus-kyi rnam-par grol-wa getting Falvation in time; (16) असमयविश्वता; ५, ४, ५६. भे भुरायर इसायर ज्ञेषाय getting salvation not in proper time; (17) अभयतीमागविम् ता; ग्रेश न्वे क अस्त्रस्य ज्ञान gñis-kahi cha-las rnam-par grolwa getting salvation in time as well as without reference to time; (18) squffqf-निर्वाची ; क्रेम'न्म'र्फेरम'स्'मु'रुद् वस'वद् व skuesnas yons-su mya-han las hdah-wa entering into the state of Nirvana immediately after one's birth; (19) प्रज्ञाविसुक्त; नेस रव ग्रेस इस ^{এম} পুরুত্ব çeş-rab kyiş rnam-par grol-wa fully delivered by means of absolute or transecendental knowledge; (20) স্থাবিষ্কা। delivered by means of faith.

AK'W gafi-ya a very large figure or number (Ya-sel. 56).

শ্ব- yań-yań কৰিব, যম whosoever; whatever; any one

লুক্ত gah-la কুৰ where ; in whom.

ব্দ প্রা gan-to an emety pod. freed from the kernels (in W.) তেওঁ

বাদ বাদ yan-çar বাদ ইন্সাম আব্যাস u anything that occurs (in the mind); what is thought; a thought.

ग्राह्म पुर्वत-su dag ये केचित् whichever of those.

মানি gang (রন 1. glacier; glacier-icc. 2. snow (usually kha). 3. the sclerotic of the eye (Sch.).

শৃৎমানু ব্যানি ক্রিয়ার প্রান্ধিক বিদ্যালয় ব

মুহমান্ত yańs-can ছিমন 1. one of the native names of Tibet. 2. abounding in snow; snow; full of glaciers: Gańs-can-las bbyuń-wahi chu the water issuing from a glacier: Gańs-can-gyi skad the language of Tibet.

ৰ্মে জ্যুজ্ম এই শুর্ব কুর্ব Gańs-can mkhas-pahi gtsuy-ryyan a complementary name of Tsongkha-pa, the great Buddhist reformer of Tibet whose religious name was কুম্মার্র বিদ্যালয়ৰ Ryyal-wa Blo-bzań grags-pa; his other names were:—ইংক্রেন্টির Rjir rin-po che; ইংক্রেন্টির Rjir rin-po che; ইংক্রেন্টির Rjir বিদ্যালয়র সমার্ক্রিন্টির স্বার্টিনির স্বার স্বার্টিনির স্বার্টিনির স্বার্টিনির স্বার্টিনির স্বার্টিনির স্ব

ৰাহম কৰা মৰ্থি বিনে-can myon-po or ধুৰ হম ৰাপ্তৰাম Spyan-ras gziys the patron saint of Tibet, Avalokites'vara, also styled:——এই বা টুৰ মৰ্থি মৃন্তি-rten myon-po; প্ৰবাম ই তা Thugs-rje chen-po; ব্ৰাম্থ মৰ্থি মৰ্থি মৰ্থি মুলত- ahi myon-po.

শৃহমত্ত দুখ্ ভ Gans-can rgyal-po King of Tibet; and in books occasionally applied to the Dalai Lamas of Lhasa.

न्द्रभः ठतः कुषः द्विः चहुः नात्रभः Gahs-can ryyal-pohi bsti-qnas as also कस्त्रिंदः द्वयः चुःश्वः सः chos-hkhor dpat-gyi Lha-sa used to design ite Lhasa, the capital of Tibet (Yig. k. 31).

মান ক্রিট্র gans-can chen-po sometimes applied to mountainous region covered with etern i snow extending from Ladak to the Kaila range. Also the name of a abalous mountainous region the chief peak of which is said to be about 1,500 miles round and filled with Yakşa, Raksa and other demi-gods.

শ্ৰমাইৰ Gans-chen any great range of snowy mountains or a great glacier; n. of a village at the south-western foot of the Kanchenjunga mountain. শ্ৰমাইন্মইস্থ (Kanchenjunga in Sikkim) lit. the five great repositories of snow.

প্ৰমান্ত্ৰ স্থান কুল Gańs-chen Chos-ryyal the Grand Lama of Tibet; also the name of a guardian deity of Buddhism in Tibet; a name of Yama, the Lord of Death, who is worshipped in Tibet under the name of Dam-c'ien Chos-ryyal.

વાદમાં સૂંદમાં સુવ Gańs-ljońs yul= વૅંડ Bod

Syn. নাম্ম তর বিদ্যাপর-can shiñ; নাম্ম ই ম নাম বি বিদ্যাপন yang ri ra-wahi skor-wahi shin-khamş; নাম তর মানুম ব্লুম্ম yang-can salhahi sman-ljong (Mnon. and Yig. k.).

বৃদ্ধান্ত্ৰ gans-hbab avalanche; it snows.
বৃদ্ধান্ত্ৰ gans-sbal, also called চুট্ৰাৰ্থই akyil-hkhor নামা, the snow lizard with circular marks on its skin resembling the common Indian lizard (Lex.); a frog of fabulous origin: the male frog is said to live on the top of the snowy mountains and the female frog in the abyss of the deep gorge below the mountain; when the sun passes over the tropic of cancer (karkata or crab), the male frog descends to the foot of the mountain and the female frog ascends there to meet him midway. Before

meeting each other the male frog remains more powerful; but after they have united, the female becomes the stronger of the two (§man.).

मारशा रे 1: gang-ri हिमादि, हिमारि snowy mountain or snow-mountains-a common designation for many of the great ranges in Tibet; ALN 3 & gans-ni-çu the twenty principal mountains of Tibet:—(1) कर श्र Thanlha, (2) है से Ti-se (Kailāça), (3) NE NET Man-mkhar, (4) gra Bu-le, (5) gra Star-sgo, (6) Z a Pho-la, (7) MPA & Mkhahri, (8) 医新甲基甲 Jo-mo kha-ray, (9) 美星 Rdorje, (10) MR DER Gan-bean, (11) 8 34 Riserdum, (12) & La phyi, (13) & R. Tshe-rin, (14) * 3N Sna-nam, (15) है H Te-syro, (16) विद् दे प्र क्य Hod-de guh-rgyal, (17) भर थ्र-दम य Yar-lha çam-po, (18) प्रथा हे Gsal-rjc, (19) รุชาตุเพายะ Ha-bo yans-banh, (20) รัฐานา মাই বাম Tsa-ri ha lahi-gang (Kathan. শ্. 168).

শ্রমাই II: বুংবেংশের çu-dag dkar-po n. of a vegetable drug (Mhon.).

শৃৎসাম্প gańs-sray = শৃৎসাম্ম gańs-hphred along or across the glacier.

ব্দেশ্ব yańs-srul an avalanché; a slip in the snowy side of a mountain; a snow-slip.

লাভিন প্রাপ্ত বিশ্ব gans-thig n. of a stone or mineral substance resembling stone; it is said to be a cure for fever that is produced from the liver.

of a celebrated lama and philosopher of the Kudampa School of Tibet.

ৰাপু, ই ৰ gañ-ji-ra lit. posessed of treasure or শাহ্দি মুখ্য mdsod-ldan; an ornamental pinnacle on a temple, house or chorten

constructed after the prescribed model given in Buddhist books. This is a Sansket word though sometimes Tibetanized, being written as sansket hyan-hji-ra.

বাই yad as in শুন্তম্প্র gser-yad 1. pure. genuine, unalloyed. 2. a rock.

মান শুনিম gad-skyibs a rock cavern; a place of shelter under the cleft or nook of a rock: ১১৭ টু মুন্দের ইন্দেম বান্ধ্যান নিবান্ধ্যান কিছিল কৰি bars of silver in the nook of a rocky hill.

বার্ বি gad-kha সন্ধঃ wide, breadth; with breadth.

ম্ব্রের yad-mo, স্থান্থ a laughing;
aghter: শ্রেইংর্ল্ড yad-mo dyod স্থানি utters a laugh; नार के नार कर प्राप्त कर कि नार के प्राप्त कर के प्राप्त कर कि प्राप्त byun I have laughed; প্রার্থান প্রান্থান yad-mo bya 1-son he has laughed मार् में केंद्र gad-me rgod to laugh; नार्क क्या gad-mo corbyun laughter sprang forth; প্রাক্তির uad-mo cor-son idem; न्राह्मसावदेवसाय yadmos hdebs-pa to laugh at a person; वहेनाहेड ধর বাব ঈ hjig rten-pahi gad-mo laughter of worldly-minded people: মই আনু শ্লাইন বান্ধ this is to me an object of laughter; it is ridiculous to me (Jä.). স্ব'কুম্ম'ত্র gad-rgyans-can चह्हास. महैग्रा परे गर में bsdigs-pahi gad-mo (हाहा Ha Ha) loud laughter; भैनापवे नार्क sdig-pahi gad-mo (fift hihi) coquettish laugh ; र्ने अपि न्दर्भ dgyes-pahi-yad-mo (के he-he) laugh of merriment or rejoicing; त्रेव मुझ माइँ व पर म इस zil-gyis gnon-pahi gyadmo ছা ছা a laughter of triumph; লু ব্ৰ বৰ্ 4795 khro-wohi bshad-pa brgyad the eight laughs of indignation and wrath, &c.

merate rock through which mountaintorrents have cut their way.

শ্বং গ্লৈম gad-sñigs dust; refuses; sweet out: phyags-mas gad-sñigs phyags sweet with a broom the dist, refuse, etc. (Nag.).

শ্বংক gad-dar sweeping, cleansing; শ্বংক্তির্থ gad-dar-byed-pa cleansing; sweeping well a place; keeping it clean.

ৰাজ্য Gad-mdah-la of a mountain; the lowlands at the foot of a Gad.

ৰাই অব্ধান প্ৰায় gad mdal-la tshon this side of the mountain called Gad-dala.

বাং u : yad-pa or বাং শাদ্ yad-mkhan a sweeper; a cleanser; ধুবা বাং শাদ্ধ, বাং মান্তু সাহাবাম ব্যাম বিষয়ে বাম the class (of menial servants) requiring wages (such as) sweepers, dusters and water carriers. বাং বাংকি ম any place or object well dusted or cleansed.

45.4 II: 1. a precipitous cliff of conglomerate such as often walls in the mountain rivers: 2. wide crack in a conglomerate rock.

বাং ধ্বা gad-phug a cavern or cleft in a conglomerate rock: বারুমানী মানু বামানী বারুমানী বা

বাই gan=rtsar near: বৈশ্বন্ত বাৰ চুল্ল হৈ হৈ বাৰ চুল্ল হৈ হৈ বাৰ চুল্ল হৈ বাৰ চুল

king; তেথেই গুলু হাইছে he went towards the house পুৰু ইই পাৰ মুখ্য he came from the k ু ইপুই কি i W. close by the brook; ইংগুই clar gan-du in W. laru by the water; ইংগুই ব rir gan-pa one living close to a mountain or hill.

্রি'শুথ gan-kyal or শৃষ্ট্র gan-rkyal, প্রল supine; lying on the back with the face upward: শৃষ্ট্রেশ্র to lie in that position: শৃষ্ট্রেশ্র to fall on the back.

পার কু gan-rgya = ২ পার কু hgan-rgya, vulg. পার gam-rgya, a written contract; an agreement (Cs.).

প্রাই yan-dar, a silk handkerchief offered as a present in exchanging compliments on meeting (Sch.).

‡ बाइ कु कु कु कु gan-dha bha-dra गन्नमङ, a kind of drug used in liver derangement.

‡ पार ६ देवे ध्यास gan-dha rihi shags गन्धारी-सन्त a Buddhist mantra or charm which has the power of enabling one to move in space.

the temple of fragrance; hall of worship built after the model of a chaitya with many doors. It is generally attached to a great monastery. In Tibetan it is called 3.755.75 Dri gtsah-khah, the name being applied to the particular chapel where the image of Buddha is placed. The great temple of Buddha at Gaya was called Mahā gandhola Caitya. Phyi gandhola nah-du lha-khah byas-pa its inside was a god's house or chapel and the outside a gandhola.

‡ याउँ है gan-dhi गियन a mineral substance used as a cure for leprosy.

‡ मुरु देवे हेन gan-tahi-tog or नाम विध्यस्य gan-thi par-na a medicinal plant.

gan-ti view a piece of thick plank measuring about 6 feet by 12 inches either of white sandal wood or of deodar, which when struck with a hammer or another piece of thick hard wood, produces a kind of ringing sound which is heard from a great distance. It is used on special occasions to summon the monks of a monastery to attend any special religious service, &c.

শ্বশ্ৰ্মণ gan-gyog or শৃষ্ট্ ইও gan-ti thehu ঘছি কীষক the rod or hammer with which the ghanti (wooden gong) is struck or beaten.

‡ मुद्द पाले ganda-pa si (mystic) avarice; greed for gain (K. g. 🖪 26).

्र्याङ्के gan-di रागपुत्र in books the gong or bell to call monks to monastic services.

বাস্থাই ব্যানার and sod = মান্ত bah-mulsod store-room, store-house

ተ ባባ ቪዶ gab-khun, defined as ያላ ችላ ታግንያና ይዩ pus-mohi rgyab-kyi sgyid-khun, the cavities behind the knee bones.

বৃদ্ধ gab-\$gra a belch (in W.) ($J\ddot{a}$.).

Syn. অবাধ yib-pa; ধ্যাধ spas-pa; শ্র্মণ gyngs-pa; মানাধ্যে প্রাথ জ্ঞানি ক্রিলি
ব্ৰস্থেদ gab-phyun n. of a religious treatise on the occult doctrine of Buddhism.

বাব' ঠ gab-tse = শ্ব'ই gab-rtse বৰ or প্ৰায় gab-tshe a plan or table of points for computing the figures of divination in magical computations. In this connection, माय नार्कायदे साम्द्रमा नी है स sa-la quas pahi sa-bday-gi rtsis refers to calculating the identity and deeds of mischief done by a local "god of the soil." Again पर भूरावा শ্ৰম্প্ৰেই শ্ৰহ্ম শ্ৰী কৰা refers to astrological calculations worked with the gab-tse. 493 भद्राभ्राधी नाम है is a mystic chart used for bodily prognostics; প্রাথ্ন শীপান ই one for the speech; ደባላ ቻ ባባ ኛ ንዱ one for the heart. है र मार हैं वा राजी मार हैं माहरा में मार हैं। यह में मार हैं संगरा ী ষামুদ্ আন শ্রার্থিব In the general term gab-tsc are included many particular significations, that for the soil, that for the sky, that for the intermediate space, etc

ব্যাক্তর gab-tshad slow, insiduous fever; according to Sch. a hectic, consumptive fever.

মান উবা gab-tshig মান, মছবিনা riddle; elso mystical words or expressions used in magic to stupify one's enemies without killing them. Also the 16 ornamental mystical allusions employed to excite laughter in a play, etc., and to convey hidden meanings in an assembly, etc. The names of these are as follows:—সুন্দু ইব্যুম্ব বিশ্ব ইবা kun-tu tshogs pahi gab-tshig; ব্যুম্ব সুন্দু সুন্দু বিশ্ব কৰা কৰা de-bshin-du shu byed-kyi rim-pa dań bral-wahi gab-tshig; ব্যুম্ব সুন্দু ব্যুম্ব কৰা কৰা rab-bcom-gyi gab-tshig; ব্যুম্ব সুন্দু
হুবার্রনি বার্টেশ rtsub-moḥi gab-tshig; মুম্মণ্ট বার্টেশ grans-kyi gab-tshig; ম্ম্মণ্ট মুম্মণ্ট মুম্মণ মুম্মণ মুম্মণ মুম্মণ্ট মুম্মণ মুম্মণ মুম্মণ্ট মুম্মণ মুম্মণ মুম্মণ মুম্মণ মুম্মণ মুম্মণ মুম্মণ মু

প্ৰতিষ্ঠাৰ gab-yig 1. in the medicinal works of Tibet the names of certain drugs and medicines are written in words which are not ordinarily understood, having secret meanings assigned to them. 2. in figurative language, meanings of names and words which are not ordinarily understood. Such are called প্ৰতিষ্ঠান gab-min, i.e., secret names.

বান yab-sa প্রমান şbaş-sa or অবান yib-sa hiding-place; place of concealment: বাইনেন্দ্রের্থনে বাবানার্ন্থনার মার্নির্থানার we came bringing much gold with us, but we were without a hiding-place or a place to go to (A. 120).

বাঙা gam निकड near, v. শৃৰ gan.

Syn. बाम च gam-yo; 55 druh; 3 विषय ñe-hkhor (Mhon.).

বাস ব্যাস gam-gum a number, মুহম প্রথ grafis-gnas (Ya-sel. 57).

বাস প্রমেষ্ট্র gam-spans panels or little boards beneath the cornice of a roof, often filled up with paintings $(J\ddot{a}.)$.

† प्राप्तु द्र gam-bu-ra, किया in W. a citron; lemon (Jü.).

স্থাহের্ম gam-hbrog a dairy in the neighbourhood of one's reschence. Gam-hbrog ryyań hgrog bzań-wa rtsa-yi dge Near and distant dairy farms become thriving brough the abundance of pastures (Jig.,

মান্ত্রি gam-hasin abor. of প্রান্ত্রের ব্যালপুর doń hasin, a receipt, acknowledgment; the letter of transfer, exchange, &c., for buying and selling or transaction of money business, &c.: শুমার্থির ট্রান্ত্রের মুর্নির ব্যালির্বার্থির হিন্তুর প্রান্ত্রির gam-hasin byed-pa hadod sbyargyi bkod-pa go-braah hphrod ness certainly, the receipt and the deed of agreement should be satisfactorily explained (Rtsii).

+ শৃহ্ণ জ gam-yo (শৃহ্ণ শৃত্যা gam-gyog) = ই এবিং ñe-hkhor attendant.

पिंदु gahu सन्दर 1. a little box or case; when containing a talisman or amulet, it is worn suspended round the neck.

यार I: gar or प्राप्त gar-bro नृत्य, नाट, भाव dance; acting in a dramatic play; gesticulation; ज्रावसावभूर gar-was shkor surrounded by dancing girls or actors; শৃং ট্রেণ gar-byed-pa to dance; মু শৃং ইণ্ র 354 glu-gar rtsed-mo byed-pa to sing; to dance and play; AR'AN gar-sas the food given to performers; gar hkhrab-mkhan gyi zaş-la for the food of those who perform gar-la daah-wa चार.ज.रबार.च dancing; ताच्चत्रिय very fond of dancing; म्राम्य gar-la blta करोचच attending a dance; witnessing a performance.

ৰ্মণী প্ৰদান gar-gyi ltad-mo নতকে dancing entertainment or amusement.

न्यानुप्यस्य gar-gyi dwah-po = भूप डेन grub-chen or १४१२ द्वर प डेन य rnal-byor-pa 216

শৃষ্ট প্ৰ gar-gyi gtso-bo = মুশ্ম টু প্ৰম্ভ glu-gar-gyi mkhan-po or প্ৰতি gtso-bo teacher or director of a dance or dancing performance (Mhon.).

শ্ব I'I: or শ্ব ya-ru, or শ্ব yah-du, whither; where; শ্ব জন yar-yah anywhere: শ্ব জন yar-yah skye-wa growing anywhere: শ্ব জন মান্ত yar-yah mi hyro-wa to go nowhere. শ্ব মান্ত yar-med in W. at all events; by all means; শ্ব মাব yar-med or শ্ব প্র yar-bab at random; haphazard (Sch.).

বাং পাদ্ধ gar-mkhan or ব্লিপাৰ bro-mkhan নান dancer 1. a dancer, performer, e.g., even a Buddha or any saint dances when displaying miracles. 2. name of a god, acc. to Sch. S'iva (Jä.).

प्रभाष अ yar-mkhan-ma=प्रभ yar-ma नही, चुहा dancing girl. The thirteen modulations of voice or musical notes:
(1) प्रभ yar-ma केशिक; (2) र्वाईर्भ rol-rised-ma मान्तार; (3) र्वाभ dal-ma निवाद;
(4) भुरुभ myur-ma घेवत; (5) प्रभ bar-ma मध्यम; (6) अप रेप रेपाइ-rideg पश्च; (7) द्वावि रूभ bya-waḥi-duṣ पश्चम; (8) द्वावि रेपाइ-rideg पश्च; (7) द्वावि रूभ bya-waḥi-duṣ पश्चम; (8) द्वावि रेपाइ-rideg पश्च; (7) द्वावि रूभ bya-waḥi-duṣ पश्चम; (8) द्वावि रूपाइ-rideg पश्चम; (10) अप ya-waḥi-duṣ पश्चम; (11) रूपाइ-rideg पश्चम; (12) व्याव श्व-ya (ख्य) absorption; adherence; (13) युष्ठ sā-mya (साम्य) equality.

प्राथम gar-cham the frantic dance of the lamas of Tibet which is chiefly observed

by the Rhin-ma schools of Tibet. It is of two kinds §5.42. \$.2224 phur-pahi rtsa hcham the dance of the enchanted club, and \$5.224 hkhrub-hcham the dance of the lamas at the time of offering sacrifice.

বাম ধ্বন gar-stabs dancing gesture or notion.

ष्राप gar-pa नाटक a dancer; also a dance.

¶≺ II: the encampment of an army; a camp.

বাং কুন gar-rayab encampment; বাং কুন্ধ gar-rayab-pa to encamp; also for বাং কুন gań-rayab, ই অব্যাধ্যমান্ত্র rab-nadah sogs gar-rayab fling at him stone or arrow, etc., whatever (you can) (Hbrom. দ 6).

+ শৃহ ইণ gar-cig = শৃহ ইণ gañ-shig, which one; whichever one.

ব্যু পূর্ব বিষয় Gar ydoń-btsan the famous general of King Sroń-btsan syampo, who visited the capital of China and induced Emperor Taitsung to give one of the princesses imperial in marraige to his sovereign, about 630 A.D.

প্রান্থ gar-rdeb কোট্র প্রতিষ্ঠান ইবাই প্রতিষ্ঠান chus-khyer gar-rdeb-soys-la lands, fields, houses, &c., that have been devastated by a river by the over-flowing of its banks, &c. (Rtsii.).

ব্যাহার gar-nag name of a medicine.

TX I: gar-po in colloq. language the word বৃদ্ধান dkar-po is pronouned as প্ৰায় gar-po and also written as such. It is usual to pronounce বৃদ্ধান dkar-po as প্ৰায় gar-po in the vulgar language (Grub. ব 2).

বাম মাঁ II: ঘন, also বাম জ gar-mo, thick; donse; condensed; not fluid

বাম বৈ 1. gar-wa মান b্ska-wa কৰায় astringent. 2. strong; মান ভিন্ন gar-ckah strong beer $(J\ddot{a}.)$.

न्द्र विश्व क्षित्र के कि hphags-pa name of a monastery and also of a deity in Tibet (Jig. 3.).

‡বাই gar-dsa or বিশাস bi gar-dsa, মাজ, বিশাস n. of a tree or kind of wood ৰিছ লো (K. ko. শ, 3).

বৃহ'ঙ্গ gar-sha the native name of the district called La-hul or La-hol by the Hindus (Jā.)

বাম d্বা gar-log acc. to the Tibetans rapacious mountain tribes belonging to the far north-east of Tibet. 555 7 38 4 वंद अद है जर विवाधिक देश थे ने पुराहर है बन्द र्षेद those styled in the Tibetan tongue Gar-log are described in the Li-s'i Gur-khang as The वर वेव Garlog were a Turushka. different people from the अर्थे ध्वा Mgo-log. चार ज्या वी क्या टा व में अम चहर चम हम होर मूं वा गुर चहर मदे बुबादा जीव Gar-log gi rgyal-po la sku-lus btan-was chos-phyir srog-kyah bton-wahi rayal-po yin. In Atis'a's biography it is mentioned that the King of the Gar-log in the first part of the 11th century, A.D., came from the Indian side and made the King of Tibet a captive when he was there on a visit to Purang. Probably they were the earliest Mohamedan invaders of Kashmir.

 $\P X - \P$ gar-ça the muscles of the thumb (Med.) $(J\ddot{a}.)$.

나 되고 I: gal=즉 nan pressing; 역약 현재 gal-gyis pressingly, urgently.

বিধানিক importance প্ৰান্ত প্ৰান্ত hdsin-pa to consider of importance; to esteem.

Syn. Mx Inad; MX mdo (Mnou.).

বাথ IV: v. ব্রেখাম gan la-la.

वायायवाचा yal-hyay = व्यव्याचा important. वायायवाचा केव very important.

পুষ্ট gal-chun unimportant; insignificant; undervalued; slighted.

ন্থান yal-che-wa very important: ইব্ হে দ্বিলাপ্সাথান প্ৰান্থান of the two, this life and the future, the latter is of greater importance: হ্রাইব্রুসম্ব্রান্থান স্ব্রান্থান র ব্যান্থান it is of greater importance to acquire accomplishments than to go roving about without purpose: ব্যুব্রুব্রাণ্ডান important moral precepts.

Syn. पार्क है प gnad-che-wa; ४ के प rtsa-che-wa; । पार्क प khay-che-wa; पार्क प gtso-che-wa (Mñon.).

বিটে gal-te conj. if; in case of; implies a conditional possibility. It is placed as the first word in a conditional sentence while ৰ na, its complement, stands after the verb at the end; together they signify "if." পুৰুষ্ট, however, is sometimes omitted, ৰ still meaning "if." In colloq. expression পুৰুষ্ট gal-te is seldom used; but "gal-shi" is a common substitute: পুৰুষ্ট মেন্দ্ৰ মুন্ত মুন্

বুষ ন, কিন্তেশ্যুম ইন্থেম হৈ if you wish at all times to live in friendship (with the three Holies), you should avoid the three dangers, viz. of looking at your loving wife, thinking of profit, and of confiding in an envoy

শ্বামান yal-mdo = শ্বামান yal-hyay or প্রান্থন gnad-hyay 1. really, essentially of importance. 2. n. of a disease (Med.).

বায় বি gal-po probably same as বাৰ gal.
বাষ্ট্ৰীব্যাৰ দ্বাৰ কি বাৰ দ্বাৰ important, indispensable master of the house (family).

প্রায় gal-wa to force, to press some thing on a person: মানাম্থা indoor confinement is forced on men (Jā.).

माथायर हेर्य yal-war byed-pa पर्देशपार प betson bean-wa जन्दर, जन्दर to be assiduous.

ম্থান্য gal-bzuń (lit. got hold of the important thing), = ধ্বান্ত্রী renunciation.

ष्य ₹ gal-ro in W. refuse; rubbish.

पार gas, v. व्यासाय hgas-pa.

না'ন্ gi-gu the vowel sign for i.

বী বা gi-gu çel= গ্র-প gi-gu-ça, having a white speck in he eye; wall-eyed (of horses) (Sch.).

মাই বিশ gi-tji-big or শ্বিং ইন ko-tsi-big tanned skin of a kind of deer obtained from Mongolia and China (Jig.).

yogini or female ascetic (K. dun. 38).

में भूर' gi-wan and also में १६८' gi-han गोरोचना. रोचना. रचक. सिङ्गण a yellow pigment, an anthelminthic medicine; \mathbf{of} a. concretion entrails of some animals, used for medicine. Acc. to the medical works of Tibet this concretion is formed in the liver of certain animals and seldom in men, and it resembles in appearance and size the boiled volk of a hen's egg. There are also smaller ones. Acc. to some lexicographers this concretion is formed in two or three strata or folds. The best quality of qi-wan is that which is obtained from an elephant, and those obtained from the ox called gorocana are of second quality. A kind of প্ৰা gi-wan is also obtained from minerals and clay, and is of reddish-yellow colour. All these are supposed to be possessed of wonderful healing power. প্রাথম ব্যাধ্বন 💲 भः भेवा श्रुष् । तुःभः षु भः भेवा विदेशः वः । तम्रुषः ४ । वा देः वः प्रदिः यदेः বাদ্দিশ্রমমান্ত্র মার্থিনা বিষয়ে মার্থিক $(K, q, \kappa, 308)$ Gi-wan mixed with honey, if applied to both the eyes as a medicine, will give one such a clear vision, enabling one to see all the treasures which are in the earth.

mountainous country: Gi-ri bhan-dha n. of a mountainous country: Gi-ri bhan-dhahi yul-gyi nthahi ri khoñs-su kla-klohi rigs mi-hdra-wa beu yod-par ryya-gar-pa dag-la grags-çiñ it being known to the Indians that in the mountains skirting the country of Giribandha there are ten different La-lo tribes (Dsam.).

মৃ থৈমে gi-lin a strong-bodied horse (Sch.).

यो वे gi-lin a fabulous animal.

ने प्राप्त Gi-çan rgya n. of a tribe in Tibet.

‡ प्रिं gin किञ्चार probably a little drum, or the beating of it as an accompaniment in dancing (Ja.).

বীশ gim শ্লুপুৰ শ্লুপুৰ প্ৰশাৰণ syra-sñan-gyi graş-shiy n. of a soft musical tone. (K. my. শ 293).

লি C. it is called প্ৰাম gor-mo or মুন্দ্ৰ syor-mo.

প্ৰায় instead of টুম kyis after a final পূ or ৰ.

gu 1. numerical for 63=3 hu. 2. sign of diminutives, e.g., By khyi-gu a puppy; little dog. 3. extension; extent; room; space; প্রশাস্থাইপ gnas sa gu-dog, প্রশাস্থাইপ lum-pa gu-dog, প্রশাস্থাইপ lam gu-dog, মুলাম্প্রাইপ sems gu-dog-po narrow-minded; a narrow place, valley or road; সুন্দ্রমান্ত gu-yahs-pa spacious; roomy; wide; সুন্দ্রমান্ত বুল yahs-pa hdug there is much room here.

નુખાસમાં yu yańs-po = દ્વાસ દાંસેદ્ધ dogs-po med-pa spacious; capacious: માંક નુખાસમાં કa-cha gu yańs-pa a spacious, wide place: કૃદ્દિસ નુખાસમાં કdod-sa gu yińs-pa a commodious residence: સેમમાં નુખાસમાં sems gu-yańs-pa a broad, generous heart.

eups, &c.; generally enamels on copper.

्न पुणा gu-gul or पुणा gug-gul, भूपन, देवहच, ग्रमुख a costly incense, one kind of which is white, at other black. It is used in medicine and its smell drives away evil spirits.

Syn. ga alea bum-mkhan; az alen hdre-hjias; an alea nal-mo hdra (Y.ion.).

‡ णु णुव' श्रेट qu-gul-çin जजूबल, पटौर, पहपर्णी Amyris ga'/sea the plant from which the incense is of ained.

মুনী Gu-ge n. of a province in the West of Tibet. Also n of a section and school in the Sera monastery. The people of the province of মুনী Gu-ge are called মুনী a Go-ge-pa.

মু' 5 ব্য-tan also called Go-tan, the elder grandson of ইন্ট্রাম্পন Jen-ghis Khan, who invited Sakya Pandita to Mongolia in order to introduce Buddhism there.

 \mathfrak{J} \mathfrak{F} gu-ti in W. deaf $(J\ddot{a}.)$.

प्राप्त के कि Gu-na mi-tra गुण्मिन a Buddhist monk about whom mention is made in the Phar-phyin section of the sacred books of Tibet.

মু'ৰুব yu-zul (for ম্থাপু ৰ্থান ral-yu zulma) hair-pendants of precious stones of women in Tibet: শ্লেম্পু ৰূপাধুন্নমাধুন taking off her hair-ornaments, she offered them (A. শ 102.).

gu-yar in W. slowly; gently; without noise (Sch.).

मु 'भु gu-yu पारद quick-silver.

Typal-po shig n. of a king of birds (K. my. 18). 2. n. of the second son of Jengis Khan, who ruled over Eastern Mongolia.

† প্ৰাপ্ত বুদানা প্ৰৰ spiritual teacher; a teacher; father-confessor; মুন্দ bla-ma, মুন্দ গুলা glob-dpon. Often in Milarapa. पुड्यान्त्र वर्षेत्र वर्य वर्षेत्र वर्येत्र वर्षेत्र वर्षेत्र वर्षेत्र वर्षेत्र वर्षेत्र वर्षेत्र वर्षेत्र वर्षेत्र वर्षेत्र वर्

If $\mathfrak{J} = \mathfrak{J}

J'CF gu-lan n. of a deity propitiated by mothers (in Tibet) for the well-being of their children. According to some this deity blesses mothers with children.

ম্ থিন gu-lin 1. pure gold picked out trom a mine. 2. also spelt মুগ্রন gu-glin, geld embroidered cloth or silk: মুগ্রন মুক্ত কি বাইবা ধুবা ক্ষম having presented a religious garment of embroidered silk (to

मु 'बे gu-le in W. for पाये ga-le slowly; softly; gently.

form of the Chinese title of Kançiri, which is conferred on Buddhist monks and religious men, but it is evidently the corruption of the Sanskrit title of gaugri, the lord of religion or guna-çri: in Tibetan 4555544 yon-tan-dpal, the blessed, learned or talented one. In Mongolian Kan-çri signifies a Pandit or a learned man.

মুখ্য বিদ্যালয় Gu-çri sog-po Gus'ri the Mongolian, in Tib. called পুষ্ট বৃদ্ধ বিশ্ব ইন ইন্ধানুধ Gu-sri bṣtan-hdsinchoṣ-rayal, the Dsungurian Chief, who conquered Tibet and established the supremacy of the Dalai Lama in 1643 A.D. over all Tibet; also an Eleuth Mongolian who belonged to Gus'ri's banners.

 $\mathfrak{J} \mathfrak{J} \mathfrak{J} gu$ -su occurs in ($Vai.\ kar.$) a garment, dress ($J\ddot{a}$.).

चुन चु च-व्र gug-gu, bean an oblation cup: चुन चु च-व्र के क्र चे के कि व्यक्त के gug-gu bean-ni Hor-gyi tiá las lod this name is now applied to enamelled cups made in China (Jig.).

‡ મુખ મુખ gug-gul, v. મુ મુખ gu-gul.

মুণ্ dad-pas gug-pa 1. 55' dud-pa, 55' ব মুণ্ dad-pas gug-pa সম্বানন bent as in reverence, to bend in salutation: মুণ্ বহম gug-bcas with humility, humbleness, modesty. 2. In W. to rub or scratch gently; to tickle.

মুণামুণ gug-yug bend low: এই প্রথ মুণামুণামুক সুঁক প্রম ফ্রুত-luş yug-gug gsumgyiş phyay-byaş he saluted thrice, bending low his head and body.

युग्नेष gug-ge-va bent; bent downwards (of leaves) (Vai. $s\hat{n}$.), v. युग्q gug-pa.

JA' I: Guñ an imperial title, belonging to the second class of nobility in China; it is second only to the distinction of Wang or Prince, and is very much prized in Tibet. The recipient wears a ruby button and three plumes of the peacock.

नुद्र' II: दिपन variously applied (1) to a species of leopard-cat found in Tibet.

which is smaller than the Himalayan leopard, and (2) to the broad-headed tiger of Central Asia, kharakula of the Mongols, which lives in the forests of the Amur and of North-Western China. The flesh of latter is used in paralysis, and also as an antidote against evil spirits.

JL' III: the middle; central; also generally the meridian; noon; midday; as well as, less frequently, midnight; % nin-gun midday; noon; assign midnight.

JEA gun-la in the middle: \$5335 AN EA stod-kyi gun-nas thon taken or come out of the middle of Upper Tibet.

चुर ५ है। a gun-du byed-pa to divide through middle; to dissect anatomically; ५६ है। चुर व dwyar-gyi gun-la in the middle of summer; उन्हें चुर व nam-gyi gun-la at the midnight hour; the middle watch of night.

মুদ'নুতা Gun-rgyal n. of one of the early kings of Tibet (Yig.).

JAME guñ-ja midday tea; also the religious service conducted in a Buddhist monastery at midday when tea is served to the congregated monks.

মুম পুনি-gñis the two middle times, midday and midnight.

JK'ZK' Gun-than lit. central plain, n. of a part of Ngari Khorsum; n. of a monastery in Ngari.

western Tsang, the birth-place of Nagtsho Lo-tsa-wa Tshul-khrims rgyal-wa, who brought Atis'a to Tibet.

n. of an incarnate Lama of Amdo, who

became the high priest of Tashi Goman monastery of Amdo and erected a lofty chorten-temple 360 feet high, and founded a monastery with a library containing 20,000 block-print volumes.

पुरुष हैं निर्देश Gun-than Rtsahi ko ron the birth place of Milaraspa the poet and saint.

पुर्व gun-pa=९६६ व hbrin-po सध्यम the second of three brothers; the middle one.

तुह वनाय guh hbab-pa to take rest at noon on a journey; तुह देना guh-tshigs dinner (Sch.).

पुर-१६ प्राप्त-hdsug मधाङ्ग ति also gung-mo, the middle finger.

মুদ্দির বুলিনা gun-htsan the son and successor of King নি সুদ্দির মুধ্ব মান্ত
गुट''(अप guh-la phug or गुर दश्वर व धन guh dmar-la phug earrot.

বুহ মহম্ম বাংব বুলন-sans la hgro-wa to take a walk about midday, also generally to take a walk সুহাল্য generalon at noon.

J5 gud 1. slope; declivity (Cs.).
2. separation; solitude; seclusion (Sch.).

चुर 5 gud-du = वेंगम धुरम कि 5 logs suham sger-du aside; apart: ध्या देश धुन र्र कि पान चुर 5 नश्रद्भाय again Joho spoke to Phyag-dar ston-pa while alone in a solitary place (A. 5).

সুংগুরুষ gud-du hbor-wa 1. to place aslant or to one side; সুংগুরুষ্ম gud-du gegs-pa to separate (Jä.), disperse. 2. to buy dear, at a loss; synonymous with সুংগুরু gun-god; in Lad. heavy or thick of hearing; সুংগুরুষ gud-nag quite deaf; deaf as a post. 3. সুংগুরুষ gud-du hjug-pa=

shan-du beng-pa to humiliate; deprecate; to place in a false or inferior position.

954 gud-pa= 4954 hgud-pa.

মুব্'র gud-po dear; expensive, v. মুব্'র rgud-po.

মুঠ gun loss; damage: ম্বাপুর ইবা প্রনাধ gun-phog in W. I have suffered loss (prop. damage has come to me) (Ja.). পুর প্রশাস বিধান বিধান বিধান বিধান কুল পুরিশান বিধান
মুব'5ৣয় gun-dum a bottle-shaped or cylindrical basket for fruit in Ld. (perhaps akin to rkon-pa) $(J\ddot{a})$.

পুৰুষ gun-po in Ld. expensive; dear.

মুশ য় gum-şle= দ রম çi-naş or দি çi-sle having died or been dead: ইনমান্ত্র মি ইছ হছ মুখা মুখার de-naş yun mi-rin war Bram-ze gum-şle then, not long after, the Brahman having died (Hbrom. 162).

न्साय gum-pa, v. व्युव्धाय hgum-pa.

gar অন্তেম, বজন, সানাৰ a tent; also a bouse made of hay or straw or grass; গুলুম duu-gur a sleeping tent; নুরুদ্ধানুম bshugs-gur a tent used by a great man for his residence; সুমান্ত্ৰ gur-yol the ceiling of a tent; সুমান্ত্ৰম gur-khebs the cover or canopy; মানুম ras-gur tent of cotton cloth; কুলুম rayal-gur royal pavilion; সুমানুম rayal-gur royal pavilion; সুমানুম dmag-gur a military tent; সুমান্ত্র gur-thay tent robes; সুমান্ত্র gur-ber in W., or সুমানুম gur-çiñ, the tent poles; সুমান্ত্র gur-thoy the upper covering or outer-fly of a tent; ম্বাস্ত্র thab-gur hearth-tent; that which is used

as a kitchen; J.J. J. J. J. J. gur-gyi cam-bu the outer canopy-like cover of a tent; the upper part of a double tent; J. J. gurphur the pegs or pins used for pitching a tent; J. J. J. gur-gshol the walls of a tent; J. J. gur-glad the top or crown of a tent; the passage for the smoke out of a tent; J. J. gur-hgram lattice in the side of a tent; J. gur-leam stakes supporting the roof of a tent (Sch.).

The gur-klan the imaginary pavilion or mansion of the gods, which is formed in the sky, canopied by rain-bows, walled by rays of light, supported by diamond posts and carpetted with variegated clouds, for the use of the gods when they come to witness religious entertainments or performances of the pious on this earth.

মু* দুঁ শেশ্ৰ Gur-gyi myon-po a divinity of the Sakya-pa School.

3x59 Gur-dray n. of a Buddhist deity of the Sakya-pa School.

TYPE gur-nag those of the black tent, or the Black-tent Mongols; TYPE gar-gkar the White-tent tribes of Mongolia; TYPE geod-gur the tent used by itinerant mendicants or Shamans.

JETABER gur-pa grha-tshan a Buddhist congregation at JET Gyan-tsv.

সংপ্রশৃষ gur-lpays a perforated skin; a hide full of holes (Sch.).

Taranatha Lama of Urga (Tah Khureh) in Mongolia still uses the yellow tents.

जुर जुझ yur-yum or पुर गुझ yur-kum कुइम, कम्मीरज saffron, crocus, marigold. ealendula, and similar vellow flowers $(J\tilde{a}.): \Im^{\infty} \Im^{\omega} \times

Syn. ইমান্ট্রিম tshim byed dmar; ৭৭ল বিশ্বন brgya-wa; ইন্ট্রেম rdsin trun skyes; মার্লিম বিলি চিলুya-wa; ইন্ট্রেম rdsin trun skyes; মার্লিম কিল-na; কিhums; মার্লিম me-toy ni-ma: প্রাম্ভর phra-ma-can; শুরুষ kha-che-skyes; ইন্দ্রিম dri-shim; মুম্বেম lus-dmar; মার্লিম mehi rtse-mo; মার্লিম bde-byed; মুর্লিম hthun-byed; মার্লিম শুর mehog-ldan; বেণ্ট্রেম্ব dpah-po rtan-pa (Minon).

্রাম্ন্র gur-gur in Ld. a small churn used for preparing tea. $(J\ddot{a}.)$

বাম দৈন gur-tig a kind of drug used for heating or drawing sores, &c.; মান্মান্ত ক্ষ্মান্ত ক্ষমান ক্ষমান দুলন gas rtsa tshad mkhris nad-sel it inflames sores, cures bulious tever.

বুল'ব্ল gul-nag, lit. the black পুৰুষ gu-gul or পুৰু পুৰু বৃদ্ধ gug-gul nag-po, n. of a medicine.

प्राथा gus-pa अदा, सन्मम, चादर, भिक्त गौरव, अभिवादन, सौरखं, समाप्ति, नम्न, मान, sbst. humility, respect, reverence, devotion; also adı. respectful, devout; very common ın the phrase jus-pas phyag htshal-lo, saluted with reservee; Agus ma-gus-pa unsubmissi e, undevout; ๆ भार दर पठभाम gus-pa dañ bus-pa समीरव respectfully; with dignity and honour; नुभायर वहुरान gus-par agyur-wa to be respectful; to humble one-self (Cs.) अभारता और नासुका नुसाधका धुना रहेका के I offer salutation reverentially with the three-my heart, speech and body: गुमाय हेन दाम प्रकृत यर धैन ने भार्के वस gus-pa chen-pos bsten-par byin-gyrs-rlobs may the blessing be granted to maintain the greatest devotion. Twus มฐาน gus-par bsgrim-pa to behave with respect; पुराधर ३५ gus-par nan शास्त्रा to serve or attend respectfully; to listen with respect; जुरायर कुराय to regard.

মুমার gus-po in C. and W. expensive, costly, dear, v. মুগ্র gud-po or মুগ্র rgud-po.

पुश[्]र्स gus-so बनित becomes very dear; respects; worships.

ब ge num. tcr 93.

বী'ন ge-wa is an auxiliary particle signifying did (emphatically): আইন এই নমা বৃদ্ধান্দ্র না ইনি এই নমা বৃদ্ধান্দ্র না হালি কৰিছে কৰি

নি বিভাগৰ n. of a country: নি বি দুলা প্রনিম্পান বিশ্ব বিভাগৰ Ge-rahi rgyal-po shespahah byuh-hdug also there was one, called the King of নিৰ্দিশ্য Ge-ra (K. du. ৰ 281). in an a Ge-ra tha-pa name of a Tibetan chief, said to have descended from the toyal line of kings, i.e., from Sron-btsan syam-po, and belonging to a place called in a Ge-ra that situated to the east of Lhasa on the Yaru Tsang-po beyond Chethang.

anging down behind from the shoulders.

क्षेत्रक, कामीरज, प्रियक saffron, the corolla of a flower. There are three kinds of बे सर ge-sar viz:— अपनिस्द na-ga ge-sar नागकेसर, सुरुपणे सर pus-pa ge-sar प्रयक्तिसर, and पर्भ में सर pag-ma ge-sar पर्यक्रिसर (Min.). Acc. to Cs. बे सर is a flower; it is said to grow in Nepal and is celled पर्भ के सर pag-ma ge-sar; acc. to Sch. pistil, but like के बच्च ze-hora it signifies undoubtedly the organs of fructification in general.

king ruling in Shensi in China, who on account of his martial valour was deified and raised to the position of the God of War. There are various accounts of him. The people of Kham in Tibet own him for their national war-god, while the Mongolians say that The Ge-sar was a king of Mongolia. According to some authors, he lived in the 7th century A.D. According to the collection of heroic songs called the The Sth century A.D. His origin is, however, lost in myth.

ন মন গ্রন্থ ge-sar-gyi sgruß stories from the works called গ্রন্থ Ling and Jang; also extracts from the fabulous history of Ge-sar.

गं भर ठत gc-sar-can केसर the loths flower the filament of a lotus.

শ মহাহ্মহাই ge-sar dmar-po, মু-বিদ g/n-çiñ. Năga Vrksa (Mñon.).

মৃত্যু ge-hya, মুব্ম gnaş a secret abode—used as শুমুহ মুহ gsan-skad (a mystic word) in the Tantra (K. শ g. 215).

বী**বাম** grys=শ্ৰম gars বিৰম, সনিৰম hindrance, stoppage; obstacle: वीन्य अन्य gegs-chags:=93.25 bar-chad interruption by an accident: danger: वे ईस्ट्राइंट जेनस सेवाद to remove doubts and hindrances (Mil.): नेन्य हैर वनेन्य a malignant spirit causing mischief or impediments; ইম্মান্থ অন্ধাৰ वेष्य के fig to hinder effectually religious doings: अद्यान्यान्याने विवास obstacles to the attainment of Buddhahood: इचःपर्वः स्वाभावर्षेत्रभानेषास्यः स्वार्षे thob-pahi hgroham gegş-su hgro will you help me or obtaining; व्यावःपदे वावास hinder me in hgrub-pahi gegs impediment to the attainment of perfection.

中 বাবে বি qel-pa the trunk of a tree with a spiral top: প্ৰাপনী নিম্মানি ই বিশ্বনাধন কৈ প্ৰাপনী কৈ gel-wa ni çih phuh ham rtsa-wa slom çih rtse-mo rgyaş-pa the term yelwa is when the stem or thick roots of a tree grow into a branching top.

बोब पट gel-çin खना a log; a post.

মীর ব্যানি Gain-dar-pa ভূট কুলাই ইলা ক মিন n. of a king of birds. (K. my. শ, 18)

ৰী I: go 1. numerical sign for 123. 2. abbr. for ১৭ ৭ dgu-beu in the nineties; শ্ৰহৰ go-geig 91; also শ্ৰ?ম go-gūiş 92, etc.

ৰ্মী II:=in mystic language চুন্ধৰ khyu-mchog দুশ্ব, ক্ষম, তথ the chief of a herd or company (K. g. P. 28). মুহ ১৪এ নতুঁ gran-dmyal brgyad the eight cold hells, v. ১৪এ ন dmyal-wa.

মুন্দ্ৰ gran-gshi disease induced by cold, gen, dispepsia.

মুদ্ধন ধ্ৰ hean-rey pho-na = 3 মুদ্দ bya-skyuń-ka the jack-daw (Mnon.).

মুম ব্ৰুদ gran-rlun বান a disease allied to rheumatism, also cold in the stomach

মুন্ধ grain (anng) ধ্যা number; আন মুন্ধ বুন্ধ ক multiplied number, many times; মুন্ধ মুন্ধ innumerable: মুন্ধ মুন্ধ অব grans ma-mehis-par having no number or without number; numberless; মুন্ধ বুন্ধ grans haebs-pa or ক্ষম resis-pa to count; also an accountant; মুন্ধ মুন্ধ grans-brda symbolical numerals of certain nouns, which in some books are used instead of the usual numerals, for instance মুন্দ mig, the eye for "two" (Cs.) 1. বিদ্ধান্ত sign. 2. মুন্দ astrologer.

वारशाग्री:इस.वारस grans-kyi rnam-grañs arithmetical enumeration; enumeration of the numbers used in the sacred books of Tibet as compiled from the work called (अर्द्धर वर्ज्ञ व) mulsod-hgrel are:—(1) प्रदेष grig one; (2) 48 bchu 10; (3) 45 brgya 100; (4) 系。 ston 1000; (5) 自 khri 10,000; (6) AGA hbum 100,000; (7) N'W su-yu 1,000,000; (8) **3** • bye-wa 10,000,000; (9) รุะายูะ dun-phyur 100,000,000; (10) สิราจภูฒ ther-hbum 1,000,000,000; (11) จิราจถูงเธิสาฉี ther-hbum chen-po 10,000,000,000; (12) <u>ष्ट्र</u>ण <u>ष्ट्र</u>ण 100,000,000,000; khragkhrig (13) व्रवा व्रवा देवय khray-khrig chen-po, 1,000,000,000,000; (14) ង១ ១២៩ rab-bkram10,000,000,000,000; (15) ។ ១១១២ និង ដrabchen-po 100,000,000,000,000; **bk**ram (16) 4544 gtams 1,000,000,000,000,000 (17) পাচনম টেব ম gtams 10,000,000,000,000,000; (18) 5 ਹੈ भग dkrigs

100,000,000,000,000,000; (19) ናሽጣዛ ਡੇਜ਼ਾਪ dkrigs chen-no 1,000,000,000,000,000,000. Next, the following are progressive numbers acreasing by multiples of ten up to "I figur s: 20, 4 959 mi-hkhrug; 21, भे ्रम् केर व mi-hk'irug-chen-po, 22 🖫 भीत khyad abyin : 23, 35 49 4 Ba T khyad-bbyin chen-po; 24, धर हेन span-rten; 25, धर हेन बेन व ्रावि-rten chen-po; 26, देर १६ ded-hdren: देर बहेन हेन व ded-haren-chen-po; 28, अवर धूर mthah-snan; 29, अवर धूर केन व mthahşnan chen-po; 30, বু প্রাম rgyu-rigs; 31, বু रेग्र केत्र व ryyu-riys chen-po: 32, रेंद अहें अ hod-melses; 33, ኛና ਅጀላ ይላ ሻ hod-melses chenpo; 34, 59κ'ā dwan-po; 35, 59κ'ቒ'ਛੋਗ੍ਰਬ dwan-po chen-po; 36, वेन्य विष्ठ leys-hbyin; 37, येन्स विद्वा केंद्र विद्वा legs-hbyin chen-po; 38, र्गमावर्षे rtoys-hgro: 39, र्गमावर्षे देव rtoysbgro chen-po; 40, agr 5a hbyih-rdul; 41 विद्यार हेन्य के hbyin-rdul chen-po; 42, नुहुन्न ryya-rtays; 43, कुंड्युभ केंद्र ryya-rtays chenpo; 41, ጀርጻ ዓ/ፋ፣ stobs-hkhor; 45, ጀርጻ ዓ/ፍ/ፋ፣ ট্রবা stols-hkhor chen-po; 46, এইব নীম bideh-ces; 47, ata An Ba a brdah-ces chenpo; 48, ANIABE mam-hbyun; 49, ANIABE BA র্ম rnam-hbyun chen-po; 50, স্থাম প্রবা stobsmig; 51, Fun. An Ba I stobs-mig chen-po. Up to this number there are Sanskrit equivalents; from 53 to 60 there are no Sanskrt equivalents, the Tibetans having introduced new names to replace lost originals. 53, 9NN's byams-pa; 54, नुसम्य देन्द्र byums-pa chen-po; 56, हैर हे इतानrje; 50、 乳 產 多 耳 snih-rje chen-po 57 द्वार व dyah-wa; 58, द्वार व Ba E dyah-wa chen-po; 59, 455 344 btun-snoms; 60, 455. หุ้มม ธิจุ นี btan-snoms chen-po. These sixty numbers are used in astronomical and astrological calculations.

মুংমাংর gr.ins-can নতামন্ত্র 1 a countless number. 2. স্থান mkhus-pu or ২বান ভর rig-

pa-can पण्डित an intelligent man; a learned man (Mñon.).

মুহমান্তর্থ grans-can-pa মান্ত্র the oldest of the atheistic philosophical sects of the Brahmans, called Sāńkhya.

মুহম বৃহম grańs-beas 1. তথা the dawn, or the goddess of the dawn. 2. lit. "together with the number."

मूहसायमुक्तस grans-hbyams अपंद्या numberless; countless.

মুম্মান্ত grafis mah-cha [খনুমোর, repeated four times]S.

সুম্ম এই grafis-med 1. আন্তর countless; numberless. 2. আন্তর crawling; আনিবান white leprosy: সুম্ম এই টু সুর্ম্ম grafis-med kyi khyad-par the distinction of being countless, numberless; সুম্ম এই তব্ grafismed-can परम supreme.

चारस भेर परिण grafis-med goig (the numberless one). In the work called Manju çrimula Tantra (৭ ছম ব্যব্দ কুর্) the following numbers are said to have been in use in Ancient India among the laity for worldly purposes:-From 1 to 10, i.e., न्हेम geig to बेर वड्ड ther-hbum, and 11, 4 En çu-rhog; 12, अर्डेन ३० mehog-ñal; 13, MAGN skya-hphyis; 14, 3 N bye-ma; 15, 39 39 nub-nub; 16, अई अस mtsho-yas; 17, अप्र र्र idabs-phyor; 18, है rdsi,—all these being each a multiple of another by ten. In the work called satisfy phal-po-che the numbers vary after the eighth, i.e., 39 bye-wa; such as fis fis khod-khod, 95'59 thad-dyu, প্রিণ ব্লিণ khrig-khrig, থমম থমম thams-thams and so on up to 128 places, increasing by multiples of one hundred In the Lalita Vistara there are thirty-two numbers, also increasing in multiples of a hundred.

মুম্পাৰ্ক grads-gger to enumerate; count the number one by one.

नूष्ण सुष्ये grans-subgro मंद्यां गच्ति goes into numbers; is counted: नूष्ण सुवहुन्य grans-subcug-pa, put into numbers; counted: नूष्ण सुरुष grans-su yan मंद्यामपि ever in number.

ব্ৰুব ব্ৰুব grab-rygab pride; boasting (Sch.).

데디지 I: grabs 미주의 및 gcom-bycd; 및 위미 gra-sgrig 1. preparation; arrangement: measures; contrivance; প্ৰথ ই5'4 to make preparation for; এই দেই সুব্ধান্ত্রিৰ to prepare to go: नास्त्र गुनम जिंद पर कें न just as preparations were being made for slaughtering them (Mil). 2. defined as \$ अविष्टिशायर अव्हर মইব্ৰ "signifies the certainty about the time of immediate action ': অন সুব্ধ ৭5্ৰ yon-grabs hdug was on the point of coming, or am just coming; AKK HAN BN BK brduhgrabs byaş-byuñ was about to beat or striko; คิ ของ ยูง g ci-grabs byas-byuñ was almost dying or dead; পুষৰ প্ৰবৰষ্ট্ৰ সূত্ৰ gsad-grabs lyas-byun, was about to kill: র্মান্ত্রমান্ত্র was about to get or gain; ৰ্ प्रवश्योत is about to slip or run away: इट স্বৰুত্তি is about to finish; ব্যাৰ্থ সূত্ৰ अनुन ने on mutual agreement. 3. delibertion: ইব্'শ্বীৰ প্ৰথম প্ৰব্ৰ' শ্বীৰ মহুপ they were dela berating about me (in W_{\cdot}).

ম্পান II. বিলাম্ভ place or object of reflection, thought, etc.: মুন্মান্ত্র grabs-yul lta bu, মুন্মান্ত্র yrabs-gyis, ৰূপ্নান্ত্র ston-mo lta-bu

মুগ gram (dam) 1. তাই দি chu nan-gi rdo a kind of stone found in water (Nay). 2. মুখ্য gram-pa swamp; marsh; fen (Lex.). 3. প্রাধ্য hyrem-pa (Min) TSTIPS & Green-pa kham-bu one of the places of pilgrimage of the Bon (G. Bon. 38).

মুন্দ gram-sa ভক্কির stony.

বা grat (aat) ব্যুগ্ৰ hphren-wa पंক্রি row, range series; also a rope, cord; খালাং, খালি, class, stratum.

पाय अर्पे gral-mgo or पाय में हैंग अ gral-gui thog-ma the upper end of a row; the uppermost place; the seat at the head of a table; Muniga gyaş-yral the right hand row; পূর্বার gyon-gral the left hand row; ৰ্থনাম ব্ৰথ tshogs gral 1. the order or file of monks in a religious congregation; August. sitting in rows without being awry; প্রশ্বথ In bshugs-gral the order of seats, also the order or row in which lamas and chiefs, high and low, sit according to their position or rank in any public or social gathering; ইন মুখ row of religious symbols; মার্চন Tow of offerings for the gods or offerings placed in one or more rows; and the order or row in which the images are placed in a temple; ই মুখ row or order in which mon are seated; प्रवापाउम house-talk (Jä.); ব্ৰহ সুৰ the row of supplicants waiting for भडेर में गम र्र र्पर प्राय भड़क रु म सु, benediction: when you are sitting with your brethren (fellow-believers) in one row.

মুখান্ত্ৰীৰ grat-sgrig or মুখান্ত ব্ৰীৰ্ণ grat-du sgrig-pa to arrange in order, dispose in rows.

পুথ ইন gral-tshes = ইন্সাম্ম tshes-grans date; a consecutive date.

প্ৰথম : gral-rim দ নি line; row; file in which monks sit in any religious service or congregation: ন্ৰ্পূৰ্ম মুখ ইন rgan-gshon

grat-rim the ord r in which the old sit; the right of seniority;

AN AN AN the religious services feeted saints according to the seniority (Zam.).

Syn. সুঝ 5 প্রিলম u gral-du sgrigs-pa; ১২ 5 ১৯ tshar-du dhar; মুহ ফর্লি phren-bkod; প্রস্তু মুহ lu-gu rgyud; মুল কল্ম ফর্লি khrig chags bkod (Māon.).

মুখ রম া: (dal-rim) acc. to Ja. claim; title.

भूषा भूदाच gral skyon-wa काया a shadow.

শুখি yral-pa a beer-house customer (Jä).

মুখান gral-ma a small beam; ratter (Cs); মুখানু মুখানু gral-bu gral-hyam roof-laths; sticks which are laid close together and covered with earth (Ja.).

¶N gras class, order, series; rank, lignity; tribe (Cs.)

মুখ্য gras-pa 1. to bind, for ১৯০ draspa. 2. (Bengali) কাতকৰি wooden beams or rails.

প্রা gri (di) আম, মন্ধ্র, কনি a knife, weapon; অন্থ্য sabre. Different kinds of weapons:— কুনি chu-gri, নি প্র- gri-thuñ, ম্থানি বু rat-griḥi bu, নি মুন্দা gri-gug, নি মুন্দান gri hkhyog-po, মোন dgra-sta, দুই sta-ri, দুনি sta-gri, ম্থানিই মুন-জুন মান-griḥi hkhrut-hkhor, নি দুন্দা-sgur, মান্দ্র sa-rañ.

में P gri-kha the edge of a knife.

বাৰ gri-gu= দ্বৰ khug-cig niche; corner (A. 57): অন ই লৈগ্ৰ জুলি মুক্ত
भ्री पुरुष gri-qu chun कर्नरि small knife.

ज्ञुज्ञ gri-guy कर्नेरि a short crooked sword.

মুন্দ্রাইন্টে Gri gum-bisan-po one of the ancient kings of Tibet, son of Srib-khri-bisan, who was assassinated with a knife.

মু ৰ্ব্ gri-non অথ n. of a disease.

ज्ञी मुनावाची मार्था पञ्च gri bya gag-gi gçogpa tta-ba खड़्मः कुक्ट-पचकएव a knife of the shape of the wings of a cock.

মূন্ত ইনামী সন্ধু gri bya rog-gi muchu खड़्त-কাক-ভাষুক a knife of the shape of the crow's bill.

ที่ ผๆ gri-mag, v. ที่ ซ ผ grib-ma.

ম বৃষ্ণৰ gri-dmar (lit. the red knife) knife of superior quality manufactured in Tibet.

মুট শ্ল grihi-so sharp edge of a knife.

মুহি ই grihi tse-mo কর্মহার the point of a seimitar or sword.

มิ3 grihu a small knife.

মূপ gri-ça explained as দুম্বাহ্ম ক্র্মীক বিদ্যানি ক্রিক বিদ্যানি

ন্ত্ৰিম a grir rham-pa or দ্বীম ব্যান্ত্র grir grod-pa or দ্বীম ব্যান্ত্র grir hyum-pa to kill (or being killed) with a knife.

মুস্'ম grin-pa (din-pa) prob. মুদ্দ syrinpo skilful; clever (Jä.).

বুব grib (dib) shade; defilement; stain or spot; filth; contamination, mostly in

a religious sense: খ্রীৰজন grib-yon contamination, pollution will arise : ই মূব rogrib defilement by or from a corpse; দুবি ইব grib-sel the removal of defilement; also one in whom there is no defilement; n. of a ਭਮਾਜ਼੍ਰੇਕ zas-grib unclean food Buddha. or pollution of food; প্ৰ মূব dirty clothes. or defilement in clothes; খুৰ্ম মুব yugsgrib or pollution of widowhood; वज Is or the defilement that is brought by different people assembled in a marriage; ্রম্ম শ্রীৰ dmar-grib or pollution of blood or anything slain red-handed; 54 94 pollution by the breach of a vow; unchastity; affar ষ্ট্ৰ defilement by quarrel or fight; বন্ধ মূত্ৰ defilement in slaughter pertaining to butchers, or defilement from murder; MAR and defilement caused by oath or by the barbarous custom of killing animals and swearing over their blood (prevailing among the Kham-pa tribes); স্থানীৰ defilement from incest.

ম্বিটার grib-kyi phu shady valley, generally on the north side of a mountain range (cf. ম্বিম sribs); ম্বিট্রাম grib-phyogs the shady side of a hill or mountain, the side not exposed to the sun.

ম্প্রাট-khrus the washing of defilement.

মূল তব grib-can stubborn; refractory $(J\ddot{a}.)$.

মুন মধ্য grib-mdos offerings made to Bon deities for removing some defilement.

মূন প্রথ grib-gnon 1. আলাংক, কাষা shadow, or 2. নইপ্রতি প্রীন bisog-pahi grib defilement from unclean things, filth, night-soil, &c.: ইম মুম মুখানুম শ্রীন প্রমূম chos-grear grul-bum grib-gnon bsruñs in a religious school there should be protection against defilement from harpies (Zam. 2.).

ইণ প্ৰাইন প্ৰাইন grib-gnon gyi gdon a demon that defiles and poisons food; a harpy.

মূন জ grub-ma shade; shadow; মূন্দ্র মূন অই শ্রম grib-dan grib-mahi grol (Za::: 2) কাষা; বিদ্যামূন çin-gi grib-ma the shadow of a tree.

ন্ত্ৰসম্ভাৰত বৃদ্ধ Grib-ma shon-pohi nags forest of the dark-blue shade in the fabulous northern continent of Uttara Kuru.

শ্বি-এই অস grib-mah: tam কাষাব্য ine milky-way; also a path by the shady side of a mountain or in the calley.

মুদ্দের স্থান grib-maḥi luş হালেক্ল, the shadowy body, i.e., body of defilements.

হ্মৰ yrib-sel the removing of pollution or defilement of any symbol, image, sacred books, or offerings by religious rites.

সুবাই grib-so the quickly vanishing, at sunset, of the shadows of trees, ৫০.; সুঁবাই অইব এম মান্ত্র বিদ্যালয় বিজ্ঞান
भैन सुर *grib-sruñ* guarding against defilement.

মুদ্দেশ grib-bsans cleansed or purified of defilement; purification of defilement.

ব্রিলাপ্র্যাথ grib-thags cool shade (Sch.).

ब्रीअप grim-pa to hasten; to nutry (Sch.).

न्या है grim-tse, acc. to Jü. a pair of scissors (in Sikkim sounded "kyimtse").

মুখ্য grims-pa, ভারুং, पর clever; skilful; dexterous; also careful; on the alert; ইপ্ৰেম্প্ৰশাৰ rig-pa grims-pa to be careful; on the alert: মুম্ম্প্রশারণ grwa-sa grims-çig be attentive in the monastic school: ইপ্রেম্প্রশারণ on a hill range take care!

মুখ্য gril (dil) (cf. এমুখ্য hyril-wa) a roll; শ্বামুখ্য çoy-gril rolled paper; a paper roll: শ্বামুখ্য হৈ শ্বামুখ্য হৈ kept rolled up in paper: শিংমুখ্য ব s-gril roll of satin or cloth; a grament folded up (Cs.)

ষ্ট্রেম (d-kha) byed-pa to make up a parcel. (Sch.)

I: gru 1. a ngure, corner, tip, anything with length and breadth. I'm grubshi a figure with four corners, gen. a square; gru gul-gru a country with certain limensions, i.e., the division of a country in provinces or districts. 2. lustre. I'm gru-dmar a reddish lustre from precious stones. 3. 1 district of Tilet lying to the east and north of Dous (Jig.).

য়ু II: नी:, नाच, तर्गी, पोत, यान general term for boat, raft, vessel; alsc মু-ৰূব gru-çan a boat, ferry.

Syn. हनाश नासुभाय <u>rtags</u> gsum-pa; सुध्ये प्र gru-yi rab: श्चेष्य प्रेटिड् sgrol-war byed; भ स्वर् श्चेष pha-mthar sgrol; सेट ने ठेन seh-ge-can; हम्में ठेन rta-mgo-can; हरे नेट ह chuḥi-çih-rta (Mhon.).

शुर्वाद gru-dkar (du-kar) a kind of turquoise.

कुष्ट gru-şkya समारित that which falling on water strikes it; an oar (Mhon.)

Syn. ﴿ Synd-byed; पश्चपायः केर ६ bsyral-wahi çın-rta.

To gru-kha or TATE gru can-kha or TATE gru btan-sa landing place on the side of a river, etc.; a ferry. See maps in Survey Report of A. K.'s journey.

श्रुष्ट्रम gru-khug the keel of a slip.

शुःभाष gru-mkhan नाविन navigator; a ferry man.

বু ব Gra-ga 1. clew; hank. 2. n. of a country. 3. stone or paint of whitishblue colour.

पु पु gru-gu 1. a thread-ball; yarn in round ball. 2. अक्ष्म कुषु पु Mtshon-ggi gru-

ष्णुकृष्ठ *Gra-ga Raya-ra* n. of a village in Kham (*Lon.* ??).

項周 gru-gla passage money at a ferry; a beatman's fee.

মু' কিই gra-char 1. rains; rainy season: জুম মুগুরু দুরু এই হেইছে gul-gra kan-ha kheydh-par hhebs-pahi shar rains that full over the whole country and produce a good harvest. 2. a fine, fortile rain (Sch.).

 $\mathfrak{J}^{*}\mathfrak{R}$ $g_{l}^{*}n_{l}$ mn (du-ma) angle; corner; convex or concave; also edge, border, brim. $_{l}$ Cs.).

म् ≨६ gru-chod or मुग^{्रीक्} grub-zin काण corner; angle.

ৰু ৰাধুন gru-gsum বিকাজ a triangle; মুখন gru-bshi a square; মুখন gru-dran a right angle; মুখন gru-you or মুখন gru-gyet oblique angle

মুণহার gra-intren नियामक, defined as মুণহার হুলেনের মুণহার মির gra nañ-da hjug-pañ i skye-bohi miñ, person conveyed in a boat. Poople who journey by boat are:—মান্ত্র guest; ইন্মারৰ merchant, trader; মুন্ত্র boat passengers.

¶"4 gru-pa ferryman.

पुः $\Delta = gru$ -ho =युःविदेश gru-gziris ship <math>(Ja).

+ মুন্ধ্য gru-btsas boatman's fee; মুন্ধ্য gru btsas-pa, ক্রান্ত্র দুবা দুবা chu-la khral salad-pa-po tol collector of a ferry.

মুর্বাম gru-tshugs, মুন্দ্র gru-gtoń-sa a ferry or ghat: de nas Se-dmar gyi-gru-tshugs-la byon-nas, then he arrived at the ferry of Se-dmar (A. 91).

মুক্সমণ gra-tslooms-pa= শক্তিমণ or শ[ং]শ ইব্ধ to sit silent, without speaking.

शुश्चि gra-holsia पोतलक, पोतल 1. n. of a mountain in the south of India; also the residence of Avalokues vara on the small island of Puto off Shanghai; n. of the residence of he Grand Lanu at Lhasa. 2. an harbour.

યુ એ ખર્વા gru-yr yan-lag = યુ સુ gru-ક્રkya an oar (Mhon.).

યુ એ રવ gru-yi rab = શુ ન ૧ gru-çan a ship (Mion.).

यु भै न न्ना gru-yi gçoy-pa = यु मु gru-şkya oar; the wings of a boat (Mñor.).

Syn মুবি অব gruhi yan-lay; পার্থন টুব gyob-bye; মুব skya-wa (Minon.).

यु: पेशः क्षेत्र *gru-yiş şgrol* नाविक a navigator. यु: पशः १८४४ *gru-laş hdaş-pa* अतिनीः one who has made a voyage.

মু প্র yru-çan = মু জ হন yru-yi rab a ship; মু প্রশি yru-çan kha = মুহ প্রহাজ yruñ-gtañ a starting or landing place of a ferry; মু প্রশি yru çan-pa ferryman; মুমার্ক্তি yrula shon-pa to go on a ferry-boat

মুঠি gru-mo (du-mo) the elbow; মুঠ gre-mo, মুণ ku-ni, কুম্ব the elbow, or শুন্তের ka-au-ni কাডেনি, অবা এই প্রথম এন্যান্ত্র ইন্ট্র lay-paḥi-tshigs-pa bar-paḥi rtse-tog the top-most piece of the middle joint of the arm: মুঠান্ত্রশান্ত্রন gru-mor kha tram-ka holding a trident in the hollow of his elbow. অব্ এই মুঠ lay-paḥi gru-mo is defined as ñe-waḥi dpuñ-pa; মুঠি ব্রশ্ the hollow of the

elbow joint: অপ্যথ্যপ্ত ইংইনি প্রথম করি কুমার বর্ণ lag-pahi gru-mo re jo-wohi pus-mohi steň-na bshay resting each elbow on the knees of the lord (A. 135).

মুশান grug-pa to break into small pieces; to erumble; to bruise; মুশানি বিশ্ব grug-paḥi hbraṣ bruis ন rico (Sch.); মুশানি grugṣ-bu something broken.

মুদ্ধের I gruń-po (duń-po) = মুদ্দের druńwa, মুদ্ধের y মুদ্ধান্ত rig-pa grimspu I. very intelligent; স্বার clever; wise; prudent. 2 meck; mild; gentle (Cs.).

 $\mathfrak{F}^{\mathcal{K}}$ II: the core seed that is not rotten (Jig.).

মুন grab I: (dab) pronounced rab, in the upper Himalaya's and Shar-Khombu, signifying in Ld. all: মুন নিজন grab-çi-son all are dead $(J\ddot{a}.)$ $R\ddot{a}b$ -te: altegether, jointly.

गुप्त II: सिद्ध; हेर्स्य वॅर्ड्स्स्य स्थान्य प्रस्टान्ट क्षेत्र क्ष्या bycd-pa-po dhos-su med-par rah-rah gis grub-pa anything accomplished or done by itself without any agent.

মুব শে≛ৰ grub-mehog=মুব ঈর a great saint; মুব শে≛ৰ yrub-mehog-mu বিশ্ববিদ্য a female saint.

গুনাইন grav-thob, বিশ্বা a saint, occurs in the following pa-sage of (Zam. 2):—খুনাইন ইনাই গুনাইন নাইন grav-thob rim-gro gral-rim behin খুনাইন grav-brācs one who has gained perfection.

शुवास्थ्य 1: grub-mthah 1. विज्ञान, समयतन्त्र established conclusion; opinion; theory (Zam.): व्रे क्राचे शुवास्थ्य स्थाप्य there being no conformity of doctrinal principles between the Brahmans and the Buddhists.

মুণ শ্বাং = মং এই ব্লিম thar-pahi blo-gros resolution for liberation from miseries; determination for obtaining Nirvāṇa (Mhon.).

युष्य II: बेन्य zin-pa तिष्टत्, सिद्धि existing; success; अध्यय ma grub-pa not existing (Jā.): भूष्य १८ वर्षे व grub-pa dań bde-uc वर्षा सुख the happiness arising from yoga or union with the supreme spirit (in Brahmaņism) and with the eternal Çünyatā or void in Buddhism: भूष्य भुष्य grub-pa lus, the formed body, either the frame, the structure, the body, or more prob. an abbreviation of भूष्य
মুদ্যতি ব্ৰহ প্ৰুপ grub-paḥi awañ-phyug= মুদ্ ইব্ grub-chen great saint (Yig. k. 11).

মুন্থই মেট্র মুধ্য মেশ্রীশ্য Grub-pahi rańbyon spyan-ras gwigs the saint originated or existing by himself; the self-formed Avalokites vara; প্রুম মুন lhun-grub or প্রুম মু মুন্দ lhun-gri grub-pa মন্তর্মানির self-originated or self-formed: ২ন মুন Don-grub or মুন্দ্রমান্তর মুন্দ Don thams-cad grub-pa মন্ত্র্যাধ্য মিল্ল a name of the Buddha, in whom there is the fulfilment of every purpose; also the name of a magic spell or formula.

মুধ্য grum-pa the Tibetan badger: কুম রক্ত মাইর মাই মার্ম মার্ম ক্রম মার্ম প্রায়ম দুলার ক্রম মার্ম দুলার sems hasin-pa phyi-ba-dań grum-pas kyańçes gsuń he said both the badger and the marmet know how to suspend animation and rlung—a reflection upon the the practices of Tibetan ascetics or nal-jor (A. O): মুন্তাই কুমন কুলুইন্ম gram-pahi rgyn ma sryyu-gzer hjoms the intestines of the badger overcome colic.

বুমার grum-po a maimed person; a cripple.

মুখাই grum-bu (dum-bu) or মুখাই grumnad also called ইশ trem, gout or rheumatism. শ্রম ça-grum, ace. to Ja. ইপামুখ dreg-grum podagra; a feeling of lameness in the limbs; ইমামুখ rus-grum gout affecting the bones; ইম্ম tsa-grum rheumatic pain in the muscles. ইম্ম chu-grum, মুখাইন্য grum-dkur, মুখাইন্ grum-nag seem to be varieties of small-pox.

यु या मुभ grul-hum (dul-hum) क्रमाण्डक, क्रमाण्ड a class of vampire-ghouls feeding in cemeteries; भूषानुभास grul-hum-nat क्रमाण्डो females of the above.

মুখানুম ১১ Grut-bun-can n. of a modicinal drug; an esculent root, Arum campanulatum (a cure for piles).

Syn. ধ্ব ল results mo; পার্লির get-gon; অমান মইনম arça-hjoms আমার that which cures piles: মুব লিং bra-bo rgod; ৭২১ টুর ইন্ম hdedbyed spon-po (Mnon.).

युया तुअ तु रि जु वि उत्र gral-hum zlineahi nu sho-can are the following three:— মু দুবা klu-duy (ধ্ৰ ray), বাং দুবা yzah-duy (গ্ৰাম dkar), বাংশ দুবা yñan-duy (শ) kha (Şman. 350).

মুখার grus-po (du-po) a yak only two or three years old $(J\bar{a}_i)$.

ब्री Gre (deh) प्रश्रेषास्युनी the eleventh of the twenty-seven constellations mentioned in works on astronomy.

Syn. No mtsho-skyeş; 5 & rta-chu; as htsho-skyeş (Mhon.).

त्रिक्षेश gre-skyes प्राक्षाला नीभव born in the constellation of पृथ्वेषाला नी

মু'ব gre-ga a sheet of paper (Ja.).

¶' ∦ Gre-şna n. of a place in the province of Kon-po in Central Tibet.

বালি gre-wa (de-wa) = শীৰ্মণ myrin-pu or মুখ glo-yu বীৰা, কন্ত the fore part of the neck, the throat, both wind-pipe and the gullet; voice: মুন্দ্ৰই gre-wa bde-mo a good voice; মুন্দ্ৰাৰ্থ gre-wa gags-pa obstruction in the throat; hearseness; মুন্দ্ৰাৰ gre-wa, der-wa a stertorous voice; মুন্দ্ৰাৰ্থ gre-wa, der-wa a stertorous voice; মুন্দ্ৰাৰ্থ gre-wa, der-wa a stertorous voice; মুন্দ্ৰাৰ্থ gre-bsal btan-byed in W. to hawk; to hem; to clear the throat (Ja.).

মু শ্র gre-bo a species of demons; মু শ্র

বু স্বা gre-may vulg. for মুন্স gru-ma awn of barley or of Poa grass.

म् अँग १२ gre-moy hbu in W. ant emmet (Ja.)

নী f gren occurs in ইংগ্রেছিম এই ইং শ্লুম্ব gren-gyi don-du beißs-pahi ri-mo can. (Jig. 32).

মুম্ক্র gren-tshag plaited wiekerwork in straight rows.

+ ব্রি I: grehu, or বি drehu, a young bear: বিশেষ্ট প্রবিশ্বেষ co-ros grehu-geig phul-was Cho-ro having presented a young bear (A. 63).

ৰী 3 II: নাৰ pea, peas; শ্ৰাম্থাৰ monsran grehu a kind of pea growing in the Sub-Himalayas. মুখ্য gres- ma 1. the flashing lightning (Schtr.). 2. ইম্ম dres-ma a kind of plant: মুম্মের লুম্মের মুম্মের মুম্মের মুম্মের mahi ge-sar srin-gsod glan-thabs hjoms the pistil of dresma kills worms and overcomes the diseases called glan-thabs.

र्भे gro गोधूम wheat; भें भूम gro-skam dry wheat.

তা প্রতিপ্রতিশ্বাসন বুলি-stay pahi pays-pa, white birch bark used for writing charms on; also acc. to Jä. used for ornamenting bows: মেণ্ডে চুন্ধ্য কি লিখন বি প্রতিশ্বাসন কর্মান ক্রিকান করিব প্রতিশ্বাসন করিব প

ntile t; an under-ground cell where wheat is kept during the winter.

ৰ্থ solve for sifting wheat.

ৰ্বান gro-wa or ৰাম aro-mo reddish grey.

র্মিনীর Gro-bshin স্বৰ্থা নক্তৰ the twenty-second or twenty-third constellation in the astronomical works of Tibet and India.

Syn. প্র্পান্তর hphrog-byed; ব্রাথ bon-po; ভাষ্ট bya-8bo (Minon.).

পুনিৰ্পূত্ৰিন Gro-bshin-gyi zla-wa or মুন্দ ন্ত্ৰণ zla-wa bdun-pa the month of Cravana.

শ্ৰন্থ gro-bshin-byed (do-shin-ché) hole under the ground where wheat is kept in winter (A. K.).

ৰূপন gro-yos (do-yo) parched wheat or corp

** gro-ril ball of dough, or lump made of moistened wheat flour.

ৰূপি gro-sog (do-sog) stalks of wheat, wheat-straw.

ขึ้งมี gro-ma lun n. of a place in the north of Tibet (Ka-than. 168).

मुॅं' युद्र' Gro-lun n. of a village in the province of Lho-kha.

র্ম প্রাম gro-to-ma (do-lo-ma) শ্ৰমাইৰ gos-

₹ Gro-sa village in the district of Phenyul.

মুঁ দুঁ Gro-ho (do-ho) প্রশাস্ত phyagrgya rnams-so a mystical word used in the Mahāmudrā Tāntrik rites (K. g. শ 215).

শ্ৰীৰ grog=শ্ৰুম grog-ma or শ্ৰুম grog-mo (dog-mo) বিদীৱন, সুনা ant; emmet.

Syn. শ্ৰীৰ শ্ৰাৰ srin phran-ma; কু কু ই rgyurgyu-ra; শ্ৰীৰ ই^ই 9 gçin-rjehi-bu (Minon.).

ৰ্মণ্ডির grog-sked waist of the ant; also narrow as that is.

र्ज्ञान grog-mekhar वर्णाक ant-hill.

Syn. ঘণ্ট কি ট্টাৰ্ brgya-byin spyi-uo; ৰ্ক-প্ৰক্ৰীৰ nor-ldan brtseys; শ্ৰাক্তিইন grogmaḥi-tshhh; শ্ৰাক্তিক্তি grog-maḥi mkhor (Mion.).

শ্বা grog-po 1. আৰু a deep ravine in which a torrent flows; the sides of such

ravines are termed gad-pa, ক ঈর্মার্থার্থার্থার্থ এই শ্রামার্থার্থার রাজ chu chen-pos brus-nas byañ-wahi grog-poham, gad-pa yañ-zer, that ad by the rosion of great

waters is also styled grogs-po or gad-pa.

মুশুরু 10 grog-sbu, v. শ্রাপ grog-ma. ant (Kaj. 53).

ัฐสุร≠ี grog-tshaท์ = ฐัสา ผลิ ≠ี⊾ grog-maki ani ant-hill.

র্মা বিমা: grog-shin or এর্থ ইন cultivation in uneven narrow ground away from villages or gen in wild places where cattle are pastured.

र्मुपा वेद II: अ 55 पार भूटण ह भू थेय pmadani gzer skrans chu sri-sed n. of a medicine whici ures obstruction of the urine; a kind of moss growing on the sides of chorten, and old walls, etc.

র্বাশ্বন্দ grog-gyan lateral gully or hill-side: র্বান grog-ahu, brook; rivulet, v. র্বান grog-po.

ৰ্বাশ্যম grog-gzar a torrent pouring down a rayine.

মুখ্য gzim-grogs bed-fellow (not only concubine); মেল্ শ্রন্থ dmag-grogs ally, confederate (in war); অম শ্রন্থ las-grogs colleague; journeyman; under-workman; শ্রন্থ প্রথম, tshiy-grogs an auxiliary word. [N.-B.—In pop. works and colloq. language the word শ্রন্থ sounded ro or roy is combined with verbs in the imp. To give a polite turn to any request; "nang-ro-nang" please give; "tön-roy-nang" will you kindly show," etc.

কুৰ্মানৰ grogs-nan a bad friend.

র্থান ব্যাহিত ক্রিক প্রাথম কর্মান help or assistance.

ৰূপ্য ব্ৰহ্ম groops-hdris mutual friendship.

র্থাশ্য grogs-po (tog-po) सखा, মিল, पच friend; ally.

ৰ্পমান্তিৰ :: grogs-bycd-pa to be friend; to make friendship; to assist; to be friends ধন ব্ৰুষ্ণ্ৰমান্তিৰ to cultivate friendship, to be mutual friends.

र्ष्यश्रित: सदाय, पच assistance; aiding.

র্থান ট্রেন grogs-bycd-pa is synonymous with ₹ব্যান্থ rogs-ram; in writing sometimes ইংমার্থান şdoñs-grogs is also used.

শ্ৰুষ্ঠ grogs-mo a female friend; also a mistress.

Syn. নুর্ম ala-mo; ব্রস্থান na mñam-ma; মুর্ম pho ña-mo; বুর্মুগ্রমন kun-spyod mtshuñs-ma; এইর্মুগ্রম hphrin skyel-ma (Mñon.).

कृष्य-१ grogs-bzan or भ्रम्थ नक्ष्य पुरुष्ठक bzan-१ सीइयम्, समखः friendship, also sweetheart

সুঁহ' I: gron or grons pf. of ৰস্কান to die; সুহ'ন্থৰ grun-hjug resurrection bringing life to a dead body, translating

মুনি' II: 1. ঘাদ, দুবী an inhabited place; a village; hamlet; also house; ব্যু শুনি' brayagron a place of a hundred; ষ্ট্ৰম্মিক ধ্ৰেনি-gron
thousand houses or households (Jā.); শুন মুন্ত্ৰ gross-la-lagro মাদা মুক্কন going or gone
to village: শুন্তা সুন্তা স্থান সুক্ত natheur-byed বিশ্বমানক he who has destroyed
the three habitable spheres, the god S'iva.

मन्दिर, नगर, पुष्पन, पुर a town or city; a place which is surrounded by a wall, originally a palace. That is called a country or भूष yul where there are 100 lukhs of households, a place where there are 100,000 households is called भूष शूष्ट yul-hkhor or province. In a city (भूष शुष्ट yron-khyer) which is gen. fortified there should be at least 10,000 households; a town with population less than 800 is called a भूष प्राण्ण in Sans. ग्राम.

Syn. ইন্দ্ৰেন্দ্ৰ pho-bran hkhor; ইন্দ্ৰেল-gron; ইন্দ্ৰেল gron-khyim; গুম তর্নার্ম his-can-gnas; ব্দ্ৰেম ব্রুগ বার্ম dmans-hdul-gnas; শুন বার্ mur-ga-ti; মানুর্ম sa-bskos; গুন এই প্র গুণ্ণুত্র-pahi phur-bu; বইবাম ইন্নার্ম hjigs-med-gnas; ইন্দ্রিম বার্ম mi-bskyod-gnas; স্কুন ভির্মান-byed; শুন উর্ skyon-byed (Man).

ৰ্মান্ত্ৰ Gron-khyer dgra স্থানি the enemy of the city, S'iva.

र्बेद क्रिंद हिंग Gron-khyer hjig पुरब्द. Indra.

चेंद्र होत्र हे gron-khyer rje= भुष ने पद्म व yulgyi blag-po or भुष वृद्धि द्वार yul-bkhor dean sheriff, also the chief of a city; also g^{q_1} is ryyal-phran a petty Raja (Mñon.).

TSBS Grod-klyer spy of met. for a crow.

* ब्रॅड हिंद स्था पंद रुद gron-khyer dpal-yoncan जीदा इन : र (Sehr.; Tā. 2, 166).

*ब्रॅंडिंडिंडिंडिंग gron-khyer me-tog कुसुमपुर (8-hr.) lit. the city of flowers; it is the same as Pățaliputra or Patna.

र्षे ६ में मुख्य मुख्य yron-yi yeun-gzan कृक्ष्र met. for dog (Mnon.).

क्ष्रिय groń-gi brjod-pa पौर previncialism; country or rural language: क्ष्रि गे हे क्ष्रिय groń-gi ñe-likhor यामीपकण the suburbs: क्ष्रिय विश्वपर्स groń-gi hthab-mo feuds and quarrels (among villagers).

क्ष्या प्रामिश्व Gron-yi bday ग्रामाधिष, ग्रामगी the headman of a village.

র্মিত্ব ক্রম্প gron dra-wa-can ভারাবিদ্ (র্মান্ত্র ব্যার্থিক প্রথম ব্যার্থিক ব্যার্থিক ব্যার্থিক প্রথম ব্যার্থিক
ৰ্থান্থ gron-grans the number of houses in a village or town.

শ্বনাধ্য gron-mehoy chief city; also scene; sphere.

শ্বন্ধীৰ groń-bsnen a শ্বন্ধীৰ প্ৰথম নাইৰ প্লুম-ট্ৰন্থ a lama who performs meditations or asceticism remaining inside a village or town; বিশ্বাম নাইৰ নাইৰ নাইৰ ক্ৰিনেna mibsten-pahi groń bsnen dar-wa dań one not performing the practice of asceticism by going to any solitude (Ya-sel. 21). শ্বংশ্যুক gron-gtam country speech or language.

শ্বন্ধ gron-bday=শ্বন্ধ প্রত্বি gron-pahi gtso-bo the headman of a village or city.

ৰ্মিংহৰ groń-gdal আন-ঘহ, নিয়ন a large town (which is not enclosed by a wall) together with its suburbs.

শ্বিষ্টেশ্ব gron-şachi phra-ma mkhan = মুন্দেশ্বিষ্ট্রেশ্ব dkrugs-çin byed-mkhan one who causes or excites brawls, feuds, etc., among village people or communities.

¶ q gron-pa a villager; one holding a house; a tenant.

শুম এই জন gron-pahi chos = শ সামন্ত্রীপাথ phohkhrig-pa sexual union (Mnon.).

ক্রের ইমানুমান স্থান gron-pahi chos kyisma gas-pa= g ম ক্রেমার্ম u bu-mo pho-dan ma phrad-pa virgin purity; a maiden not touched by a male (Sman 289).

ग्रेंद γ दंज groin-dpon गुप्तभणी, बन्द्र, पुरी-भास the chief of a town or villa ξ^{-} .

র্দিশ্ব gron-wa (dong-wa) in C. acc. to Ji. used for মুখ্য gran-wa: cold.

Take gron-war the middle of a village or hamlet.

१८ अ८ भ gron-spans निर्मुक्त one who is liberated or has abandoned the life of a layman or householder.

কুন ইবা gron-tshig আমা provincialism:
কুন ইবাৰীম মাধুন্মন gron-tshig gis-ma şla-dpar
= মুনান্ত্ৰীম মাধুনাৰ gron-şkad kyiş-ma-hdreş
par not mixed up with provincialisms.

Tr ₹ gron-tsho large village; town; several hamlets taken together.

क्रिकार प्रेर में Gron-matsho mer-mo n. of a village in the district of के E in Lhokha:

জি অব দ্বী হংব শুঁহ अर्थ में E lav-kyt hdab Gron. mtsho mer-mo (Lon. э 30).

ৰ্মান্ gron-gshi an astata : farm (Sch.)

প্রাপ্ত gron-yul country place (Ja.).

নু, শুঁহিষ grons (dony), v. এই ল resp. to die; মেনীমানী মাজানী মানুষাৰ is resp. for natural death.

ৰূপি grod-pa or সম্ভান generally the paunch of ruminating animals; in colleq. language it is sometimes applied to the stomach or স্বাচ্চানত কৰে: শ্বাহ্য mar-grod batter kept in the dried paunch of a sheep.

শ্ৰম grod-shom (doi-hom) a large belly; also the dried paunch of a bullock to keep cil.

শুঁই উই gron-can (don-can) disadvantageous; injurious.

ৰূপ gron-che very noxious (Ja.); খুন মান্ gron-med harmless; innoxious (Lex.)

মুন্তির ম : gron-pa (don-pa) explained as বুজু উন্ত hgro-sgo chen-po, much expenditure; expensive; also to expend, squander: ব্রুজু ইন্সেন্ড বুজু বুজু কি নিজ্ঞাল squandered much wealth and men of Tibet: মুন্ত মুন্ত gron-pa (Kag.) waste or expenditure of much paper and ink.

ৰূপন মুখ্য II: explained by মাধ্য ইবজা মুখ্য ইবজা মুখ্য নালা-tshan cheham bzod-chehan. bsran che-wa, applied to a great or illustrious family, to one who is very patient or forbearing, a thing that is very durable and hard.

শ্বন্ধ gron-ças ৰ্ম্ম hgro-sgo item of expanditure; also the account of the distribution and lending of grain.

JA'H'JE' Grom-pa rgyah (tom-pa-gyang) n. of a place in Tsang which contained one of the twelve temples said to have been erected by King Sron-btsan syam-po (Ya-eel. 41).

ৰ্থীয় grol (dol) বৃদ্ধি (Schr.; Kålåc. T. 5) release; deliverance.

শ্ৰ' সৃষ্ Grol-ñin (dol-ñin) the day when the annual assembly of the lamas dissolve.

ৰূপ frol-ston (dol-ton) a festival on the day when lamas relax after the term of the special devotions is over.

र्म्या grol-wa (dol-wa) pf. of व्र्ष्याय hgrol-wa; also sbst. निःसरण, मीच, तार, मोचन मृत्ति deliverance; deliverance from worldly existence.

र्ष्य व स्व grol-wa can मौक्तिक 1. relating to emancipation; deliverance. 2. sbst. pearl: मुक्ता that has been delivered from the oyster.

Syn. মুট্ৰ mu-lig; ক্থা-ৰূম na-le çam (Mion.).

મુંબાદ્દુવે ભૂગ Grol-buhi lha-ha the five demigods or, perhaps, Nāga demi-gods.

শ্বামান্থইনম Grol-med hjoms নম্বিত্তবেল the killer of Namuci; an epithet of Indra.

মুখা: gros (doi) = মান্দ mol-wa 1. advice; counsel. 2. = শৃচ্ছ glam speech: talk; পান্দ কিন্দু bkah-gros conference; committee.

TV: acc. to Cs. care, heed, caution.

ৰ্থ ৰ্থাৰ gros-grogs (doi-dog) a consulting friend; anyone consulted with.

9

ৰ্থ ১ৰ gros-can careful; ca.tious.

+ শ্ৰম নত্ত্ব yros-geam 1 consultation. 2. = শ্ৰমণ্ড্ৰমণ yros byed-pa to consult.

के अपने gros mthun-par unanimously; ry unanimous decree. -

THEN gros hdri-sa (doi-di-sa) the place where advice may be asked: an oracle.

चॅभ बदेवस u gros hdebs-pa giving advice.

ৰ্ম ব gros hdri-ua to ask (a person's) advice: to consult (with one).

ৰ্ষ্য gros-pa (doi-pa) adviser; counsellor; senator; also advice; ৰ্ষামন্ত্ৰমণ gros byas-pa (doi-je-pa) to have consulted; জীখনা consultation; conference; ৰ্মাইন্থ gros byed-pa (doi-je-pa) মন্ত্ৰমণ্ডাৰ to consider; to deliberate; to resolve; decide after consideration, deliberation, etc.

Two Gros-mi (doi-mi) consulting man; an adviser; sometimes in Sikkim the headman of a village

শ্বমান্ত gros-med without asking or consulting anybody; self-sufficient; careless; heedless.

ম্বি gla-wa কর্মিশ the musk deer, Moschus moschiferus, of which there are three varieties or perhaps even species in Tibet. Another species occurs in Amdo: Moschus Sifanicus; মুই এল্ম gla-raahi pags, মুন্দেই মুই এল্ম gla-wa dan rna-wahi pags-pa the skin of the Nuo antelope and the musk-deer.

Syn. ই বেন বেন বৈ dri-bzań dwań-po; মাই কা gla-ṛtsi can; শাসুৰ sa-luş; কুন বিদ্বীৰ rূluńbyreg (Mňon.).

ম্বি বি বি পু gla-gor sho-ça n. of a fruit. ম্বার্থ্য gla blañs-pa has taken or received his wages for work.

श्रीक्ष gla-syan सुन्न, नागर n. of a medcinal herb; सुन्न Cyperus rotundus: नागर the root of Cyperus pertennis.

মুহৰ gla-rhan, abbr. of মুচ্চ হৰ্ম gla-dan rhan-pa, wages and renumeration.

ম্ব gla-pa or মুন gla-po or মুন্ত gla-ba one who works on wages; a servant employed on a fixed salary; also a daylabourer or hired workman; প্ৰায় gyog-াৱ ব্যা service money; salary

割'¼ \(\gamma\) gta-phor a kind of tree the wood of which is good in turning and for making plates and cups.

য়ধুণ gla-phrng the young one of a musk-deer.

क्षुत्रे gla-mi भ्रत्य, दाम a sorvant; a hired workman.

মুখ gla-no 1. a hired female servant.

2. musk-doe: মুন্দ বিন্তু গুলাইন্মান্ত্র মুদ্দ ইন্
gla-wahi nor-bus sbrul-soys duy-srun byea
the jewel of the musk deer (the muskpod) is a protection against snake poison,
etc.

श्रु है वृति-resi सद, स्थानानि, कस्तुरी musk: श्रु है के भे केंग अर्थ, glo-resi gro-yi tshig-ma

hdra musk is like burnt-whoat grains: মু ই বছন সন্থিকাই ই বছন the musk that is slightly soft, tough besides being of strong scent, is good: মুইমান্ত্ৰাই বিশ্ব musk eradicates snake-poison, kidney disease, plague.

Syn. ই.বৃশম টু.ব ri-dbags lte-wa; ধ্রু শেরণ উর্ strut-skray byed; স্টুম এই মার্চ মানুত -pahi mtshan-ma; ই অ ইর্ dri-yi thod, ই অ প্রমান্তর dri-yi yos-can; ই.বৃশম ক্রে ri-drays clah; ই. বৃশম ই ri-dbags rtsi; ম্লেন্ট র্বান-wahi norbu (Minon.).

য় **%** ই ম র্ল্য <u>G</u>la-rtsihi me-tog n. of a flower, the Pedicularis megalantha.

피혈 glu-lto food and wages.

An glay or SAN equeglay a bird described as resembling an eagle, but smaller than the vulture and larger than the hawk, of blackish chocolate colour; carries away kids and lambs. This bird is numerous in Mongolia, Central Tibet and Kham. Probably the lammergayer.

a可用证 glay-khra-mo a spotted species of eagle.

় শ্বামান glag-pa= হুৰাণ ltag-pa upper or back part or side: অস্কি: হুৰাণ myohi ltag-pa the crown or upper part of the head. Defined as মৃত্যু ইইছেৰাণ, the upper back part or blunt side of a knife or axe.

মুৰা মে থেঞ্জ Glag-pa lam n. of a place in Tibet (Deb.).

মান glags অবন opportunity, occasion, possibility: প্রবাদ glags htsholow to seek for an opportunity: ১৯৭৮ জিল কেন্দ্র বি glags rācd-par hdug now the favourable time seems to have come; esp. opportunity of doing harm to another.

of getting a hold on him (Ja): প্রবাম ৡর এম ঐ এন্তর glags hācd-par mi hygur he will not get an opportunity to do you harm. প্রস্ ন্বপ্য এই intolerable; insupportable: প্র ন্নপ্য এই there is no possibility of helping him; he is incurable (Jā): প্রবাম ঐ দুর্থ not able to do injury or some interruption to one's actions.

দ সূত্য glags-pa to go; be going; to proceed; to be on the point of.

AL' I: Glan n of a place in Tibet.

Syn. ৭বাটার hgro-byed; ৭বিগটার hdrenbyed; শ্বিষাপ্তর stobs-ldan; মান্দ্র চুহ্ননি-po; দু: শুকুর khyu-mehog (Mñon.).

মুদ্ধ III: or মুদ্ধন্য glan-thabs, also called প্রাদ্ধান্ত ger-glan, colic, gripes, spasms in the stomach and similar affections (Jä.).

মু- বিষ্ণ glan-thabs = ম্বার্থ, glo-bur 1. sudden; suddenly: মুন্বেশ্ব সুমার্থ was suddenly defeated by the enemy. 2. n. of a disease, prob. hysterical fit.

ब्राः द्विम glan-khyim गोपुरी, गोपुर .. sned or fold where cows are kept; an ornamented gateway.

মু- টু-মার্ক glan-khyu mehhog ভলন e bull; ox.

ar 5 - glan-khyu-wa अव्हवान a bull kept for breeding purpose.

NS NS glan-glad 1, the brains of the bullock or ox 2, in Tsang=soap.

as 45 qie i-1 gog a wild ox. This term is approach in liber to the buffalo (in Tib a reah-h.).

ग्राम केने glan-cher = ब्राम a glan-po-ch माः द्वः, गज, इसिन्, नाग, सूलीचय, पीलु, चरान प्रक्षर, इस, दिनान, वारण the elophant; elephant in rut : ब्राट्ट केन प्रवास प्रशासन्त्र अपन निर्देश the skin of the elephant is useful in black small-Dox: श्रद: ह्र अ.स.अड्ड प्यते ह्र अ.स. संदे अद. glan-no rjes-su mthun-pahi rdsas so-sohi min, i.e., the names of various apparatus necessary for an elephant are the following: -- 4" cram त्रम ; न्द्रीम पान çrim-ya-ma सङ्घ ; श्वर दिवे जुन glaftpohi ryyan; वर्षायदे नाम hdogs-pahi ka-wa; ष्पाच व a-la-na; चाजान the post to which an elephant is tied; ভুল্ম'ল lcags-kyu the conductor's hook; প্রীট, স্বীজি; শ্রীপ ন mehilwa; Parmara to bri-kee ka-kea ba-ra-ta वृचक-चवरट or यूर देवे भग्य glan-pohi thag-pa. भग में विश्व hak-ko gdsa-dsa हेकोगळा = वर्षे ५ या वेश 959 hbod-pa shis-hdug (Mnon.).

Syn. रें एन so-ldan; भ पी भ so-gñis; ध्या एक lay-ldan; पी भ पड़िर gñis-hthuñ; अर से पड़िर mañ-po hthuñ; अर से पड़िर mañ-po hthuñ; अर से पड़िर लिंग रें के myos bum-can; नेपार के पि पार के पार

স্থান বিশ্ব কৰা বৃদ্ধ ylah-chen thal-dkar the white elephant, or one having a white forehead; the chief of the elephants (Nag.): সুমাইর সম্ভ্রমণ মান্ত্র বৃদ্ধি নাম্ভাব কৰা the bile of the elephant cures emaciation caused by poison, etc.: সুমাইর বৃদ্ধি মান্ত্র বৃদ্ধি
elephant (taken as food) cures the diseases attributed to devils (in W.).

ब्रहा है glan-chen rtsi गोरीचना the secretion of the elephant; also elephantmusk.

Syn. প্ৰা-wań (in magic) or প্ৰা-খাপ mystic term (Miń 3).

ब्राइ स्ट्रिपॅड Glan mjin-yon a name of Prince Sad-na legs-mjin yon, son of King Khri-sron lehn-besan. He was so called on account of his prowess: स्ट्रेट ए प्रेड व सुर्द्द है त्रस्य प्राप्ट क्रेट प्रेड प्राप्ट क्रिक प्राप्ट क्रिक प्राप्ट क्रिक प्राप्ट प्राप्ट क्रिक प्राप्ट क्रिक प्राप्ट क्रिक प्राप्ट क्रिक क्रिक प्राप्ट क्रिक
श्रुह glan-to the Indian bull (Bos taurus Indians).

as of Lhasa.

মান্ত্ৰ glan-thny or মান্ত্ৰ glan-hoy can a bull (not castrated): মান্ত্ৰ বুলি কৰা কৰা আৰু glan-thny rwa-cos myo-chay-la phun the horn of uncastrated bull is useful in the fracture of the head: glan-thny may rwa-cos make-la phan-par-byed the horn of a black uncastrated bull is used in leprosy: মান্ত্ৰ বুলি কাই বুলি

2. n. of the King of Tibet who persecuted the Buddhists in the ninth century A.D.

AFRICA glan-hded= Frags thon-mkhan the husbandman, a rustic.

মুগ্লেন্ডি glan-po-skyon = মুদ্ধি glan-rdsi गोपाल a cow-herd; one who tends or looks after cows (Mnon.).

त्र यं अठेष glan-po-me hog गन्ध हसिन् the chief of the elephants, lit. a scent-elephant.

Syn. श्वर वं के कुष व glan-pohi rayat-po; **र्हेभ** कुश्वर व spos-kyi glan-po: कुण्णे अर्थेक् व ; khyuyi mgon-po; g. पे. वर्षा ध khyu-yi bdag-po; वय ष्र ihal-kar; अके व दुषा धूर्व mohe-aw drug-ldan; ष्रिय २९६८ रुपः छ qñis-hthuh dwah-po (Yhon.).

মুন্দ্ৰানুজন glin-po gtum-po=মুন্দ্ৰানুত্ৰ glan-po myon-pa a wild, mad elephant (Mnon.).

নুহ ইংহাৰ ইব্যান glan-po hdod-pas dreyspa= মুহাৰ্কি glan-po ryod wild elephant; an elephant turned wild and mad for union with a she-elephant.

Syn. কল্মাথমার্থার chags-pas myos-pa; জ্বামালুমাল্রিংলাংন leags-kyus gdul-dkah-ua; লাজান কর gyo-wa-can; মান্টাইন gluh-po ryod; মান্টাইন লাজান glah-po chah-gis myos-pa; মান্টাবাল্ডার glah-po gtum-po; কনলামান্ত্রা glah-gis dregs-pa; মান্টাবালি-b্টা; মান্টাবালি-po smyon-pa.

শ্বন মুক্তি খ্রান খ্লান po snahi glin-smad n. of a place within the district of Shiga-tse in Tsang.

সুষ্টাৰ্থ Glan-po çons n. of a place (in Tib.); also one which was situated near the ancient city of Kapilavāstu.

মুহ ইনি শুনি glin-pohi kha-lo-pu= মুহ ই glah-rdsi conductor of an elephant (Mhon.).

মুহ ত্রি কুমার glah-pohi ryyal-po= মুহ যা মইবা glah-po-mehog (Mñon.).

মুন ইবি ইবন Glan-pohi stobs, ছজিবজ n. of a very powerful giant-like king; প্রনাইন মন বিষয়ের ইবিশ্বন span-rten man-hdsin glan-pohi stobs (Ya-sec. 57).

মুন মাই পাৰ্থ glin-poḥi-gnas = মুন মাই ই পাৰ্থ glan-po-cheḥi gnas the stable where elephants are kept (Mnon.).

মেন্দ্র glan-phran=মেন্দ্র glan-phrug s young elephant (Mnon.).

মুহ ব্রিম glan-bres गोমার ox-manger; মুহ ইবি ব্রম glan-pohi bres elephant-stall.

মুহ'ল glan-ma 1. a medicinal plant: মুহ' লন্ম সাজ্য বৃদ্ধের বৃদ্ধি ক্রিন্দ্র glan-ma cures fever and female diseases. 2. a large kind of alpine willow.

সুমের glan-mo or অবা পুরুষ lag-ldan-ma sheelephant: সুমেরি মেন্সমের বৃত্তির বার বৃত্তি of a she-elephant is very sustaining: সুমেরি ধ্বাম্প্রমার বৃত্তি বিশ্বী the skin of a sheelephant cures female disease and fever.

সুহার্থন glan-dmar a stallion ox: সুহার্থন সুবাইর সুবাইর স্থান কি প্রায়ার প্রায়ার সুবাইর স্থান সুবাইর সুবাইর স্থান সুবা

ब्राः देश: glan-rdsi गोविन्द व cow-keeper; a chief herdsman.

श्रुष्ट । । गोणास he keeper of an elephant; keeper of cows; Krishna.

Syn. মুদ্দেই শূর্মণ glan-pohi kha-lo-pa মুদ্দে glan-po skyon (Mnon.).

মু- আন্দাই প্ৰ glan-gyay dri-ldan 1. দিখা gi-wan নানাৰলা the musk-like, scented secretion in the brains or in the stomach of an elephant. 2. = ২০০০ বিলাল dom-mkhris bear's bile (Sman. 353).

Sûtra in the Kahgyur, said to have been delivered by Buddha when on a visit to Li-yul.

are glun-ru a bullock's horn; also a large forked stick used by the Tibetan soldiers to rest the musket on when firing,

মু-প্রে-প্রথান দ্বারিন-lun gnas-khra-mo n. of a place in Kham.

as As glan-çin = as as glun-ma-çin or af a a mdso-mo-çin a kınd of tree growing largely in Tibet, the leaves of which are burnt as incense (99 As mystical term) (Min.).

A glass-çu a kind of sore-hoof.

মুম্মে বিধান Glafis-khams-pa n. of a learned lama come from a place called

Glafi-khams, who was invited by King Khri-srofi ldehu-btsan to his capital on account of the fame of his learning.

মুহি glad or মুহ' glad-pa নজন the head; brains; of মুহ klad: মুহ'ৰ glad-la on the top, on the head; also used as postposition in the serie of over, close over: ইই'মুহ'ৰ chuhi g ad-la close above the river or water.

মণ্ড glad-rgya=মণ্ডেই glad-pahi rtsa the veins of the brain.

取⁴ glad-pa generally written as 取⁴ klad-pa (Sch.), cf. 号5 lhad or 数⁴ slag-pa.

মান্ত্ৰীন plan-pa also সুন্ধ glon-pa 1. to patch up; to mend: শ্ৰম্মান বিষয় আন্তৰ্ম জন্ম বিষয় বিষয় আনুষ্ধ দিল glan-pa to sew up or patch up torn clothes, etc. (Nag.); সুন্ধুন্ধ to sew on a patch. 2. to return; অনু lan an answer to reply; rejoin (Lex.). 3. colloquial for সুন্ধ glan-pa.

মুব মু glan-glen, v. মুব্ৰ glen-pa dumb.

া মুখা ম glam-pu or খুখা মুখ্য snam-bu hthug-po a kind of thick blanket.

ম্পান glul-wu ভূজা 1. to yawn or gape: হল্ম হৈ হল্ল মেন hyah dor-hyyin wahi brdah a relaxation of the body by stretching the limbs and yawning. 2. a terrific attitude or posture of sitting: ইমেল মেন ত্রিয়ালার ভারি-প্রাপ্ত sen-ge ruam-bsyyins = ইমেল মেন sen-ge glal-wa a lion's attitude on his vanquished foe is called glal-wa.

মুম ৭ বি বু alus htsho-wa one who subsists on salary or wages.

ह्याद I: glift दर्भ, कृष a kind of sacred grass.

ब्रीट' II: 1. दीप, चेत island; isolated place; limb or part of the globe; division of lands, large or small; continent, in

fabulous Indian sense: ब्रैट मान्द्र दश हुन पह क्षेप हुन है। ब्रेट मान्द्र पह क्षेप हुन क्षेप हुन क्षेप हुन क्षेप
7 III: a large monastery; a monastery isolated in its greatness and separate from other jurisdiction.

श्चीद:डेब:चड्ड:बाँदेश alin-chen beu-anis the twelve continents according to Bon cosmography are the following: - (1) 485.55.475. यदे होट (-१६) Gyun-drun bkod-pahi-glin; (2) મુનાવ જૂન જો એ શુર (નુખરા) Dyah-Įdan lha-yr glin; (3) वन्य व वेअस के ब्रीह (विधेंब) Hdul-ba khrimskyi q/in; (4) กรุราจรุงายาง ซิาลิน (กุนม) Bdudhdul šnaas-kvi alin; (5) \$5.85.55 P. B. K. (2) Tsad-med bya-wa glin; (6) Barusmarwargh (প্রত্য Sbyin-pa mthah-yas glin; (7) ম প্রত্ प्रथम बहुत होर (दुव) Mi-gyo bsam-gtan glin; (8) इने कुम भें इ उन होर (न्याया) Dge-rgyas yon-tan alin: (9) अंद केंद्र मुस्रकायि होर (मार्पेक) Tshad-med byams-pahr glin; (10) पार्वे र ध्रैक वैर में श्रेक (95) Gnod-sbyin nor-gyi glin; (11) प्राप्त प्रमाधिक ब्रैट (प्रथम) Yon-tan rgyuş-paḥi glin; (12) देव केद श्रद्ध प्रति श्रद्ध (वापेंद) Rin-chen spuns-pahi glin; or Ka # 25 (594) Hol-mo alin (G. Bon. 5). The seventeen sub-continents attached to the twelve continents are the following:—(1) क्यारेषाश क्या अपहेंद्र परे श्रीहा Ryyal-rigs rgyal-sa hdsin-pahi glin; (2) हे । वर्गेर् पर श्रह Rjehu bkod-pahi glin; (3) 55 85 99 950 95 Dran-sron hgro-hdul-glin; (4) ஆ เส มิรุนิโติร Mya-nan med-pahi glin; (5) प्रमाने पहिर परि होर Bram-ze gtsah-wahi glin; (6) ฐผริงผลัฐะ Bram-ze haș-mo glin; (7) คริเมศาผริงผิงก็ฉ Hbri-mig mtsho-yi glift; (8) दसरभारेनम শ্বংশন মি প্রান্ধ Dmags-rigs adol-wahi glin; (9) वृत्रभावेक पुराप्ति चे Stob-chen gyad-kyi glin: (10) জালাদ্দের জীম A-ba-da-raḥi glih; (11) बर्ज व बहुव वर्ष केंद्र Ugro-wa hdul-wahi glin: (12) প্রিং বর্ষ এই প্রীম Khri dan hthab-pahi

gliń; (13) ชาวาง หลัก มี เลื่อง Ryya-lay hod-mahi gliń; (14) ชาวาลักับ มีเลือง Ryyal-mo mo-khros gliń; (15) มาจะจับ มี กัจ มีเกิน Mkhah-hgro mirkun gliń; (16) มิจะ ซิ มิ มิธะ Miham ci-yi gliń; (17) ผูญ มหรัฐ มิร โha-klu man-dha sprehu gliń (G. Bon. 6).

ब्रैरंग Glifi-ka a garden or pleasure grove.

श्रदः इlin-nan dispute; quarrel.

Ar 575 € Glin-dkar rdson n. of a district in Tibet.

ब्रैट-इट glin-dar पुद्धर n. of a kind of cloud. ब्रेट-इट्ट glin-ldan-ma, अर्ड mtsho द्वीपवती, दीपी a lake which contains islands.

a musical reed; flageolet; the common musical instrument of herdsmen, and consists of two pipes joined together; के कि phred-glin flute; piccolo-flute, mostly of metal; निक्षे dge-glin, generally written के प्रति प्रकृति trumpet made of the human femoral bone.

ब्रीहास glin-ma पुलिन the margin of a lake or river.

শ্রীমেশ্যাম Glin-yags-pa n. of the chief preint of Galdan who was born at Glin-yags.

glu गीतं, त्रेय, क्षत्रभ, पश्चम song; ditty; also a tune; ब्रायार-दिसःसःबोध्याय-द्वा accompaniments of musical performance, etc.; इ.र.७ bha-ra-ta, भरत; वार-द्वा gar-dag an actor; a stage-player; कर-परेक्ष्यभाद्धर rkun-

pahi stabs-syyur falling of the feet at the music or cadence of the song; AND ASS gar-gyi gtso-bo stage-master; EU rha-pa the drummer; EUS-Urha brdun-wa drumbeater; AUS-URHA brdun-wa drumbeater; AUS-URHA brdun-wa drumbeater; AUS-URHA glin-wa trombone blower; AUS-URHA glin-bu mkhan the flute-player; AUS-URHA guitar, violin: AUS-URHA pi-wah-mkhan the violin player; AUS-URHA hyjur-bag-mkhan one who shows various appearances in different dresses, such as the clown, etc. (Mhon.).

A glu-sgra time in singing.

g's glu-chuft a little song; ditty.

बु: इंद वेद य glu-sñan len-pa to sing a sweet song.

श्रु-पुड्म glu-dbyans भंगीति singing; श्रु 48K#19124141454 glu-dbyahş-kyi heş-pabdun the seven kinds of harmonical pitch or measures of the compass of the musical tones. These are: — 45.4 bar-ma मध्यम, इट सेंट dran-sron परपम, अपटिंग sa-hdsin गान्यार, इंग व्य drug-ldan पर्जा; वृष lna-pa पद्मा; प्रथमा blo-gsal धैवस, विषय, क्रिका hkhor-ñan .निषाद. Then, too, there are various definitions of songs and modes of singing. Such are: जुर्'र्र अभीव वस क्रेम परि'र्पर rgyud-dan mgrin-laş şkyeş-pahi dbyanş, aftx. 3ব এন বিন্তু সূত্র hkhor-ñan glan-pohi sgra ltabu, षु:अर्डेन पाञ्चर अर् ग्रेश्वेम khyu-mchog ba-glan skad-kyi sbos, 3 교육 (왕대) 원짜 최고 역 대 취 dri-hdsin akyes-ni ra-yi skyad, इण से भ छ दे अर् द्र में जम drug-skyes rma-byahi skad-ltar sgrogs, at a हर हर श्रेशिया विव bar-ma khrun-khrun sgraagroga bshin, श्रं नामवा इं भार श्राप्तर एकि-gsal rtaskad lta-bur htsher, श्रायाओ हैवाश्व र्मा स, हा प्रवा ጀዋላ ባ ያ ዓላ lha-pa me-tog-ldan dus-su, khubyug sgrogs-pa lta-buho डेर्'म क्रेंभ पर हर या है, ष्ट्रपद्र देवर अवे द्वर भ rtsed-mo rlom-par blah-vanı, lia-pa dan-ni bar-mahi dbyans ระงอัฐศ មើ ဥ፡፡ ሀናር ፫ ልዳናር, ธูศ មួស ក្រុស ជប្បន្នសមុខ៖ khyumehog de-bshin-no ស ឧጀଟ ሀናር ឧବିଟ ንጻናርያር ស, ଛୁଟ ጀରି ጀ ወ ଅଟେ ሀ ይ sa hdsin-pa dan hkhor-ñan dbyans, sri -richi ro-la blans-par bya ዴዳዋ ጅ ପଥ୍ୟା ଓ ଦ୍ୱାଧିକ ଓ ଜୁନ୍ଦ ଜୁନ୍ଦ ନିର୍ଦ୍ଦ ନିର୍ଦ୍

ुर्दुरुष ग्रेन्ट्रिय gla-dbyans kyi khan-pa अमीति-प्राचाद a stago; a place where singing is done.

মু'নিরমে' শাস glu dbyańs-mkhan a singer; one who sings or instructs in singing.

Syn. g'da'u glu len-pa, g'ura glu-mkhan (Mnon.).

at glu-res alternate songs.

মুখ্য glu-len-ma = মুখ্য সুধ্য mkhanma a songstress.

মুন্দু glud a thing given as a ransom;
মুন্দুর্ব a ransom for life: শৃতি মুন্দুর্ব বনু দুষ্ঠ khoḥi glud-du luy bṛgya-gsod slaughter a hundred sheep as a ransom for him, মুন্দুৰ্ব সুন্দু glud-lu btuh to ransom a scape-goat.

55.59 glud-tshab the ransom offered to some malignant spirit, consisting of one's effigy made of barley or wheat-straw, and its interior filled with grain, edibles, cloth, medicines, and precious articles such as gold, silver or coins, and then thrown in the direction from which the evil spirit is supposed to have come. There are several varieties of this kind of ceremony.

add glum or बहु बुक्त sbah-glum fresh fermented rice, barley, or wheat, used instead of malt in brewing beer. कर वर्ष अ

chañ btsos phab btab bsñal-nas lañs-pa chañgi glum-mam sbañ glum yañ-zer.

A Gle a small uncultivated island; also a grove; same as by tshal or a complete.

the disease in which urine and forcal matter pass together, i.e., by the rectum (K. du. 5 413). 2 = सिय-चसन; अन्द्रभाष्ट

মান্ধ gleys table; plate; board; any flat piece: মান্দ্ৰৰ বাৰ্থ সন্ত্ৰাৰ্থ syo-gleys gshuy-yo there was a door panel placed.

ब्रेम्बरक्य glays-chab a buckle, clusp or ring attached to the thong.

श्रेष्म अन् glegs-thag a thong, &c., fastened round a book.

ब्रिक्श gleys-bam पुस्तक, पुणि a volume; a book; leaves placed between flat boards.

রশার glegs-bull. a label; explained as হল ব্যান প্রতিষ্ঠান বিশ্ব করে এই প্রবাদান কলিছে করি বিশ্ব করিছে বিশ্ব করিছ

श्चेत्रमास glegs-ma, v. श्चेत्रस glegs.

মুশ্ম শ্বিম glogs-çifi the wooden boards which in a Tibetan book supply the binding.

মান বা glen-wa or মান্ত্রনাথ glens-pa ধ্রম to say, converse, relate, describe: শৃচনাত্রনাথ gtam-du glen-wa or শৃদ্দ্রীন্দ্র gent glen-wa to relate a story: অন আনাহন্দ্রীমান্ত্রনার্থ lim-la ina-thar shes glens-nas as the word was sent,

the road is not passable! न्युक्त विश्व प्रश्न क्षेत्र प्रश्न क्षेत्र प्रश्न मिन प्रिक मिन प्रश्न
ন্ত্ৰহান্ত gleh-wa-po or নিম্মান্ত gleh-mo mkhan a story-teller.

are aga Gleh-hbum a hundred thousand stories; the title of a book in the Hdul-wa division of the Kahgyur or Tibetan Buddhist scriptures, which contains different stories on the behaviour of devotees, monks, nuus, &e, who adopted the Buddhist faith, and who violated the rules of monastic discipline laid down by Buddha.

গ্লিমের gien-mo or এনট্রন lab-gien গ্লিমানইন gien-brjod কথা, কাছিলী, বাৰ্দা, আলাদ talk; conversation; story; account

মিন শ্বী gled-gshi or মিন শ্বান থ gled belonspa নাই, নিবান any subject; primary cause: মুন শ্বিন হৈ a gled-gshi hill-to আঘিন নিবান in this narration. 1. narration. 2. the subject of a discourse (Cs.). 3. table of contents; index. 4. place, seene of a conversation or discourse.

মুশ্বাধ glen-lknys, abbr. of ক্ষ্মান্ত মুশ্যাৰ gren-pa dań-lknys-pa, very stupid and idiotie: ক্ষমস্ত্ৰাম্পৰ্টি টিপ্লান্ত্ৰ glen-lknys bkol spyod-kyi sang-bshal the misery of being stupid, of dumbness and servitude.

মার A glen-pr মুন্ত, জন্ত, আল, খিন্তু, মুন্তু stupid, foolish, ignorant; a thick-headed fool; an idiot: পুলামান আন্তান আবাৰ more stupid than a brute: চুল্মান আন fools that you are each of you: মুন্তু বাদ্ধান ক্ৰ muddlod ones. Syn. ক্ষান idar-wa; মুদ্দিন glan-glen; ম ক্ষান্ত mi gsal-wa; সুদ্দিন ito-hyens; ম জন le-lo-wa; মান্ত tha-çal (Mnon.).

য়াবাৰ gleb-pa, pf. য়াবাৰ glebs, to . . e flat, plain (Cs.); নাবাৰ্ক্ত য়াব leb-mor-geomeke flat.

4 श्रीयस'य glebs-pa, fame to trample; to tread down, to pross down by the leet (Mag.).

মুস'ম glem-pa to press, squeeze; to crush, squash (Jā.).

gshoys, 1. the side, esp. of the body: শ্রম্পর্য glos-phab-pa to lie down on one's side.

2. a cough.

শ্ৰহ্ম glo-dker or প্ৰহি'ল hthos-ka ন্যান্ত a small window in (the side of) a house to let in light.

到可受 lo-bkra n. of a country in Tibet (Jig.).

ৰূপিন্দ glo-lkogs-pa **খ**ন্নামন to cough; to clear the throat.

শ্রাপ্ত glo-skar = শ্রান্ত্র glo-dkar or প্রান্ত্র skar-khuñ a small door or window.

if glo-kha n. of a colour like the blood of the lungs; pale-red.

資用 glo-khug a small money-bag attached to the sash or girdle of a Tibetan.

ন্ত্ৰ প্ৰাণ্ড glo hygogs-pa = ন্ত্ৰ প্ৰাণ্ড ব তা ন্ত্ৰ কুলা glo rgyag-pa to cough; to feel stifled (Mion.).

র ব্যামন glo-hgrams খাব, n. of a disease.

a glo-rgyas a disease of the lungs; asthma.

and glo-goon a disease of the lungs which increases during the night.

A KK. glo-don wind-pipe (Cs.).

র্মাইন glo-rdog=মান্ত্র glo-bur sudden (Mag.).

Transfer of = 49 farnag-rdol excessive expectoracion.

মি বি par n. of a kind of shield: পুৰ ক্ষুত্ৰী হ'ব মান্ত হৈ না মি কিছিল কিছিল কিছিল kal Ikar phub-ni rab-la sho-lhu-ste, glo-spir sho-r phub-skor sho-phyed yin the best Kulcar shield costs five sho and that of Glospir costs a sho for each disk on it (Jig.).

র্ম্ব ylo-phug, place where things are kept—either in a wall or a corner of a house, &c.: ध्रियापरेशायक्षराक्ष्मश्राञ्चा हुण्या हेला वास्तराक्ष्म क्ष्या हुण्या हैला वास्तराक्ष्म क्ष्या हुण्या
श्री प्रिक्त क्षेत्रम् दिन्स the lungs; श्री प्रश्री glo-wa bu-lha the five anterior lobes of the lungs; श्री प्रश्री glo-wa malha the five posterior lobes of the lungs.

মুন্ধ glo-bur सक्तान sudden; adv. মুন্ধ 5 glo-bur-du suddenly; all on a sudden; instantaneously: মুন্ধ তুলি এই নি ইন্দ্র পূল্ এই বু glo-bur-du mi-muń-po çi-wahi sdug-bshal the misery or calamity of many men dying suddenly. মুন্ধ তুলি আন্দর্শ one who has come all on a sudden; মুন্ধ বুলি-bur-wahi don the signification of suddenness.

aga ja i Glo-hur rgyal-po a name of the King of Tibet about 900 years ago.

a g ₹ ₹ ylo-bur-nad a disease that arises suddenly.

m̃gx q glo bur-wa suddenness.

म् १९५८ glo-hbur प्रधान a projection; uprising: १९५७ क्षेप्पा-du şdod-pa to rise up into sitting posture.

क्राञ्चन glo-sbub wind-pipe.

শ্ৰণ glo-la-wa convulsions of the lungs; cough.

श्रीण glog विद्युत्, तड़ित्, ऋादिनी, चाका-विका, अग्रति, चपला, चन्नला, स्कृतेष्ठ, चना lightning; flash of lightning; \$4.44 द्वायवयायवसापुदाय sprin-phan-tshun hthab pa he byun-wa that produced from the concussion or collision of clouds. The names of different kinds of lightning are mentioned in the Kah-gyur: — In Tales of glog gzi-brjid-can the lightning with flash; TT মুশু বৃদ্ধ glog-stug hod the lightning of dense lustre, sheet-lightning; 회학자본의 역도 84 glogmdses phren-can the lightning of beautiful strings or zig-zags, &c. (K. g. 4, 115). The lightning that comes from the south is called \$5.44.4 skad-brgya-pa, that of a hundred rattles; that coming from the west is called \$5.3844.4 hod-nams-pa, that of fading lustre; that which comes from the north is called ৰুধ শ্ৰী অংশ বা rgyun-gyi bdagpo, lord of streaming flashes (K. g. 4, 324).

Syn. बहुनायान नुष्य hjug-pri bryya-pri; नावे हेर कुम yshi-shon shiyes: ध्रेम प्रेक्ष्याच्य sprin-yyi kug-ma; नावेस स्ट्रिंडम yser-had am; शुरुष्य hasphra; नरे. बड्टे- bela-hthwh; भ्रद्द विक्र इक्ष्यत्-ciy hod; भ्रद्द विनामस्याम sked-cig gsal-wa (Mhon.)

শ্ৰণ প্ৰান্ত glog-ld in ৰিছিলৰ full of lightning; flashed cloud.

IL'UK' Glon-than n. of a place in Tibet proper and also in Kham.

ब्रह्म अर्थ श्राह्म Glon-than sgron-mahi lha-khan n. of a monastery and temple in Kham.

र्मेन glog-pa रजत silver.

মুখ্য হৈ glog-puhi-nid n. of a disease mentioned in grammar, but not found in the medical works. Acc. to Jü. মুখ্য হৈ another name of the disease called মুখ্য thog-pu=cancer.

মুন্দ glod-pn = জুন্দ lhod-pa to relax; to loosen বুইনে দুল্ট being-pa-glod = বুইনে দুল্ট চুক্ৰাল্ড-pa-glod slacken binding; ইন্দান্ত চুক্ৰাল্ড-pa-glod slacken binding; ইন্দান্ত চুক্ৰাল্ড-pa-glod slacken binding; ইন্দান্ত চুক্ৰাল্ড-চুক্ৰ-চুক্ৰাল্ড-চুক্ৰাল্ড-চুক্ৰাল্ড-চুক্ৰাল্ড-চুক্ৰাল্ড-চুক্ৰাল্ড-চুক্ৰাল্ড-চুক্ৰাল্ড-চুক্ৰাল্ড-চুক্ৰাল্ড-চুক্ৰাল্ড-চুক্ৰাল্ড-চুক্ৰাল

মুখ্ glon-pa or মুখ glan-pa 1. to return an answer; to reply. 2. to patch, mend.

中国NU glos-pa or 新年NU rmofis-pa stupidity; ignorance.

শ্রমাধন ৰ glos-phab-pa to lie on one side or on the side: ত্তমান্ত শ্রমাধন কমান্ত নিৰ্দেশ সূত্র to lie on the side like an oxlying down.

८वाना प्राप्त agag-pa, fut. of २वेन्स प to hinder.

হৰ্ণা হৈ প্ৰথম dyng-pa dan hral-wa = হ্ৰণা ফ ইংখ dyng-pa med-pa বিদ্যানিষ্ঠ open; without let or hinderance; unobstructed.

বৰণ ট্ৰ dgag-phye. v. বৰণ বই উ5 dgaa-dhue byed.

্বাণান্ট dgag-dbye=্বণান্ট dgag-phye ঘৰানিন stopped; obstructed.

্পার্ ট্রা dgag-dbye bycd ঘৰাকে one who stops or obstructs.

বিশ্ব ইন dgag-tshiy or বিশ্ব ধৰি ইন dgag pahi tshig ৰ বন্ধ word of prohibition; objection.

্ৰাহ পাৰ ব dgan-dkah-wa, দিন প্ৰায় ব khengdkah-wa द्रभेरता hard to fill up.

বৃদ্ধান dgan-wa, fut. of ব্যামান hgenswa, to fill; fill up.

रक्ष बुद्ध dgah-blug पूर्ण कृतियाच a ladle to pour butter in sacrificial fire.

বৃদ্ধন dgah-gan মাৰী sacrificial spoon or ladle: ব্রিয়াল ব্রুলম ট্রেটি ক্রুলম ব্রুদ্ধন ব্রু

sacrificial fire, one is large called *Dgan-grar*, and the other smaller *blug-gsar*, which is used to pour butter on fire.

বেদি বার নি Dgan-gear cin n. of a tree, the tree resembling tiger's feet.

Syn. इया विकास u stag-gi rkan-pa; डेर म वैस tsher-ma shim; भार्य sa-htsho; डेया मर्ट tshig mah (Mnon.).

্বিদ্ধান dgan-sli-wa full to the brim; replete ইন্দ্ৰেম্ম স্টেম্ম ক্ষেত্ৰ snod-du khens-ma khens.

र्वादाध dgab-pa, fut. of ब्लेक्स 4 hgebs-pa.

599 g dgab-bya garment; dress (Mñon.).

र्पा दे dgah-wa महन, सकीग, नष्टन, प्रचय, खाड़ा, चानष्ट, मीद, रमण, प्रेमा, रित, प्रमद, प्रीति, सकीष, चामीद, रमण, रहम्, कीगुक 1. delight; happiness; joy. 2. vb. neut. to rejoice; र्पारप्पेश्य to be pleased; र्पारप्पेश्य to be displeased; also र्पारप्पेश्य to make glad: अर्पार्थ was displeased: रपार्थ रपार्थ रपार्थ प्रमानिक प्राप्ति प्राप्ति प्रमानिक प्राप्ति प्रमानिक प्र

Syn. अणुष mgu-wa; रदस्य rañs-pa; श्रेष spro-wa; नैन १५१९ çin-tu dgah; प्याद्वाद्वार yañ-dag dyah, पेर्प्ट yid-rañ; रच्चेस्व dgyespa; अनेस्य mñes-pa; अस्य tshim-pa; परेजेर bde-skyid; पेर्पर yid-bde; सेस्स्य अस्य snum-pa; रपर्वार rab-rdgah; वर्ष केर्प्य hdsoster-wa (Mñon.).

্ৰাণ কুন dgah rkyan (মুন্দ প্ৰদা) n. of a large numerical figure (Ya-sel. 75).

र्वार हेम dgah-skyes पर very pleased; glad.

্ৰথ মুখ্য ব্যাস dgah-skyo sul-gsum the abbreviation of the names of the three places situated to the west of Lhasa, viz., ্ৰথ বৃধ্ Dgah-wa-gdon, মুখ্য হৈ Ekyomo-lun and ৰূপ Zul-po, in each of which there is a monastery.

্বৰ প্ৰথম dgah-grogs lover; spouse; wife; an intimate friend (Maon.).

59959 dyah-dgu संसमे intercourse; association; n Ariment; 599595959 dgah-dgur spyod-pa संसमे चर्या to perform conjugal rites; also to include in sexual enjoyment.

र्गर इंद dyah-ston जकार, जाय, कौतुकं festival.

Syn. अकेंद्र mehod-pa; 5 भ केंद्र dus-ston; केंद्र rgod; केंद्र द्वर ñer-dgah (Mnon.).

্ৰণ ৰূপ ৰূপ dgan-ston sbyin আৰু an astrologer; water.

इन्। dgah-bde, colloq. "gan-de," joy and happiness.

বৃদ্ধ বুরা dan-dar or বৃদ্ধ কি দ্বাস্থ dgah-wahi kha-gtags a scarf presented for pleasing or consoling; a scarf of congratulation.

squages Dank-gdon n. of a monastery near Dapung which has an oracle and a divinity called Ga-dong Chokyong, whose duty it is to cause rain during a drought.

5 7 2 1: Dgah-idan Gā-dan) grad a paradise of the Buddhists; the residence of those sainted beings who enjoy beatitude, which is the peculiar privilege of the Mahāyana Buddhists. It is presided

over by the coming Buddha, now the Bodhisattea Maitreya. The gods residing in it are said to live 4,000 years, the duration of a day of which is equal to 400 human years; and the length of one's body is a furlong (Scrig.) মানু ইন্ত্রান কর্মান ক্রমণ ক্রমণ কর্মণ ক্রমণ কর্মণ ক্রমণ কর্মণ কর্মণ ক্রমণ কর্মণ কর্মণ কর্মণ ক্রমণ ক্

지역 [일찍 II: (pronounced Gandan) the great monastery of Gandan situated 35 miles N.E. of Lhase, which was founded by the Buddhist reformer Tsong-kha-pa. It contains twenty-six divisions or wards for the residence of monks. স্থাব্ৰাংখ্য Grva-sa Dgah-ldan the quarters for the re-idence of the monks of Gandan are divided into two sections 1. called \$1.5%. TE'SE'S greatshah gon Byan-rtse which has the following divisions or PAN'S khamstshan :—(1) 5र जर्द । Har-gdon; (2) व्यवसञ्च Bsam-glo; (3) T Kre-bo; (1) & Tshapr; (5) 可外下門下 Gser-khan; (6) 美工 Rdora; (7) g · ዓላ <u>K</u>lu-hbum; (8) ዓጣኝ Brag-ñi; (9) \$ \$ Spi-ti; (10) \$\mathref{q}^{\mathred{q}\display}\$\times \mathred{R}gyal-ron; (11) 可口 Go-wa; (12) 有な日 Kon-po; (13) มนุจ 🤻 Mักลห-ris (Lon. 3 14). 2. called पुः कंद देवा नद है grea-tehan hog Çar-rtse, which has the following divisions or pants khamş-tshan:-(1) FF Rdo-khan; (2) बाह्य Pho-khan; (3) ब्राय Lho-pa; (4) अण्ड Rag-re; (5) \$ \$ Co-ne; (6) \$ \$ The-bo; (7) またる Zufl-chu; (8) 氧可证 Sog-po; (9) 344 Rta-hon: (10) MEQ 24 Mnah-ris; (11) жч Cha-pa; (12) УК. Б. Кай-ро: (13) 75' Guh-ru (Lon. 5, 14). The name Gandan is generally fixed before the

names of monasteries and institutions which belong to the Dgah-ldan-pa or Gelug-pa sect.

্বাৰ্থ্য দে ব্যাস Dyah-ldan Khań-gear 1. formerly the residence of King Dpon-po Mi-Dwah: ১ম্বাস্থ্য মিল্লি মিল্লি Dpon-po dwah-gi pho-brah near Lhasa (Lon. ৭, 18). 2. the residence of King Dyah-ldan Tshe-wah is situated to the back of the royal monastery of Tsho-mo-glin in Lhasa: কুম্ম্প্রিক্তির্থা মিল্লিয়ার মিলিয়ার মিল্লিয়ার মিলিয়ার মিল

চন্দ্ৰস্থা Dynh-lden khri-pa the lineal successor of Tsong-kha-pa in the ecclesiastical throne of the great monastery of Gandan. He is the chief of the ordinary non-incarnate lamas and occupies the third place in the hierarchical precedence of Tibet.

্ৰাণ প্ৰায় কৰি স্থান Dyah-Idan chos-hkhor glin n. of a monastery in Higher Tibet. It is a very common name by which several monasteries are designated.

ন্দ্ৰ প্ৰাৰ্থ <u>Dgah-ldun</u> pho-brah also called <u>Purass</u> <u>Sde-pa</u> gshuh the Government-house in Lhasa, also the Government of Lhasa (Rtsii. 14).

্বাৰ ট্র dg th-spyog সম্বত্তা entertainment; merriment; also good behaviour. ্বৰণ শ্লুতৰ dgah-spro-can জনিন: possessed of cheerfulness and enthusiasm.

ব্ৰাণ দেখিলে a dyah-wa hkhyil-wa 1. আজিজ the all-good; that exists by itself; the emblem of purity; purity typified. 2. n. of a gem. 3. the king's palace.

Syn. ๆพูร รูร gyun-drun; รูข ถึง ฮ ฐะ rgyal-pohi pho-bran (Mักอก.).

্ৰাৎ মনৰ যে Dyah-wa brya-pa (দুৰ ংশ্ৰাণী নিং) one of the names of Vishnu; one of a hundred joys (Mñon.).

্ৰাণ্ডা dgah-wa-can **অ্তান্ত** cheerful;

Syn. 5984 35 dyah-wa myon=2994 hkhrigpa or Buta 34 khyim-pahi chos, sexual enjoyment (Mon.).

599.9584.4 dyah-wa dman-pa sordid pleasure; one delighting in sexual pleasures; met. a cock.

বৃষ্ণ মানী dyah-wa bshi the four pleasures or delights are the following:—(1) প্রশাসনী চই প্রশাসনী কই প্রশাসনী কিন্তু লালেক কালিক বান
ব্ৰাম ব্ৰিপ্ৰ Dynh-wa hod-hphro n. of Atis'n's residence at Nye-thang near Ihasa: ১ কিন্তু প্ৰস্থান ক্ৰেন্ত্ৰ ক্ৰম এই ব্ৰিন্ত্ৰ ক্ৰম এই ব্ৰিন্ত্ৰ ক্ৰম এই ব্ৰিন্ত্ৰ কৰা Jo-bohi gsims chun Dynh-wa hod-hphro shes-p thi glin (A. 98).

ন্ত্ৰেই প্ৰথম II: Dg th-wahi grays-pa বাদ-মুমা the Brāhmaņa at whose request the Kashmirian poet Kshemendra wrote Avadāna Kalpalatā and several other Sanskrit poems.

* ५ मार धरे मुग्य थ । ।: नन्दकी र्स (Sohr.; Bull. 184, 294).

५ मान माने इ.म. dgah-wahi bu-ga रतिकृष्टर the female organ.

5ৰাও মাই ব্ৰহাৰ্ট 1: <u>dyah-wahi</u> dwah-po স্থানী ক্লা; চ্ৰা^{ক্ৰ} হৰা khyab-hjug a name of Vishau (hāna.).

प्राप्ति व Danh-wahi tshal= कुष स्पे क्रेड्रिक्ष ggyal-pohi skyrd-tshal royal gardens; also नन्दनवन the celestial gardens.

্বৰ্থ মন্ত্ৰি Dgah-wahi bshin (মুখ প্ৰুম্ম yulljons) n. of a place: বুম প্ৰুম yar-phyoys the Orient, the East (K. d. ম. 267).

५ वृष्यभेद्र dyah-wahi ro रितर sexual enjoyment.

*दण्यस्यिमनेश्रामनेश dyah-wahi bçes-yüen नन्द-नित्र (Sehr.).

্মাণ মান dyah-wahi sa-yshi the female organ.

Syn Aişan mo-rtayş; Anta mo-mtshan (Mnon.).

্বৰং মৃথ মুধ্য dynn-wahi shad সিবাৰ for the sake of pleasure.

বৰ্ম ট্র dyah-war byed= ব্ৰহাৰ dgahyroys or শংগাৰ্থ mdsah-grogs or ট্রাই kyoh-bo a friend; sweetheart; a hubsand (Mfon.).

्यार यस यहें इस dyah-waş beins प्रेमबन्ध lovebound; bond of love.

* ५७१२ दें 1: dyah-wo नम्द (Schr.; Tā. 2,

549 ब्रेंट Dy th-bycd राम, नम्दक, नम्दर, मोदक, रामिस, प्रियकार, मुद्दिर Rāma, the hero of the epic Rāmāyana; n. of a cloud.

* বিশং ইণ্ড শুর্ম dgah-byed sñan-pa লহামিয n. pr. (Schr.; Tā. 2 102), dear to or fond of Nanda (the delightful).

ব্যান ট্রান্থ কিন্তু Dyah byed Dyra-sta-can ব্যান্থ the third accepted incarnation of Vishnu; his other names are—্ব্যান ক 266

Dpah-po dsa-ma; અସ ସିଦ୍ୟ Ag-nihi sras; ମେମ୍ଟ ଡିମ୍ବ Dwań-chen; દુષ્ય ମନ୍ତ କୁ Btul-bań skyes; અଞ୍ଚଳ আদ্দ Mtshon-cha mkhan; ସିମ୍ପ ପ୍ର Srid-sgrub; સ્થા મુમ Lus-skyes; ସ୍ଟମ୍ପ Goodbyed; દુષ્ય ઢઠા અવે દુ Rdul-can-mahi bu; ମଣ୍ଡ ଲି મુખ Nan-spoń skyes; ઘાલ Pha-lad; અସେ દ ମସ୍ଥ Aga-ni dyuh-byed (Mnon.)

sanc के ने dyah-byed çin कृषि the tree called है दिन ने spyi-shur çin.

Syn. আন্ত ট্রির gduń byed; স্থমতের lus fian, মুন্দ ku-ni; বির্থন hod-ldan; প্রশাস hkhyoy-po (Mnon.).

ऽवादः बद्धाः dgah-hbyams भनदा she who is full of enjoyment; a number.

বৃৎ শ Dgah-ma रति, रम्या, স্থা, বিনা the beautiful; a name of Rati. the wife of Cupid: বৃশ্ব শ্রেষ্ Dgah-mahi bahy रतिपति the husband of Rati

र्ष्य अ dgah-mo भौति good; lovely

হৰ্ণ এই dgah-tshan= শ্ৰণ yaq-po, বাহ ই ইয়ান-po and বিশান legs-pa good; fine; handsome: ইই বাহ বাহ ইমাইণ বাহ কৈ ইবা অহু বাহ among them there was one article which was very pretty (A. 14).

्ष्य केर्प dgah-tshad-pa= सेमभ-र्षाय कर सुभाप to be sufficiently pleased (Khrid. 32).

্ৰাৰ্ নাৰ্ নাৰ্ dgah bshi-pa সিথ-ছালাৰ: possessed of the four joys piety, wealth, men and lands: ইমাৰ্ক নিমাৰ্ নাৰ্ নাৰ্ নাৰ্থ নাৰ্

্ৰপ্ৰামন dgah-yas বিদৰ boundless joy or pleasure.

५ वर भे हे पर dgah-yi şkye-war प्रियञ्जसा born or grown out of joy or enjoyment.

593.59 (Dyah-rab Rdo-rje n. of a celebrated Lama of the Rdsog-chen sect of the Rais-ma School (Grub P 13).

594 595 39 Dgah-rab dwah-phyug the Lord of Love, Cupid. ५ वनः १६३३ dgah-rins दोचेरित met. for the hog ["long in copulation"; a dog]S.

र्षार dgar 1. n. of a place; n of a district in Tibet. 2.= ५ व्यव dgah-war इट ५व्य rah-dgar at pleasure, ad libitum; frq. ३ ५व्य hi-dgar what is your pleasure; according to Jä. why?

confine; place apart (men, cattle, goods):

592.32.394 dgar-byahi phugs cattle to be penned in a fold (Cs). 944.44.492 gnasnas dgar-wa to banish from a place; to exile; 592.32.455 dgar-wahi don-du in special sense; in particular (Sch.). In W. "gar-te bor-ce" to set apart, exclude, shut out; to lock up, shut up; to lay up or by; to preserve (Jä.); Dgar-raya co-ce to store up.

ব্ৰথম dgal-wa, fut. of এলআন hgel-wa ব্ৰথম dgas-pa, v: ব্ৰথম hgas-pa; কীম আ ব্ৰথম ser-ga dgas-pa to have cracks or be cracked.

59 dgu 1. nine: 59 48 dgu-bcu or 59 48'48'4 dgu-bou tham-pa ninety. 2. as met. =many: 594 404 9494 dgus-thabs gsags gathered by many efforts, with great difficulty. 3. also sign of plural: नगराना नगराना 3.53 khams-gsum skye-dgu the people of the three worlds: अ. १६. भे. नेस. ५ ज. नेस. ध. ९५ व this man says many things he knows not. মি নিমান্যু নিমাই one who knows everything; \$5.59 or gaing many talks; many things to say; § 532 454 Skye-dguhi bdag-po प्रजापित the lord of all living beings; মুর্ত্বিপ্রস্থাই Skye-dguhi bdag-mo प्रजापति, प्रजाबती the name of the step-mother who nursed Gautama Buddha; ৰ্ব্যু those that are; the existing many or beings: ፭ኛ ፙና ናሟ ጀጣ the goods that one has; property: 425 53 the many good

and brave; also अमा वर्ष पुराह्म । lus-bdod dgur sgyur-wa to be changed, transformed ad libitum; 54.59.39.4 han-dgu thubpa one who can suppress the wicked; also to overcome every evil: ABCTBBCBCC Ac mi-byed dgu-byed mi-yon dgu-yon, according to Cs., Ja., if you do many things which ought not to be done, many things will take place which ought not to take place; ने मध्ये गुज्य में इंड not counting upon death among things to be thought of; 53 \$ dgu-khri the chair or conveyance for the many, i.e., for the dead : litter ; bier (Ja). ব্যুত্তীম বহু প্রিম dguglin bou-gnis the twelvecontinents inhabited by living beings. Here dyu would seem to act as mere plural sign.

रपुष्कित dgu-gtor offerings made to evil spirits on the 29th day of the last month of the Tibetan calender in the monasterics of Tibet. र्केन प्रमुख्या अस्त प्रमुख्या प्रमुख्य

53.39 dgu-thub able to subdue the many; one full of resources; the all-conquering one.

59.4 dgu-pa the ninth; having, comprising, measuring nine, e.g., ह ५३.4 khru dgu-pa, measuring nine cubits (in length, height, etc.); ५५.४ dgu-po नवम the ninth, the nine, those nine; वर् ५९ lan-dgu nine times.

ન કું મુખ dgu-phrugs or ન્યું મેનમ dgu-sdebs a stage of meditation which is dependent upon the regulation of the breath; કું મેં માર્ગ માર્ગ માર્ગ માર્ગ પ્રાથમ કું કું માર્ગ
53' dgu-wa 1. vb. to bend; to make crooked. 2. sbst. the act of bending.

stooping, bowing; inflection. 3. adj. bent; stooping.

53 \$74 dgu-rtsegs n. of a yellow flower (Cs.).

५५ है निम dan-tshigs or ५५ है जान मुर्ज dgutshigs skya-mo the milky-way constellation.

Syn. ক্ষান্ত দু হল্ম nam-mkhahi skyer গ্ৰঃ; প্ৰিণ্ড ব্ৰুম্ম gnod-sbyin kha-rlahs (Mhon.).

59 ৰ ম ব্যাহ dgu-zi glin-po snu n. of the enchanted sword of Gri-gum htsan-po; one of the early kings of Tibet who was assa-sinated (Yig. 58).

53.485. Dgu-gshufi n. of a place in Tibet (Rtsii. 70).

र्भाषा dgug-pa, v. व्याप hguq-pa.

'ব্ৰান্তন' dgug-byan urgent call; ব্ৰুক্তাৰ্কৰ dgug-gshug = ব্ৰুক্তান্ত্ৰাম dgug-çugs id.

ব্যুদ্ধ dyuń বাজি generally applied to midnight, but at times to noon as well. Sometimes is made equivalent to মুল gun, but properly speaking বৃদ্ধে dyuń signifies sublimity, loftiness and also profundity; and মুল gun signifies the middle part, centre. সুব্দুদ্ধের বৃদ্ধে is sometimes written as সুবৃদ্ধের মুল্জা The direct sense occurs in ইন্তুল্ল বৃদ্ধের মুল্জা দান middle part, বুল্ল ক্রিক্র মুল্জা মুল্জা দান middle of the day (Nag.).

ናግዶ Pጣ dguń-khag division of time. ናግዶ ነዋዳ dguń-mkhah midnight sky.

THE AS dguh-char = 55.4 char-pa rais (Mhon.).

Tyr % dgun-said a year; a year of one's life.

ડ્યુદ વેન dgun-thig the meridian line; ડ્યુદ દેવામાં ડ્યુપાય વેલ્લ dgun thig-gi dkyil-hkhor the meridian circle दुष्ट नृत्र dyun-du or दुष्ट भ निष्य dyun-la geegs-pa gone to heaven, i.e., dead.

535.454 dyur-bdun seven nights; a week.

ጓሟና ች § የ *dguĥ-do-nub* this evening; tonight.

ন্ম এইবান dguń hilegs = প্রতি ইন্তর মন্ত্রান্ত বহ soated steadily without moving or leaning on any side; raised to the sky.

squit dynamo via the early night; evening; the time from 4 p.m. to 7 p.m.

रणुर'वण dgun-shay a day's halt; halt.

ব্ৰুমেশ বিশ্ব dgun-la reg-pa touching, the sky; the meridian.

বৃদ্ধ dgun-lo the age of a respectable or high personage: ধুবৰম সুন্দ্ধ sku shubs-kyi dgun-lo what is your honour's age?

বৃদ্ধিশাইশ্ব dynh-le mithon-pa == কাশ rganpean elderly person, 61 to 72 years eld (Minon).

इनुस्यासेन dynn-gseb or इनुस्दिनेय dynn-dkyil the middle of the sky.

৲পুর dynn মিখিক, ১গুরশ dynn-ka the winter.

*535 ga A ggun-gyi rgyal-mo (Schr.; 84 C.).

ব্যুৰ পূৰ্বা dynn-ñi ldog the winter solstice: ব্যুৰ পূৰ্বা দীৰা dynn-ñi ldog-gi thig or বিষ্ণা khor-thig the line of the winter solstice; the tropic of Capricorn.

ऽतुक बुद्धा dgun-stod the first part of winter. ऽतुक बुद्धा dgun-hbrum winter grapes.

5মুগ মান dgun-smad মিছিৰ the after part of the winter season; ১মুগ মান বিদ্যালয় dgun-stod kha dus hemanta time of snow in the beginning winter; ১মুগ মান মান তি cold, about the end of the winter (Rtsii.).

ব্যুৰ ইল্ম dynn-tshiyş=ব্যুৰ হ্ৰম (dynn-duş) winter time. ব্যুক্ত dyun-zhi the mid-winter months, ভ্রুম্মান্ত্র zhi-wa beu-pa, ভ্রুম্মান্ত্র স্থান zhi-wa beu-geig-pa, ভ্রুমান্ত্র স্থান zhi-wa beu-geig-pa.

त्तुरहर dynn-zla tha-chuk भाव the month of January-February.

रवुर्द्धः विद्याग-द्यान hbriñ-po पौष December-January.

५९३ व र म dçun-sla ra-wa मार्गशेष January; lit. the beginning of the year, i.e., November-December.

५ ५ तुन्य dynn-sa है अन्तिक वास winter residence.

र्यु भेरी agum-pa, fut. of ब्युक्स hyum-pa.

Syn. Hx rgur; Hx sgur (Mûcn.).

ব্যুম II: many; all; এইম টুমেটুম এইম অব মুম্মান আম্বার্ম্বর hkhor-kyi dkyil-hkhor yoddgur yah yod dgur signifies অম্বার yod-pa kun all or all of those existing.

५५८ वें dyw-hyro a snake; one of a stooping gait.

ব্যুমন dgur-po anything crooked; a crooked man; ধুমন syur-po hump-backed; ব্যুমন dgur-mo a crooked weman.

বি I: dge-wa অবি, কল্মাথ, ম্নান, ক্ৰমত্ত বিঅ:, বিন, তুজন, মিব, নতু, নামু, মা, সঅ, অবিত happiness, welfare, virtue; also adj... happy, propitious, virtuous: ব্ৰিব্ৰীন্ত্ৰন্ত্ৰ dge-wahi sems a virtuous mind; अभार्गे य भे द्वेष las dee-wa mi-dee-wa virtuous and evil actions: 59 42 8 4 dge-wahi rtsawa fundamental virtues: ५वे वर्षे इ.स. क हे इ.स. न्हेन गुर दु द्र्री some mighty act of virtue be performed (A. 65); 59 8 454 dge-rtsa skyed-pa to conceive the idea of a meritorious act. There are two kinds of इनिम dge-un, अन्यक्षानी इनिम sag-beas kyr dge-wa and अन् केर भु र्वा म sag-med-kyi dge-wa; the former, called you or ans and bood-name. belongs to the world of desires and is subject to decay; the latter is undestructible, consisting of the enduring works of piety performed by saints belonging to the PNN. TK & khams gon-ma superior states of existence. There are two other kinds of dge-wa, viz :-- 95 N BN D 5 TO hdug-byag-kyi dge-wa and वर्ष अ तुष भे दिवे व ndus-ma byas-kyi dgewa, the former consists of works done for gain or happiness in this world; 8545.5% यदै द्वो व hdun-du byaş-pahi dge-wa consists in paying reverence to and worshipping the Tathagata and the incarnate saints. 5ৰাব may mean fasting, abstinence, as in the phrase ব্ৰাপ্ত শ্ৰুম্বৰ dye-wa sruh-wa, to fast, to abstain from food. Also alms, charity; that which is done as a religious work. ने प्रो प्राप्त द्रं dge gson dge benevolences bestowed or given in one's life time when dving: 5 9 4 955 45 35 dge-wa holod-par byed ग्रामकाम्यति wishes for prosperity; भर द्वे द व बहेवा हेत्र पर देवा नार्दः बहेवा हेत् यस बदस पर देवा नार्पेद yah dge-wa la hjig-rten-pahi dge-wa dah, hjig-rten-laş hdaş-pahi dge-wa yod. Dge-wa are of two kinds-the worldly religious works, and the same for spiritual cultures; the former consists in 43 ANU pharces-pa, appreciating or regarding one's father or knowing him as such; MX AN'4 marces-pa knowing the mother, i.e., to be grateful to her; to regard as one's mother; ናቅጀር ን ላህ dge-sbyon-du ces-pa to venerate or revere one as a member of the Buddhist church; ዓጣንና ላህ bram-ser ces pa to respect or pay homage to a Brāhmau; ንርዛን ታናና ላ ተመመር ውስ ተመመር

र्गे भ्रेष dge-skyes भोमा charm; good appearance; n. of a goddess.

বৰ্ণ ৰূপ dge-skyon = ৰূপ প্ৰস্তা skyon phranbu ৰূপ ক্ষাপ্ত skyon cun-zad slightly defective; a little fault.

বিশ্বীৰ dgc-skyos or বিশ্বীৰ dge-bskyos, জ্বাবিষ্যাধিক a supervisor or director of monks in a mouastery. A sort of provost-sergeant in the larger monasteries who keeps strict order and punishes transgressors. He is also called ইমান্ট্রনমান Choshkhrims-pa in some monasteries. Rockhill calls this officer at Kumbum the Ge-kor.

Syn. & Kr tse-ryod (Mnon.).

্ৰী বাঁ মূ Dge-rgan I: surety; moral bail; a monk that is made answerable for the moral conduct of another who is placed under his core $(J\bar{u}.)$.

হবী বাঁই II: lit. an old man of the religious order. হবী হুর কাষ্ণ dye-hdun ryan-pa ordinarily signifies a school-master, tutor: এইবাইন হবী কাষ্ট্ৰহে ইমাহবী কাষ্ট্ৰহিণ কাষ্ট্ৰ

্ৰান্ত ম Dge-rgyas n. of a colestial region (B. ch. 6); one of the Rupu-dhātu or worlds of form.

ন্ কুম ই ম মুন: Dge-rgyus bye-ma glin n. of a monastery near Sam-ye founded by Hbron-za, wife of King Khri-son duhubtsan.

इने हवान dge fal-wa= इने हुँहा novice monk.

53.98 dge-bou=53.9.98 dge-wa-bou the ten virtues, which are as follows: - (1) 37 4 मार्ड प srog mi- scod-pa, (2) म हिन्द पर मे भेत्र प mabyin-par mi-len-pu, (3) skw 42 354 tshahapar spyod-pa, (4) and us bden-par smrawa. (5) %q afti a takig hjam-por smrawa. (6) = \$ 2.200 Ray mi-hchal-wa, (7) \$ सभे 35 4 phra-ma mi-byed-pa, (8) प्या प्री विक बाइमाय मे देदाय gshan-gyi nor-la ham-pa mibued-pa. (9) माब्द सम्मिन्य परि सेम्बर से प्रमुद्द व ashumla gnod-pahi sems mi-bskyed-pa, (10) 45.54 परि: ख्रांच yan-dag-pahi lta-wa. Those are: not taking life; not to take what is not given; to observe purity of morals; to speak the truth; to speak gently, politely; not to break a promise; not to speak slander; not to covet another's property; not to do mischief or think of doing injury to others; to regard the purest doctrine.

59 & dge-chu sacred water.

5465. Dge-chun one of the celestial regions.

বৃত্ত এই ব dje-che med-pa ইন হ্ৰাইন ই মই ব don-dag chen-po med-pa without some important object or business: এই বিষয়ে বি ই এই বিষয়েশ্বন ই if there be nothing very important to be done quickly, work according to circumstance (D. cel. 7)

বিষয়ৰ Dge-benen তথ্যৰ Buddhist devotee with only eight vows to observe.

বৌ আই ব'ৰ্ডমানবৈৰ Dye-bsñen Chos-hphel the original name of নুবুলাইৰ বুজা বি
founder of the Buddhist hierarchy of Tibet (Grub. ¶ 5).

५वे पहेन Dyc-bsñen-mu चपासिका a female Buddhist devotee.

* ব্ৰী দ্বী বিষয় Dge-bshen dharma = ভিন্ম ক্ৰীব chosskyob (Schr.).

ব্ৰ নাই বান্তির বামন dge-bton rkyen-gsuh, বৰা নাইৰ ক্ত্রীৰ বামন বা অধুৰ বস্তুত অবাম দ্রীৰ ৪ ক্তু ব্যমন ট্রিং তান আনাইন ক্ষেত্র ক্ষিত্র হৈ dge-bton rkyen gsahgi mthun-hgyur legs-spel bya-rgyu rnamskhyed-rah la bkod-mhags shon yoh-ltar.

ব্ৰীপুৰ dge-ltas propitious prognostic.

ጎግ ዓንና dge-hthud=ነሻ ግግ ዓንና dge-wa hthud-pa an uninterrupted payment of allowances or endowments attached to religious offices or institutions; a connected series of pious actions or works; also the performance of some religious observances by several persons one following another: እና ማጀር ነር ዓንና የሚያር የርዕያ የመደር የመመረር
্ৰাণ্ডিৰ dge-hdun, মন্ত the third component of the Buddhist triad or 5474 মুহ্ব ব্যায় may be rendered as "the priesthood," "the assemblage," or "the church." The term dge-hdun is composed of two words, 59 dge and 954 hdun; 954 hdun means 45,4 hdod-pa desire: 59,4,55,45,4. श्चयः परः वर्षे दः प्रशः वर्षे व sgrub-par hdod-pas na dge-hdun he is 54 454 dge-hdun who longs for piety and emancipation: ५वे १५५४ पद्भ पद्भ प्रमान प्रमान प्रमान dge-hdun htsun-pa rnama hsan-du gaol I beg the venerable body of monks would In this sentence dge-houn has hear me.

the general meaning of an assembly of religious folk. There are in particular two kinds of इने वजुन dge-hdun: अ अर के विवे दने 959 so-sor skyebohi dge-hdun the ordinary clergy, and व्यवसायि द्वे वर्ष hphage-pahi dge-hdun the sainted clergy. Four individuals of the former class collectively, i.e., when they assemble togother, form what is called Sangha-ratna বৌৰহুৰ বৰ্ণীৰ অৰ্কৰা dyehdun dkon-mchog. An individual of the latter class, i.e., the sainted clergy, may singly form the Sangha-ratna. The Sangha of the Mahayana School differed from that of the Hinayana School. In the Abhisamaya of Maitreya, twenty classes of Sangha are enumerated as belonging to the Hinayana School. The S'ravaka, Pratyeka Buddha, Bodhisattva and the Dharmapāla, who protect Buddhism, are also included in the Sangha-ratna. ५वे व्याप्त क्षमाय dge-hdun-la rag-lus-pa सङ्घाधीन belonging or subject to the church; 59'954' अ.उट. व dge-hdun-la run-wa सङ्कल suitable for the use of the clergy.

নি ৭5ৰ দু শ dge-hdun skyes = ২ শ ri-ço 1. n. of a medicinal plant; প্ৰথম gab-mih (Mih) mystic. 2. n. of a lama.

5ৰ ৭5ৰ ট্ৰ'ড়াৰ dge-hdun-gyi dus ইননিক belonging to the months following autumn when the lamas perform religious meditations, &c.

59.254 dge-bdun-gyi sde the clerical order or class of the clergy.

pa নাম্প্র কার্ডির বিশ্ব বিশ্ব dge-bdun-gyi dben byedpa নাম্প্র one who produces differences or disunion among the clergy; to produce such disunion.

ৰ প্ৰাণ্ড Dge-hdun Rgya-metsho n. of the Dalai Lama who died in 1851. ্ৰাণ্ড পুৰ্থ Dge-hdun grub-pa the founder of the hierarchy of the Dalai Lama.

59 254 ag and grandler dge-hdun bedu-wahphyir for the purpose of assembling the clergy.

্ৰণ্ম্ব্ৰাৰৰ জ্বাৰ dge-hdun phal-chen-pa the elergy of the Mahāsafighika School.

* द्वी बहुद विषय dye-hdun hphel संघवर्ष न n. of a Buddhist saint; pr. (Schr.; Ta. 278).

ा. pr. (Sch.; Ta. 2, 127).

* निष्म प्रमाणिक dge-bdun beruh-wa संघ-रिचन n. of a Buddhist sage pr. (Schr.; Tá. 2, 104).

বি প্ৰব dge-ldan = বি ব তব dge-wa can possessed of virtue or of piety; pious.

5ন ছব্য Uge-ldan-pa a name of the 5ন স্থাম ব Dge-lugs-pa sect of Lamas founded by Tsong-kha-pa.

5935 dge-spyod religious acts; acc. to the Bon-po 5935 dge-spyod consists in erecting tombs, images, cartya, painting of holy personages and printing of the sacred texts, making moulds of images of gods and saints, uttering mantras and, generally, acquiring moral merits.

্ৰপুৰ dge-phrug pupil-monk; young boy trained as a novice monk.

চনা বিশ্ব de-wa sbyon or চনাই de-sbyon and a religious ascetic. In this term are neluded all those who have taken the vows of renouncement, i.e., সমস্ভা; so both চনাই de-sbyon are within its signification; in the Southern School only the চনাই de-slon, i.e., the Bhikshu, can have claim to this title provided they live in conformity with the rules of the Vinaya. The qualifications of a de-sbyon

are the following:—5্ৰ' বৃদ্ধ dul-pa dan moral discipline; ১৮ নিম বৃদ্ধ এন ces-pa dan wisdom; প্ৰ' প্ৰথম পূৰ্ব অন্ধ্য পূৰ্ব ক্ৰিয়া পূৰ্ব ক্ৰিয়া প্ৰথম প্ৰতিষ্ঠান কৰি purity of morals; ইন্দ্র বিশ্ব বিশ্ব প্ৰথম প্যাম প্ৰথম প্যাম প্ৰথম প্যাম প্ৰথম
ব্ৰষ্কাৰ dye-wa sbyom-pa, explained as ব্ৰহ্মান ব্ৰহ্মান ব্ৰহ্মান ব্ৰহ্মান ব্ৰহ্মান ব্ৰহ্মান ব্ৰহ্মান বিভ্যালয় বিশ্বাসকলে প্ৰদান dye-wa byas-pa don-med-par gshan-la sgrog-pa, to trumpet or advertize one's acts of charity; ব্ৰহ্মান বিভাগ কৰে। বিভাগ কৰে

ร्षे मध्यप्रभित् dge-wahi dag-ñid भाग्य fortune; good luck.

বৰ মুখ্য dge-wahi-gnus a place of piety; a pious man.

ব্ৰাবাইব্ৰমাই dye-wahi dhan-po, শুরাম্বামেইর ঘাইব্রিমাইব্ৰাধ্যমান সম্প্রাম হলিলা-মিল্ লুলিলা-brjod sdeb-sbyor gsum-la mkhas-pa one versed in poetry, Abhidhana, and in thetotic like the great poet Kshemendra of Kashmir.

ร्षे पर इ.स.म्भुद्र पर त्युक-mahi rtsa-ma bshrun-pahi bshyed-pa अवसंस्तिक्षणनमून one who has done some religious acts.

५वे प्रवे प्रस dge-wuhi lus कुशल-कर्म good actions.

५वे पवे चनेश पहेड अनु पर दु म dge-waki-beesgñen mgu-war bya-wa कन्द्राप्रभिन्नाराधना paying reverence, &c., to please a Kalyanamitra (a Buddhist monk-scholar).

५ने वर द्वर हैन dge-war gyur-cig ग्राममन्द्र good luck to you.

্ৰীপ্ৰথ dge-bral অধ্যান্ত devoid of virtue or piety.

বিশ্বিষ্টেশ্ব Dge-sbyon chena-po মন্ত্রামন্ত্র an epithet of Buddha; বিশ্বিষ্টেশ্বের dge-sbyon icar bcos-pa সন্ত্রামন্ত্রক in the manner of a religious ascetic.

ন্দু বুদ্ধাৰক ব age-sbyok-du khas-hehewa সন্ধাননিম one who has avowed to betake to the life of a age-sbyok or Cramane

र्वे ब्रेंट ब्रेट्य dye-sbyon by ed-pu अनल-कार का the performance of asceticism in the manner of a Buddhist Cramana: ज्ये क्रें 95.पवे क्रम में dge-sbyon byed-pahi chos-bshi चलारः अमणकारका धनारेः, the four duties of a true Cramana, which are as follows:—(1) मानेवर श्रूर के माने पर म gcehan-slar mi-gce war bya चान्नहन्न प्रत्याक्रीष्ट्यम् do not curse others though you have been abused by them; (2) 資本四本機本等質でもB khros-kyan slar-ma khro-war-bya रीवितश्वप्रमिरीवितव्यम् do not be angry with others though you have been enraged by them; (3) अन्द्रापुषा क्रुटा श्रूषा क्रिया श्रूषा क्रिया श्रूषा क्रिया श्रूषा श्रूषा क्रिया श्रूषा क्रिया श्रूषा श्रू 9x 3 mtshah-brus kyah slar-mi bru-war-bya मन्दितकप्रतिमन्दितसम् do not commit injury to others though you have been injured by them; (4) बहेना ग्रुह श्रुर की बहेना यह g brdeykyak şlar mi-brdeg-par bya लाडितक प्रतिवादि-तवन do not beat others though you have been beaten by them.

द्वी हेंद्र अधेद पर dge-sbyok ma-yin-par अन्यमण not boing a Çramana.

বিশ্বন bge-shyor ইমান্দ্রিম সুন্দ chos dgelas byed pa one who has attained to a stage of holiness by religious devotion and works: শাইনান্দ্রিম সুন্দ্রান্দ্রিম এই matshan-dus dge-sbyor-gyi rgyun-la cun-zad gnas-pahi tshe at night when he was absorbed in the state of pious devotion (Ya-sel. 11).

বৃষ্ণ dge-ma = অধ্যম bisun-ma 1. a Bud-dhist nun. 2. মানি peace.

ম্প কুন Dge-tshul সমন্ত্ৰ generally a novice-monk; the first stage of a monk after he has taken the vow of Pravrajyā or renunciation, when he has to observe

thirty-six vows before he is qualified to be ordained as a 5 not admitted into the latter order he will continue as a *Çamanera* though even to eighty years old.

५वें ≼्य अ Dge-tshul-ma त्रमचेरिका a nun young or old that has not yet taken the vows of ordination belonging to the order of Bhikṣuṇī.

ব্লি শ্ৰুৰ dge-mtshan কুমন্তব্যক, কীবুছল lucky omen; also entertainment, amusement or amusing; ব্লি শ্ৰুৰ তব্ dge-mtshancan মন্ধ্ৰণ bearing lucky marks.

১৭ শাৰ্ম Dye-gshon a young student who is studying under a tutor called ১৭ কা dye-ryyan, who is responsible for his education, behaviour and moral training. He is required to attend, when necessary, his monk-tutor as a servant. When he is very young he is called ১৭ ধ্রণ dye-phruy.

চৰ বৰ্জন Dge-gyog boy or youth attending upon a monk and who works with a view himself to enter the holy order. When he has passed the prescribed examinations for admission, he gets the position of a নি বাৰ্কন Dge-gshon.

বৃশ্বন্ধ I: Dge-lugs-pa. Tsong-kha-pa founded the monastery of ব্ৰহ্ম ক্ষম মহানুধ ঘই ক্ষম এই ব্ৰহ্ম এই ক্ষম এই ব্ৰহ্ম এই ক্ষম এই ক্সম এই ক্ষম এই ক্সম এই ক্ষম এই ক্সম এই ক্ষম এই ক্সম এই ক্ষম এই ক্সম এই ক্ষম এই ক্সম এই ক্ষম এই ক্সম এই ক্ষম এই ক্ষম এই ক্ষম এই ক্ষম এই ক্সম এই ক্ষম এই ক্ষম এই ক্সম এই ক্ষম এই ক্ষম এই ক্ষম এই ক্ষম এই ক্সম এই ক্সম এই ক্সম এই ক্স

বৰ প্ৰাথ II: Dge-lugs-pa one belonging to the sect of Dgah-ldan-pa founded by Tsong-kha-pa.

ব্ৰ প্ৰশাস dge-iegs or ব্ৰাণ dge-ua স্থাপ্ৰ মান, কন্ধাৰ piety; good and auspicious action.

५वे वेवाभ ठे dge-legs-can त्रेयसी blessed; glorious.

* ५वे वेवस ५५० घडर Dge-legs dpal-bzan= भाष्य ग्रुपादे Mkhas-grub rje (Schr.; Org. 105, 5).

* ५वे वेवाश चनेश बाहेत <u>Dge-legs</u> <u>bçes-gñen</u> कच्चापमित्र (Schr.; Ta. 2, 211) a good counsellor; a pious Buddhist monk.

५वे नेष dge-çiş प्रश्चल ; ६वे २५६ नेषाय dge-wa dan çiş-pu piety and blessedness.

*६के सुर 1: dye-sruh कक्याचग्रत n. pr. (Schr.; Ta. 2, 219).

* ६वे शुरः II: कुमलरचित (Schr.; Bull. 1848, 292).

र्पे क्विंट Dgc-slon श्रीवन, भिन्नु a Buddhist monk who after finishing his probationary period in a monastery has been ordained into the highest order. He has to observe 253 vows. र्नेश्वर वार्डन रमायदे र्नेश्वर र्रम्युक् हेन्यायवे द्वी श्रुट विशेषा र्येद among there are two classes: para martha Bhiksu and Samerts Bhiksu. The following seven, i.e., Buddha and Bodhisattra, Pratycka Buddha, Arhats, such saints as on account of their pious acts will not be born again or will be born only once, those who have attained to the stage of Srotapanna, i.e., gone on the path of Nirvana, belong to the higher class or Paramartha Bhikeu. These or some of these while even they reside in numan habitation, being possessed of divine knowledge and wisdom, continue in the class of I aramartha Bhiksa. Ordinary gelong or Bhiksu, such as wear the yellow garments, have shaven their heads and betaken to the life of Pravrajya or renunciation of all worldly concerns, and observe the vow belonging to the order, are called Samrrti Bhiksu.

বৌ গ্রহান ঐতিহান dge-slon-du mi-run-wa, বৌ গ্রহান অবিশ্ব dge-slon ma-yin-pa আনি ল্লু one unworthy the position of a gelong.

্ণী ৰ্ম্বিক Dge-slon-ma নিৰুখী an ordained nun; she has 364 vows or restrictions to observe; ্ণী ৰ্মিক স্বায়ন্ত্ৰ dge-slon-mu sun-phyun-wa নিৰুখী হুমক one who finds fault with or slanders u Buddhist nun.

নাৰ্শ্বনি dye-shin-cin acc. to Ja. is a provincial name for the (Cedrus deodara) Deodar tree.

বৈ প্ৰথম Dgc-slob-ma মিৰ্মান a pupil nonk; one who is preparing himself for peing admitted into the higher order.

বৃদ্ধি dych-la, more properly বৃদ্ধে dgah-la on; upon; in; at (in Is., Ja.).

্বী ব'ব ager-rea = শ্মান gyo-wa to parch or fry (food); ব্য়ংগ্রেখন to fry pastry.

ব্ৰীমান্ত্ৰ dger-hlad= গ্ৰী মান্ত্ৰণ dge-wa lahhad to exert one's self in acts of piety; a pious man.

বৃষ্টি dges-pa= হতুমান dgyes-pa or মাইমান দুর্নিes-pa or হ্বাহান dgah-wa delighted, pleased or cheered.

ব্ৰমণাই Dges-pa Rdo-rje, also written as ব্ৰমণাই Dgyes-pa Rdo-rje, name of the Tantrik deity ইন্থা He-vajra: ইমণ্ড্ৰা প্ৰতি-rje shal-grigs-pa he saw (miraculously) the face of the deity Dges-pa Rdo-rje, the Chief of the Nal-jor (A. 28).

হিন্দি dgo-wa a species of antelope living on high mountains, Procapra picticaudata (Hodgson); colloq. "go-ā" Mongol; gura. হৃদ্দি এই পুত-wa-ma, female of the above (Cs.): হৃদ্দিই ইংবৃদ্ধ বৃদ্ধ বৃদ্ধ বুদ্ধ বুদ্ধ কৰা কৰিছিল। দুৱনি কুমিন্দে-wa good the horn of the go-ā taken as medicine cures diarrhoa.

+ ५विंग ५ ट्टेंड ५ 4 dgog du phyin-pa 1. पर्य-द्यमाप्त to become aged. 2. acc. Lex. भेंग ५ डेंड 4 lkog-tu phyin-pa.

Syn. ज्ञाप ryas-pa (Minon.).

হ্নীবা'ন dgog-pa abstraction: হ্নীবাণন ইন্দাৰ্ভ্নি বিশ্ব dgog-pahi sñoms-hjug ces-pa sat perfectly abstracted, being absorbed in meditation on the emptiness of all worldly things.

५निंद नु dgon-rgyu मत्यं, मतं opinion.

্বাঁচি ই dgon-mo or ব্ৰ্নিমান dgons-mo ন্ৰান্য, নাৰি the evening; the junction of

the day and the night; ይ ናን አገር መጫ physidro ñin-mohi mthah the evening which is the end of the day (Rtsii.); ንሻና ፣ dyoń-ja evening tea; ንሻና ሻጣ dyoń-shog evening and morning.

THEN A dgons-skor leave in general; also leave (from a superior official); suing somebody in a court to do him harm.

বৃদ্ধ নগ্য এবৃধ dgons-hgal med-pa = হ্বাম দ্ৰ মুক্তিৰ thugs khro-wa med-pa without incurring displeasure, or displeasing.

বৃদ্ধ বৃহত্ dgons-bend judgment; decision on any case or law-suit.

ব্ৰিমে'ম dgons-pa I: 1. vb. to think, reflect, meditate, consider: 2. sbst. the act of thinking, reflection, cogitation. thugs-dgons = 39N'RK5 consideration: अउअ प रेन्द्र म म m nam-va nid la dgons-pa to take one as his equal or as a match for him; इस व्यवदाय द्वाँदस प to think of or at other times; आद अवा आवड वार्ग्रभाय to think of another person: र् मान्द्राय द्विस्थ to reflect on some other object or business; ५४ ६ भाषा द्वियान dgons-pa khrelwa resp. A. A. A. khon-khro za-wa to become angry; to take offence; বাল্ব অমান্তম भट भे वद्व देट द्वेट श्राय ब्रिक bkah-las nam-yan mi hdah-shin dgons-pa khrel-wa never to be disobedient and to be angry (Ya-sel. 16): ५विंद्रभः बुँबास अ विवा न dgons-phyogs ma-logna if his opinion does not change.

বৃদ্ধান II: আমিপুৰ vb. to purpose, intend; usually with termin. of the inf. মুব্বুমান বিদ্যান intended to fight.

र्जेटस चुँज्य dgons phyogs-ri to be partial; to act with partiality.

र्वेह्भः म dgons-mo=र्वेहः म dgon-mo राचि night. বৃদ্ধাৰ্থীৰ dgons-hlrel স্থানি, তীকা commentary.

THENG dooks-shu to ask for leave or permission to do any thing.

বৃদ্ধানৰ dg Me-zad serious consideration; as very important.

र्नेरिया: dgod-pa, pr. tense, इसन, इासा to laugh; laughter.

বৃদ্ধি II: a jest; joke (Sch.); of.
অব্দেশ byad-pa; বৃদ্ধান্ত্ৰি উন্ত্ৰুৰ bde-wa la
dyod-kyin hdug laughing, being in
happiness; বৃদ্ধান্ত্ৰি উন্তৰ্ব gad-mo dyodkyin hdug laughing a loud laughter.

বৃদ্ধি dgod-yas (মুম্ম grafis) ঘৰৰ n. of a very large number.

५वि६ देgod-ra "६वि६ स्वादिर इससा सावस्य दर्भ वर इ.५ वेट dgod-ra-la hkhor rnams ma htshampar rtsod-ciñ (Yig. 28).

ব্ৰীব্ৰ' dgon-pa (pr. "gom-pa") or ১প্ৰ dgon परण, कानार, जही 1. wilderness; solitary place, waved-leaf fig-tree. Hence 2. a vihara; a monastery, a hermitage, so called on account of its original situation in earlier times in lonely places abounding in Bodhi trees. A göm-pa should be situated at least a thousand yards distant from a village or town (K. du. 304). hermitages became \mathbf{these} Later onconverted into monasteries. Monasteries in later times assumed the size of large castles and collections of dwelling houses.

Syn. কমণী এবুৰ ম chos-kyi hdun-sa; কমণী ইং নেৰে chos-kyi ts'ron-hrdal; মূল মুই শ্ৰম kloggrhahi-gnas; ম্নম্মেই প্রেম্পাম nikhas-puhi kbynk-gnas; &n প্রস্তুত্ব chos-kyi phur-bu; বহুত এই পুরুষ hdul-wahi-gnas (Mñon.).

ম্প্রেম dyon-pa-pa আবেছাক one residing in the wilderness, or in a hermitage or gömpa; ম্প্রেম dyon-pa-ma a female of the above.

চ্ছাৰ dyon-gshi landed endowments of a monastery; an estate belonging to a monastery for the support of its monks.

বৃত্যি dgol (prob. for বৃত্ত্বৰ dgrol) মুখ্য নামুমা কুম মুখ্য বৃত্ত্বৰ sna-re bsdus kyan sna-re dgol when some are collected, others disperse.

্র্নীমাটম dgos-nes urgent necessity; urgently needed.

্ৰ্ৰাজ dgos-cha necessary objects; indispensables.

হ্মানহার 1. dyos-hdod necessary expenses; what is wished for as very necessary (Cs.). 2. ব্যানহার wishes and wants: ব্যানহার বিষয়া বিষয় বিষয়া বিষয় বিষয়া বিষয়
८वीं अ'य I: dgos-pa (goi-pa) प्रयोजन, अर्थ, समायोगि implies necessity and what is due or desired; to be necessary; to be obliged or compelled; to want; to stand in need of; also where we use 'ought' dyos is generally used added to the verbal root, e.g., अऽप्रा must eat: ६ अ ५ जॅ भ Aa-la dgos I want ; I stand in need of: ই প্ৰায় ব্ৰাম ci-shiq-tu dgos for what purpose did he want them? ঘৰ্মে সংব্ৰিম bshehs-mu-dgos he was not obliged to erect. In commanding, the word is used to paraphrase the imperative of a verb: ৰ্ম ন্ম ব্ৰাম hon-war gdos come! i.e., you must come. In entreating, the respectful term is chosen: মন্ত্র- বৃদ্ধ hbyondgos should practise good works: 5.4.43.

হৰ্মাধানী গ্ৰন্থ gyu dgos-pa med I have no use for the turquoise, I do not want it.

ম্পান II: necessary; due; needful; useful; এই প্রুম্ব বিশ্ব প্রান্থ প্রান্থ প্রকাশ পর্বাদ্ধ প্রকাশ প্রকাশ পর্বাদ্ধ প্রকাশ পর্বাদ্ধ প্রকাশ পর্বাদ্ধ প্রকাশ পর্বাদ্ধ পর্ব

১মু ১মু ayye-dyye = শ্লা ধুন ধুন্ম প্ত ১মু ম mgo-rgyab-phyoyş-su dyye-wa to bend the head backwards.

ব্ৰিপ্ৰ dyne-wa to bend; to be curving or crooked; ১ইবম ইন্ন dhyibs dyne-wa stooping; eringing; writhing: মাই কুন প্ৰথম প্ৰতিষ্ঠান ma-stoop rgyab phyogs-su dyne-wa don't wait, turn and go away: ১ই-ইন্ন ইন্ম প্ৰায় dyne-dyne-wah brah-ma-ston do not stretch or heave up the breast by bending or stooping backwards. ১৭২-১৭২-ইন্ন ইন্ন প্ৰথম dyne-gyi phyag htshal salutation by bending the head low.

মৃত্যু dgye-wo ৰন্ধি:কুৰা a bent man.

र्गुर व dayer-wa or श्रुरीय gludgyerwa for श्रुवेद a glu len-pa to sing, chant; an expression of the Bon-po.

ব্যুখান dgyel-wa or টুখান sgyel-wa to fall down, tumble down.

্ৰীমান dgyes-pa (ge-pa) (elegant term) ১৭৭৭ dgah-wa মনুহ 1. to rejoice; to be 277

glad; also cheerfulness: ধ্ৰামান্ত্ৰমাথ thugsdapes-pa the heart cheered: है पर्व हुन अपन्ते अपन धरे वहुंबादण्य हो rje-btsun Blu-ma dgyes-pahi hdsum-dkar-can the reverend lama smiled with cheerfulness. 2. to be pleased to; to choose: १ वें वर्षेत्र याया बुनास रने साथर वर्ता the Lord in walking is pleased, i.e. likes to walk. भे र्गुष हे mi-dynes-te sorrowful, sad, discomfited, dejected; angry, indignant.

र्गेष ए हें Dayes-pa Rdo-rje the Tantrik god called 110 Vajra; his other names are:--६पया अकाष्ट्रमा देशका के का "Dpul-Idan khrag hthun he-ra-k 1; 595 \$ & Doyld Rdo-rie: \$ & ग्रे पुण Rdo-rje gri-gug; र्थ पर र्हे Rol-pahi Rdo-rje; TE Kye Rdo-rje (Mnon.).

* र्गुक्ष परे हें हे कुर में क्षेट में dyyes-pahi rdo-rie "ayan-kyi sñiñ-ро हेवचतन्त्र (Schr.; Tá. 2, 192, 275) n. of a Tantra work.

বন্তুম ৰ্থ dyyes-shal cheerful countenance: भुर पर द्येषा वय दर्भ अहवा मु क्रिया myur-war dyyes shal dhos-mjal shu chog-pa may soon be permitted to have an interview; may meet or see your cheerful countenance soon.

र्गुभासु वहुनाय dyyeş-su hjug-pa to bend: to double down (Sch.), v. 537 dge-wa.

र्य dgra (da) also रश्चे dgra-wo मन, दस्य, हिट, केतव, चरि, इट, रिपु, प्रत्यमित्र enemy; for; \$\$ 59 hehi-dgra mortal enemy; \$5. ন্তি হয় sdań-wahi-dgra the hating enemy, opp. मुख्य पर्वे पारेन byams-pahi-quen, the loving friend; 5'59 da-dgra or 5'82'59 da-ltan dyra present enemy; ই'ব্য <u>sha-dyra</u> former enemy; 3,59 phyi-dgra a future foe; more properly the outer enemy, i.e., an ordinary enemy, not the inner foe; also a foreign enemy.

Syn. 25 35 sdan-byed; affarally hkhonhdsin; and Bo bees mi-byed; men ga mdsah bral; अर्थ के mdsah-med; अर्थ व pha-rol-po; धुर र्नेथ phyir-rgol: धमानु र्नेथ प phas-kui rgol wa; 593 dara-zla; 9953 haran-zia; 9995 hkhu-byed (Mnon.).

ATTE dyra-khah an enemy's house or camp.

59 " व्याप्त विकार प्राप्त चारा क्या विकास विका " h dome, a turret built on the top of a castle.

५ण ६व Dgra-nan द्व्याधिन bad or ungenerous enemy; a name of the king of the Kaurava, son of Dhṛtarāṣṭra.

र्या.चर्ड्स.त Dgra-bcom-pa usa, usa, वहुच्चम ; ५१ पर्देश हर प dgra-beom tshar-wa one who has subdued his enemy; one who has subdued his inner enemy (that brings on sufferings) and by practising religion becomes an Arhat of the Mahayana School. The Arhat of the Mahayana School is he who has attained to the first stage of Bodhisattva perfections. An Arhat of the Tantrik School is one who has attained to the fourth order in the five orders of the Tantrik School, i.e., Egw રિઅ નુ રેઅ વ વિવે વ rdsogs rim-gyi rim-pa bshi-pa.

र्गु वर्डभः यः वृह्यद्राय Dgra-bcom-pa gsod-pa षहेद-चात killing of an Arhat or Buddhist saint.

59 ** dgra-chas the equipments of war; weapons; arms.

र्ण ब्हेंअस dgra-hjoms रिपुवराचात one who has subdued his enemy; subduing the enemy.

प्यापहें अस्य dgra hjoms-pa चरिन्नक, चरि-धातक killer or subduer of one's enemy.

* ५१ ३८६ dgra-ñams मत्रोनीम (Schr.; Kalac. T. 110) destruction of the enemy.

र्या ३अस पर श्रुर हैन dgra ñams-par gyur-cig श्रवहन (let the enemy be destroyed or injuriously dealt with).

বৃদ্ধ dgra-bo (da-o) enemy: "ৰং বিশ্বা ইংবালিখানে, বাজ এই নীমমানীমানমানীই, ব, ইংলাব্যাই ইংমানিই, সুনা, কালালী বালি স্থানি বিশ্বা enemy one does good with an unruffled mind, even to him all the enemies also will show reverence.

গ্ৰেপ্ত dgra-tha the war-god.

্রাপ্তাবেদ নাইব dyra-lha dpań-bstod hymns to the war-god; religious service for the war-god.

স্থা dgra-sta ব্যার an axe the blade of which is semi-circular; a sector-like disk; a weapon of war.

Syn. ** \$ta-re; \D'; dgra-şta; \To tho-wa (Mnon.).

५३११४५ dgra-sta-can कराख, खच्छ, परग्रधर frightful.

ব্যুপ্ত dgra-sta-wa पাৰ্থেছিক one who holds the axe (such as Paras'urāma).

ব্যু বৃণ্ণ dgra-dag-pa নিআনন giving pains; taking vengeance on an enemy.

ব্যাইৰ dgra-rdel (Rtsii, 51.).

र्भु १८ व dgra hdul-wa चरिन्दम to subdue an enemy.

ম্মূর্বাস্থান dgra-wo gduñ-wa মনুনাম, ছিছ-নাম one who has destroyed his enemy; lit. foe-paining.

বস্থান dgra-byed-pa, বস্তান্ত্র ব dgra ldahwa, মান্দ্র lah-wa to act in a hostile manner.

ব্যাইন dgra-zon always on guard; careful. ব্যায় dgra-zla (ব্যাইনীয়াই dgra-bohi zla bo) সনিহন্দ্রিন rival; opponent; adversary.

* ১ম্ম এটি se dyra-yi khyim মন্ত্ৰীয়া, হিমানৰ (Schr.; Kālāc. T. 137) the enemy's house. ১ম্মান dyra-las rgyal-wa জিলাহি, মন্ত্ৰায় triumphant over an enemy.

মুন্দান dgoa-çays a substitute in cattle supplied for killing another's horse, yak or sheep, etc.: মুন্দান অধ্যাধ্যমি মহানামীত মুন্দান বিষয়ে কাৰ্য্য বিষয়ে কাৰ্য বিষয়ে কাৰ্য্য বিষয়ে কাৰ্য কাৰ্য বিষয়ে কাৰ্য বিষয় কাৰ্য বিষয় কাৰ্য বিষয়ে কাৰ্য বিষয় কাৰ্য বিষয়ে কাৰ্য বিষয় কাৰ্য বিষয়ে কাৰ্য বিষয় কাৰ্য বিষয়ে কাৰ্য বিষয়ে কাৰ্য বিষয়ে কাৰ্য বিষয়ে কাৰ্য বিষয় কাৰ্য বিষয়ে কাৰ্য বিষয় কাৰ্য বিষয়ে কাৰ্য বিষয় কাৰ্য বিষয়ে

if you cannot give a substitute do not call me by my name.

57 85 a dgra slon-wa to search for one's enemy.

ব্যু লাইন্ ব্যাব ই ব্লাহ য় dyra-gsod dpah-wo dkar-po = শান্তম ga-bur কর্ত্ব camphor (Sman. 107)

५ गुर्भ dgrad-pa (aa-pa) विज्ञ spread.

ন্দ্ৰমণ dgram-pa (dam-pa) fut. of এইমণ hgren-pa ম স্প্ৰস্থান me-log dgram-pa অব-কীৰ্ম, flowers to be strewn; সুসম dgrams that which is to be arranged or set out.

৲্যু: রিজ্য এবইর এ dgrar sems-pa hdsin-pa to look upon one as an enemy.

ዃቯជ dgron-pa resp. of ዋና çi-wa to die; da dgron-gin hdug now he is dying.

ম্প্রিমান dgrol-wa, fut. of ন্য্রাথন hyrol-wa দীঘন, হুদ্ধে:, to set free; also free-will; ঘটমেন কুল্বাৰ beińs-dyrol a knot or tie loosened.

বিশ্ব byag-pn pf. tense of হল্পম্থ hyegs-pa, বল্পম্ধ মুন্ত এই চহন্দ্ৰ মুন্ত চ্চাৰিত কৰিছিল। বিশ্ব চুকাৰ চুকাৰ চুকাৰ কৰিছিল কৰিছ

বৰার্' <u>bgad-pa</u> to laugh; a laugh; মধার্' মানবার' <u>a</u> <u>bgad-mo</u> <u>bgad-pa</u> id. cf. বৰ্ণুর dgod; মধ্ব' মার্ <u>bshad-gad</u> আবহানি a smile; laughter.

4 বৰাস'ন bgam-pa to eat; to gobble; to throw into the mouth.

यनेवास I: bycys नेवास ycys a demon. यनेवास वादः मन्दर वादः मन्दर वादः मन्दर वादः मन्दर वादः स्वादः मन्दर केंद्र केंद्रिक केंद्र केंद्रिक केंद्र केंद्रिक केंद्र के

guñ-say dañ-gañ sag-ma yin-pa guis-yod the bgeys are of two classes, those mortal and those spirit-like; these cause hinderance, obstruction. এইবাম টু কুম্ম টু চুকুন্ত-kyi rgyal-po ই মুখ্য vi-nā-ya-ka, Ganes'a, the remover of obstacles, the leader of the Gana—class of demons.

বিশ্বাম II: বিৰুদ্ধ, বৈশ্ব hinderance; obstacle; বৰ্ণাম টু কুম্ম bgegs-kyi rgyal-po বিশ্বাস is the careful the evil spirits who are of 80,000 different kinds. Some cause heavy rains, hail storms, etc., to injure the crops; some bring on famine and so on.

वर्षेष्य ग्रेवर्ष हे bgegs-kyi bdag-mo श्रक्तरी a goddess.

प्रवेषभाष्य प्रमुख्य bgegs bag-pa पार्वर परि तर्भ क्षेत्र प प्र gnod-pahi hdres sgrib-pa-li बदे सं प्रवेषभा प्रवास भेदा द द्वर प्रस्थ पर्दे भावत्र क्षेत्र bdi-lo bgegs bag-pa min-na chuh-wahi hjam-pa tsamhdug-ruh (Ktsii.).

यनेष्रा दे द्वार byed-pa प्रतिबन्ध, विद्युकर that which causes obstruction; to cause obstruction.

মন্দ্ৰ বিশ্ব bgegs sel-wa; ৰূপ নিশ্ব skyonsel-wa to remove obstruction, calamity, disease, epidemic, &c.: মন্ত্ৰ স্কুল্ম নিশ্বি হাই দ্বান্দ্ৰী মান্দ্ৰি নিলা-lam shugs-mi yoń-wahi ched-du bgegs-sel performed some religious ceremonies that no mishap may occur on the way, etc. (Rtsii. 65).

ঘণিত, হায়াহ সমাম portion; a kinsman or claimant. 1. প্রত্তী অমাট্টি বর্ণ মূল the portion or lot on account of one's former acts; also share, lot. 2. the doctrine of strict retribution.

वर्षे भ्रवाव भ्रुत्य bgn-skal-la sbyod-pa (बदानिश मुदार्चन पर्व भ्रवाच देवा र्चेत्य nah-gis gah-thob pahişkal-ua de-la spyod-pa) दायाद-चर्या to enjoy one's own share.

ঘণী ম I: bgo-wa বন্ধ clothes; clothing; ঘণী মহামান বি নিজ্ঞান বি নিজ্ঞান dań bsah-wa food and clothes (Jū.)

নি নি: 1. to put on clothes, pf. imp. মুস্থ চূত্ৰত লাজ চুত্ৰ লাজ চুত্ৰত লাজ চুত্ৰ চুত্ৰ লাজ চুত্ৰ চুত

মর্বান III: fut. of মর্বাস্থ byod-pa.

ম্প্ g bgo-bya dividend; the number or quantity to be divided.

দ্ৰ্মন্ত্ৰিই <u>bgo-re</u> = মাৰ্থ ba-gam also the parapet on the roof of a house; a square turret or castellated room on the top of a castle: ইব্যুব্বিস্থান স্থান ক্রিট্রেম্বার্থ ইব্যুব্যাল্থ ইব্যুব্যাল্থ হৈ a building four-cornered in shape with an edge of crockets on the top."

मर्ग मन् bgo-bça= मर्ग मन् bgo-bçab or पर्ग भव bgo-skal, संविभाग, च म.

মুধ্য ন্থ টুড় <u>b</u>go-<u>b</u>çah byed-pa to distribute, allot, apportion. Often also মুধ্য-বৃথ

বাহিন্দ bgod-pa, fut. ঘণ bgo, pf. ঘণ্ড bgos ৰয়াছ, অবজ্ঞান to divide; ইম্বেণ্ড nor-bgo-wa to divide property; to divide in ciphering a মুম্ম grafis number; to distribute ন্মান্ম গুinto shares; মিন্ধ্যম a among people.

ম্পূর্ব byod-pa-po the divider; ম্পূর্ব byod-byed divisor.

सर्वेद्र प्यस *bgod-yas* चवन 1. protection. 2. n. of a number (S. Lex.).

মন্ত্ৰ bgod-ra apportionment; share: ব্যান্ত্ৰ কুট্ৰ
280

thing (that is left over) equally among the permanent residents of the family, &c. (Rtsii. 61).

বর্গমান্ত bgom-bya पच way; road.

মর্বী এই byoms-pa লক্ক্রন, মনি, also মর্বাজ্ঞ u byom-pa, to walk, to step, to stride, to pace: এইজ মে আ মর্বাজ্ঞ ম বি stopped over the threshold. মর্বাজ্ঞ মন্ত্রী ব to pace; to walk slowly.

মর্বাই byor, supine of বর্ণ byo-wa.

ম্প্ৰাম byor-wa or এপ্ৰাম hyor-wa (Cs.);
অন্তঃ ম্প্ৰাম dam-da hyor to linger or loiter in the way; delay.

মৃত্যু চ্চুপুর্ন্ত pf. এইন চ্চুপুর্যু, fut. এই byyi, imp. 34 yyis. Is elegant form of 95'4 करण: 1. to do; to act; to perform. 2. to make; to manufacture: শুমার্থাবরী 9394 the images regarding which there had been said, 'make them,' i.e., the bespoken, ordered images (Ja.). অধ্যানগুর্থ to do a work; বন্ধ্যন্ত্ৰীৰ according to order, it will be done; ৰূপ্ৰথামনীন্দ to act the disciple; to be a disciple. क्षे व ना के द्वारा मुक्त 1 have burt the man; I have done him harm; पुर्वा पुरा नेष नेष make, bring it about, that a child be (born): বৃথাই অইম ग्रेस नेग rgyal-po ma-nor gyis çig see that you do not let the prince escape; ৰ্থাবন্ধীৰ the so-called (Jä.).

মণ্ডীম bgyis জান্ম, কাৰ a deed, act.

प्रवाद byran संस्था number; figure.

ন্দ্ৰ *bgrafi-rtoys* n. of a very great number (*Ya-sel.* 57).

বসং এইম bgraft-phyes n. of a great number; বসং এইম bgraft hphyos n. of a great number occurring in the passage বসং এইম বানু মন্ত্র নাম bgraft-phyos bgraft-hphyes-la bsgres-pa (Ya-sel. 57).

व्यादः बृद्धाः bgrafi-hphrefi चाचमाला, जापमाला rosary-beads.

মনুহ'ন bgrah-wa স্থিত to number, count, calculate: প্রুহ'ন মনুহ'ন চু hphrah-wa bgrah-wa bya should count the beads of his rosary.

यण्याः byran-wa yan गणनामपि even counting.

numbered; numberable—years, time.

बन्धः wa byran-yal अवस् low; n. of a great number (S. Lex.).

ন্ম দেশ <u>b</u> byrań-yol **অ**ন্য that cannot be measured: ব্যাদ প্রথাপ্তমান্ত্র রাজ্য বিদ্যালি দুলাল yol gñis dań mi-mjal gñis (Ya-sel. 57).

वज्ञरूष *bgrans-pa* मंख्येय capable of being counted.

पशुरुषायाथावर्षाय bygrafis-pa la hdas-pa मण-नासमितिकान्त that is past counting.

ব্যু বি bgrad-pa=1. ব্যুহ্ম y gdans-pa to open wide; মৰা ব্যুহ্ম মানু-bgrad-pa to stare; to goggle; সম্প্ৰাম kha-bgrad-pa to gape; সম্প্ৰাম্য rhan-pa bgrad-pa to part the legs wide; to straddle. 2. to scratch (Sch), spelt more correctly ৪৪১৭ hbrad-pa (Jä.).

ব্ৰাধান bgram-pa ৰন separated; anxious.

বন্ধী বা bgril-wa to fall down; to drop down: শ্বাম প্ৰান্ধীৰ fell into the abyss (Situ. 74).

ব্যু নৈ byruh-wa or ব্যুক্ত byruhs, = চ্চত্ত শুলার dbahs-su beug-pr to strain; to depurate; কেউল্লেখ্নেম্বার্থ chu-yi rňoy-mu deahs-su beug-pa to strain the impurities out of water.

ব্যু বি bgrud-pa, pf. ব্যুম bgrus, fut. হয় bgru to clear of husks; to shell; ব্যুম এই ব্যুম bgrus-paḥi bbrus husked rice.

বৰ্ণ ট্*gre-wa* resp. কম্প *rgos-pe* or মন্ত্ৰ *byres*, হৰ old; grown in age.

Syn. ৰ ৰ্ষাক্ষণ una-so rgas-pa old: ঘলুমাই bgres-po; কান্ত্ৰ rgad-po or কান্ত্ৰ rgau-po (Mnon.).

মনুম' bgreń occasionally for 1. ইম্ব sgeń-wa; 2. বস্থান bgrań-wa.

मण्डि बुद्ध byren-phren जपमाला a rosary to count the names of saints, Buddhas, &c.

মান্ত্র bgren-pa (den-pa), v. মান্ত্র ও bkrenpa (Sch.).

पर्चे byro (do) मंगीत a song.

ৰ্ষ ত্ৰিৰ bgro-glen-pu = ব্ৰমন্ত্ৰ gros-opedpu to argue, discuss: বিনি নী মুখ শাৰ্মা নিশাপ্ত ই আ ৰুমা ত্ৰিন নিজ নিজ khon-gi grbu-pa mkhas-shig tha-rje-tu bgro-gley byed-du byun-ste one of his learned scholars having come to confor with Lharje (Deb. শ 8).

ন্মান bgro-wa (do-wa) (pf. মান bgros), resp. মান্য মান bkah-gros with মান্য glen-wall to argue, discuss, confer with, consider: ইমানে প্রান্ত নামান by shes phan-tshun-du bgros-nas thus mutually discussing; ইন্ত্র ক্ষান্য ji-ltar-bya shes bgros-nas deliberating what they should do. 2. to resolve, decide.

वर्ष परे किया bgro-wahi khah-pa = बु दिह्म है। किया glu-dbyahs-kyi khah-pa संगीत-प्रासाद the stage; a music booth. ের্ছন $bgro\hat{n}$ -wa $do\hat{n}$ -wa) = নগম ন $bgra\hat{n}$ wa to count $(J\ddot{a}_{*})$.

মুন্তি byrod (doi) মুসলি 1. progress; gait (Schr.; Kālār. T 25); going. 2. it also signifies the number 2 (Rtsii.). তুই চুল্ড ও byrog akahara হুলম difficult progress; নির্বাহ্য চুলের ক্রান্সাহ a wilderness; a place or desert which is difficult to traverse; বুই ক্রেন্স চুলের-বুই আন চুলের-বু

ম্পুণ্ড <u>bgrod-bya</u> (doi-ja) কলাৰ a road in general; met. a woman (Mূnon.).

বৰ্ষ্য walking; a mover (Lex.).

ৰ্শ্বৰ্থ bgrod-lam 1. a road; passage. 2. met the female organ (Mnon.).

বৰ্ষণ bgros (doi) = বশ্বং ব্রণ bkah-gros conference, consultation (Situ. 75); বর্ষণান্ধর দুশ bgros-han byas made conspiracy; holding unlawful conference: আন মন সুন্দিন বুসি শুমান ব্রামান দুলার kyas bgros-han byas-pas (Rdsa. 14) again yesterday both of them held evil conference.

अपार magar the work or craft of a smith; क्येर अपार geer-magar goldsmith.

মণ্য শের mgar-khañ or মণ্য ম mgar-sa smithy.

如何不自留置嗎 Mgar-khṛi sgṛa-dsi thun; n. of a celebrated minister of Tibet.

भगर बुँ र mgar-spyod (gar-choi) कम्बारचर्या the practice or craft of a smith.

अपार'य mgar-wa बोह्नतार, सुकर्मार, कर्म-कार, चयस्कार blacksmith; one of low easte.

Syn. **श्रुवाश वर्षे** य leags-b20-pa; श्रुवाश भवार व leags-mgar vea; अडैंद कं भाष्ट्र mtshon-chamkhan; देवा कं भाष्ट्र reeg-cha-mkhan (Mnon.).

n. of the celebrated minister Gar of Tibet, who was sent to China to negotiate for the marriage of the daughter of emperor Than Tai-tsung with his master king Sron-btsan syam-po.

ধাৰ্থি <u>m</u>gal-wa jaw; jaw-bone; অন্ধাৰ্থ ya-mgal the upper jaw-bone; মৰ্থি ন mgal-wa or মান্ধাৰ ma-mgal the lower jaw-bone. In colloq. both jaws together are called আন মান ya-le ma-le. মান্ধাৰ mgal-chag a broken jaw-bone; মান্ধাৰ্থ মু mgal-bud a dislocated jaw-bone.

भगवा दुभ mydl-dum वच्चालात a large piece of wood split or cut, or half burnt.

सन्वय mgal-pa or रनाय hgal-pa a billet of wood.

ধৰ্ম mgal-me আৰান, fire-brand; torch consisting of long chips of wood.

अवाय अं वर्षेर व mgal-me bskor-wa चलातचक to whirl round a fire-brand.

, মধ্যম মই ম্বিম ৰ mgal-mehi hkhor-lo a circle of light produced by whirling round a firebrand.

* अपु mgu तुव (Schr.; Kālāc. T. 3).

স্থান mgu-wa ননাৰ, তথ্য, চুই, নুই, ক্লাইন 1. to rejoice; to be glad, joyful, content; স্থান্য mgu-nas delighted: ম্পুন্ন প্রেমান্ত্র mgu-wahi han ma-byuñ did not receive a gratifying or satisfactory answer. 2. to exhilarate; to gladden; to make content. ১৭৭১৭ বুল dyah-dyu-wa, ১৭৭১৭ স্থান্ত্র mgu-wa byu-wa আমেন্ত্র nare frq. intensive forms to express joy or exultation in the older classics

Syn. 549 dgah-wa (Mnon.).

মনু mgur 1.=মনু ন mgu-war. 2.
কল্ড throat; neck; that which comes out of
the মনুহ mgur is called a মনুহ mgur-mu, a
song: ইনেইন্ মনুহ লুক্-btsun mi-laht mgur
the venerable Mila's songs. 3. voice;
মনুহ মনুহ ব mgur-şūan-pī sweet voice; harmonious voice. 4. song, air, melody; hence
a religious song. Used as honorific form
for মু, especially in Milarapa, each of
the doctrinal ditties in that work being
preceded by the words মনুহমাই, he
uttered this song.

শ্বসংক mgur-chu, শুরু ইণ্ড ব্রন্থ পুরুষ প্রক্রিক mehod reen-gyi bum-gdan the pedestal on which the cupota of a chaitya rests.

म्युर-5 यशुरुषाय mgur-du qsuñş-pa anything sung or put into verse.

সমুহ's প্র mgur na-pa = প্রথার mgul-rgyan ornsment worn round the neck (Minon.).

sand sacred songs; name of one of *Mila-raspa's* two great works, which are both interwoven with numerous religious songs.

weight of 24 rattee; a weight equal to $7\frac{1}{3}$ (Skar-ma 48.4)

a song with emphasis. 2. to clear the throat; to hawk; to hem $(J\ddot{a})$.

My mgur-lha a god of hunting with the Mongol Shamans (Sch.).

ngraphic name maked-bshi the four brothers (sylvan gods) from whom the four great tribes of Tibet are said to have originated.

अप्राच mont-pe कष्ठ, पौवा. गण्ड, कस्यर neck; throat; resp. for अप्रेच्य mgrin-pa; अप्रयाद विश्व mgul-du hdogs-pa to tie, fasten on the neck, e.g., magic objects; इस्यो अप्रयाद विश्व ran-gi mgul-pu geod-pa to cut one's own throat; to commit suicide, suicidal; अप्रयाद विश्व mgul-pu nis hkhyud-pu to fall on a person's neck; to embrace; अप्रयाद व्यव विश्व पार्ट प्राच to seize by the throat.

Syn. में इरेष: अग्रेन u mgrin-pa; अण्ड mgur; अर्थे हेन mgo-rten; अर्थे व्हेन mgo-hdsin; resp. दें भाष्ठिम पा-mo gsum-pa; 55 वर्षे अग्रेन dun-hdrahi mgrin; दुअ पवि अणुध ठन bum-pahi mgul-can (Mkon.).

শুবাৰ myul-glu, resp. A glu, sen 1552 n դրումն աղաղ Tshans-dbyans ryya mtshohi mgul-glu, n. of a work of the second Dalai Lama Tshan-dbyans ryya-mtsho.

म्पुण कुन mgul-rgyan कच्छाभरण, वचक neck-lace; a neck ornament.

Syn. শার্র এই কুর mgrin-paḥi rgyan, শার্র র ম mgur-na spa; মিই কুর skeḥi-rgyan; শার্থ এই কুর mgul-paḥi-rgyan (Maon.).

শ্বৰ পূৰ mgul-shon = শ্মীৰ পূৰ mgrin-shon नী स्বৰুদ্ধ, নী सব শ্বৰ 1. he with a blue neck. 2. a peacock.

अनुवाहित: १ mgul-chin dkar-pa a white neck-cloth.

Mga & mgul-chuń a small amulet wo n on the neck.

মনুষ্টাই mgul-dar or ১৭৪ ক dpuh-dar 1. a silk scarf tied round the neck as a badge of honour. 2. the shoulder of a mountain; শুম্বান্ধ্র gyon-mgul nu on the left slope $(J\ddot{a}.)$.

মনুষ্পান্ত regul-gdub ছব the necklengto or necklace worn by the Indians.

अनुवान्त mgul-rad disease of the throat.

મનુવા પાંત્રે મુત્ર mgul-pahi-rgyan = કન્યુવા મુત્ર mgulrguan or અંગ્રેલ પાંત્રે મુત્ર mgrin-pahi rgyan (Mnon.).

म्युवारि mgul-rin चितियीव a long nock.

মণী ব্ৰ myehu same as মণ্ব myohu, v. মণ্ myo.

মৰ্থী I: myo মিং, মুৱা, মন্ধ্ৰ, মন্ধ্ৰ the head: অৰ্থি বিষয়ে প্ৰথম প্যাম প্ৰথম প্য প্ৰথম প্য প্ৰথম প্য প্ৰথম প্য

মর্বা II: 1. summit, height, top: ই মর্বা দ্বেগ্ৰেপ্ৰাৰ the hill tops were covered with snow. 2. first place; principal part; अर्थे बुर्प myo-byed-pa to lead; to command; to be at the head of; 55 NES q dwu-mdsad-pa to inspect, look after, superintend, control: तुःक्रा देवा वीश अर्थे क्षेट्र यदे शे अर द bu-mo shiq-qis mgo-byed-pahi mi-mah-po a number of (labouring) people were superintended by a girl (the farmer's daughter) (Jä.). 3. beginning: र्भाश्वर्ष gros-mgo the beginning of a consultation. अर्गे वह्ना mgohdsug-pa to begin: व्यन्ध्रमायवे अर्थे वह म bod mgo-hdsug that sdug-pahi beginning of the misfortunes of Tibet;

বংগ কু বু কাই ব্যাহ্রণম brtan-gyi skyid-mgo de-nas tshuys with this my constant good fortune commenced; র্মার্থ lo-mgo la at the beginning of the year; মূল্বম mgo-nas from the beginning. 4. in grammar a superscribed r, l, s, e, i; মুম্ব্রিল ra-mgohi ka; ন k with r superscribed; ইর্মান্থম প্রয়ম মূল্বিল্ম de-rnams bas-phul sa-mgohi kaho these are the words beginning with ন মান b, s, k (Jā.).

अर्जे III: सगित्राः n. of a constellation (the 5th) consisting of stars resembling the head of an antelope.

Syn ইব্ৰথমন্ত্ৰ ri-dhays-myo; ন্ৰ্যুথ myo-sky s: প্লুথ smal-po; ক্কুম zli-skyes (Mnon.).

শ্রা মূল nigo-klad the brain.

শূর্ণ গুলু mgo-dkyil colloq. crown of the head; vertex.

শূৰ্ণ শূৰ্ত-skor imposture, deceit: ৭55' টু এই শূৰ্ব দুবাৰ-kyi myo-skor de na-mi-hdad I detest these diabolical tricks (Ja.).

শ্ৰা ৰ্কিন myo-şkor-wa to cheat, swindle, confuse; ম স্বা সাৰ্কিন mi-myo ma-şkor do not cheat people.

अर्थे र्युःच mgo dgn-wa = र्युरःच <math>dgnr-wa =र्यु च dgn-wa.

শ্ৰী mgo-skya a gray head; শ্ৰী ৰু ডা mgo-skya-can a gray-headed person.

अर्वे के गानुक-इक्ष्मुहड, v. अर्वे गानुक 111.

মৰ্ক মুখ্য বিশ্ব ক্ষুত্ত- skyes dkar-wa = ক্ষ্ম ryyan-pa or ক্ষ্ম ryyas-pa an old man; gray hairs (Mnon.).

মৰ্থ কুল mgo-skyon or মৰ্থ হাৰ mgo-hdren a protector; patron.

মৰ্ব ৰূপ mgo-skyob = মূৰ rmog a helmet. মূৰ্ব mgo-khra (go-tha) scald-head. মাজিল্লাম হয় myo-mkhreys-can (yo-they-cheu) obstinate, pertinacious, stubborn, esp in buying and bartering; selfish; bargaining; haggling.

स्पें कुंद mgo-ryyan मुख्यभरण, दीचता । head ornament, 2. n. of a place in Tibet.

अर्थे क्वे प्रेयाप mgo-lii yog-pa मुख्डभारि a heavy head.

मर्ग 3व mgo-aul hair of the head.

মণ্ট্ৰ nigo-ñoy bewildered, confused; troublesome: ১২১ ট্ৰন্ত্ৰই মণ্ট্ৰ da-res-kys bya-wa hdi-nigo ñoy work at these times is very troublesome (Rdsa. 26).

মান্ত ব্যক্তি myo-māam-gsum the three things of simultaneous occurrence; they are:—(1) ৭ই বহুদ্ধ বুদ্ধ বুদ্ধ মুখ্য hehi-wa dran-pr gynd-be sky ছ-pe the thought of death arising in the mind; (2) ইংইন্নিমাইমেন tshe-hdi blos-thoñs-wa renouncing of worldly affairs; (3) ইম ইন্দে chos-byed-pa to practise religion. The contrary of the three are the following:—(1) মন্ত্রিমান mi-hehi-sūam-pa the thought that one will not die; (2) ইংইন্নেরমান tshe-hdi-la hthams-pa to remain attached to worldly affairs; (3) ইশ্বিক্রমান tshe-hdi-la hthams-pa to remain attached to worldly affairs; (3) ইশ্বিক্রমান tshe-hdi-la hthams-pa to remain attached to worldly affairs; (3) ইশ্বিক্রমান tshe-hdi-pa commission of sin (Lo. 45).

मर्पे पश्चरः mgo-bşiun लिङ्गगीविश्वराः stiff-neck.

protection under one who is superior to himself; to seek refuge under such.

अर्थे ह्या केर य nigo-rtay-chod-pa one who can give decided advice.

क्षेत्र myo-rtan that on which the head rests, i.e., the throat or क्षेत्र mgo-hdsin that holds the head; जीवा the neck (Maon.).

শক্ত mgo-ston a giddy-headed man; an idiot; one who cannot think for himself.

285

মৰ্শ ধৰ myo-thug=৭১,৭১ hdra-hdra an equal, a match, a rival.

মৰ্থ গ্ৰহ myo-thod মন্তৰ top or crown of the head; on the summit.

মূল ক্ষুণ ngo-thon-pa one who by his own ability can direct others.

अर्वे वर्डे अय myo-hthom-pu confounded.

અર્પો વર્ષ મ mgo-hdon-pu = અર્પે વર્ષ વેદ્ર ય mgo-hdren byed-pu to favour, preserve, make safe: દ્રવે વર્ષ કર્યો કર્યા કર્યા કર્યા અમા કર અર્પે વર્ષ ક્રમ વર્ષ વર્ષ કર્યા કર્યા કર્યા હતા કર્યો વર્ષ કર્યા કર્યો વર્ષ કર્યા કર્યો વર્ષ કર્યો કર્યા કર

अर्थे न mgo-na मुख्ड-चचा headache.

শ্লী ব্ৰু mgo-nan, ৰ্শা a thog-ma সমূদ first, foremost.

মৰ্শ্ৰ mgo-sbug the head together with the meat of a slain goat, sheep or yak, &c.

মার্ব mgo-wa মিব: the head.

মার্শি ট্রাইন myo-wo spyi-ther-wa a baldhead.

अर्थे भे युष्ट mgo mi-bsgynor न शीर्ष प्रचीदक does not change his residence or headquarters.

भर्ने अं मार्चन myo-mo-gyoy head-cover.

শ্রম্থ মার্শন ক্রত-smos-pas go-wa= ১০ জ বন্ধ ইন প্রমার্শন cun-zud lub-pa tsam-kyis yowa to easily perceive the meaning from a slight movement of the head.

শ্ৰণ *igg-tsog* round protuberant head: জ**্ব**; লাম হান লামল ইলা ইলা জন্মল on the heads of whatsoever things that may be round.

अर्थ and mgo-hdsin विशेशिष the head of an office, or work-leader.

মার্থি বিশ্ব mgo-hdsug-pa ব্যক্তন to begin (a work or subject, etc.).

শ্ৰী আgo-zla-wa मार्गियर:, मार्गिये November-December of Indian calendar. The eleventh month of the Tibetan calendar.

শ্ব ক্রম myc-zium (yo-dum) or ন্র্যাইন myo-re ক্রম স্থালন, ঘালিননম shaven head, also round bald-head; a Buddhist monk; ন্র্যান্ত্রম শ্বনম myo-zlum-gnas a place where the shaven heads reside; a monastery; ন্র্যান্ত্রমণ myo-zlum-pa a shaven head; a monk.

अर्थे हुअ वश्व वण mgo-zlum lam-nag= ॥ गुरु sgra-gcan राष्ट्र the sounding planet; a comet (Mñon.).

শ্বি: ৰুদ mgohu-chuń আমীৰ with a small or no head; the running-hand character of Tibet.

শ্রেষ্ণ mgo-gyog-pa= মন্ত্র্মণ bslus-pa or শ্রেষ্ণ mgo-skor to cheat, deceive; শ্রেষ্ণ লুগ্রন্থ দিন mgo-gyog mgo kor-gyi bslu-khrid to rob one by deception or cheating.

শ্লী হত্য myo-lin-can বিভাগী; নি cin a tree; = শ্লী ৭১, ব্ল myo hdan-pa shaking the head as a signal or from illness.

মৰ্শ ইবা myo-rey or মৰ্শ ব্ৰীশম myo-breys Bud-dhist monk.

মণ্ডিৰ টুন্থ mgo-lhag phyed-pa or মণ্ডিমম টুন্থ mgo-sũoms byed-pa to make all equal; not to make any invidious distinction between parties; to deal evenly: ৰমম তে মণ্ডিৰ টুন্থেন টুম নম thams-cad mgo thag-phyed-pargyis shes thus commanded, all behave fairly among yourselves (A. 115).

* মানু ব্ৰহ জীব হব ব mgon-dkar yidbshin nor-bu (Sohr ; ?? A.).

지기국 mgon-po according to some grammarians the word अर्थें myon is an abbreviation of the words अर्थ बड्ड mgo-hdren (९३ hdre being eliminated), signifying नाय protector, patron, principal, master, lord, tutelary god; so the word is applicable to Buddha, saints, and also ordinarily to any protectors and benefactors in general. When अधेव occurs as a proper name it denotes either Buddha or Avalokites'vara or Mahadeva. Among the এপ্রান্ত mgon-po are also classed Ganes's, the Dikpāta or guardians of the world and of Buddhism, besides many other spirits who are represented as possessing four, six, and sometimes eight arms. This class of gods is also numerous in both the Tantrik and Bon pantheon. अर्गेद्र दा लवा व बे पुना व हैं व कू द mgon-po shal-bshi phyag bco-brgyad the Lord with four faces and eighteen arms. Sambhara (এই মার্ক্স) of the Bon-po has three faces and six arms. In Buddhist India there were worshipped three Natha नाथ, or अर्थेन य myon-po, viz.:—(1) वनव श्लेष्य अर्थे कृ स मिbabsteqs mgon-po the spirit invoked to inspire one by entering one's body; (2) ব্ৰাই মাৰ্থ Nag-po mgon-po the black-spirit; (3) মুধ্য মর্থার Bram-ze mgon-po the Brahma nātha, i.e., Brāhmaņa's spirit (K. dun. 50).

* শর্ম মুখ্ Mgon-po gri-guy n. pr. (Schr.).

মৰ্শ্য হ'ব বৃষ্ণ হৰ প্ৰশানৰ প্ৰকৃতিন pa rta-nag can phyag behi-pa (Schr.).

* अर्थेक द कृषा क्रिक Mgon-po stag-shon (Schr.; 87 A.).

अर्थित हैं क्षुत्र रूभ विशेष Mgon-po Spyan-ras gzigs = व्यवस्था कृत रूभ विशेष Hphags-pa Spyan ras gzigs व्यवस्थितिकर the patron Lord Avalokites'vara (Mñon.).

* अर्थेत्र दे पुना ह्या । Mgon-po phyag-drug-pa (Schr.).

- * भर्षेत्र दः धुषः चवै ः u Mgon-po phyag-bshi-pa (Schr.; 81 C.).
 - * अर्थेद दे वेद Mgon-po Ben (Schr.; 85 C.).
- * अर्थेंद्र द्वाः मुझ्यास Mgon-po bram-gzugs n. pr. (Schr.).
- * अर्थेड ध भे धम ध Mgon po mi-pham-pa चित्रत-नाथ (Schr.; Tā. 2, 111) [invincible Lord] S.
- भर्गेह द्राद्भ दे द्र्यम् के द्र Mgon-po hod-dpag med भितास lit. immeasurable light; a n. of the 4th Dhyāni-Buddha.
 - * भर्में द वि व व श्री Mgon-po shal-geig (Schr.).
 - * अर्गेद्र दा विष वि Mgon-po shal-bshi (Schr.).
- * মর্ণার শ্রাথান্থর Magon-po legs-ldan (Schr.; (Org. m. 110, 20).

নাৰ্ক ক্ষমে myon-mans many patrons or defenders of religions; many small pyramidal sacred erections (Cs.).

মান্ত্র ক্ষুত্র ক্ষুত

মান্ত্র পুর পুর পুর বিদ্দি Mgon-htsun phyahi gron-khyer n. of a city in the paradise of the Bon-po.

মাৰ্থা mgyogs-hgro horse, wind.

Syn. & rlun; 5 rta (Mnon.).

মন্ত্রী প্রব্ধ mayogs-hgrohi brun, met. for দুলি শ্রহণ rta-yi şbañs, horse-dung (Sman. 186).

মন্নামান mgyogs-pu জব, মানুহ, আয়, বিষ, জাবন, বুখ adj. and adv. rapid, swift, quick; speedily: মনুনামান ক্রিন্দ্রে ক্রেন্ট্রেন্দ্রের ক্রিন্দ্রের ক্রেন্ট্রেন ক্রেন্ট্রেন ক্রেন্ট্রেন ক্রেন্ট্রেন ক্রেন ক্রে

মানুষ্য ই প্রক mgyogs-pa dri-ldan, পিন প্রক çin-kun assafætida (Sman 109).

মন্ত্ৰম শ্ৰন mgyogs-per quickly, speedily, soon.

ন্ত্ৰমাণ্ডম mgyogs-lum a straight, short way; কুমান্ত্ৰম rkyan-mgyogs, v. ক্মান্ত্ৰমাণ্ড, a short-cut; প্রান্ত্রমাণ্ড su-mayogs a race; a unning-match (Jü.).

মনুম্মুম myrin-skyes=মুন্ত্রম klu-lbyans song; music (Mnon.).

he with a blue neck; the peacock. When the ocean was churned by the gods and the Asuras, there came out the sun and moon and then Laksmi the goddess of wealth and fortune, and afterwards nectar was the result. Lastly came forth a pot of poison which would have destroyed the world. The God Mahādeva out of compassion for all living beings of the world, himself drank the potion, in consequence of which his neck turned blue.

Syn. 2,595 39 Lha-dwah-phyug; * 9, 2mu-bya (Mhon.).

শ্মিপ্র শ্বিপান mgrin geig-tu with one voice; unanimously.

শ্ৰীৰ বহু Mgrin-bcu ব্যক্তৰ a name of Ravana, King of Ceylon and the son of Pulasta.

ANGER mgrin thun-wa a short neck, throat, or voice.

শ্মীৰ হৰ mgrin-ldan, কলকভ the cuckoo or Indian koel.

Syn. B.34 khu-byug.

মনীস্থ mgrin-pa (din-pa) ग्रीवा, कसर, কড, মিহাখি, কলু the neck; মনীস্থন a mgrin rin-wa a long neck. Syn. ज्ञेन gre-wa; अपुर mgur; अपुर m mgul-pa; अपि हैन mgo-rten; अपि यह mgo-hdsin; भे ske; रे.अ-प्युक्ष्म ri-mo gsum-pa 5६-व्द्रिक अपि dun-hdrahi mgrin; पुअ-पर्य-अपुर्य-अने bum-pahi mgul-can the last three are used in polite language (Afron.). ज्ञेन gre-wa is a corrupt form of the Sansket word जीवा griva (Lic.).

अभेत्रपारुत mgrin-pa-can peaked mountain.

মন্ত্ৰিৰ নাইৰ্ম mgrin-pa htegs raised head (as if out of panic or alarm).

អាស្ត្របុខជានិស mgrin-pa rab-rin= គ្រុះ គ្រុស khrun-khrun the stork (Minon.).

শ্বিশ্ব কুৰ্ mgrin-pahi rgyan = শ্বুৰ কুৰ্ mgul rgyan or মৃত্যী কুৰ skye-yi rgyan necklace (Mnon.).

अञ्चित्र परे श्र mgrin-pahi sgru voice.

মনীৰ এই ব্ৰাম mgrin-pahi phyogs, আৰু the mouth [the collar-bone]S.

মনীৰ থবি ত mgrin-puhi rtsa ৰভত্তৰ the root or base of the neck.

अभीत्यवै हुदः mgrin-pahi rlun खदानं breath.

শ্ৰীৰ ব্ৰহ্ম mgrin-dmar रक्तायीव red-throat; n. of a bird.

শ্মীৰ শ্ৰহ্ম mgrin-mdses ন্ত্ৰমীৰ a handsome neck; শ্মীৰ বৃহদ্ধ Mgrin-bean n. of the friend and general of Rama in his exile.

মন্ত্ৰীৰ ব্যাহ mgrin-bsan one with a loud. clear voice.

* শনীর বৃষ্ট শ mgrin-bsan-ma (Schr.; 92 B.).
শনীর বৃষ্ট বৃষ্ট শ mgrin-bsan btsun-mo 1.

n. of a goddess. 2. = বিষ্ট gi-wan নিবিশ্বনা
n. of concretion found in the brains of elephants or stomach of cows (Sman. 94);
a bright yellow pigment.

মন্ত্ৰ প্ৰায় বুটা বুলা বুটা Myrin-shon zla-wahi rtogs-brjod n. of a Tibetan romance containing 133 block-print leaves, composed by Lama Blo-Qzan Bstan-pahi rgyal-netshan of Tshor-phu in Tibet.

মূর্বা I: myron (don) is also sometimes wrongly spelt as ৭১৭ hdron অনিমি, নিদল্ল feast, treat, banquet, entertainment, resp. মুন্সার্থ ক্রিমে-myron; মুন্সার্থ ব্যব্ধ ক্রিমে-gron hbul-wa to entertain; মার্থ ব্যব্ধ ক্রেমে-myron-la hbod-pa, resp. মার্থ বির্ধ ক্রেমে-myron-du spyan-hdren-pa অঘনিদল্ল to invite to an entertainment; মার্থ ব্রধ বি regale, treat (K. du. ৭.87).

মর্থীর II: in Buddhism signifies object of invocation; and any person uvoked is called अर्बाय maron-pi. The latter are of four classes : —(1) ১পার নত্রণ খ্রী ১ দুবি নার্যার dkonmehog srid shuhi mgron the holy ones form the object of invocation in the The holy ones are:-Buddha, world. Dharma, Sangha, one's lama (Guru) and one's tutelary deity: (2) মার্ব্ মের চর দু মার্ব্ mgon-po yon-tan-gyi mgron, the Natha who are a class of fearful doities, the celestial Dākini, the Dharmapāla and the guardian gods of Buddhism; (3) रेन्य इन क्रिट हेरे अर्ग्र rigs-drug sñih-rjehi mgron the six classes of animate beings such as human beings, gods, demons, the animal kingdom, the Preta or ghosts, and the hell-beings; (4) 455 यनेष्र वर क्ष्म के अर्थे qdon-byegs lan-chags-kui maron; here the invoked are 360 demons called 955 Gdon and 80,000, evil spirits called विषय Byegs. These do mischief to all living beings on account of their own misdeeds of a former existence. It is necessary to invoke such and to appease them by offerings. According to the Bonpo there are chiefly two kinds of MIAmgron. i.e., objects of invocation:—(1) a person or deity invoked for worship; (2) a person invoked out of compassion (D.R.).

শ্বিদেশ mgron-khan ছবিছিছালা a house for the accommodation and temporary board of guests, strangers, &c.

মান্ত্ৰিক mgron-guer or মান্ত্ৰিক্তৰ mgron-bu hbod-pa to invite or call a guest; মান্ত্ৰিক্তা mgron-bu guer-wa lit. the receiver of guests; an officer whose duty it is to introduce others to the king or to the great lamas of Tibet. He is also called অন্তৰ্ভাৱিক্তা yar-gsal shu-mkhan, he who communicates the wishes or mandates of a superior person to an applicant.

ልዃች 5 ዓዃ ዓ mgron-du hgro-wa to go to an entertainment; ያጻንልቯች a feast; ፍልቯች a tea party; ቆፍልቯች a treat with beer or wine.

শ্ৰী বুঁ *mgron-po* **খ**নিখি, **খা**নদক one newly come : a guest.

Syn. ANN 5 KEA gear-du hoh-wa; A GN KEA glo-bur hoh-wa; NAN 5 KEA myron-du hoh-wa (Mhon.).

শার্ম বার্ম ব mgron-po bos-pa to call or invite a person.

শাৰ্থ ব myron-bu thal-wa name of a medicinal drug which is alleged to stop bleeding; it is useful in fracture and sores.

মেন্দ্ৰ hgag 1. obstruction; stoppage; মিন্দ্ৰৰ yid-hgag want of appetite; শুটান্দ্ৰৰ gein-hgag also হৰ্ম hgag strangury. 2. a place or spot that has to be passed by all that proceed to a certain point: মুন্দ্ৰই ব্ৰহ্ম নুন্দ্ৰ হ্ৰাল-চ্ৰান্ন hgag-tu hgug-na rku-ma hdsin-thub a thief may be arrested if you be on the look-out for him in the passage of a bridge; ইন্দ্ৰেৰ্থ্য নুন্দ্ৰ the place on Pal-hbar mountain where there is a narrow passage; মিন্দ্ৰ ago-bgag the door of the house because through it

বৰা টুন hgag-skyor anything like a fencing that is put round a field or garden or a house to stop ingress from outside.

বৰ্ণ hgag-pa, or বৰ্ণ hgags নিছৰ 1. pf. form of বৰ্ণ মাধ hgags-pa to stop, to cease; to be at a stand-still; mostly in the perfect form: শ্ৰেণ্ড the appetite is gone; the passions having been suppressed.
2. door-keeper, v. শ্ৰেণ sgo-hgag.

श्वाप अह hgag-pa med चनित्र free, unobstructed; the sky; also voidity or that which is in a simple or uncompounded state.

QAL hyah, v. 45 rgah.

ম্পুম: (ম) hgan (po) the burden of an office, business, commission.

Syn. & 3 a rtsa che-wa; squ drag-pa; wat yag-po (Mhon.).

विषय अनुत्र hgahs-mthun equal; धवाडेर अनुत्र phal-cher mthun in thorough agreement; in harmony: भू ब्रेट पशुअ वर्डेन हुन्य परे उद्दर धार वर्डेन हुन्य परे अन्तर कितान क

equal to the area which the three southern places together occupy (Ya-sel. 19).

રવદમાય *hgans-pa* difficult troublesome (Sch.).

any and hyun-hkhur-wa to stand security for; to guarantee; to take responsibility on one's self; any hyun-bskyur-wa to impose responsibility.

ব্যাম hgan-dkris (gan-ti) making over charge; making responsible.

ৰ্থাৰ কু hgan-rgya = প্ৰাৰ্থ gan-rgya agreement, covenant.

৭পাৰ ১ৰ hgan-can responsible.

বৰ্ষ বৰা u hgan-theg-pa to undertake anything; to take charge of: মুম্বাইৰ বুম বিদ্যান্ত্ৰী when self-interest is concerned even the donkey understands his duty.

হ্বাসাথ hgam-pa to cram into the mouth, especially of dry edibles; টু ব্যাসাথ ই phye hgam-pa-po an eater of flour (Situ. 84).

হ্মান্ত hyal-wa = ম শহুর u mi-mthun-pa to contradict; to disagree; to mistake; বৰ্ষ দ্র্মান hyal-wa spoñ-wa not to make mistake; to avoid errors; বৰ্ষ মুব hyal-med without mistake.

বৰ্ণ ৰ hgal-sla = বৰ্ণ বৰ্ণ বৰণ hgal-wahi grogs or ম মনুত্ৰ এই ব্ৰাথ mi-mthun-pahi grogs an enemy: মন্দ্ৰ মন্দ্ৰ মন্দ্ৰ এই বৰ্ণ ৰ ব্ৰায় ক্ষম মন্দ্ৰ ইন্দ্ৰ মন্দ্ৰ
ব্ৰাম'ন hgas-pa to split, to erack, to burst apart.

ч¶5'4 <u>hgud-pa</u>, v. ¶5'4 gud-pa.

agqभाष hgugs-pa to summon; bring back; agqभाष म hgugs-pa-po one who is called to; a waiter (Situ. 84).

4 হ্যাসাম dgum-pa to die (of natural death, of disease): ইইইছ আন বুলিই আই বুলিই আন এব ক ক্ষেত্ৰ ম at that time most of those of the attendants of the Lo-tsa-wa who were smitten ith fever died (A. 65).

হয় ব hyul-wa to move, quake, shake, প্ৰথ su-gy = শ এপু sa-hyul earthquake; বপুণাই hyul-wa po or বপুণাই, hyul-bykin = ৭পুণাই hyul-yshin = ৭পুণাই hyul-yyin.

ৰুং ৰ hyur-sho, same as ব্ৰুংৰ myur-sho কিশা মৰুং ম ব্ৰুংৰ শাইণ tam-ka bryyad-la myursho-gciy, one Myur-sho is equal to eight tan-ka.

এনিবাধ ব্রিং hyeg-bye = পুঁরি khyo-wo or প্রথ পাঁলৰ mdsan-grogs husband (Mñon.).

4 प्रोमिश्व hgems-pa=व्हम्बय hjomspa to confound; to subdue प्रवास्तित; अर्थे व्येषक व म mgo hgems-pa-po one who confounds or wilders

ৰণ্ডমান্ত প্ৰদান কৰু কৰিছিল কৰু কৰিছিল কৰু কৰিছিল কৰু কৰিছিল কৰু কৰিছিল
Qশ্বাস্থান hyeys-pa प्रसिध्, निविध्, प्रतिष्ध to hinder, obstruct, keel back or in; fut. এবান dynys, pf. ন্বাৰ bhay: ব্ৰাৰ্থ অন্তর্বাৰ ক্ষেত্ৰ ক্ষিত্ৰ প্ৰাৰ্থ অন্তর্বাৰ ক্ষিত্ৰ প্ৰাৰ্থ ক্ষিত্ৰ ক্ষিত্ৰ প্ৰাৰ্থ ক্ষিত্ৰ প্ৰাৰ্থ কৰি ক্ষেত্ৰ প্ৰাৰ্থ কৰি ক্ষেত্ৰ প্ৰাৰ্থ কৰি preventing what is and what is not, ote., in Buddhist metaphysics.

२पीट्याम hgeñs-pa, pf. वण्ड bkañ, fut. ५णट dyañ, imp. विक् khoñ, to fill up; also to satiate.

ব্ৰীমেশ্ব hgebs-pa. pf. প্ৰাৰ bkab, fut ব্ৰাৰ hgab, imp. মূৰ্ব kheb, to cover ap; to put on; to conceal.

वर्षाया hael-wa= ब्रोबान hayel-wa, pf ma bkal, fut. saa dgal, imp faa khol: 1. to load : to lay on a burden : প্ৰথম khral hgel-wa to impose tax or rent; to commission; to charge with; to make, appoint, constitute; to put; to place on or over: पाइद अपनाव प्रतिमान bkal-wa a beam placed over it; to set or put on, e.g., a pot; to र्वाभावम्यायाद्रः gos hycl-qdan a hang up; stand to hang clothes on; fig. এই বমাৰুমাৰ্থী र्बण विषय पूर्वेश hehi-war nus-pahi thog-hgel dgos one must set on it the roof of being able to die, i.e., one must crown the whole edifice of life by being free from fear of death $(J\ddot{a}.)$; to impose a fine; to give punishment.

বৰীয় ন্নীয় hyel-brel old; বৰীয় ন্নীয় নামৰ hyelbrel na-ldan the old, aged.

व्योगः माणक hyet-gyag=हवः याणम khal-gyag laden yaks.

ৰণ্যস্থাৰ hyel-lugs the method of imposing fine or punishment.

প্রতিষ্ঠান hges-pa, pt. লাশ bkas, fut. ব্ৰথ dyas, imp. বিষ khos, to split, cleave, divide; লাখ বিং bkas-çiñ (Lex.) eleft or chopped wood; ক্ষান্ত বিষয়ে dum-bur dyes-pa to divide into pieces; to cut up or open.

মূল 1. foremost; in front স্থান্থ dinaghyo commander of an army; সাম্প্র পূলিকানিকাল করিব প্রতিকানিকাল commander of a fort, of a district: ইমান্ত ক্ষিম্মানুষ্য অনুষ্ঠ chos-kyi hyo sañs-ryyas-ti thuy the origin of Dharma (Buddhism) is traced to Buddha; মুখি এই আনুষ্ঠান মান্ত বুল the source of a river is traced to the snows. 2 beginning; the first: এই hyor in the beginning; ইম্মান্ত এই ক্ষেত্র করেব কর্মানিকাল hyor the beginning of the hail.

Syn. In thog-ma; In dan-po; In trea-wa (Mnon.).

विष्युप hgo ltab-pa apricots?

ৰ্ণ ৰূপ hyo-nan = ৰ্থণ ন thoy-ma beginning; first.

ৰ্ণী ইন hgo-snam broad-cloth; also the superior kind of blanket.

र्भेष hgo-pa the headman of a village.

বৰ্ণ ব্যাৰ hyro-dpon rector, director, head-master, principal.

মণ্টিন hyo-phib শাধ্য ga-sub a cover; also a canopy or dome over a temple or tomb.

ম্প্রিপু <u>Hyo-wahi</u> tha-ha the five superior demi-gods, which are the following: (1) মাপু-জন্ম লোক mo-lha ham shan-tha, (2) ম্পু srog-tha, (3) মোপু dyra-tha, (4) মাপু phe-tha, (5) পুনাই yut-tha. These are the inseparable companions of humanity, and rejoice when we do good actions and become sorry when we sin. There are several treatises on the rites to propitiate them.

ৰপ্ৰিন hgo-pher = প্ৰিন্ধ go chod-pruseful: ব্ৰান্তন্থ মন্ত্ৰী থ from early years, i.e., from boyhood, he has been useful.

প্রেলি hyo-wa ভাষ, pf. গ্রাম yos, or এল্ম hyos, ef. মান bsyo-wa 1. to stain; to lose colour; to dirty, sully one's self. 2. মান to infect with a disease; এল্মিনি বি hyo-wahi nad, এল্মিনি মিন্স hyo-wahi rims a contagious or epidemic disease, a plague; মান্ত্র or এল্মিনি ব্রু, ইল্ড্রান্ড্রেম, স্বাম্নান্ত an infectious disease; also a contagious disease.

ৰ্ম্ ন hyo-ma beginning, origin, source. ৰম্ম hyo-mi headman.

Chinese, signifying the goddess of the elements. Acc. to the Chinese the fundamental elements are tree, fire, earth, iren, and water. Each of these is presided over by a goddess.

पूर्विपाय 1: hgog-pa निरीध, संरोध, खत-रीध, प्रवारण, प्रत्यादेश, प्रतिबन्ध, धरु, पर्वेद्रिष bar-du brod-pa, व्यवस्थ horgs-pa.

द्रोंपा व ा :=व्हेंग्य hjog-pa निचेष, न्यास. व्यक्तिद्र to lop; to place; to arrange: leposit pledge.

ইপিন বি III: pf. মপ্ৰ bkog, fut. চ্ৰ্ৰুল dgog, imp. বি khog I. to take away forcibly; to snatch, tenr away, pull out; স্থান্থ resa-aa hyog-pa to pull up the root; ম্প্ৰাৰ্থ hgog-pa-pa one who takes or draws out. 2. to take off a cover, a lid, a pot from the fire, in N. (Ja.).

बर्गेन्य र Hyog-pa-ri the hill on which the monastery of Galdan is situated: बर्गेन्य करित्र हें हु अस्त न्यर श्रृज्ञ हुट जुनेट तस वर्षेत्र मुख्य क्षेत्र हु अस्त न्यर श्रृज्ञ हुट जुनेट तस वर्षेत्र मुख्य क्षेत्र हुए क्षेत्र कार्य हुए क्षेत्र हुए क्षेत्र कार्य हुए क्षेत्र हुए क्षेत्

वर्षेण धुँ प्य hyog-spyod-pa च ईन = अध्यक्ष ग्रें इध हें प्रविष्य sems-kyi rnam-rtog hyog-pa to stop the arising of imaginations or fancies in the mind.

व्याग् हेर hyoy-by d भेयत discipline, and from व्याग् hyay-pa, there arise 1. विष्य shi-wa मानि peace; 2. पुंडीय yya-nom-pa = ३१ सुझ अव्याग phan-sum tshoys-pa प्राचित्रित perfected state; 3. देशपर व्युद्धन मेल्ड-par hbyuñ-wa निःसरण firm conviction.

Q ব্ৰামা I: haogs = ম্প্ৰাৰ bhag-pa (Mhon.).

এবিশ্ব II: पर्धय, জত্বল passing over; transit; erossing; getting over.

Qবীবাষ্ট hyoys-pu = শ্বাষ্ট hyeys-pu to prevent; to avert unfortunate events, as danger, fatal consequences; to suppress the symptoms of a disease by medicine; to drive back or away; to expel, e.g., spirits,

হাই বিপ্তর্গ-po rdo, or ধান্ধ বি নি pha-wañ uni-bu, a kind of stone of liver colour, believed to be sacred to the God Dam-chen who rides on a goat—the peculiarity of this stone being that it breaks in cube-like pieces (Sman. 404).

বৃদ্ধি ন hyoń-wa = ২৭৭ দ hah-wa or শ্লেষ্টি কাৰ্যালিক to bewitch, enchant; also to pass over, get the better of: এই অস্থানিক ক্ষিত্ৰ কাৰ্যালিক কাৰ্যালিক ক্ষিত্ৰ কাৰ্যালিক কাৰ

বর্দ দ্রাই hyoñ-wa po or বর্দ ই hyoñ-po an enchanter; বর্দ দ্রাই hyoñ-wa mo an enchantress, a sorceress.

वर्षाः व hyon-bo विषय a class of demons which bring disease on men and cattle.

प्रोंद्र'य hgod-pa, pf. न्त्र bkod, fut. र्ज् dgod, imp. विं5 khod, ef. विं5 4 khod-pa न्यास, यह 1. to design; to project; to plan (Sch.). 2 to found; to establish; to lay out (a town); to build (a house); to manufacture; to form; to frame. 3. to put; to fix; to transfer into a certain state or condition; बदे वायावर्षेत् places in a state of happiness; ৰুম্ এই অন্স আ এপ্ৰি puts into the way of salva-सदस नुस नु स व दर्ग् प safis-ryyas-kyi su-la hgod-pa establishes in the realm of Buddhahood. 4. to set or place in order: पुष धुम वर्षेत् प वड् gral phyam bgod-pa hdra, as the rafters of a roof are placed side by side (Sy.) শ্বং ব্ৰ্বিষ mthar agod-po to add, place at the end (Vai-kar.); पर्गेंड् पर अहें भाष bkod-par mdscs-pa beautiful as to arrange-

ment; nicely ordered; ব্ৰুগ্ বৃত্তিৰ brayan dand-pa to arrange ornaments (tastefully): to decorate, adorn; to construct or adjust grammatical forms, sentences (Zam.). 5. to set down in writing; भे ने व वर्गेऽ व yige la hgod-pa to record: भेर म प्याप्य वर्षेर्य min ka-wa-la hgod-pa to write name on a column; to compose, draw up, write a Frequently to mention; narrative, etc. to insert in a writing; to publish; to make known. 6. to rule; to govern (Sch.): 37 र्का वर्गे द यदै मुख द जैन byol-son bkod-pahi rgyalpa yin he is king over all subjugated animals (Ja.). The participle pf. answer bkodpa is also sbst.: (1) ground-plan; outline of a building; delineation; sketch; ৰ্ মানু shinbkod map; design; (2) form, shape, figure (Sch.); sample; copy; even of one's own body, e.g., where a person multiplies himself by magic virtue ধ্ৰাৰ sprul-wa; (3) building; edifice; structure: মার্থমাইন bkod-pa muses the structure is beautiful: (4) frame; form; প্রাত্থিপুম bkod-pa lus the structure of the body: মন মন্ত্রি মন মন্ত্রি মন মন্ত্রি hahi bkod-pa nam-mkhahi ran-bshin my form of an etherial nature.

Q ব্রিম ম hyom-pa 1. to trend: ম ম র্বি ব্রহ্ র্বাণ গুলি জব্দ, বর্বাণ ব্রহ্ম ব্রহ্ম র্বাণ ব্রহ্ম র্বাণ ব্রহ্ম ব্রহ্ম ব্রহ্ম র্বাণ ব্রহ্ম র্বাণ ব্রহ্ম ব্রহ্ম র্বাণ ব্রহ্ম ব্রহ্ম ব্রহ্ম ব্রহ্ম র্বাণ ব্রহ্ম হল্ড করে grib-mu din, bshugs-gdun na-bzih sogs din zu-bhuñ-sogs hyom-na ñeṣ-pa-che treading on the shadows of lamas, teachers, &c., also on their chairs, seats or clothes, or objects of food and drink, is sinful. 2. acc. to Sch. = এবাল hyem-pa, এবাল hyum-pa to pass over; এবাল hyom-pa= এবাল hyro-wa to go; going (by passing); ইন ব্যাব্র্য ব্যাব্র ব্যাব্র্য ব্যাব্র্য ব্যাব্র ব্যাব্র্য ব্যাব্র ব্য ব্যাব্র্য ব্যাব্র ব্যা

वर्षीम श्रुष u hgom-yug-pa = धर वर्षाम ईर वर्षाम B5 u hphar-hgom tshur-hgom byed-pa to cross or pass over from one side to another (Khrid.): শ্ব-থম থাপ্ৰমানি থা walks pacing with the feet.

Qৰ্ণী A hgor 1. in the beginning; ৰণী মুখা at the top or head of a row or order: হ'ৰণীৰ at the source of a river. 2. supine of ৰণী 4 hgo-wa.

Qবিশ্ব hgor-wa = ইপ্ৰথম thogs-pa विश्वस्व, মন: to tarry, linger, loiter: অন্ত প্ৰথম lam du hgor-wa to linger on the way.

Syn. Ta' gul-wa

ৰ্ণীৰ ngor-gshi delay; ৰ্ণীৰ প্ৰী এই ধ hyor-gshi med-pa without delay

Qশ্বাম hyol-wa ভবায়; pf. শ্ৰ yol 1. to part, to separate; vb. n. ব্ৰাথান বিশ্বাম hyol-wahi gnus a hermitage; ব্ৰাথান hyol-po hermit, recluse. 2. to deviate; err; go astray.

ৰ্কাম hyol-sa 1. the place where two roads separate so as to create doubt in the mind regarding the right path. 2. error; mistake.

ৰ্শ্বান hyos-pa 1. v. ৰ্শান hyo-wa: ব্ৰ্ণানিই ক্ৰেণ্ডাম আন hyos-yon it will catch contagion. 2. জিঘিন a liniment; a medicine to be rubbed on; জিম anointed, besmeared.

* २ विभाग मृद्ध दुः ५५०० Hgoş Gshon-nu dpal n pr. (Schr.; Tā. 2, 60).

ব্ৰুবা'ন hgyng-pa, cf. মুশ্ৰ skyay-pa, to be sold, spent, expended (Cs.).

Qप्टां मृत्युवर्त-स्त्व, pf. नगुरम hyyaks; विश्वास्त्वत, विश्वक्षक, दिवह to be delayed,

deferred, postponed; farthest: 4343, phyir hgyan-nc if one defers it; 43453, and many years shall have passed; 54354 a lon line after.

Q到KN·克丁 *gyalis-med without delay

्रोंद्राय hyyins-pa विश्वम, खौला an appearance of greatness or of pride.

Q JK'4 hgym-wa 1. to assume air or appearance of greatness; to sit lifting up the body in the manner of a lion. 2. to look haughtily; to look down upon; to slight a person; & a'a'ajk'a mi-la hgyih-wa also of things, to despise, contemn, neglect them. Kangaraseems to be an intensified form, meaning to seom loftily; to look down on as from a summit.

ৰ্ট্য বৰ hygin-bay attitude; posture; gesture; also manner in reference to.
নঃবৃদ্ধ gsugs form, or ১ইন্ম dbyibs, appearance

and a fearful deity, or having on its top a head with wide yawning mouth or in some fearful attitude.

QJKN'U hgyiñs-pa, v. ags a hgyiñ-wa.

Q गुरुष <u>hgyim-pa</u> परिधि the circum-ference.

Q J'A hgyu-wa, pf. an hgyus, to move quickly to and fro, e.g., as lightning, the quivering air in a mirage, the motion and versatility of the mind, &c.

Qगुरान hygur-wa वर्षते, वश्वासते, pf. इस्त्रे gyur-to or इस्व gyur-pa, imp. इस्त्रे gyur-ciq, of. इस्त्र हुपुथा-wa 1. to become; to grow, increase, change: १वेड्र ५ व्यूटर dge-sloh-du hgyur-wa to become a monk; व्यूटर

ANT Tryyal-por hyyur-wa to become a king; भुमा भर वशुराय shrum-mar hyyur-wa to get with child; 4545 325 bdun-du hyyur to reach the number of seven: हिंद पश वर्त व्युक्त प्रशासन प्रमा प विद् khyod-pas brga hayur-pas thay-par bzań-wa yod there are those which grow a hundred times better than you; পাৰ্থ ব্যুক্ত প্ৰ 35 grum hayar Ma-har three times as much; ५ वाँभे सं २ हुर र्हम भेवा da gñis-hyyur tsam-shig one twice as large as that; ANNIS a changing voice. 2. sbst. change, alteration, revolution, vicissitude: ১ খন ইবি সমুম্নম du behihi hayur-was through the change of the fourth season; अपुरहेर पत्रम्य hayar-brien bshag-pa to pay money in hand as an earnest that the bargain is not to be retracted. ९वुर 5 अद्य hyyur-du med-pa अविवर्त्त unchangeable, invariable: अतुः ब्रेवस दर् केर् व म्बेट्टर्जेंद्रश्रासु व्यूट्ट mithu-stobs nad medpa, qzi-rjid yons-su hqyur-wa the total decay of strongth, health and esteem (in old age); पद्वा वी सेमस म यूर म उसस प bday-qi sems ma-gyur ma-nams-pa my mind has not boon altered nor weakened; पादि वसामावनुदार हैन dad-pa hdi-las ma-happurcig do not depart from this belief. 3355 र्ष5्य hgyur-du yod-pa changeable, variable : ৰ শ্ৰন্থ pho-mo hyyur-pa male changing into female and vice versa; ইনমাৰ্ছু ব to change the mind; অন্ত্ৰন্থন বস্তুন্দ to become; begin to exist; to gain possession : মুণ্ অঞ্চ क्षुन्यर वश्चर पर रहें या वर्षे द्वा दे देन these acts of having become indifferent to life; কমে মুখুম সু can mi smra-war gyur-to he became speechless. 3. 3353 hyyur-wa annexed to an infinitive may denote either the perfect or the future tense, the context deciding in every instance how it is to be understood: य नेपा नुषा भेर छेर पर वश्चर su-shig rayal-srid byedpar hgyur who shall have the Government? who shall rule? दे बुव धर पश्चर पर केश सं de rayal-por hgyur-war ces-so they knew that

ৰস্তুম নি \mathcal{X} hypur-wahi-chos changeable (and therefore perishable) things (Cs.).

* १९४८ महिष्या - hgyur - war hgyur मविष्यत् (Schr.; Kālāv. T, 89) it will become.

33.35 hygur-byed a changer; one who brings about changes.

শ্বং মান hygur-med স্বান্তৰ unchangeable; infallible.

ৰন্থন hypur-tshig the translated words; according to some authors words that have been translated into another language: কুম্মেন্থ্য বিশ্ব বিশ্ব প্রতিষ্ঠান কর্ম নিজ্ keep the original terms of the Tantra intact with their translation (Fascl. 38).

Q না hye= ৰ্ব hod चोड light; a whip.

Qবী A hype-wa, pf. and imp. বুম yyes, 1. to be dispersed; to be divided, e.y., a river that is divided into several branches; মুম্ব বুমুম্ব rnam-pa gñis-su (a ray of light) divided into two parts; to separate; to part: বুমুম্বার্মি hem-rig hypes-dus when body and soul part from each other. 2. to issue, proceed, spread, branch from ইপ্রথমন্ত্রমার they have proceeded from those (their ancestors).

Qব্ৰি hyyeg = প্ৰ gnad the sense: the real meaning; essence: ব্ৰুমেন ১০ টু ব্ৰুম্ নাৰ্ম্ব ব্ৰুম্ম ১০ টু বুম্ম ১০ টু ব্ৰুম্ম ১০ টু বুম্ম ১০ টু বুম ১০ টু বুম্ম ১০ টুম্ম ১০ টুম
वर्गुर इंद्रेष hyyrd-stobs वाङ्कवायाम athletic feat; exercise of arms.

মুদ্ধ hgyed-pa, pf. বসুম, bgyes fut.
ত্যু bkye বিষয়; বিবাৰ, দ্বাহন 1. to divide
(trs.), to scatter, disperse; ম্বাইনে hodzer hgyed-pa to diffuse rays of light: দ্বান মুদ্ধ সুদ্ধা-pa-hgyed sends forth an emanation; মুদ্ধা-pa-hgyed sends forth an essembly.
2. to institute, set going; ব্যুম্বাইন্ to start a combat; ব্যুম্বাইন্ to fight a battle;
ব্যুম্বাইন্ আ one who gives battle; hgyedpaḥi tshe in the dispute. 3. to give an
entertainment, bauquet; to hold a feast.

ANTS'M hgycd-ma= 2.844 phra, men-pa n. of a goddess—one that brings on division, dissension, or disunion.

Q मी X न hgyer-wa or बिन spon-wa वर्जन to drop or let fall; to throw down; to quit, abandon, throw away (Sch.)

Qন্ত্ৰান høyel-wa to fall; to tumble down: বাং পুৰ বুলি gan-rkyal høyel fell on his back, face upwards; মাৰান্ত্ৰ sa-la-høyel tumbled on the ground; কুং মাৰামান্ত্ৰান বুলি বিদ্যালি-soas-kyi høyel-wa to be thrown by the

wind, &c.; বা টুমাবল্লী মুন্নম ব্যুক্ত stricken down by illness so as to be unable to walk: ই আইন্মান্থ্যন he fell by stumbling on a stone; বি ইবা মান্দ্ৰমান সাধাৰট্যান্ধ then I, fainting evay, fell to the ground.

টু N'U l gyes-pa, another form of ৰষ্ট্ৰ দুপুত-wa ধ্ৰু হুৰ ইং ৰষ্ট্ৰম phan-tshun so-sor hgyes-pa, to separate asunder or between two arties.

বেলীবা প্রথ hgyog-thel= অমান্তম uiş-dam seal; বলুবা ধবা ক্রমান্তম properties under seal (Rtsii.).

भूषाय hygog-pa to ascend; भूगान वर्षाय व gyen-du hygog-pa-po one who climbs up (Situ. 84).

Qम् द्रिम hgyod-pa कोहत्यं, बहुताप, बहुत्रयं, काप, विश्वतिसार to repent; to grieve for. 1. lament, relent, not only for bad, but also for good actions, when the latter are attended with disadvantage. 2. sbst. regret: वर्षुद्रयामुद्रय hyyod-pa bskyed-pa regret arises at last; द्रवर्षुद्रयामुद्रय से hyyod-pa bskyed-pa I felt regret; द्रवर्ष्ट्रयामुद्र

ৰ্টুং এই ই ম hgyod-pahi dri-ma regret after a gift has been made; ৰ্টুং এই hgyod-med water without regret or repentance.

ৰৰ্দুৰ প্ৰাৰ্থ hgyod zin-na having repented.

वर्षुप्यन्त्रम्भ hgyod-bçags confession and reportance.

्रवान्सः वान्सः hgrags-gras, or जनसः वज्ञनस grags-hgrags चित्रम, very bright.

ব্যাপ্ত I: hgrags-pa (dag-pa), pf. প্রথম grags 1. to sound forth; to utter a cry or sound, of men, animals, thunder, &c.; to shout: বিশ্বস্থা চুন্ম বুলা বা বিশ্বস্থা কৰিছ-grags so it is called; so he was called; by this name he goes; under that name he is known.

হলুবাধার II: hgrags-pa to bind, v.

বুদ্দি hgrafi-wa (dang-wa) 1. to number; to count, v. মুদ্দ hgrafi-wa. 2.

to satisfy with food; to satiate; ANKNEN hgrafis-rjes after having eaten one's fill; -a a ank und ankner not yet having enough of deer killing.

ব্যুমেন hgrafs (dany) মুদ্ধ fully fed; eaten to the full extent; filled up.

মুন্দের hgrafs-pa = ব্রিম্বর্থ yrod-pa hgeńs or ব্যুষ্থ্যবিদ্ধান gsus-pa hgeńs bellyful, stomachful; স্থানবিদ্ধান towa hgeńs eaten to one's fill; also ইন্ম্বন homs-pa eaten to satiety; with ইন্দ্র tshim-pa satiated; ইন্দ্র chog-pa contented (Mñon.).

ব্ৰুব্'ন hgrad-pa or মার্ম hgrad-pa (depa) to spread; to enter.

Qবার hgran (den), v. भारा hgran-pa भारूत, स्व, से, सो, सो, हो challenged : invoked.

মনু দুর্বার্থ কিন্তু do-med = মনু জন্ম কিন্তু man-ya med without a rival; matchless; unequalled (applied to things).

Syn. २ पुत्र में १ है और 4 hgran-gyi do-zla medpa; २ पुत्र हु और 4 hgran-zla med-pa (Mñon.).

মন্ত্রত dyran thub-pa = মন্ত্রতা dyran nus-pa or মন্ত্রত্ব dyran bzod-pa to suffer rivalry; to stand rivalry.

and 5 again hypran-du hypropur 1. to place in opposition; to enter into competition. 2. in a general sense, to defend one's self; to make resistance (Rdsa.).

+ 9到本美 hgran-do= 9到本書 hgran-sla.

ANA Man-tshig words of contention, bickering.

বসুৰ hgran zlu (den-da) 1. rival, competitor. 2. equal match; বসুৰ মুদ্দ প্ৰথম wa unrivalled; matchless.

Syn. ৭এশ hgran-yu; ুমার টুর্ন hgrangyi do-sla; ৭এশ ম hgran-do rival; match.

নান বীৰ্ষ hyran-sems 1. contention; emulation. 2. jealousy. 3. quarrelsome temper; spirit of controversy; বান বীৰ্ষ to stop; put an end to contention, rivalry.

বৃষ্ট hgram (dam) bank; shore; side; neighbourhood, as ইপ্ৰইম্ম the foot of the wall; ইপ্ৰেম chu-yi hgram riverside or bank; ইপ্ৰেম chu-yi hgram riverside; ব্ৰম্ম বিশ্বন্ধ dyon-pahi hgram neighbourhood of a monastery; মুন্থেই মুন্ধ বিশ্বন্ধ dron-pahi hgram vicinity of a village; অমন্ত্র্যান hgram roadside: মুন্থেই মুন্ধ্যান বিশ্বন্ধ বিশ্বন বিশ্বন্ধ বিশ্বন্ধ বিশ্বন্ধ বিশ্বন্ধ বিশ্বন বিশ্বন বিশ্বন্ধ বিশ্বন্ধ বিশ্বন বিশ্বন ব

ংস্কান্ত্ৰ hgran-dkyus = ংস্কাণ hgram-pa. ংস্কাইপ্ন hgaam-flogs নীঘ, নত a bathingplace; a shore.

ব্যস্থাৰ hgram-khag a slap on the face; a box on the ear.

বৃত্তী ন hgram-pa ছৱ, বছ cheek (cf. দুং ইম khur-tshos) অব্যাহ্যমান বিশ্ব lag-pa hgram-pa la rten-pa to lay one's hand on the cheek; as vb. to proclaim, publish.

ব্যুমাই hgram-po জন্মহনা one living or residing in the neighbourhood; one possessing crushing teeth; a demon.

বসুন শাৰী hgram-gshi foundati n; basis; বসুন শাৰী বহঁচে ন hyram-gshi hdin-wa to lay a foundation.

न्युअलिय he am-yig edict, proclamation, publication; पंतु अयानसङ्ख्या के जिल्लाका lot and gnas-tehal-light pi-ge hgram-pa to publish accounts of biography or history, &c.

A THE SW hgram-rus cheek-bone; jaw-bone.

ogs and hyram-goog the hinder part of the jaw-bone (Sch.).

ৰম্ভাই hgram-so acc. to Jä. cheek-tooth; molar-tooth; grinder.

Qস্থান hyrams-pa to spread over; মাইল মলমান্সমান ল'ল me-toy sogs hyrams-pa-po one who spreads or scatters flowers, etc.: বাই মালান্সমান this will be spread over the man; মালান্সমান to spread on the ground; ইল্মাইল্মান ব্যাসমান phyogs-phyogs-su hyrams-pa to scatter to the different quarters; স্থানান্ত্ৰামান lus-lu nad hyrams-pa to infect the body with disease.

বস্তুমান ক্রিলান-tshad over-mastering fever.

ৰম্মৰ্ম hgras-hgrus = মু ও gya-gyu; জিম serpentine, crooked, bent.

Q প্ৰামাণ hgras-pa (de-pa) ধ্ব ক্ৰমি মনুৱাৰ phan-tshun mi-mthun-pa 1. disagreement; difference between two parties. 2. দ্বিছ, বিষয় to hate; to bear ill-will to have spite against.

হল্লি হল্লি hgrig-hgrig (dig-dig) 1. arranged properly; ইন্থ্যান্থ tshig hgrig-hgrig-pa to arrange words properly. 2. gelatine; jelly of meat (Jä.).

ইব্ৰাণ্ডান hgrig-pa (cf. প্রণাণ sgrig-pa) to suit, agree, correspond; to be right; স্বন্ধ প্রকাশ stabs hgrig-pa suitable oceasion; ইবংব্রণাংখ্যীপাণ rten-hbrel hgrig-pa good or

auspicious coincidence; รูงรัฐาน dustshod hyrig-pa the time suits; พานทิจาน gral hyrig-pa to make everything ready; เนนทิจาน kha hyrig-pa unanimity in deposition; all of one expression or speech; ลังผมนาทิจาน blo-sems hyrig-pa to agree in opinion; โรงสาน kha-mehu hyrig-pa compromise in a law-suit or case (civil or in criminal).

ৰ্ম্মন্য hyrib na 1. মানি to grow dim; to get dark (Cs.) (f. মুন্ন sgrib-pa). 2. অধায় loss; diminution; also to grow less; to decrease, to be diminished, to decay; মান্মুন মানুদ্র mi-hgrib mi-had-pa neither to grow less nor to flow over; ন্র্বান hphel-wa is opposed to স্মান্ম hgrib-pa; নম্বান মানুদ্র ন্যুবান hgrib-pa the kalpa (period) diminishes

Qব্যুক্ত hyrim, v. এই জাল hyrim-pa in অধ্য এই hag-hyrim অধ্য এই মানু মান্য মান lag-hyrim gyis hryyus-pus, passing from hand to hand.

ৰ্ম্বীন ৰস্থা hyrim-hyrul communication; also travellers, either merchants or pil-grims: ইই শুন্ধ নুষ্ঠ ৰম্ম ৰস্থা কৰ্ম Roberje gdan-du soy-pohi hyrim-hyrul chad the communication of the Tartars with Dorjedan (Gaya) was interrupted (A. 19).

Q্প্রাম্বা ngrim-pa 1. sometimes for বর্ষণ hbrim-pa. 2. pf. ব্যালিখন igrims to march about, perambulate; to rove or stroll about; walk round; ব্যালিখন ব্যালিখন ব্যালিখন hams hgrim-pa to rove over the countries; ই ক্রিম্বালিখন ri-khred hyrim pa to wander on a mountain range; ই ম্বালিখন ব্যালিখন ব্যালিখন বিদ্যালি nas hyro-wa to go about crossing rivers and valleys, &c.

વર્ષીએ કેંદ્ર hyrim-mod doing or accomplishing any work: વાર્યા કે વસ્ત્ર ત્રે પ્રસ્તા કેં સ્વાર્થ પાર વર્ષીએ કેંદ્ર ત્રેમ અવસ્ત્ર તરે lu-la ni lus-kyi

dwan-gis mhal-sgo gshan-yan hgrim-modkis mthar bde some in consequence of las (i.e. karma) entered the womb, others having accomplished good deeds, were happy enough to escape here ****= **) (Htrom. F, 24)

প্রাথম hgrims (dim) or ব্যামম a hgrimspu অঘন্ত আনল inferiority; inequality or also less in quantity or quality; ইন্তৰ্মীসমূল rig-pu hgrims-pu failing in intellect; growing foolish.

Qন্ত্ৰাথান hyril-wa (dil-wa), pl. প্ৰথ gril (cf. শ্বিণ sgril-wa) 1. to be twisted or wrapped round, for প্ৰথ hkhril (Sch.), to be collected concentrated; to flock or crowd together; গুৰু প্ৰথি ৰূম kun hyril-nas all in a heap; all together. 2. to be turned, rounded, made circular or cylindrical, e.g., a stick (Jä.). 3. to fall, drop down.

বৃত্তি nyris (di), v. ৭৭ hdris; এইম hdris; এইম ম ব্যক্তি ব্যক্তি নিদ্ধান নিদ্ধান কৰিব gtum mi-bçud-ciñ immediatly after acquaintance not expressing one's heart's words, (i.e., revealing one's secret) (Jiy.).

Q বু ব hgru-wa, (du-wa) pf. ঝুল grus 1. to bestow pains upon a thing; ধুন্দাৰ বুদ্ধ to take pains in studying. 2 n. of a tribo in Tibet: ১ন্থ ংশু ইন্দাৰ্থন মুন্দ্ৰ বুটিনান-hgruldom-gsum lga-dań bshi (Jig.).

QALL hgrub-pa (dub-pa) pt. An grub (Situ. 69) to be accomplished without any perceptible agent; to be made ready; to be finished; ANA ANA STATES OF AGENT AND PARTY OF THE STATES OF AND THE WILL BE SINGLED AND THE STATES OF AND AND PARTY OF THE STATES OF AND AND PARTY OF THE STATES OF AND AND PARTY OF THE STATES OF OF

भुष हुँर 1: hgrub-shyor or अनुष्य दह हुँर व hgrub-pu dan shyor-wa anything accomplished and perfected (as a reward).

মুণ্টুম it: is an expression occurring in almanacks relative to the proving true of certain astrological prognostics of good luck; similar to, but not identical with, ইন্ত্ৰিয় rten-phrel.

QJA'A hgrum-pu (dum-pu), pf. \mathfrak{g}^{s} :
grum (cf. \mathfrak{g}^{s} ' grum-pu), to pinch or nip
off (the point of a thing); to cut off; to
prime, lop, clip the wings (Ja).

ব্যুথান hyrul-pu (dul-pu) = অম ট্র অর্থন বি l'un-gyi myron-po a traveller, passenger; also a pilgrim: ইংমার ই বিশ্ব ব

ANGUE 15 hgrul-shud passage, communication.

+ বন্ধানপান hgrus-hgoy = এই বাংম britsonhgrus assiduity, industry.

Agru-wa. 2. wst. zeal, enthusiasm, diligence, endr your; more frequently as a prison-hyras (Jä)

Qন্ন h.pre-wa (de-wa) (ইল্মাণ্ড ta-bu) বিধাৰ to roll one's self; মাণান্দ্ৰ sa-bu har wa to roll on the ground; মাণান্দ্ৰ hyre-ulog or মাণান্দ্ৰ কি hyre-log byed-pa to roll on the ground from pain or despair, &c.; also of horses, &c.

ব্রামেন hgren-wa (den-wa) (ef. ক্লিন্ড sgren-wa) সারুর, তর্থির to stand: ইম্বাদ্মের্ম্বর standing at the mouth of the pit; সুমের্ম্বর ব্যাদ্মের্ম্বর dhans-pa ltar hgren-war hgyur they started up as if afrighted. মার্ম্বর বাস্তর mi-hgren gsum three lengths of a man (Jā.).

ম্মুম বু hgreń-bu (deń-bu), also ম্মুম ই hgreńpo, sign of the vowel ~ "e."

Qন্ত্ৰাম L hgrem-pa, pf. নাম bhram, fut. ব্যাম dgram, imp. প্ৰথম khroms 1. to spread (as of grain, for drying), or ব্যামাধ hgrems-pa (dem-pa) (ওপ্ত chu lta-bu) ব্যামাধ to sprinkle (water). 2. to put or lay down in order, e.g., beams, &c.; to spread out; to display; to scatter; to draw (a curtain).

* श्रीव हर र्देश व्यास <u>hgrel-chun don-gsal</u> ग्राम-प्रम n. pr. (Schr.; Tā. 2, 200). ব্যাখান hgrel-pa 1.=৭%আৰ htshol-pa হিলি, কাৰ্টিকা to beg, supplicate. 2. to put in, arrange; ঋণু ধ্ৰ-মূল্যৰ tshig-don hgrel-pa the arranging or paraphrasing the meanings of words. 3. to explain, comment upon.

* श्रोष पन् hyrel-bçad कारिका (Schr.)

ৰৌম' u hgres-pa ex-officer; late officer.

* १वें ब्रेन्ट Hyro-glin द्रिमल n. pr. (Schr., Tā. 2, 222), n. of a country (prob. Tamil); of a lexicographer [prob. द्राविड्].

ৰ্থান্ন hyro-syo = ৰ্থান্ত hyro-son-wa expenditure, cost; anything expended.

भू भूर 1: *Hyro-ldin* n. of a country in the south of India, i.e., Dravira.

वर्ष हैंद : 11: इमिख (Schr.; Tá. 2, 27).

Qব্ৰ hyro-wa, pf. ৰে son, imp. ৰে son, but negative form of imp. ৰে ব্ৰ ma-hyro 1. to go, in all its significations, i.e., to go away, proceed to, walk, &c. 2. sbst. a living creature; that which moves; বৰ্ষ ইব্যাহৰ the six classes of living things. 3. to live; be living; move; exist; to be.

Syn. **ў п** <u>r</u>yyu-wa **ч< п h**do**п**-wa (<u>М</u>пои.).

बर्ग म देव महान hyro-wa riys-druy the six kinds of moving beings:—(1) अ ha देव the gods; (2) अ मध्य hua-ma yin बद्धर the demons; (3) श्रे mi महस्य humanity; (4) 55 वर्ष dud-hyro तिस्पेब् beasts, etc.; (5) भे द्वा yi-dbays प्रेत the ghosts; (6) 5 श्रुवा dmyal-wa नर्ष hell-beings.

वर्षे वर्षे अर्थे स्थापित सं hyro-wahi myon-po जगन्नाय an epithet of Avalokiteçvara; धुनःसः गीवनस

Syan-raş gzigş a name of Buddha, of Vishnu (Mñon.).

ዳዃ ፟፟፟፟፟፟ጜ፞፞፞ቚ *hgro-myons* = ዻዃ ፟፟፟፟፟፟ጜ፞፟፟፟ *hgro-ñon* previously visited.

ৰ্ম আমান hyro-las che = এম নুমান hyro-ças che or এম নৈ hyro-nen che, adv. very probably; in all probability; also অমান alone is used: স্মান ইপ্রেইন্ট্রেম্ম ইপ্রেম্ম ইপ্রেম্ম ইপ্রেম্ম ইপ্রেম ইপ্রেম্ম ইপ্রেম্ম ইপ্রেম্ম ইপ্রেম্ম ইপ্রেম হলেনে করি healing, there being no medicine in Tibet, may in all probability disappear (A. 35).

ইন্ধিনি hyroys-pa to associate with; to keep company; to be in the company of; to accompany: ১৯৭৭ বিশ্বতি ইন্ধিনি বিশ্বতি ক্ষিণ্ড ক্মিণ ক্ষিণ্ড ক্ষিণ

ন্ধ্ৰন্ধ ব্য hgrogs-pa-po or ন্ধ্ৰন্ধ বৃহ টুণ্ hgrogs-par byed associate; one who accompanies, goes together.

Syn. สิงเลตุม rjes-chays; ฉันมาฐัน yonssbyor; แนวๆจฐาง yan-day hyroys (Minon).

ৰ্বা মুণ্ডৰ hyro-lugs (custom) manner.

বর্ত্তর hyron-bu ই মইন cho-lohi sa-bon cowries; dice (Mānon.).

* २ प्राप्त hyro-ma गामना (Schr.; Kālāc. T. 119).

* २५ чэк ы hgro bsah-ma (Schr.; 92 A.).

শ্র প্র hyro-byed= মুংল glan-po an elephant (Mnon.).

Qশ্বি'ব I: hyrol-wa, pf. এম্থ bkrol, fut. ১৯৭ dyrol, to unravel; to make loose; to set free; to unfasten; ১৯৮৯-এই এবংশ্বান don-du mdud-pa hyrol-wa to cut the knot; এম্বান byrol-wa po or এম্বান hyrol-byed one who unravels, loosens; এম্বান্ত্রন hyrol-yin hdug is being set free; এম্বান্ত্রন hyrol-war hyyur will be set free.

হৰ্ম যা: to escape, be liberated, be released from. The pf. here is শ্ব grol. Generally used in the distinctive Buddhist sense of escape from the necessity of living, re-birth, etc.

वर्षे hyros भे ह अवस्ति ने स्वास mi-rta souskyi hyro-lugs gait; manner of walking of men, horses, etc. : ን ል ጣጋና አና ባ ñi-gzlah skar la:-- ระ เฉฐม ละ เฐม ตัวพ ริ พีร ran-hyros rlun-hyros gnis re-yod those that are selfmoving, such as sun, moon and planets, etc., and those that are moved; KK.4.3.82 จฐัพ ่อง กูง ซึ่พ จาร those whose manner of walking is like the goose or the parrot are respected by all; ब्रद्धा हेन सेदाने क्रिअर्डन विषय श्री भाष्ट्र न ผิน สัยพาฐัร ผยายัลิ ยรุญายั ฮิร นะ ลัรุร glun-chen sen-ye khyu-mchog hyros-ldan mis, lons-spyod man-pohi bdag-po bycd-par hdod those that walk in the manner of elephant, lion or bull become rich and wish to be master of many people; ब्रि.लवा. इंस. ५ ब्रें श. ४४. वीर. हैवा. वहूव. ५ हुव whosoever walks in the manner of dog, pig and donkey gains unhappiness (Mi.).

কাৰ rya-wa, pf. ক্ষ ryas জন্ম 1. to be old, aged; also sbst. old age. 2. to go down; to set (of the sun, etc.) (Jā.).

ችግላ ኳና ሽ rya-wań krad-kyi bat, flittermouse (Jä.).

*新筍 rya-lo (Schr.; Tā 2, 252).

নি <u>rya-çi</u> ভাষাদিশে old age and death;
কানিখনাইন <u>rya-çiş</u> gzir-wa to suffer under the infirmities of old age.

বৃদ্ধি ryan also বৃদ্ধি মানু hyan-gzer-ma hedge-hog, the second term designating two species: Erinaceus auritus and Erinaceus amurensis, the latter found in Kökönur district.

ৰ্বাই <u>rgad-pa=resp.</u> ৰূপ্ৰ <u>rgan-pa</u> old; aged.

বাঁ \ Tyad-po=ক্ষাণ ryas-pa also= বন্ধান byres-po an old man; a man gray with age.

Syn. আন জ্ব lan-tsho yol; ক্ষ্ক্ৰ্ডিম na-tshod yol; াজন দ্বি শ্ব lo-man khur-ldan; ব্বল ক্ষুক্ৰ dwon-po ñams; মুর্ঘিমান hkhoys-pa; ক্র্মির্ম্বেন myo-skyes dkar-wa; মুর্ঘির বৃদ্ধা দ্বিম bshi pahi guas-skabs; স্কুর্মীর্ম sku-na smin-pa; ব্র্মান ক্ষ্রিম dyun-lo mthon-po; ক্রম্ম প্রুমান-pa (Mhon.).

का मुख्य-mo an old woman.

বাঁই rgan-rgon (ক্ষেত্ৰ rgad-po ryad-po) old man and old woman

কাৰ্ব <u>rgan-pa</u> ভাষ, দহিব an elder; senior. In Tibetan astrology a person aged between 60 and 72 is called ক্য'ч.

বাস্'শ rgan-po ছৱ, দুল, জীৰ্ছ 1. an old man; elder. 2. the headman of a village.

ক্ষাইনি ইবা ryan-pohi thiy, বিৰ go-wa vulture; also met. for rainbow (Mñon.).

ক্র'ইনি'ন <u>r</u>gan-poṇi thig-le **ভ্র-দুসক** met. an old man's son.

ক্রাইনি অম rgan-pohi las the work of an elderly man.

क्द के rgan-mo अर्ज रिका, जीपो, द्वहा an old woman; one infirm and worn out.

ক্ষুপ্ৰথম ryan-shugs মছন্ত্ৰ those that are grown old; elderly people.

ক্ৰম্মৰ *rgan-rabs* ভীৱ the venerable, aged.

ক্র^{্থ্}ক্ষ <u>ryan-rims</u> **ভ্রান্ন** of the older class.

ন্ধ্যাপুৰ্য rgan-la ñam-pa সূত্ৰস্ব: to listen to the advice of the old.

का महासद rgan-son जाजार्थ has become old.

ৰ্কাথ rgal নংখ, সন্তুপ্তক; = ২৭ rab a ford; জন্ম chu-rgal the ford in a river: ক্ৰ'ম্প্ৰ'ৰ rgal dkah-wa difficult to ford or to cross.

ক্ষণ rgal-pa or ক্ষণ rgal-wa pf. and fut. নক্ষ brgal, imp. ক্ষা rgal, to ford (a river); to travel through; to pass over; to surmount a pass: বু মাই অ্যুল্ বুইন্মান ট্রাক্ rgya-mtsho la gru-gziñs-kyi rgal-te after having crossed the sea in a ship; অনুকান হৈছিল la brgal-wahi byañ nos the north side (face) of the mountain-pass that has been crossed.

ক্ষাইব্য ryal-tshigs ছন্তনান, মন্দি the joints of the back; hip-joint; according to Sch. ক্ষাইব্য ryal-tshigs = ম্বাইব্য sgal-tshigs the spine.

ৰ্থি ইবা ryal-cig a lizard; মুখন্থ ইবা bla-ma ryal-cig the chameleon.

কাৰ rgas = ক্ৰ rga-wa old, ripo.

मुभाग ryaş-ka old age.

বৃষ্ণান rgas-pa= বৃদ্ধ rgad-po জাবাল, লীখ aged, old; exhausted; infirm; sbst. an old man.

ন্ধান্থন্ধন rgas-pa, bso-wa an elixir (which has the property of giving the appearance of youth in old age); মুহ কৈন্দ্ৰী কৈ bend-lengyi skor (Mag. 30).

ৰ্ম ট্ৰং rgaş-byed অহাছিল that makes one look old and haggard.

क्ष 35 अ ryas byed-ma जगहियो a woman whose company makes a youth look old.

ক্ষাইন rgas-med নিজাব that never grows old, a name of the celestial beings.

ngu=53-dgu many; 53:39 dgu-thub one able to overcome many.

dients healing sores, joining veins and removing pains in the intestines, as in

नु हिंग अ वहन है अनु र नु विश्व र दूधन drus tmaharub rtsa-mthud ryyu-gzer hjoms (Med.).

ন্ত্ৰ rgud-pa ৰমন, বিঘলি, বিহুৰ, খাঘ্যা:
1. disadvantage; trouble. 2. to decline, to sink, grow frail: ন্ত্ৰাণ্ডাইন ক্লান্ডাইন ক্লা

শুর্ব rgnd-po, v. পুর্ব gud-po.

শুন প্রতিষ্ঠ rgud-mun=59a ৰ্ছ মান্ত বুট্নাphons-kyi mun-pa a destitute person; destitute.

বুৰ rgun=লুগ বন্ধ ryun-hbrum হাৰা grapes; লুগ বান rgun-dkar the white species of grape: লুগ বন্ধ সামান কিন্দি কিন্দি কিন্দি rgun-hbrum glo-nad sel-shin tshad-pa sbyon the grape removes diseases of the lungs and cures fever.

কুৰ নিশ্ব rgun-skems wine or drink made from grapes.

 $\mathfrak{F}^{\mathfrak{F}}$ ryun-ryod wild gropes; according to $J\ddot{a}$, raisins in W.

ব্যু ত্রু rgur-po or মুখ্য şyur-po ক্রম্ম hunchback; one bent by age, v. ব্যুং dyur.

কুমাই rgur-re কুমাকুমান্ত্ৰ হ্ৰান্ত্ৰ rgur-rgur byaş-naş sdad-pa sit downcast, bending the head downwards.

Tgo, sometimes for \$\) \$90.

র্কান rgo-wa= স্থান dgo-wa a species of antelope Procapra pieticaudata v. Ja.

ক্রিম স্থানি ryons-mo= ১ ক্রি ম dyon-mo in older writings the evening.

र्वेंद्र ryod 1. adj. wild; इ.वेंद्र a vulture; a bird of prey; र.वेंद्र wild goat; य्या वेंद्र wild boar; यापा वेंद्र=यद्गेंद्र a wild yak. 2. श्रे वेंद्र हु द

mi-rgod lta-bu like a wild man; a savage; a robber; a ruffian; A 75,35,4 mi-rgod bycd-pa to rob (usually named together with murdering and lying)

क्रिअंश rgod skam-mu a barren marc

ক্রিয় ryod-pa 1. to laugh. 2.= ৰাজন a gyeñ-wa to grow weak, languid, or indolent.

+ कॅर वन उन ryod bag-can, described as जैन इन्हें बेट रेक्स र्वर अर्थ पुon-tun med-ciñ sems dwañ mtho-wa 1 a vain person pretending to be great and powerful, but devoid of wisdom. 2.= सेन्स रूक्ष यूर्ज में ने च sems ruampar mi-shi-wa the disturbed state of the mind (K. d. २ 355). 3. Weak; languid (Jā.).

र्नें १९९६ ryod-by d जर्भनयन laughing; laugh ter.

र्कें5' म rgod-ma वामी, वाइवा a mare.

physician of the gods. 2. born of the mare. One of the wives of the God or the Sun who, unable to bear the glare of his rays, ran away in the guise of a mare to the northern continent, Uttara Kuru. The sun followed there, and caused her to give birth to the celestial twins called As'vinī kumāra.

केंद्र अदे हैं नास raod-mahi tshogs बाइब & herd of mares.

कॅंड पास rgod-yas a numerical figure.

ลัก rgol, v. ลัก ก rgol-แล.

ক্ৰান্ত ক্ৰান্ত rgol-phyi rgol a posture of witencraft against evil spirits: ক্ৰান্ত ক্ৰান্ত মন্ত্ৰ rgol phyi-rgol gyi-gdan beams (A. 33) prepared the seat for a defiant attitude to suppress evil spirits.

र्मेश प्राप्त rgol-wa= \$5,4 tsod-pa बाह, pf. and fut. वर्षेष brgol, to dispute, combat,

fight, make controversy; अन् वीक क्षेत्र to hold discussion, verbal dispute ion; 555 रूट हैंप्य ग्रेश नेवा प to fight by means of troops and powers; ? 9 9 4 rgol-wahi. shu-don a challenge . speech provoking a quarrel; कार्द्ध a quarrer or contest begun by the counter party (८ %), अस त्या में का adversary, opponent; श्रार्केष आक-2710 पूर्ववादौ the plaintiff in a law suit, but generally signif s an aggressor, assailant Ham phyi-rgol परवादी defendant; ध्रेर क्या मर्दे पाईर व phyirryol-wahi gnod-pa is an external danger against which every one tries to protect himself and chiefly by charms and witchcraft; इ र्नेथ इतव-rgol and व र्नेथ phyi-rgol are also said to signify such students as hold religious controversies with one another. ष्ट्रकें इति a-rgol is the party putting the questions; Bin phyi-rgol is the party answering the questions.

न्य देन rgol-tshig threatening words.

Syn. धुं डेंग spyo-tshig; मध्यभाडेग bsdigstshig (Mion).

া: rgya দুয়া seal, stamp, token, mark, sign; গুণ্ট্ৰমণ rgya-hdebs-pa to seal; to stamp: গুণ্ট্ৰমণ rgya geog-pa to break or open a seal; ইপুন্ত পুন্দ্ৰ rirgya hun-rgya bshug-pa to seal up hills and valleys, i.e., to protect the living beings inhabiting them from being harmed by huntsmen or fishermen; an annual religious performance of the Dalai Lama, consisting in a variety of spells and incantations for the safety of animals.

Syn. 43.8 thehu-tse; GMTM phyao-dam;

JII: animal of the deer class, in appearance like the Nilgai, possibly the saiga-antelope.

र्मु III: आज, अब a net, a trap; १९ व्यत-१९५४ a fishing net; ६९ के bya-१९५४ a fowling net; ३९ वर्ष के के गां-dwags kyi १९५४ a net or trap to catch birds or wild animals.

ব্ৰু IV: 1. extent; size: বুবি:র্র্বাইন্টার্র্বার rgyahi tshad-nichi-tram how much was its extent? जु:५४क्। हु:के५. ध rgya dpag-tu med-pa immeasurable in extent. 2. भारत a name for India but sometimes for China, which are both vast countries; also fullness, complete state, or perfection. कुष्टिमाय पर्व कुष प्रश्निय raya rim-pa bdun-rayas btabpa there are seven kinds of mark used in dividing a volume; they are the following:—(1) ॐन व्यु शेव्यु गम ॐना में नु tshig-hbru mi-hkhrugş tshig-gi rgya the sign or mark for distinguishing one verse from another, so that the verses may not be confused; (2) बैना मृदः भे वहुनास यः नृद् ग्रे कुं tshig-rkan mihkhrugs-pa çad-kyi rgya the marks or stops used at the end of a sentence or the line of a verse; (3) ঈশ্' ব্যাধি প্রাথ এলা বুলি কু tshig-don mi-hkhrugs-pa lehuhi rgya to mark the ehapters: (4) -ब्रॅंबिंग्ग् श्रेप्श्वायायमार्घवे कु ço-loka mi-hkhrugs-pa bam-pohi rgya the marks so that the lines may not be carried from one chapter to another; (5) বন ই নী বলুবান นายผายัง ๆเพาซิ สู bam-po mi-hkhrugs-pa bampohi granz-kyi rgya marks to shew the number of parts in each volume; (6) Mag. भे रक्त्य म हे देवा वे mthak mi-hehal-wa sne thig-gi rgya the marks to shew the end of book, part or chapter; (7) ब्रेग्स पमान बहुवाभायावाईर भेवावामाधुकानुरानु glegs-bam mihkhrugs pa gdon-yig gam spyan-khyer-gyi rgya the serial number used in marking the volumes of a collection.

IN rgya-gram (gya-tam) a cross; the Srastika sign; III IN rdo-rje rgya-gram a cross made of two Vajra, one placed upon another crosswise.

कुष्पर rgya-şkad Indian or Chinese language.

ৰু প্ৰম হ্ৰুপ্ৰ-skas a staircase, cf. প্ৰমাণ skas-ka.

ৰুষ্ট্ৰিম ryya-skyeys লাভা, জনু lac; a kind of resin; ৰুষ্ট্ৰিম টুংকাৰ্ডু⊼ ryya-skyeys kyi rnam-hyyur জানু: a sort of lac of the colour of Manjistha.

कु भुगाय निर्मा rgya-şkyey çin मञ्चान, लोघ, सावर a kind of tree the twigs of which are used to clean the teeth.

कुष्पुक्ष <u>rgya bskum-pa</u> to contract; to diminish in extent.

কু গোন rgya-dkar large orb; disk: গুরুই কু গোন নিম $\tilde{n}i$ -zlahi rgya-dkar car the bright orbs of the sun and the moon appear $(J\tilde{a}.)$.

कु पञ्जित्य rgya bskyed-pa to widen, enlarge, extend, augment.

কুলিন্দান rgya khams-pa the Khampa tribes residing on the confines of China and Tibet.

支管 rgya-khyi a Chinese lap-dog.

কুট্ৰা rgya-khyon or কুম্মট্রা rgya ham khyon, v. কু rgya.

মুগুa-gar said to stand for Rgya-dkar, because dkar becomes সুহ gar when joined to the word গু rgya মানে; Tibetan n. for India, the extensive country where the people dress in white. The different names for India are—(1) ব্যক্ত পূর্ব মানে মানুহন
ৰুম্ম rgya-yram, v. ৰুম্ম ryya-kram.

গুমুখ rgya-grol ভানুম set free, liberated.

कुष्त्रकृष्य rgya bgyab-pa or कुष्प्राप्त rgyabtab-pa to lay a net or trap.

ৰুৰুৰ <u>rgya-rgyu-ra</u>, met. for ৰ্বাণ grog-ma the ant (Minon.).

J' rgya-sgo TIT a gate.; a principal door or entrance.

Tya-sgyur met. an ant (Mnon.).

4 मुंडिट rgya-can क्षेत्र्वास्त्र विश्व प्रकार विश्व क्षेत्र क्षेत्र क्षेत्र विश्व क्षेत्र क्

ৰু পূৰ্ব rgya-leog Chinese table.

த்'க்\் rgya-chad partiality; invidious distinction.

कुडेन rgya che-wa or अव ेन gthul che-wa great, large, copious, diffused; इन्यकुडेन ston-pa rga che-wa a great master or teacher.

কুটাই বিষ Rgya-ch r rol-pa Tibetan edition of the Lalitavistara.

कु के वस rgya-che lam एम्रपण = कु वस rgyalim main road.

ৰু ইব্ল rgya-chen-po = ৰু ই ল rgya che-wa প্ৰিল large, copious, wide; ম ক ৰু ইব্ল sa-cha rgya-chen-po an extensive country or large place; মানা ৰু ইব্ল sems rgya-chen-po a generous broad heart; ইমাৰু ইব্ল chos rgya-chen-po a voluminous religious work; religious observances on a large scale.

कुढेर पृथ्यभाय rgya-cher bshags-pa विसीणे वर्षना copious or abundant description.

jen rgya-jog or jen rgya-hjoya a long table; a bench.

ৰু সুন্দ rgya-rtags 1. মুহা mark, sign, signature, stamp. 2. (মুন্দ grafs) n. of a numeral.

Transfer rgya-tam the Indian rupee.

কুইন rgya-thel a kind of seal or stamp.
কুনাইনে rgya-mathons lit. wide view; a
platform or open pavilion on the top of a
house.

Take Ag, ja-nidah n. of a district in upper Kong-po (Yig. k. 25).

শুৰ ryya-hdre or भुष्य है ryyam-hdre a quarel.

ৰূ গ্ৰা Ryya-nay নতাৰীন China, i.e., the great and extensive country where people dress in black.

শুনিমন Rgya-rnams or শুনিন্দন Rgya-mirnams the Chinese people.

কু ই ও *rgya-sua ru* in mystic language copulation (পান ইবা ব্যাধন প্রাথ প্রাথ gab-tshig donlu hkhrig-pa).

কু প্রথ rgya-spos নগৰ: the Chinese incense stick or Joss-stick.

ৰূ'প্ৰথম ryya-phugs হাবেৰ a full covering.

টুংল rgya-wa= ধর্ম phan-pa, মুম্ম থেবের ম bূsam-pa, hhad-pa to be useful and of service; to exert one's self: মুহুম টুংলুম্বান টুংলুম্বান টুংলুম থম sańs-rgyas-kyi bূstan-pa la rgya-wa yinpaş (A. 133) he was of great service to the religion of Buddha.

賣者 rgya-wo the beard; colloq. "gyan."

কু বি rgya-bod or কু বৰ ১১ ইন Rgya-nay-dun Bod China and Tibet. ৰছিমাঁত; also Ulterior or Chinese Tibet.

কু ট্রব শার rgya-byin gshu ছাল্ল ঘার: rainbow.

n rgya-ma a steel-yard. In Amdo the term n rgya-rma signifies secondary syphilis.

কু এব এ: ঈ্পাল্পু a-men me-tog a flower used as medicine: কু এব এ: ঈপ্ প্রপাণ প্রপাণ ক্রিয়া বিশ্ব বি

¶ rgye-mo a net; also a Chinese woman

कुञ्चन $\underline{r}gyn$ -smug of the colour of the liver; purple. Acc. to $J\ddot{a}$. violet colour.

5 854 rgya-rtsañs a kind of lizard (Sman 322).

ৰু কৈ rgya-rtsi (মাই sa-rtsi) a Chinese varnish: ৰু ইমানা প্ৰথম মুখ্য মান্ত্ৰ rgya-rtsis rma-ça hbraş-şkron rho-li phan Chinese varnish cures sores, wounds, skin-irruption, itch, etc.

n. of the learned Tibetan Lo-tsā-ua who twice visited Vikramas'īla in Magadha with a view to take Atīs'a to Tibet.

ৰু ৰ rgya-tshha = নিম্চ্ অব্ ক্লে-tu lantshba-wa sal-amoniae.

Syn. শ म । ka-po-ta; क्वे श्वे नाम lehe-hbigs

¶ ** rgya-tshoş vermilion.

Syn. 한 메ộ로 chu-gter; 한 5억 chu-day; 한 역도 Chuhi phuñ-po; 로로 등 역도 대체한 phuñ-po; 로로 등 역도 대체한 rin-chen hbyuñ-gnas; 교리 교리의 조네-was hphel; 교리한 현재 조네-wahi groys; 보고 최 최본 pha-rol minhon; 대체 5억으로 Tyul-dkuḥ-wa; 한 월로 역도 에 chu-spin bday; 한 월로 전혀 한 대통한 다음 아니는 양리를 취하고 다음 한 대한 보다 - pohi groń-che; 리리를 취하고 다음 한 대한 호텔 prońeche; 리리를 취하고 다음 하는 사람들은 더 대리는 한 대를 구입하고 다음 한 대를 기가 하는 다음 하는 등 역 교리는 대를 기가 하는 다음 이 대를 기가 하는 다음 하는 다음 함께 하는 다음 하는 다음 함께 하는 다음 하는 다음 함께 하는 다음
- कुअर्ड द्वाव rgya-mtsho dgah समुद्रानन्दन the moon; कुअर्ड हो rgya-mtshohi ala सीमसिन्ध reflection of the moon in the ocean; कुअर्ड पावश्व अर्ड हो दुर rgya-mtshopa-ham machod-gyi dpyad समहत्त्वचण a seaman or anything belonging to the sea.
- * কুন্দ শ্রমণ Rryya-netsho shas-pa Samudra Gupta; জন্মন n. of ancient monastery found buried under sand by King Dharmapāla, near site of which was founded the monastery of Vikramas'ila.
- + বু মাইট মাইচ rgya-mitshohi mehin = বু মাইট মাইচম rgya-mitshohi mying or মুঁদ ম্বীম klondkyil the vast expanse of the sea.

ชางหัด รูเรีย rgya-mtshohi duń-phreń = ชาง tsha-la billows; waves of the sea; also borax (Sman. 166).

कुलाई व Rgya-mtshohi rdo-wa n. of a medicine.

ৰু এইই ৰ ন ryya-mtshohi wu-wa, v. ৰু এইই গ্ৰ ryya-mchohi dbu-wa ससुद्रकोन, a kind of medicine [(1) sea-foam, (2) cuttle-fish bone]S.

 $\mathfrak{Z}^{n} \cap \underline{rgya}$ -bshi in W. is stated to be a kind of gtor-ma offering to demons and demi-gods as a substitute for animal sacrifice $(J\ddot{a})$.

तुः पाने ryya-gzeb acc. Sch. a large net; a large rake used in reaping.

- ৰু শুপুৰ-yan = ৰাজন ৰ gyen-wa laziness; remissness: রুল পুর ৰু শুন হু ম rnam-kun ryya-yan dus during the time I am found negligent (of religious duties) (Yiy. k. 22).
- + কুউ ব্যুহ rgya-yi-hbur engravings on a seal; কুউ বৃদ্ধ rgya-yi hbur= জ প্রাণী ই ম dam-phruy gi ri-mo the raised figures or inscriptions on a seal; প্রাণু phyag-rgya in mystic rites the symbolical gestures of the hand or the fingers, to express certain charms and language.

The rgya-yul the country of India or China.

কু rgya-ri বস্তান painted figures, etc.; a portion of meat $(J\ddot{a})$. It also denotes a measure=half dum or one fourth of lhu.

ৰু শ্ৰ rgya-rog= ধেৰা ইন aga-tsom beard.

কু'অন rgya-lab talk, gossip.

कु वह rgya-lam high road, main way.

ৰুপুৰ ryya-çuy the juniper tree; a species of fir from China and the Himalayas; a species of jujube; ৰুপ্সংহ ইন্দ্রি বুন্ধু বহুম মুন্ধু হৈ মুন্ধু ইন্দ্রি ক্ষা ryya-yar-diń refigi çuy-pa hbras-bu chuń-chuń yod-pa shiy (Khrid. 33); ৰুপ্পাণ্ড্ৰ ryya-çuy-yi hbru কুৰল, বহুৰ দ্বা jujube, fruit.

Syn. द केंद्र से इंडि bya-ryod sen-mo; व्ययम्बुस ठद hbraş-alam-can; द्वयमुख ddal-şkycs; अ क्रेन्थ sa-ştobş (Minon.).

कुनुष्य rgya-çug hkhyil (कुनुष्य के क्ट्रंट व वाद य rgya-çug-gi sdon-po banh-po) a species of juniper.

ৰু প্ৰথম rgya-çubs or প্ৰথ প্ৰথম pus-çubs light trousers worn by the Chinese.

ৰূ ৰ্ণ rgya-çog Chinese paper.

ৰূপন rgya-ços=ৰুপ্তন rgya-tshos vermilion.

कुषर rgya-ser 1. gap, cleft, fissure chasm in rocks, glaciers, &c. 2 a dog with yellow spots about the nose. 3. कुष्टिय a Russian.

কু আৰু rgya-sog or কু আৰু ই rgya-sog-le 1. a saw imported from Iudia or China. 2. a Tartar of Turkistan.

335 rgya-srań a wide opening or passage; a street; a balance.

ৰু মান rgya-sran কুৰাৰ (৭নু hbru) a kind of pulse; gram.

সুপান rgyag-pa another form for ৰুব ব rgyab-pa, used esp. in C., to throw, cast, fling; শ্বে বুৰাৰ madah rgyag-pa to shoot arrows; ব্ৰিৰ্ণ নিৰ্ভুৰাৰ dyon-pa shiy rgyagpa to found a monastery. Has, in general, all the significations of ব্ৰক্ষণ. সুবাধান I: rgyags-pa সমম provisions, victuals, food; মানি বিলুম htsho-wahi rgyags provisions for living; মানি বিল্যালয় বিল্যালয় কিন্তু কিন্তু provisions for a journey; মুন্তু বুমানি বুলালয় কিন্তু কিন্ত

वीवारा । मह, दर्प, मान ; देवसाय dregspa arrogance, pride. Adj. arrogant and inebriated. There are eight kinds of ৰুপ্ৰথ ryyags-pa:—(1) देवास पत्र प्रश्निवास riys bzañwas ryyays-pa pride of high birth; (2) प्राप्त ৰুপ্ৰথ gzugs-kyis rgyags-pa pride of appearance; (3) बर रें अ जुनाअ प lan-tshos ryyays-pa pride of youth; (4) ब्राओर प्रशास्त्र ज्यावा nad medpaş rgyagş-pı pride of freedom from sickness; (5) ব্ৰাষ্ট্ৰাৰ্থ nor-gyis rgyags-pa pride of wealth; (6) द्वर भेंद्र प्राकृत्र प dwan yod-pas rgyays-pa pride of power; (7) 45 देवा-बेबायबाकुवाबाय <u>b</u>≈o-riy çeş-paş <u>rgyyaş-p</u>a pride of technical knowledge; (8) ME 5 TW पश्-तृष्य mañ du thos-pas rgyags-pa pride of versatile perception.

कुष्म परे द्वार हेन <u>rgyags-pahi</u> dyah-ston fat, stout (Sch.); also mighty, powerful, proud.

কুদ' rgyań = মুদ rgyań 1. wall. 2. বুব distance.

ৰু স্থান ryyan-grays কীম the distance of about two miles; the reach of hearing.

कुर अर्डेट वर्ड वीत्र rgyan-mehon btan-gin moving forward by long leaps.

mig-ryyan distance of sight, i.e., the distance from which a man may be well distinguished.

55.344 rgyan-du lus-pa lingering behind (Sch.).

कुर दश्याद्याय rgyan-nus phoy-pa दूरविध् ear shot; hit from a distance. JK'U rghan-pa, used for IJS'A brkyanaa, stretched: JS'AN'ARA'A rgyan-nas bshaypa they laid him down stretched out (Ja.).

कृद अत्रथ Rayan phan-pa or कुर वेदाय rayan phen-pa a sect of Hindu philosophers who were scorned by the Buddhists and called atheists; बहैनाहें त्रकृत अत्रथ lit. the cast out by the world, i.e., the despised of the people. the Lokayata sect of Ancient India.

কুম্প rgyań-ma distance; great way off; কুম্বেশ rgyań-ma-nas at a distance; from afar. কুম্বেশ সুবাধ এই মু rgyań-ma-nas grays-pa che-wa famous, celebrated; heard from afar. Very common in older as well as in modern works.

कुर सेवा में अर्थर अन्य rgyan-mig mi-methonmethan short-sighted.

55 8 Ryyan-tse ordinary pronunciation of \$28 Ryyal-rtse, the chief town in the district of Nyang in Southern Tsang.

not far from.

কুমেইন rgyan-rin-po far, remote; কুম ইন ইনিষ্টাৰ rgyan rin-po-mas len-pa taken or brought from a great distance.

कुर^{१६ व} rgyan-rin-ua वित्रहरू, जपवर्त, चारात de'aying; procrastinating.

কুন ন্থান ব rgyan berins-pa lengthened to a great distance.

bkyed-de moving far away, e.g., in order to increase one's distance from an unpleasant neighbour at table (Ja.).

কুমাই rgyańs-te arriving as in haste: কুমাই কুম

कूट पर नेट राष्ट्रणण-çiñ, also wrongly written as कुट म नेट रहेगा के रहा में है कि है दे रहा पाने कुट पर नेट से में कि कि रहा माने

bri-rayuhi ras-qshi rayon-wahi cin sogs dan mi-sog rayans-wa 1. castle. 2. the board on which the body of a culprit is stretched for flogging; the board or canves on which cloth or pasteboard is placed for making a picture

বুঁর I: rgyan, colloq. rgyan-cha আনব্দ, ঘলনার, বিনুষ্দ, মজুন ornament, decoration; দুর্গী মানুর্থ rgyan-gyiş brgyan-pa decked with ornaments; মৃত্তি বুঁ dwu-rgyan the ornament of the head; a diadem; মনমান কুলু sems-kyi rgyan a blessing; an ornament of the heart: অব্যুক্তি মৃত্তি কুলু নাম্বান্তি, মিন্দ্র মৃত্তি মুক্তি মুক্

Syn. कम chas; वेषभाद्येद leys-byed; सद्देश पुर mulses-byas; कुम पुत्र rgyan-byed; पर्वेद्द्य dkodpa; शुष्त spras (Mnon.).

বুঁ II: শুৰুষ skugs 1. a stake or pledge at play. 2. lot; কুমনুত্ব ryyan-ryyab-pa, to cast lots—without religious ceremonies.

* নুধ শাস্ত্ৰ rgyan mkhan-po অল'লাবেদিয়ের (Schr.; Tá 2, 187) one versed in rhetoric.

कुर विश्व rgyan hgyed-pa द्वीदर to lay a wager.

कुन् अळेन rgyan-mehog कर्णपूर earring.

345 At rgyan-du hehar it proves a blessing for the heart; a moral advantage.

कुन इन rgyan-drug पड़ामरच the six kinds of ornaments used by the Aryan people of India.

ৰুৰ ৰহ্মাণ rgyan-hdogs-pa to adorn one's self.

ৰুণ ইও ঐতহ্ব rgyan nehu le-can বন্ধৰৰ ornament made in the shape of a weasel's head.

গুৰ rayan-pa= ম্ব্ৰাণ bshag-pa मण्डित adorned, bejewelled. কুর ই rgyan-po আুনন্ধী জা throwing dice; also কুর বৰণ শাল্ব rgyan bshay-mkhan one who joins in a wager; gambler.

तुर्य देर्य rgyan-pa byed-pa to lay a wager.

ৰুদ্ধিন ryyan dor-wa or নৰ্প u bshag-pa স্বৰ্দ a dice-rogue; a gamester; one who throws dice.

ৰূপ প্ৰগ্ন rgyan-phran মানস্পৰ commonly or slightly ornamented.

ৰুম gyan-byas, v. ৰুম rgyan.

कुर्ह्मान्य ryyan sla-gam चन्द्रक a semicircular necklace

ব্যু rgyab ছা, ব্যাব্ 1. the back of the body; the back part of anything; বুলাই ব্যুম rgyab-kyi phyogs behind; কুলাইলম ব্যুম্বচ-kyis phyogs-par byed-pa to put to flight; কুলাইল rgyab-khal a burden carried on the back; কুলাইল rgyab garpo haunch-back; কুলাইল rgyabsñas a cushion or pad for the back. 2. a load; ব্যাকুল a load or pack of wool; ইমাকুলাল্যুম three mule-loads.

ৰুণ চ্*ryaab-ta* বুণৰ *ryyab-na*, and বুণৰ *ryyab-la* are in common use both as adverbs and as postp., in the latter form governing the genit. case, signifying afterwards or after, behind, at the back, etc.: বুণৰাবুণ *ryyab-la ryyuy* run behind; বিষ্কৃত্য ক্ষম they lay down behind him; ১প্ৰথম বিশ্ব ক্ষম after building the roof of the monastery.

ৰুণ চুৰ্ব ryyab-tu shon mounts on the back.

कुष हें qyyab-rten खपत्रय a back-support; something to lean against; a safe retreat; prop, support.

कुष हेड्य rgyab rten-pa to lean one's back against; to lean or rest on; to rely upon, confide in.

कुष हेर दे प्राप्त rgyal-rten byed-pa to make a support; to back.

50 ₹14 rgyab ston-pa to turn one's back; to turn round.

ৰুম শ্ৰাৰ rynab-gnon confirmation.

চালুপুল imp so ryyeb, to throw, to fling; to hit, to beat, to strike; বুল্ল rdo-ryyab-pa to throw or pell stones at; বিৰ্দ্ধ পূলি-ryyab-pa to put wood (on fire, &c.); বাৰুণ ho-rayab-pa to kiss; মুন্দ্ৰন্থ মন্ত্ৰ কুল্ল phyags-nags seb-turyyab-pa to let the cattle run into the thickets. আন্ত্ৰান্ত্ৰ চিচিচ্ন বিষ্ণান্ত্ৰ চিচিচ্ন বিষ্ণান্ত্ৰ চিচিচ্ন বিষ্ণান্ত্ৰ চিচিন্ন বিষ্ণান্ত্ৰ চিচ্ন বিষ্ণান্ত্ৰ চিচিন্ন বিষ্ণান বিষ্ণান্ত্ৰ চিচিন্ন বিষ্ণান বিষ্ণান্ত্ৰ চিচিন্ন বিষ্ণান বিষ্ণান বিষ্ণান্ত্ৰ চিচিন্ন বিষ্ণান বিষ্

39 3984 rgyab phyogs-pa to turn one's back to a person or thing; to leave it behind; to be indifferent.

99354 rgyab byed-pa to protect; to back.

ৰুবাৰৰ্থৰ <u>rgyab-h</u>wol, ৰুবাইৰ <u>rgyab-rten</u> enshion for the back.

কুম'্মৰ ryyab-dmag = ইশ'্মৰ rjeş-dmag re-inforcement; reserve.

कुष है भ ryyab-rtsis intend to make; bint.

59 ryyab-rdsi one standing behind working people in order to watch and superintend them.

কুম শুরুম rgyab-gshuñ the spine, the backbone.

कुष्णम rgyab-yaş, प्रस्थ grafis हेरव (or हेवर) a number.

कुष^{१६} rgyab-rin दीवेश्व the long-back; met. a fish or a snake.

ৰুণ অপ্ৰায় বিষয় <u>rgyab-leg byed-pa</u> to turn one's back; to rebel; revolt.

কুম ৰূপ্য rgyab-logs the back; back part; the reverse of a thing.

र्कुथ I: rgyal (अरुभ skar-ma) तिखा, पुष्पा नचन the eighth constellation in the Hindu and Buddhist astronomy.

Syn. দ্রাশনি প্রাথমন hla-mahi lla-ldəm-ma; দ্রম্প্রমন singor ldan-ma; ইন্দ্রমার rapal-hadma; সুন্দ্রম grab-pa-ma; কুমার্ম্মার rapal-smaq (Mnon.).

কুথ II: 1. দল. 2. the five penal for theft.

कुप III: (used only in compounds) roval, victorious; also great, chiof.

ৰুষ মুধ্বন্ধ Rayal-kun hdud = এইম ইম খ্রুম মই ৰুষ মূ Hkhor-los sgyur-wahi rgyal-po a Chakravartī Rājā (Mnon.).

ৰূপ গ্ৰেপ Rgyal-dkah অলিন বুলীয়, অলয invincible; the unconquerable.

कुष ने अर्ड के rgyal-gyi mtslan-mo पीपगति a December night; कुष ने हुन rgyal-gyi zlaca पीपमाम the month of December; कुष नुषद्य rgyal-gyi na-wa पीप पृथि. full-moon day of December-January.

ৰুপাদ ryyal-khañ = ৰুপাটাই ব্ৰহ ryyalpohi pho-brañ the king's residence; palace.

Syn. 194 20 Pa ryyal-pohi khab; ang man pru bood-namo khah-pa (Mnon.).

কুণ শ্ৰেষ্টক্ৰ ryyal-khab chen-po the main government; imperial government (Yig. k. 18).

ৰুবা নিমন <u>rgy</u> কিন্দোলাক <u>ৰুবা ইণ্টিমন rgyal-</u> pohi khrims court law; the king's law: ৰুবা নিমন ব্যাম ব্যাম বিদ্যালয় a golden yoko.

ৰুষাধ্যম rgyal-mkhan-po पण्डित (Schr.; Tā. 2, ২30) learned.

34 55 rand-rayed royal family or lineage.

तुष्य ryyal-rha ज्ञयकात drum of victory: कुष्य स्थापन्य प्रमुख्य प्रमुख्य ryyal-rha rabhhyams shifi kun-khyab par-hsgrags the drum of victory diffusing far and wide proclaims your fame all over the world (Yig. k.).

कुष के इन्हिं पनि Ryyal-chen sele-bshi = कुष के द पने
Ryyal-chen bshi चतुर्मा हाराज, चतुर्म हाराजका यिक; they are: (1) भुषा शृष्टि सुर्म रिपी-hkhor srun धतराष्ट्र, (2) भ्याप कुष्ट प्रिमित्र इक्ष्म इन्हिन् विक्र दक, (3) धुन भे प्रमा हिम्म mi-ban विक्र पाच, (4) कुम ब्रेश सुम्म Ruam-thos sras वैत्र वर्ष

* कुष अर्डेष <u>ryyal-mehoy</u> जिनवर, उज्जयन n. p. (Schr.; Tā. २, 3) victorious; subduer.

* কুমানাইবাইর Rgyal-mehog rin-chen (Sehr.; 27 A.).

कुष¹²⁵प $\underline{r}yyal$ - $\underline{h}dab$ सतपत्र n. of a tree [a lotus]S.

* कुष है '६ण ६६' Ryyal-şde dkar-chuñ जय-सेन (Schr.; Tã. 2, 212).

Syn. अर्जुद्धः sa-skyon; रः पाने कुँदः sa-gsha skyon; अप्तुद्धः sa-bsrun; अप्तुष्ण sa-bday; ग्रेंश द्धः sa-byod; अप्तृद्धः sa-dvan; र्घः प्रकृष dpun-pa skyos; अप्याप्त क्षेत्रः sa-dvan; र्घः प्रकृष dpun-pa skyos; अप्याप्त क्षेत्रः विद्यानिक skyos; अप्याप्त क्षेत्रः विद्यानिक skyos; अप्याप्त क्षेत्रः विद्यानिक क्षेत्रः क्षेत्रः क्षेत्रः क्षेत्रः क्षेत्रः क्षेत्रः क्षेत्रः विद्यानिक क्षेत्रः क्षेत्रः विद्यानिक क्षेत्रः क्षेत्रः विद्यानिक क्षेत्रः कष्ति क्षेत्रः कष्ति क्षेत्रः कष्ति कष्

বৃত্য II: that which is excellent; something superior in its kind; ইংইবইর বুল্ল tiñ-ñe-hzdsin rgyal-po Samādhi-rāja, the excellent work on meditation.

দুৰা ইবানুধ শাৰ্ষ ৰাইবান ryyal-po hkhen-pa gros hdebs= বিশ্ব ইবান্তৰ dkar-po chig-thab n. of a medicinal root (Sman. 104)

নুপাই এট্টিখান ryyal-po hkhyil-wa 1. a medicine. 2. বাজাৰন, বাজাৰত a kina of precious stone said to be brought from Viratdes'a; a royal fillet

Syn. & sig mu quen (Mno...).

्रुण द्वेदेश पर २कें च rgyal-po sies-pa, htshowa राजजीव supported by the king.

ৰুষ ই रहामुबी po-can royal; kingly.

ৰুখাই ৰেইনৰ *rgyal-po hjoms* বাজন্ব one who has killed the king; regicide.

ក្នុង ដី អ្នក ដី ryyal-po smug-po = ង និ gia-rtsi musk (Sman. 333).

कुषाद्रासहें के हैं। rgyal-po mtshon-byed कुक्ट the cock.

ৰুপাই দেবৰ rgyal-po bshin = ৰুপাই ৰুং rgyal-pa nan-ltar বাজাৰম্ব in the manner of a king; right royally.

कुथ द प्रश्वास ए yyat-po bshugs-pa राजकुलं the race of kings.

কুমান্ত্ৰ Ryyal-po zas-gisañ King S'uddhodana; এইসান্ত্ৰ-ব্যান্ত্ৰ beom-ldan hdas-kyi yab the father of S'akya-muni.

कुश में नास है र नासेर वर्षे Rgyal-po gyu-sdon gser hgo नामिका n. of a medicinal plant (Sman. 77) [the plant Justicia Janderussa] S.

বুণ ইংজাই Rgyal-po Ra-ma-na King Rāma-chandra of the Rāmāyaṇa.

Syn. মন্ত্রি Ra-ghuhi-bu; বৃশ্বর্ত কা Dkahthub-can; প্রাব্যুম Tshul-bean; বৃশ্বরি Dgahbyed; বর্ষমেন্ত্রি Hphons-skyen; নিম্বর্থিরম Çin-rta bou-pahi sras; শরীর তের ইংরার Mgrin bouhi-dgra-wo; মানি বিষ্ণান Si- nhi bdag-po; মধ্যানি বুলান দ্রিলা-glin rgyal-po; ব্ৰহ স্ত্রির প্রান্তি দ্রান্তি ব্রহ ন dgah byed 'হলন-po; ইংন্ন মানি ব্যক্তি দিলন mi-toy can Mhon).

कुष मॅ.न.र.व Ryyal-po ca-re-rea भरत= ;

कुषः विषयः व धुन् पर्वेग Ryyal-po gsan-wa spyan-yeiy= न्दः देश-दश्रः व çan-dril dmar-po n. of a medicine (Sman. 224)

कुषाचिवे भुग्युद्धाय rgyal-pohi sku-bsruis-pa a king's body-guard.

Syn. पशुर अरे केंग्रम प्रहामान-mihi tshogs-pa; शुप्प प्रहाम sku bsruñs-pa; प द्वे हे ba-trahi sde; पशुर प bsruñs-wa (Mñon.).

নুথ ইন দুবু- ক্ষা rgyal-poḥi skyed-tshal = নুঝ ইনি ইনা rgyal-poḥi tshal or ব্ৰাথনি ইনা dyaḥwaḥi tshal royal gardens; park (Mnon.).

ৰুপুনি ক্লিমান্ত rgyal-pohi skyrs-lu = ৰুপুনি মি rgyal-pohi mi ব্যৱস্থা personage of the king's family; an official.

কুম ইনি rgyal-pohi khab বেজার the king's residence; palace; capital Rājagir in Magadha.

Syn. पुर्यस्योत्य khyad-par bkod-pa; २००४ यह hphel-wa-can; या निश्व है kra-çiş can; यह इश्वाहर्ष bsod-namş khañ-pa; पुर्व द्वाहर्ष स्वाहर्ष bsod-namş khañ-pa; पुर्व द्वाहर्ष स्वाहर्ष bsod-namş khañ-pa; पुर्व द्वाहर्ष स्वाहर्ष के कि-gam-can; स्वाहर्ष कि sa-bdag khyim; वास्त दुर दुवाय gyuñ-druñ hkhyil-wa; बुवाहर पुरुव-khañ; बुवाहर दिया पुरुव-poḥi pho-brañ; बुवाहर यह वाद्व पुरुव-poḥi bṣti-gnaṣ (Mon.).

কুলাইনি দেশৰ rgyal-pohi khams = কুলারী ১ rgyal-srid বাৰ kingdom.

ৰুপাইনি দ্বাম rgyal-pohi rtags the signs of royalty, such as the umbrella, the chowry, etc.; royal paraphernalia.

কুমার পান্দ regnat-polity dun = গুলার্থ regnatsrus the son of a king; a prince; a scion of the royal family; a royal descendant.

ৰূপ মই ১৪১ rgyal pohi dpyad বলি, ভ্ৰমন্ত্ৰ present; tribute (to a king).

कुष यदे कु चु rgyal-pohi myu-gu the son of a king; a prince.

+ শুম ইবিশ্বম rgyal-pohi slas = এই ইবিইন্ম htsun-mohi sdod-sa the queen's apartments in a palace, also her attendants.

Syn. aş a Ala afa bitsun-mohi hkhor; a ga afa pho-bran hkhor (Mhon.).

কুম ইমান্ত্ৰ rgyal-pos bkrabs-pa = কুম ইমা ইমান্ত্ৰ rgyal-pos bdams-pa chosen, selected gain and loss; win by the king.

and defeat; wining and losing.

ৰুপান্ধ rgyal-phran (gyal-than), a petty king; a foundatory prince.

ব্যাবা: rgyal-wa জ্বা, v. neut. 1. to be victorious; to win; to conquer; to subdue; to overpower; বৃদ্ধাই ইন্মানমানুৱান nag-pohi phyogs-las rgyal-wa to be victorious over the powers of sin, i.e., the side of darkness; বুম্বানমানুৱান gyul-las rgyal-wa to be victorious in battle; ইণ্ট্ৰানমানুৱান rtsod-pa-la rgyal-wa to win a contest. 2. the number twenty-four.

কুথান II: জন 1. the act of conquering; victory. 2. the conquering party or person; he that prevails; the conqueror (opp. to আন pham-pa, the vanquished).

কুম'ন III: জিন, মাৰন্ 1. the conqueror, most high, i.e., the Buddha. 2. the earliest known Buddha, Adi-Buddha; the conqueror of passions.

ক্রাতা IV: adj. victorious; superior; eminent; excellent: ক্রাথ্য কুর্থি ক্রিট্রের rnam-par rgyal-waḥi khań-b্রের the mansion completely excellent.

* 44 4 45 ryyal-wa can, n. p. (Schr.: Ball. 1848, 288).

¹ কুথান মউবা দী স্কু ম কাম <u>rgyal-wa mehoy-gri</u> şkyed-malsaş জিনবৰজন (Schr.; Kālæ. T. 21).

দুখান শ্রীমান Ryyal-wa gũis-pa the second Buddha of this age; an epithet which once belonged to Nāgārjuna, now given to Tsong khapa, i.e., ই ইন্টাই Rje-rii-pa-che, দুখান শ্রীমান হৈছিল আই মুখানাই ম

* কুম মার্থ বিশ্বম ryyal-wa tshul-khrims one of the four great Teachers of the Bon religion (G. Bon. 35)

कुथ य केंद्रवया केंद्र *Rgyai-wa tehe-dpay-med* जिन-चमितासुः (*Schr.*; 29 A.) n. of a Dhyàni-Buddha.

* कुषाच-नुकुश्चाम Rayai-aa çhakya thob-pa, 5 दृश्चान्ने ta-tya-thha mu-ni (Schr.; 33 A).

পুষ্ট Ryyal-wa Rin-po-che the "most precious Jina" is the ordinary title in Tibet of the Grand Lama of Lhasa---the Dalai Loma.

9य देवे ४८ यह Ryyal-wahi cod-pan ज्ञयापीइ n. of a famous king of Kashmir who reigned about the seventh century A.D.

ฐน จริง (Rgyal-wahi bstan-pa = พรพ ฐน ปัจจุร (sańs rgyas-kyi bs'an-pa the religion of Buddha; Buddhism (Yig. k. 10). कुथ परे धुन्ध स्था rgyal wahi thugs-sras जिनी-दस: the spiritual son of Buddha.

চুথানই ধুন ryyal-wahi spyan = মুণ্ মিশু ম দুণ lug-mig me-log a flower resembling in appearance the eye of a Buddha and used in medicine (Sman. 421).

ৰুষ বই বৃহন্ত Ryyal-wah dwah-po জিন দ্ব the chief Buddha; also an eccasional appellation of the Grand Lama of Lhasa: কুল বই বৃহত্ত অধ্যাতি স্থাইন ইল্লাইন্য the Gyal-wai Wang-po is the great seer and one who knows all things (Yiy. k. 1).

* कुश्विदे द्वर घंदे ह्वे क्ष ryyal-wahi dwañpohi blo-gros जिनेन्द्रमति (Schr.; Bull. 1848, 94) one whose mind is devoted to the Lord Buddha.

কুম বৰ্ত সু শু rgyal-wahi myu-yu, v. কুম শ্বম ryyal-sras জিলাছৰ [a nascent Buddha.] S.

ৰুষ্ণ ক' ৰুষ ইন ryyal-wahi ryyal-tshab = ৰুষ্ণ ক' ইন্ ইন্ট্ৰ ইন Ryyal-warin-po chehi sku-tshab the Regent of Tibet who administers the country during the minority of the Dalai Lama; now called Ryyal-tshab Rin-po che or Bul-Ryyal-pa (Pö-gye po.).

જુજાવજે જા rgyal-wahi tshab the vice-regent of Buddhar a name of Maitreya Bodhisattya.

मुध परे पिन <u>ryyal scahi</u> gshi जिनाधार byahchab sems-dpah or Bodin sattva.

ৰুখান³ ৰ্যন্ত <u>Ryyal-rahi hod</u> জায়স্মা, জিল-ৰভি the glory of Buddha; name of a Bodhisattea.

কুথ বৃথি মুখ rgyal-wahi sras = কুথ মুখ ryyalwa জিনপুস; Bodhisattva, a Buddhist monk; an ordained Bhiksu.

* कुष परे ञ्च ryyal-wahi lha जयदेव (Schr.; Tă. %, 146).

* कुथ घर ५ तथ rgyal-war dkah दुर्जेय (Schr.; Kālāc. T. 22) one of the ten stages of perfection or भूमि.

कृषा <u>rgyal-bu</u> राजपुत्र, कुमार the son of a king; a prince; कुषा दुः कुषा दे <u>rgyal-bu</u> rgyal-byad n. of a prince in Kos ala in Buddha's time.

Syn. এই ব্যক্ষ ইন্ম ট্sod-nams stobs; বিথ বাইবন্ধ নানি দেন দিনে ক্রিম বিশ্ব ক্রিম ক্রিম বিশ্ব ক্রিম নানি ক্রম নানি ক্রিম নানি ক্রম নানি

কুথ টুণ ন Rgyal byed-ma জাযা, আন্দাজিনা n. of a goddess.

कुष हेर केय Ryyal-byed-tshal जेतवन n. of the grove which was purchased by Anathpindada a merchant of S'ravasti and where the Buddha resided for a long time.

* कुष ५वर वृध पड़ेन व Ryyal-dwan lina-pa chenpo = गुन पांचेपम ह्रों पड़र कुन मेंदि न्यम kun-gziys blobzan ryya-mtshohi shabs (Schr.; 16 A).

কুমান্ত্ৰ Ryyal-dwan padma = মান কুমা কুমান sans-ryyas gnis-pa or স্থান্ত্ৰ ইন্দ্ৰি Slob-dpon Kin-po-che an epithet of the saint Padma Sambhava given him by the Kūin-ma sects (Yiy. k. 27).

কুমার্ক <u>rgyal-blon</u> the king and his minister, also the state minister.

कुष में rgyal-mo राजी the queen; wife of the king.

कुष अन्य हैं मुक्त Ryyal-mo ka-ra (क्षेत्र sman) a मर्कर, a coarse sugar used in medicine.

 $\mathbf{g}^{\mathbf{q}} \mathbf{H}^{\mathbf{x}_{\mathbf{x}}} \mathbf{E} \mathbf{g}yal\text{-mo-ron} = \mathbf{g}^{\mathbf{q}^{\mathbf{x}_{\mathbf{x}}}} \mathbf{E} \mathbf{g}yal\text{-ron} \mathbf{n}$. of a country on the confines of S. E. Tibet (Situ. 56).

बुध कॅथे व प्रश्न rgyal-mohi ga-gon कर्क टिका n. of a place.

(Bde-srid) or regent of Tibet. 2. the would-be successor of a king; crown prince.

कुष अनेत् 1: rgyal-mtshan भ्रज, केतु, म्रकुन, ज्ञान 1. the armorial flag or banner of

victory of Buddhism; is the orthodox standard of the Buddhist. 2. used as a personal name of Bodhisattvas and individuals such as:--- मुद्द क्ष्य सेमग्र प भी महेद पर्व मुवा मक्ष्र Byan-chub sems-pa mi brjed-pahi rgyalmishan, हे प्रायदे त्या अनेत Rlogs-pahi rayalmitshan, प्रस्थास हैवाय पर प्राचित मेरे मुंबा अहेत Yong-su rtogs-pa dan bral-wahi rgyal mtshan. 3. ซี รุจร. phog-wan. The Gyal tshan or Buddhist banner is seen as a kind of decoration of cloth in various colours and of cylindrical shape erected upon a flagstaff or carried on a pole. It is also made in brass and wood. In Tibetan Buddhism the following are the ৰুপান্ধর rgyal-mtshan, to combat with the powers of evil:—(1) इंच ब्रिमश ग्रे कुय अर्देत्र tshulkhrims-kyi rgyal-mishan, (2) हैर दे वहेंद्र शु नुव अडेन tili-ne-hdsin-gyi rgyal-mtshan, (3) नेष रवः ग्रे. क्या अडेबः çeş-rab-kyi rgyal-mtshan, (4) ये नेश मु मुव अहेत ye-çeş-kyi ryyal-mtshan, (5) इस पर क्यें पदि नुवासके rnam-par grol-wahi ryyai-netshan, (6) हैद्र हे देव घर वि बुवा अडव sñin-rje chen-pohi rayal-mishan, (7) \$5.435.55.833 माओदापदाञ्चेत्रायाओदायदात्रायामहत्रा ston-pa-ñid-dan mtshan-ma med-pahi smon-pa med-pahi ryyal-mtshan, (8) ध्वश्रानु कृषास्त्र thabs-kyi rgyal-netshan, (9) समय ठड्डा भेराय रहा श्रें वा भेराय रहा बाद: अवा क्षेद्र'यदे जुवा कर्डे sams-can med-pa-dan srog med-pa-dań gań-zag med-pahi rgyal-netshan, (10) हेर. हट. र त्रेय. तर. रवेट. च. व्रिट. च. क्रि. प स. अवर. हे. च.रर. द्वायाविक्वयामन्त्र rten-cin harel-par hbyun-wa khon-du chud-paş mthar İta-bu dan bral-wahi rgyal-nitshan, (11) रहावी सेमम चेहम सुर्वाधम พะพ.ปุพ.ปู. ปูง. ปูง. ปุชุบพาสบาลก-gi sems-gi sems yonssu dag-paş sahş-rgyaş-kyi byin-gyiş brlabs.

কুণ অংশ মুণাম <u>ryyal-n</u>etshan grays ভাৰাম fame; ornament.

* कुष्य सर्वेद्रास <u>rgyal-n</u>tskan-ma संगत्त्राञ्चन्न (S.hr.; 59 B) ensign of good fortune,

* तुषास्त्रेत्र मेदामे ryyal-mishan seh-ye ध्वन-सिंह (Schr.; Org. m. 111, 25). कुष है <u>rgyal-zla</u> पौष मास the month of December.

ৰুণাম্বৰ rgyal-rabs genealogy of kings.

สูญ เฉพาสัง ซิวารูเกาสุด Ryyal-rabs Bon-yyr hbyuń-gnas n. of a work on the origin of the Bon religion.

ৰূপ[্]ৰ্থ দ্বাৰ rgyal-rigs বাসকুল; অস, অনিয the military caste of India; royal race; the race of a king.

কুল ইন্ম দুজ rgyal-rigs skyes দাসভ ভবিষ born of the military easte, also of the royal family; resident of Magadha.

ৰুম-ইবাষ-জ-বৃষ ryyal-riyş cha-çaş = ৰুম প্রryyal-phran a petty king; a vassal or feudatory prince (Mñon.).

મુખરેનુષ ધ્વાં વે <u>ryyal-riys</u> thiy-le=મુખલ ryyal-bu the son of a king; a prince.

कुष रेषाश में rgyal rigs-mo चित्रयाणी a lady of the military caste of India.

नुषार्द्यः ryyal-ron, v. नुषाई। र्द्रः ryyal-mo-ron.

• • ryyal-sa capital seat of Government royal place; the place or position of a king.

ৰুষা বুজুৱা-sras = ৰুষাইনি মুখ ryyal-pohi sras the son of a king or prince.

* कुथ पनीय ryyal-bçes पुरुषमित्र n. pr. (Schr.; Was, 55).

ৰুপানী signal-srid বাদ্য, মছন্স a kingdom; empire; state.

कुथ भ्रे र कुथ प्राप्त <u>rgyal-srid</u> rgyaş-pa सम्राज्य empire.

ৰুথান্ত্ৰিক ইবাই বিদ্যান spid Rin-chen sna-bdun the seven different precious articles of royalty, viz:—ব্যিক বি hkhor-to ভাৰ the wheel; বিমান nor-bu দাখি gem; মহুৰ বি btsun-mo, জী queen; ইবাই blon-po দালী minister; মুম্মে guan-po ভালী elephant; কুমান rta-mchog আৰ spirited horse; টুমান্ত্ৰ khyim-bdag হাইঘান house-holder; কুমান্ত্ৰ মহুৰ ইবাই dmagpon rin-po che মানাঘান commander-in-chief.

कुण श्रे र श्रु र व rgyal-srid srun-wa राष्ट्र-रचा to defend a state against enemiss.

কুমান্যান rgyas-hyrel - কুমান্যান-চুন বেই বেইনান rgyas-par bead-pahi hyrel-pa comprehensive commentary: ধুনান্ত্ৰান্ত্ৰান্ত্ৰীয় বা elaborate commentary on the texts of Sum-cu-pa and Rtags hjug-pa (Situ. 137).

Syn. २थेयाच hphel-wa; हेन्स्य rasey;-pa; न्याम yan-wa, १९३१च kha-bye-wa; प्राप khyabpa; अन che-wa; अस्प tshim-pa (Mnon.).

কুষাম I: আল n. of a great sage of Ancient India, the reputed author of the Māhābhārata; মে সুমান Drań-sroń rgyus-pa আনদাৰ বি the sage Vyāsa.

JNU II: (prop. pf. to Ju rgya-wa)
1. vb. to merease in bulk or quantity; to augment; to spread: and sexty of a-yi nultar rgyas swells like a cow's dug; and tag rgyas swells like a cow's dug; and the doctrine (of Buddha) spreading; to grow, develope. 2. adj. extensive, large, ample, wide, manifold, numerous, copious, complete, full; and sla-wa rgyas-pa full moon; the adverbial form is frequent: Julyas-par hdog-na if you wish to know it fully.

§8'95'\$5'4 rgyas-par byed-pa 1. to make bigger; to augment; to increase. 2. to describe, narrate, state at large.

কুষাধ্য দুৰ্বাধ <u>rgyas-par</u> <u>bçad-pa</u> নির্থীয়ন elucidation; full explanation; ব্যক্তমাধ্য ষ্ট্রাধ don rgyas-par bycd-pa to be very useful; to exert a beneficial influence.

কুম ট্র ryyas-bycd মাবে the land of plenty; a name of India.

কুষা বিশ্বিষ্ট ইবি অবাধ ryyaş-byed libyuń-pohi lay-pa:= ১৭৮ অব dwań-lay n. of a medicinal plant growing below the limit of snow in the Himalayas and resembling the human hand in appearance (Sman. 416).

कुष कुर स Ryyng-byed-ma भारती n. of a goddess—Cornocopia, the goddess of plenty.

* কুমানি yyus-çin yছি (Sehr.; Kālāc. T 110) thrivar.

্ৰূঁ I: rgyu ানান a kind of blanket.

引 II: 1. matter; substance; material; ঠুন rgyu-wa superior quality: সুপ্রান rgyugtsun any stuff, wool or cotton, &c., when cleansed and washed for making cloth: also pure origin. ชุ ัลัๆ ryyu-sgog n. of a medical drug; wild garlie. 🎫 🐧 chan-rgyu ingredients for making beer: সূ বৌদ্দমশ্য पर्राचित्र पंचेत्र rgyu dge-wa beays-pas thob-pa yin the substance has been obtained by means of accumulated merits: ደ'a'ናቸት ਗੁ'\$5' ĥa-la dgos-rgyu chuń I have few wants. 🍳 💆 bsograyu material to make or manufacture anything with; 耳真乌气 za-ṛgyu-med nothing to eat: राष्ट्रर कु वेजा क्रेटा टे da-ltar rayu-shig snan-no an opportunity will presently offer itself (Ja.). 2. In W. arrangement; preparation. In a special sense material; stuff for weaving; warp; chain (Ja.).

বা III: ইবা. cause, namely, the primary cause as distinguished from টুৰ the secondary or co-operating cause; the direct cause for any event; also reason, motive, main condition: শু হৰ বাম বহুম এই বুছুই লগুৰnan las hdas-pahi rgyur-hrgyur it becomes the cause of passing out of misery, i.e.,
Nirvāna; হুমুহুই ইবাই নিল্ল-son rgyu-ru hgro,
কুম rgyus with genit. by reason of; on account of; in virtue of; in consequence of; ইবাইন cihi rgyus, why: টুইন্ট্র rgyu med-du eause; spontaneously; without sufficient reason; without good cause; বুম্নিই rgyu-dan rkyen primary and secondary

cause, which sometimes coincides with 'cause and effect'; কুন্দট্ৰন্থীৰ rgyn-d ন rkyen-dehi phyir, देवे कु dehi ryyu, देवे केन श्रेष dehi rkyen-gyis, 文章 勇勇 dehi rgyu-rkyen therefore; on that account. 3 and g fe-wahi rgyu in medicine the three anthropological causes or conditions of diseases; the three 'humours,' wind, bile, and phlegm; ইন্দেই কু rin-wahi ryyu the ultimate cause of diseases and of every evil, viz., ignorance; अध्याय ma rig-pa, 夏5 勇5 勇 skyed byed-rgyu the creative eause; बबेब वर्षे कु है है न hphel-wahi rgyu-ni ltewa the efficient cause of growth is the navel-string; 5 354 rgyu byed-pa to be the principal cause of; to lie at the bottom of a matter; 剪剪54 rgym skyed-pa to lay the foundation of. There are six kinds of \$\frac{1}{2}\$ rgyn, i.e., g 5¶ rgyn-Urng:—95'42' g byedahi rgyu, अन्ति १९६ परित्र Uan-cig hbyunwahi ryyu ? 香料園本質質 rram-smin-gyi ryyu, अर्द्धरमः पर अत्र परे कु mtshuñs-par idan-pahi rgyu, ทูสาธูาจุจักลวิกฏ kun-tu hgro-wahi rayu, สุขามงมา วิฐ *şk ป-กูกิจก kyi rgyu.* 2. attached to a verbal root rgyn often indicates the supine and, colloquially, the infinitive; ৭ৰ্মানু ৭ংগ্ৰ wishes to go. Also forms a future tense when connecting the root with the auxil. verb. ৰ কু অই will eat : হই হুহ 5 वर्षे कु भेदाय those that will come to me; दे व कुष क्षेत्र गाउद कुष when the government was to be entrusted to him; রূপ্রসূত্রীর horses were not to be had (Jä.); ናሻኝ ਗੁ ዶና dkon-rgyu med that is not a very precious thing; there is nothing particular in that; न्वत्यस येन्स कु अद gshan-pis legs-rgyu med he is not more beautiful than others; অভাৰ্ কু ঐৎ ya-mtshan rgyu-med that is not to be wondered at.

त्रु कुँ राष्ट्रभए हित्तु प्रत्यय reason; cause; acc. to Ja. connection: तु कुँ देन प्रत्य राष्ट्रभए bshad-du gsol please explain

to me the connection. ৰুক rgyu-chu colleq. that which belongs to a thing; appurtenance; necessary implement, &c.; also property. ৰুপ্য rgyu-hbrus cause and effect or consequence; gen. in a moral sense; actions and their fruits (প্যান্তি প্রথম lus-kyi rgyu-hbrus); প্যান্ত্রম প্রথম নিজ্ঞ lus rgyu hbrus-kyi-chos the doctrine treating on this subject; the doctrine of retribution; the principal dogma of Buddhism; প্যান্ত্রমণ নিজ্ঞান বিভাগে hbrus lu-yid ches-pa to believe in the doctrine of retribution.

শু শ্লী শ্লু পুদা- şkar নৱন, ऋब "the moving stars." The constellations through which the moon passes in her revolution round the heavens are called কুম্মাঞ্মানির তানকুর rgyu-şkar lha-mo ñi-çu rtsa-bryyad, the twenty-eight goddesses, moving-stars, believed to be the daughters of the four guardian-kings of the world. The constellations are thus named:—(1) ** A grini (รรูขา*ฐ dbyng-gu*); (2) ส*ิจิ Bharan*i; (3) ฎิส হৰ Krttikā the Pleiades; (4) Rohini (ইই $be extbf{-}\underline{r}dse)$; (5) ধর্ণ Mrgasiras (প্রথাইন smal-po) ; (6) Ardra, এব; (7) ব্ৰথম Punarvasu; (8) कुष Pusyā (कुष हैं5 rgyal-stod= कुम ब 80); (9) भ्रम Açleşā (म wa); (10) अह Maghā (54 rta-pa) or 5 34 rta-chen with Regulus bright star; (11) \(\hat{\Pi}\) Purvaphalgun or \$3 rtahu or 5 35 rta chun; (12) 5 Utlaraphalgani or 🖺 khra; (13) अपनि Hasra or मुख bya-ma; (14) अवाय Citrā (or 93 byahn with Spica); (15) NR Scati; (16) NA Viçakhā (17) अल्लाहें Anuraihā or प्रणास्त्र lig-sor; (18) My Jyesiha, or &3 lde-hu (with Antares); (19) মুন্ন Mūla, or স্থান srog-pa; (20) 委員 Pürvā āsādhā; (21) 委員 uttarā āsādhā or ga phul; (22) Yah Abhijit; (23) 9 44 Cravanā 474 gnis; (24) X49 Dhanas'a or \$43 mon-dre; (25) \$43

Çatacisă or প্র্যুণ sgroy; (26) দুজ্জাই Purcabhadrapada or (27) দুজ্জাই utturabhadrapada; (28) ক্ষায় Recati or শুম çe-sa.

* # T N rgyu-skar dus (Sch.; Kālāc. T. 48).

कु अर अ दुर rguu-skar mu-khyud नचवनिम the moon which is surrounded by the constellations.

by NK NK I'R Rgyu-skar man-po rin. of a mountain; the fabulous north polar mountain (K. d. 5342).

ৰু মুহ অন rgyu-skar lam the milky-way; লয়ৰ-ঘহ the starry path.

न् न्द्र rgyu-gañ for what reason.

नु देश rgyu-fies the certain or real cause.

ชู :พ.เจ rgyu-mก็แก่ = ชั่ง :พร้า rgyu-nelshan cause; reason.

ৰূ তা <u>rgyu-can</u> = ৰূ খা one who knows about a thing; well-informed.

ৰূ মন্ত্ৰৰ ryyu-mthun cause sufficient to produce observed effect.

মুখেন ryyu-ldan 1. নিৰ্দ্দ [a cave] S. a hill, also a fountain; a rich man. 2. = নু তব্

JAS ryyu-nad disease of the bowels. Symptoms are:—JA ryyu-khrol causing much sound in the stomach: JA ryyu-khrol causing much griping in the stomach; JAN ryyu-hyyihs where the stomach or the intestines remain swollen and stiff with wind, etc.; JANN ryyu-hyags obstruction of the bowels; JANN ryyu-hyags obstruction of the bowels; JANN ryyu-gyu-gzer aching or pains in the stomach.

ৰূপ্ত rgyu-spun the threads stretched lengthwise and crosswise to make cloth.

নুত্ৰ rgyu-wa ৰবে, বব to go, walk, move, wander, range; কুলা নুত্ৰ ব্ৰুত্ৰ কৰ্ম chu-lu rgyu-wahi hdub-cags birds frequenting the water; সুক্তি কুল kun-tu rgyu-wa to wander from place to place. This verb is generally used instead of ৰুম্ব in Sikkim.

कुष केर्य <u>rgyu-wa med-pa</u> जापचर that does not move; motionless, still.

কু বুট নৰু ভূপ ন্যুগ্ৰ-ফ্ৰাট <u>b</u>tul-shugs ব্যান the vow of walking.

कु 35 : 19n-byed चरण, पाद feet; that which moves.

वृञ्जि ⊈gyin वारिद_met, the cloud.

ৰু ইমন ryyu-sbyon-wa প্রমান্থ sbyin-bdag an alms-giver; the maker of a gift

bowels, more especially the small intestines; graffa rgyn hkhrogpa the croaking of the bowels; gaffa rgynsgrog the envelope of the lower intestines; gryu-stod the upper bowels. Colloq. rgyn-ma is also a term for "sausages." (G. Sndy.).

જુ એલ્વ ryyu med-pa without cause; evidence devoid of (lakṣmaṇa) or characteristic.

Syn. কু অংশ কুঁম rgyu-yiş şton; শংকী সংগ্রথ mtshan-ñid bral (Mñon.).

ৰু অইন <u>rgyu-mtshan</u> নিমিন 1. cause; concatenation of events; circumstances; and results in a rgyu-mtshan hari-wa to ask after the cause: মিলেন্ডি মিলেন্ডি মিলেন্ডি মান্তি মান্

कु अर्डन देव rgyu-mtshan rig कारिषक: relating to proof or cause or reason.

तुः नावेर rgyu-gser चित्तसारक colie; [dysentery] .S. वेश मु पवे तर् के रेश्वस कर है रूट वर्द प्राय, नावक कर वापान के नावि के रेश स्थान कर विभाव के प्रायम के नावि के रेश स्थान के प्रायम

mchin-tshad thuññu habs-pa la gñan-nad chu-ser nikhris-tshad bstañ-ua yis ryyu-ma gzer-shiñ hkhru-was ryyu-gzer yin, ই আই র বস্তু ই বস্তু ইবিষ্ট্র কি de-lu don-hkhru-snod hkhru stobs-chen dañ, কু প্রত্তিম্বাস্থা-gzer কু ব্রতিম দিয়ে দুkhor কু ব্রতিম দুপুদ-hkhrol কু স্থাম ryyu-lkuys.

We read of, also, কু প্রত্তিম বিষ্ট্র বিশাস্থ ryyu-gzer geog-pahi tho-wa gsum the three hammers to break the nails of colic.

कुष्येकुष rgyuhi rgyun कारणस्रोतः the stream of cause.

बुदे हैं rgyuhi bucd हेतु-कृत that has become a cause; excuse.

कुरै गार्ड व rgynhi glso-bo प्रधान-हेतु the chief or primary cause.

कु^{दे २}ण *rgyuḥi riy* हेतु-विद्या the science of reasoning.

कु थेश हुद्ध पर ryyu-yiş khyad par अनक the chief cause; the agent.

कु^{श्रे}षा डेक् इं <u>ryyu-rig</u> cen-po (प्राप्त grafis) महाहेतु a number.

कुषावन्नभानुम्बन्ध rgyu-la hbras-bu btsags कारणे कार्योपचार to attach a fruit to cause.

कुष्यभद्भः rgyu-laş byun हेतुक produced or originated from cause.

ৰু নুমান্ত বুহাৰ <u>ryy</u>u-luş-kyi hbynî-wa= শুরুম্মানুমম gzuyş-khamş the body; form.

णुष्य rgyu-sa=(वस lim) road, passage.

ৰুম্ব rgyu-sran track, passage, road:
বিষয় সুম্ব bisan-gyi rgyu-sran the road that is frequented by a Bisan (demon).

र्मु १९५१ मर्ग a string; chain; that which joins things together; a connection, whether physical or mental; १ मू chain of bills.

ৰূ II: বল Tantrik treatise; ritual book for coercing deities and for other

5ζ'4 rgyud-pa I: vb. to tie, fasten, connect together.

55'4II: religious teacher; especially a teacher of mysticism.

मुद्राया: extraction; lineage: belonging to a family or race; family.

Syn. agra bryyud-pa & ağr resahkhrid; ana agr riys-hbyun; ana gr riysryyud; ataaa gr sa-bon las-byun; arar gr gdun-ryyud; angr rus-ryyud; arar chohbran; arg ca-ñe; ana ga snay-las-shyus; ana riys (Mnon.).

ৰু প্ৰায়ন ryyud-pa gsum the three kinds of lineage are:—(1) শানু চ গুলান-ryyud family; descent; personal; (2) ন কু skuryyud descent (of the spirit in emanations, etc., as in the case of incarnate lamas); (3) শ্বন্ধ slob-ryyud spiritual descent (ministerial succession by disciples).

বুব rgyun continuity; rgyun-du always; at all times; continually.

ৰূপ উদ্ধান gyun-khyons always to protect. ৰূপ উন্থান gyun-ayi myu-gu = হম দ্বি charzil rain-drops or dews (Mnon.).

ৰূপ নেল \underline{t} $\underline{r}gyun-bab$ tsha= হস বেল $char-d\underline{r}ay$ heavy rain (\underline{M} $\hat{n}on$.).

ৰুণ শাস্ত্ৰ ryyun-gtan = 5 ম কুণ dus-ryyun at all times; the stream of time: কুণ শাস্ত্ৰ শাস্ত্ৰ

হ্ৰাজ্য ইমান্ত্ৰম real business; transactions of a public character must always be reliable (D. çcl. ?).

तुष्य rgyus-pa sinews; tendons.

र्सुं rgyo निश्चन, यङ्गार (a colloq. and obscene term) sexual union; copulation.

รู้ ๆ rgyo-wa, pf. จัฐพ brgyos, fut. จัฐ rgyo, imp. ฐพ rgyos, to have sexual intercourse; acc. to Cs. to deflower, ravish.

र्मुपास ryyogs कडयन्त्र; भे कुँग्य र कुँग्य स् कुँग्य स् कुँग्य स्

Typon-wa, pf. spra brayans, fut. brayans, seems to be a secondary form of Tra rkyon-wa, to extend, stretch, spread forth, distend.

क्रिंद मार्य to kill.

ৰ iga pho-che = কুম ব rgyam-tshba a mystical word; oxide of mercury; also signifies ধ্লাৰ sman-sga, medicinal ginger.

श्री है lgan-ne marble white. मुझादे skya lgan-ne is stated to mean perfectly white (Jä.).

45.4 | gan-pa or 45.49 | gan-phug acc. to Ja. the urinary bladder (Med.).

Syn. & chu-so; and lgah-bu (Mhon.).

মুদ্দান lgan-pa relating to the bladder (Lex.).

শ্বনা lyań-bu urinary bladder; same as শ্বনা lyań-pa; ace. to Jā. husk, pod, shell.

স্কৃতিৰ lga l-lug=ই কুই ইণ্ট্ৰ dri-chuhi snod the blader (S.un.).

ন্ত্ৰ প্ৰশ্ন / gaḥu-yçer = মার্ক্র sya-rlon fresh ginger.

হু জেইজাই Lyar-ma mes-po patriarch of the tribe of Lyar-ma; a tribal name: স্থাপী স্থান জাইন lya-yi lyai-ma mes-po thob the tribe of Lya obtained the name of Lyar-mu mespo.

I lyo a common kind of fungus like the lycoperdon or puff-ball.

জুজ বু lgyam-tshva, প্রশাস şman-ga 1. ginger, v. জুফ জু lga pho-che. 2. acc. to Jä. a kind of rock salt.

ৰী sya=ৰ lya আইক, বিৰ্লি, হাডি 1. ginger. 2. saddle, resp. ইন্সালাজ chib-sya, a saddle for a horse; ইন্সালাজ বেchib-sya bstadpu to lay the saddle on; to saddle; আ্লালাজ gyag-gi sya a saddle for a yak.

নান sya-skya ginger: মানুষ্য সন্ত্ৰ মৈত কৈ দ্ৰশ্বদুশ কৰু sya-skyas lad-rlun sel-shin khraghkhyay liju ginger removes phlegm and wind and liquifies the blood.

য় দিন্দ sya-khebs saddle cloth; the leather cover or coating of a saddle.

শ্র sga-glo saddle girth.

মার্ক্রার sga-sgron-pa described in Hbrom. as meaning: to saddle a horse.

শ্বৰ sga-thag ropes or straps used in adjusting a saddle.

মুখ sya-pa 1. a young horse just fit for the saddle. 2. শুখাৰ ইণ্ডাপ্ৰাম্থ (also শুখা) ইণ্ডাপ্ৰাম্থ thod-pa dka-po la sya-pa zer a yak with a white forehead is called syu-pa (Rtsii).

ন্ধাৰ্থন sya-phon bat; flitter-mouse (Sch.).

মুন্ত্ৰ sg i-smug, also written মুন্ত্ৰ smugsga, brown ginger.

শুৰ্ sya-tsha মুডিকর্ক pungent ginger. শুৰ্ব syı-lay frame of the saddle; saddle-bow; saddle-tree (Cr.).

क्षा sga-ser परिहा turmeric; yellow ginger; a spice used in cooking meat for the table.

মান sgu-ça straps for fastening the travelling-baggage to the saddle, cf. নামন ça-stag.

মৃশ্' syay-pa ছক্কাই to ravish; to copulate; to embrace in sexual union.

হার sgañ 1. a hill-spur; the ridge or top of a hill: ইণ্ ইন স্থান অনুণ cog-tsehi sgañ-lu shag keep on the top of the table. 2. time; occasion: মানু আমু নাই বুলি জান sañ ias-ka byed-pahi sgañ to-morrow at the time of doing work; ১৯৯ বুলি জান da-lta lto-za-wahi syañ just now while taking food. 3. ইয়ান chu-sgañ a blister caused by manual work, by long marches, &c., cf. ব্যাহ্য bsgañ.

Syn. Br sten, Man mtho-wa (Mnon.).

ান দি sgań-kha = মান্ত sgań-khul 1. a hill-spur: মান্ত প্ৰজনি khul 1. a hill-spur: মান্ত প্ৰজনি khul 1. a hill-spur: মান্ত প্ৰজনি khul 1. a on a mountain spur. 2. full, entire: মান্ত ক্ৰম প্ৰৱিশ্বাহন ক্ৰম প্ৰজনি ক্ৰম প্ৰজনি ক্ৰম ক্ৰমেন্ত কৰিব re so-sor yoń even if (you) kill one living being there will be the full (amount of) sin in each separate case.

新二円型 <u>sgañ-khul</u> acc. to Ja. same as 新二甲 sgañ-khu.

শ্বন বিভাগ sguñ-gi-liñ a species of partridge.

ল্লম শ্রম্ হ sgañ mthon-po a high hill.

ষ্ট্ৰহণ syañ-wa, pf. ዓምሩክ bsgañs, fut. ዓምሩ bsgañ, to grow or become full (Cs.): ዓና ድና ዓምር bud-med na so-syañ a full grown woman; marriageable girl.

해도 및 sgań-bu full quantity; entire piece: 도 첫째 취도 및 도착 모드 와 및도 5의 has not his pride been entirely broken-down within (A. 11).

শ্বং গ্ৰেণ-gçon তন্ত্ৰন-নিদ্ধন্ত elevations and depressions on a hillside.

ধুনি sgans ys । bank or elevated place on the margin of a river. 2. n. of districts in S.E. Tibet.

ম্বি' হৈ sgab-hdre a class of demon; a ghost that remains concealed: শ্রুমান্ত্র প্রাথম বিশ্ব হৈ প্রাথম বিশ্ব হৈ প্রাথম বিশ্ব হৈ ক্রিল ক্রিয়াল ক্

মান্ধ sgab-pa 1. secondary form of এল্বাম্ম hyebs-pa, to cover; covering: প্রসমান্ত আমান্ত bya-mas bu-la sgab-pa the covering of a young bird by its mother. 2. প্রায়ণ gos-sgab skirt or lap of a coat; মান্ত sgab-thuñ a short skirt.

প্রস্থা sgam মন্ত্রা, কাম, বিত box, trunk, chest; also the testes: শ্লুমান sgamsgo man a chest of drawers; পুল্মান leagesgam an iron-chest; সামান ko-sgam a leather trunk; স্কান ro-gams or মুম্মান spur-sgam a coffin.

Syn. Ma sgrom; K5 snod: ak5 mdsod; Musq sgrom-bu; ak14 bah-pa; aa Ma thab-sgrom.

भाग क्षा sgam-chuh a small box.

শ্বশ্ব sgam-pa= এবাৰ zab-pa নদীৰ deep; profound; भै:শ্বশ্ব mi sgam-pa = भै:এবাৰ mi zab-pa shallow; not deep.

স্থান syam-po, adj. full or fully accomplished; one who is deep: কুম্বাই মুহ্ম মুহ্

ষ্ট্ৰ sgar, defined as সুমান্ত প্ৰবিশ্বরণ বহুত্ব gur mañ-po phub-nas bsdud-pa, pitching many tents (at a place); camp; encampment; মেণাশ্বন a military encampment; শ্বন মন্দ্ৰণাথ to encamp; to pitch a camp.

अर धूद Syar-snah respectable men.

 $\S gar-mi$ h ($\square \S gar$) watch-word; parole ($J\ddot{a}$.).

sgal a load that is carried on the back; load of a beast of burden; 5 ma rta-sgal a horse-load; Ar. 52 ma cin-rtahi sgal cart-load; waggon-load.

भूषा इ sgal-rta pack-horse.

भूष धुन्म sgal-phyugs beast of burden.

শ্বেষ্টের sgal hphan-wa to throw a load off; শ্বেষ্ট্রেম ও sgal hbogs-pa to take out a load; শ্বেষ্ট্রেম sgal hsran-wa to adjust or balance a load.

ষ্ট্ৰ syal-wa to carry a load on one's back) or to cause a load to be carried on the back of a beast of burden; মুখাৰনীয়াম syal hgel-wa to put on a load.

ঋষ sgal-rma a sore on an animal's back caused by the load.

শ্ৰথ syal-tshigs the spine in general: the backbone of a beast of burden.

শ্ব উল্থা স্বাধ্য বিদ্যু syal-tshiys ñi-çu rtsa bryyad the twenty-eight joints in the backbone; ঐতিশ্বৰ ইল্ম mi-yi syal-tshiys the joints in the human spinal column.

স্থাইন্ম গুলুইন্ন syal-tshiys ñi-çu rtsabshi there are twenty-four joints in the backbone of a beast of burden.

ক্রমান্ত syal-tshigs sran-wa a beast of burden of which the backbone is straight, i.e., not bent by work.

भूर अ sgir-mo क्षर क्षर sgor-sgor उन round; orb-like; globular.

syu, adj. bent; FPTN sgu-stegs 1. a foot-stool. 2. acc. to Sch. elbow; angle.

মুখ্ৰন্ম sgu-phyogs (মুখ্ৰন্ম sgye-phyogs) = মন্ত্ৰান্ত্ৰাৰ mdun-la khyog-pa bent-forward: মুখ্ৰন্ম মুখ্ৰন্ম নিম্মানিক চুণ্ডিৰ sgye-phyog sgu-phyogs ces-pa cin-tu gees those that are bent forward and bent round were valuable? (Jig.).

#¥ sgu-mo=35€ hur-rdo a sling.

 $\mathfrak{g}^{\mathcal{L}}$ sgun in Ld, clap; erack; erash; report (of a gun) $(J\ddot{a})$.

খু হুল্d-po, ace. to Sch. father-in-law; ধুণ্ম synd-mo mother-in-law.

সুস'সহ sgum-mdah, acc. to Schr. the butt-end of a gun; gun-stock.

∰≒ şgur, v. 59≒ dgur.

ৰুমাৰ gur-rgyab a bent-back.

धुर्य *şgur-po* कुछ. चनकुछ bent; crooked back.

Syn. N. I. 1959 sgur-hkhyog; N. sgu (Mñon.).

भुरंप squr-wa भीत, विसम् to become afruid.

भुष भुँद sgul-skyod स्त्रीभ agitation.

ষ্ট্রপান sgul-wa, pf. নমুখ bsgul, fut. নমুখ bsgul (cf. ৰপুখন hyul-wa) to move, agitate, put in motion: বুংসুম স্থাই rgyud-kyan ma-sgul-to he could not even move the bow-string: ৰপুখন বুনুৱাই lag-ras rdo bsgul-to with his hand he shook the rock.

ब्रेडिंग sge-khun, ब्रॅंडर इ.10-chun a small door; a window.

क्षेप sgry बावण grace, charm in the person.

क्षेण 4 sgeg-pa सङ्गार, विलास, लासिन, रस, लावण 1 the grace or charm of youth: क्षेण पाने क्षेण पान

Syn. रवाय rol-pm; वहाम hjo-wa (Minon.). भ्रेषायदे हैं Sgeg-pahi Rdo-rje जावण्यवन, जीजावन n. of a Buddhist sage of Ancient India who visited Udyana (Ancient Cabul) and spread Buddhism there.

ন্ধিশ্ৰ Syeg-ma n. of the goddess of beauty.

क्षेण में sqeg-mo जास्या नर्गकी a dancing-girl: a charming damsel.

ইশে sgeg-rdsus perfumery, pomades, &c., articles which (according to Buddhism) are incentives to sensual pleasures.

ষ্ট্ৰীন'থ sgen-lu or ব্ৰহ্ম dgen-lu, acc. to Jū. on; upon; perhaps a wrong spelling of the word শ্বন syan.

ন্ত্ৰী <u>sgeh</u>u 1. diminutive of # sga, ginger. 2. v. ¥বাৰ : sgog-pa (K. g. 3 46).

क्षेत्र इ gehu-chuh लग्नन garlic.

क्षेत्र जनिर इgehu-gçer चाईक ginger.

\$\frac{3}{4}\times sger private; semi-independent; \$\frac{3}{4}\times \frac{5}{5} sger-au specially; privately.

** 5 sger-rta a horse for the use of a private party, not for a public officer.

মুন্ধ sger-don one's own interest. private or special reason or object: মুন্ধু এই তিন্তু বিশ্বস্থা নিজ্ঞ sger gshuh med du-wa gnambtah neither private nor public (but an independent family) sending forth smoke from house-fire.

 mi-ser yah yod-pa las khral-bsdus nas za bsdad-khan a land-holder who without paying a large tax to Government enjoys an estate is called क्रेट्य sger-pa, also one who holds land fee-simple; क्रेट्ट्य sger-lha or क्रेट्ट्य अड्ड्य इंट्या क्रिक्ट्य इंट्या क्रिक्ट्य क्रिक्ट्य इंट्या क्रिक्ट्य क्रिक्ट्य इंट्या क्रिक्ट्य क्रिक्ट्य इंट्या क्रिक्ट्य क्रिक्ट्य क्रिक्ट्य इंट्या क्रिक्ट्य क्र

ক্লংপ্ৰপ্ৰ sger-g₂og private servant, also one who does his own work; servant or employé of an independent party or estate which has no connection with the Government.

ন্ধ syer-lo, মেন্ট্র দুর্ভিন কার্ল ran-sger gyi shin lo-tog the produce of a private estate.

क्षे sgo द्वार, मुख, प्रतीद्वार, पच a door; an entrance or doorway; the aperture itself as well as the wood-work of the door; अं निरुप्त इमुक bead-pa or अं प्राप्त इमुक dgag-pa to shut or close a door; a gra sgo phye-wa or \$ 2954 sgo byed-pa to open a door; Magara sgo hjug-pa to put in a door; to hang a door; क्षें नुवाय sgo rgyabpa to shut a door; # 9544 sgo qtun-pa acc. to Sch. to lock up, to bolt, to bar; র ন্যুন ব sgo bkum-pa or মুল bskum, acc. to Cs. resp. to shut (a door); Ing. a sgo bduh-wa to knock or rap at the door; \$\frac{1}{2} \text{ if } r_{ij}ya-sgo large, or the principal, door or entrance; the gate or gate-way; 3 * phyi-sgo the outer door; 平著 bar-sgo the middle door; 平著 nan-sgo the inner door; वासर अं gsan-sgo the secret or private door; MES mdsod-sgo the door to the store-room; ब्राह्म gnamsgo an aperture in the roof for light; skylight; हेट में sten-sgo the upper door; वेन में hog-sgo the lower or under door; ₩\$5.PK. mchod-khan sgo the chapel-door; squeek in thab-tshan sgo kitchen door; squeek in gner-tshan sgo the store-house door; squeek in chab-khan sgo the bathroom door. In Sikkim gom=door.

II: orten Syo-mo, the admission to, t' · medium or means of, the passage of, knowledge or learning and, as such, the science itself, &c ; &N D & & chos-kyi syo-mo the service of Dharma (religion); 多可資訊 rtsis-kyi sgo-mo the science of arithmetic or numbers; and I a sman-kyi syo-mo science of medicine: ब्रुवि अदे ब्रुवि दस गायुव अद्स TE Sgrol-mahi sgo-nas qyul-mdos aton in the religious service of Dolma-the mdos for victory (in war) should be offered: મદલ નુમ નુ તે વર્ષ્ય તાતા વદ્દવા તતું. મું દેશ તા મેં વક્ષ લે ત્યું તે છે પ્રશ્ના ક rgyaş kyi bstan-pa la hjug-pahi şgo dam-pa skyabs-su hgro-wa as a door for entering the religion of Buddha, it is necessary to take refuge in the holy ones: वेन देव व वहन पवै भें पुर ह्वा ग्रे सेमम theg-chen-la hjug-pahi sgo byah-chub-kyi semş for entering Greater Vehicle doctrine the means is a saintly heart (the purified heart of a Bodhisattva); पॅन'5न'२प्रद'वरे' में प्रति न राष्ट्रम yon-tan hbyun wahi sgo brtson-hgrus the means of acquiring learning is diligence and industry : วิพ.น.จฎะ. อฉิ. ัส. ณ. ณ. อๆ มรุน nes-pa hbyun wahi-sgo k-lo bag-med-pa being idle and immodest forms a way to the springing up of vice.

ৰ্ধ্ব গুৰু হgo kun-gro सब्बेतोसुख in every way.

क्षें कुँदः sgo-skyon द्वारपाख porter; door-guard.

भें भूर \$40-\$kyor, v. भें छे \$40-\$pe.

भे हिंद sgo-khan or भे हिंद sgo-sten नियंद the entrance into s house; vestibule; porch; portal; also a mall house on the gate.

শ্বন syo-khun opening of the door; an apperture in a door; भ्राम्म । সুদানী আদ্দান syo-khun sten-gi gsil-khun the verandah room on the porch of a house.

អ័ក្តិ sgo-khyi watch-dog.

新年 \$90-hkhor hinge of a door or gate; the pivot on which the door turns.

ত্রীপ্শ syo-gleys a small beam used to bar or bolt a door.

ব্যাশ sgo-hgram the space near the door.

বুণ syo-ryyab the space behind the door or within the door.

क्षेत्रिया sgo-glegs दारकपाट, निदुट, वावट the board or plank of a door; the lintel; frame work on the four sides of a door [a bier, the bed on which a dead body is carried] S.

भैं ८ 890-ha चण्ड eggs, spawn; भें ८ ठेन 890ha-can egg; producing or possessing or having spawn.

भें प्रति अर्दे इप्रo-nahi massod सुद्ध the testicles.

अञ्चल syo-leags तालक the lock of a door.

¥ \$ \$90-chor, v. ¥ B \$90-\$pe.

র্মান্দ্র্বির syo-sñod = শিল্প syo-sñod cummin seed.

মানুষ্ট syo bṣṇan n. of a Bon deity who has eighteen hands and holds eighteen different weapons of war, which are as follows:—(1) এই লাবই মানুহ btey puhi mulah an arrow for shooting; (2) এই লাবই মানুহ hbuys puhi mulah a spear to pierce with:
(3) শাইল এই ছাই geog puhi sta-re an axe to split with; (4) শাইন এই লাহ geod-puhi grasta a chopper to cut off; (5) এই এই মানুহ bthub-puhi ral-yri a sword to cut into pieces; (6) বারু এই ক্রি bṣtim-puhi chu-gri

a dagger to pierce through; (7) ब्रह्मना यदे । ब्र hchog-pahi tho-lum a cannon ball battering in; (8) चनुषाक्षः धर्यः वाह्यसः हे ५ for hbugs-pahi gsor-chen a pin to bore through; (9) বনুঝান্ন ইবান hbral-wahi sog-le the saw to separate or cut asunder; (10) চ্মান্ত্রী প্রা dara-wohi spu-qri a razor-knife to cut the enemy; (11) ዓኽ ኛ ዓቪና ላ bskor-wahi hkhorlo a disk to whirl round; (12) ধুর অই খান্ squur-wahi ya-lad an armour to ward off; (13) ત્રુઆવવા વાર્કેક્ વર્ષ માં આવી nam-thug geod-pahi ka-ma-li a sword to cut off; (14) श्रेण पर्ने माइर हें sreg-pahi gtar-to; (15) वहेंद्र घरे अलग अंग hchih-wahi leags-sgrog iron chain to bind with; (16) ५४वा बेर ने के विव dpal-zer-gyi chukhol boiling water; (17) रूद बेर के अ दुइर hodzer-gyi me dpuh a heap of glowing fire; (18) इन् इव में भेर्व drag-resal gyi thog-mdah a thunder-bolt for chivalrous exercises.

শ্ৰাণ্ডি sgo-gtan a bar or bolt of a door; শ্ৰাণ্ডি sgo-them threshold; also the headpiece of a door.

*55 \$90-dar the searf that is attached to the door at the time of a marriage in Sikkim.

if the counting of persons of a village or town, &c.

श्री प्रश्नित syo-gdan zun-can चित्रका a circular disk with string attached to it that is put on each side of the door to open it by the hand.

রূপে *\$90-hgrig* door-frame; window frame.

25 sgo-ldan each side of the door.

and sgo-nag the dark door, i.e., the door of the dark room where a dead body is kept before disposal (D. cel. 8).

a single board, i.e., of the floor.

র্গ sgo-pa दौवारिक, or শ্রেষ sgo-dpon or শ্রেষ sgo-bdag 1. the door-keeper, porter; 2. also the headman of the village.

Syn. ঈশ্ব ago-srun; ঈশ্ব sgo-skyon; কণ রূব chab-sgo-wa; ঈতী এথ ই শান্তর sgo-yi meltshe-mkhan (Mnon.).

¥ 4x \$go-pur fore-skin; prepuce.

সূত্ৰ syo-po also সূত্ৰ syo-ho outward looks; stature; bodily appearance (Jā.); সূত্ৰ স্থা skyesyo the face: countenance; সু স্থানাৰ skyesyo-legs a beautiful face; প্ৰাৰ্থ shan-syo an ugly face.

শ্বামান syo-spań 1. lintel. ় প্রতিষ্ঠান বিধি ক্ষামান থিছিল ক্ষামান থিছিল ক্ষামান থিছিল ক্ষামান ক্ষাম

ৰ gyo-spe a projection of the roof of a house above the principal door of a house, under which one can sit or sleep, or where servants wait: ২ বিশ্ব মুন্ত ইয়াই বিশ্ব ক্ৰিব do-nub bi-kra-mahi syo-spehi hoy-tu ñol (A. 130) to-night sleep under the portico of Vikramas'ila.

Syn. A n syo-şkyar; A n syo-mchor; A syo-hebyar (Mhon.).

भूष sgo-phar, भूषि भूष इgo-rim man-po the name for a series of doors.

শ্বিৰ sgo-hphar ক্রাত-মুত, v. শ্বিশিশ sgoglegs [the junction of the leaves of a door]S.

শ্ব şgo-wa pf. আ bsgo also আম bsgos, to say; to speak, mostly to bid; to order (used in old works, now become obsolete).

23x 840-hbyar, v. # 8 840-8pr.

ञ्चे अने र 390-hbyed a kind of grass used as a medicine in eye disease (Sman. 353).

ৰ্ম # \$go-ma 1. panel or square of a door; the fold of a folding door. 2. = লাই জুবা স্বৰ্থ

টুল বুং না প্ল gtor-rgyab skabs-kyi sgo-sruh-gi lha, the deity who guards the door on the occasion of offering torma; প্রুপ্রেম্ম নির্মিন sprui-pa ye-çes kyi sgo-ma bshihi miñ the newes of the four miraculous divinities (of the Bon-po):—(1) স্থাপ্তিস্কান ও প্রায় এই বিষয়ে gloñ dhar-mo leags-kyu bunda-hdsin; (2) ধ্পাপ্তি নির্মান ক্রিম ক্রেম্ম ইন্সেম্ম ইন্সেম ইন্সিম ইন্সেম ইন্সেম ইন্সেম ইন্সেম ইন্সেম ইন্সেম ইন্সেম ইন্সেম ইন্সিম ইন্সিম ইন্সেম ইন্সেম ইন্সিম ইন্স

新年 \$go-mo (1) a large door: a gate; castle-gate; town-gate; (2) the beginning: 含如 資本 rtsiş-kyi şgo-mo the beginning of a new epoch.

M'EN syo-tsam a little (Sch.).

#8 \$10-rtsa=#2 8 9 sgohirtsa-wa at the door; #8 near or at the door.

*********** *go-natsham** door-junction: also the chink left between a door-post and the door, when the latter does not perfectly fit.

बें २ ब्रेंग *syo-hi leoy* यङ्गाटक raised place or stools placed on either side of a door [a place where four roads meet] 8.

क्षवेशय इवामां them-pa the threshold.

ર્ક્કું એ દેવા ક્રેં અષ્ય ફ્રુ90-yi mel-tફhe mkhan, v. ક્ર્ય ધ ફ્રાુ9-pa.

ৰূপৰ sgo-yig 1. inscription. 2. lampoon; label on the door; sign-board. 3. a magisterial advertisement fastened at the door.

ลั⊼า \$90-ra-wa=ลัฐกา \$90 sruh-wa a door-keeper; a door-guard.

新西 sgo-lo 1. body. 2. face (Jä.).

भूष वर्ष हुए bçad=भूष वर्ष इक्टराव bçad. pa an inscription on the door: a sign-board.

ৰূপিন syo-gsum the three media, i.e., of body (ৰুম lus), speech (ম্প hag), and the mind (এৎ yid).

শ্বসুমেন şgo bsruñ-wa=ঐমন sgo ra-wa বনা a door-keeper.

ইবাটিং syoy-tiñ mortar; র্নুবাশিনুর syoyytun pestle for bruising leek (Ja.).

র্মণ দুল syog-tum or র্মণ ইণ syoy-rdog a number of garlie roots bunched in one.

ह्मण्य I: sgog-pa खग्नन, रसन garlie; leek; allium; १ क्षण ri-sgog Allium sphacroceph a species of garlie growing wild in the hills of Tibet.

Syn. An Kun-don; To to-ldan; An Edan; An Edan; An Edan; An Edan; An Eda-Edohi spos (Muon.).

মান মান acc. to Cs. pf. অলম bsgays, fut. অলম bsgays, to make one swear; শ্রম্ম sgog-po one that makes a person swear (Ja.).

ৰ্মণ শ্ৰীৰ syoy-gsil a single garlic root or seed.

Ar I: sgoń also Kr sgoń-ñu an egg. In Sikkim "sgoń-do" (Snd. Hbk.).

মান II: n. of a country, prob. শৃত্য Kon-po.

র্মি দ্বীম sgoń-skycs = র্রামাথমাদ্বীমাণ sgo-fialus skycs-pa অন্তল born of or produced from an egg.

শ্লম হাত্ৰ syon thog-pa n. of a plant.

মুব্ 'অম sgod-yas n. of a numeral মন্ত্র টুব্লুব্লুব্লুক্ (Ya-sel).

ង្គីបាង្គីប sgob-sgob unable; deficient; wanting in strength (Sch.).

भूष sgom, see भूमाय sgom-pa.

শ্বৰ sgom-chen 1. a Buddhist ascetic who remains absorbed in deep meditation.
2. species of fieldmouse, Layomys badius, so called from its hybernating disposition.
See Hooker's Himalayan Journals.

ৰ্ভ্ৰিন গ্ৰন্থ syom ñes-pa = নীনম আমন প্ৰবাম গ্ৰন্থ sems-la bsam-lays ñes-pa or বিশ্ব nor-wa, to blunder in meditation.

 327

र्श्र₹।

to facilitate the effort of maintaining an erect and immoveable posture during meditation, which expedient of course is seerned by the more rigid devotees.

র্মাণ Syom-sde n. of a section of the school of monks called কং gary হৈ Ser-huas grha-tshan of Tibet (Lon. * 16).

ลี่มาน รูแอกา-คน मावना, vb. pres. ลัมขึ้ง sgoms-gyin, or สีผาอุจิร sgom-bshin, pf. อุลัผม bsyoms, fut. THA bsyom, imp. HA syom or র্মণ sgoms, resp. প্রশ্ন thugs-sgom 1. originally to fancy, imagine: now to meditate, contemplate systematically (c. accus. and dat.); to have; to entertain; to re-produce (in one's mind), with the termin. or with double accus 2. sbst. ब्रॅंभ प sgom-pa, has come to signify systematic meditation of the Buddhist saint. Four degrees of this meditation are to be distinguished, viz., gra lta-wa contemplation : क्षेत्र व sgom-pa meditation, properly so called (which requires प्राथ रूप के ह्रेंप्य का वाषेद्रसः वासुम qsal-dan mi-rtoys ma-quens qsum, i.c., that it be so performed in a clear and decided manner without suffering one's self to be disturbed or distracted by anything); the third degree \$5.4 spyod-pa consummation : and agas hbras-bu fruition.

শ্বন থাই syom-pa po = শ্বন গ্ৰহ syom-byed, i.e.,
শ্বন আৰু syom-mkhan an ascetic who meditates.

Amdo to signify \$4.34 syom-chen, a Buddhist ascetic who meditates, &c.

क्षेत्र दु sgom-bya and क्षेत्र हेन sgom-reen the object of meditation.

জ্ঞান্ত্ৰী sgom-hbrog 1. the wilderness or solitude where hermits dwell for meditation. 2. holly in Sikkim (Jä.)?

क्षेत्र अन् agom yan-lag चङ्कतपः a branch or form of ascetical meditation slit. burn-

ing the limbs; it is a kind of penance in which the whole body is exposed to four heaps of tire in four quarters and to the sun on the head]S.

শ্বিৰ্থ syon tan the practice of ascetical meditation. iso শ্বিষ্টাপুৰ syom-gyr tam, the way to Livran t by means of meditation: ব স্কলেই কিন্তুৰ শ্বিৰ্থ শ্ব

क्षेत्र हgom-çin, योगदण्ड the ctick on which the ascetic axes his gaze while engaging himself in meditation.

क्रेंअ गपुत्र syom-gsum three kinds of क्रेंअप \$gom-pa or mystical meditation, viz.:--(1) meditation performed in the three, tour or six periods into which a day may be divided for that purpose युन क्रें आहे, व्याद्र दांद्या मानेत्र हा धर वरे हाल ही दुवारा धीत पत्र हुव ईसल हो वा हार्ने स पर्व thun-sgom-ni, las dan-po dus gñen-po phar hdebş-kyi dran-pa yin-paş, thun-tshamş phyela bsaom-paho: (2) हर क्षेत्र है, मुंद द्वर वरेत्र में गुंड्य लियाम, वर्षे पर्वा अत्रायम हेंद्र हे सुमाणुट वर्षाय मेद्द्र हट वैभः विश्व में nan-sgom-ni, myon-tshur hdebş-kyı dran-pa yın-paş, hgro-hdug za-ñal laş spyod ci-byaş-kyan hbral med-du nań-giş quaş-so, \$ N 3 8 WE BY U W EE TE EE BUNEE 80 12 18 12 18 sgom-ni ci-yah med-pa la hah-dah hah-gis Ran-thag berin-beren; (3) ปัก สังเลือง ลี, รณสิมมาย धना हर पम, वर्केम नु र्क्षम नेर की हो दर प्रवाप वर्ष klon-इन्ता ni, nah-sems mu-thay chod-pas, bsyom byasgom-byed-kyi blo-dah brat-waho.

ইনিম sgoms (পুনুত্ত thu lta-bu) भाष a deity thought of for propitiation.

sgor a spindle in a turning-tathe $(J\ddot{a}.)$.

শ্বীৰ sgor-sgor round.

an eddy or whirlpool (Nag. 12).

bsgar to boildown; to condense by boiling, e.g., 3 ** bu-ram sugar. 2. to turn on a lathe (Jā.).

শ্বনাধ্য syor-med without interruption or break: (ইমাইন্থানাৰ্থী ris-med lam-hyro) to go on a journey without break, i.e., without having to turn back.

মুন্দ syor-mo, v. 1. মুন্দ syons. 2. হল a ball, globe; also a disk; hence an Indian rupee is called ই মুন্দ মুন্দ phyi-glin sgor-mo; মুন্দ মুন্দ bu-ram syor-mo a ball of treacle; মুন্দ মুন্দ syor-thig a pair of compasses; মুন্দ

specially, particularly, chiefly, &c.; in compounds and as adverb: private, separate, distinct; also as opposed to ৡ spyi, e.g., ৡ লাব্ৰম spyi-gduys a parasol for several persons; awning; shelter; শ্লম লাব্ৰম syos-gduys a parasol for one person; শ্লম প্ৰথ syos-skal share of a single person; individual lot.

अंशाहर Syos-khur चे द्वास वैन के केट n. of a yi-dwag or preta.

র্মান sgos-su or র্মা sgos adv. = 15 ব্যাহ চিkhyad-par du or র্মাহ sgor-du (opposite to ব্যাহ spyir), particularly, especially. র্মাই হুত্ত-kyi dpon a subaltern officer (Cs): র্মায় আন ব্যাহমাই হুত্ত-su bkah-gdams-kyi bstan-pa rin-po che particularly the precious doctrine of the Bkah-gdam-pa School (A. 124).

भूग न् इतुगंतु-तृत or र इतुगंतृत a bag, purse: र्भ न्युक्ट्येदेद्दः ट्राइंट्यूक् इतुगंतुन्त chad pohi dwah-du soh-nas our purse being in the way of breaking, i.e., at low ebb; 554 g dful-sgyig purse to keep silver pieces.

કુંદ્ર પ્રાતાના કુyin-wa, pf. મોદમ bsgyins, fut. મોદ bgyin. 1. નુવા to yawn, gape.

Syn. Žu hyyih-wa; nan glal-wa (Mhon.).

bend of the knee; or \$5.4 syyid-pa kneejoint; \$5.4 985.4 syyid-pa good-pa, to lame the knee-joint; hamstring (a horse). 2. the calf (of the leg).

\$5.5.4 syyid skyur-pa acute pain in the knee and leg, e.g., of a woman with child.

§ና'ሜና syyid-khuñ the hollow of the knee.

ৰূপ squid-hkhril অৰ্থ জার (lit. raised knee, that is, squatting and doing nothing) langour; laziness.

Syn. Bright syyid-snoms; Bright syyidlug; nath rmugs-pa; extil hjag-pa (Moon.).

a hearth, fire-place, consisting of three stones on which the kettle is placed; equilibrium is leage-squid iron trevet, tripod, cf. is a squed-po.

ী শ্ৰেণ syyid-lug-pa খৰম slothful; idle Cs. and Lex. এই ৰূপ yid shum-pa prostrate with fatigue or mental lassitude.

ষ্ঠ sgyu= শৃত্যা gyo-sgyu craft; deception; pretext. মুত্য ল্লেyu-can artful; crafty; cunning (Cs.).

कुष्य sgyu-hphrul माया magical deception; कुष्युगम sgyu-hphrul-ma माया the name of Gauttona, Buddha's mother.

श्रुष sgyn-ma माया illusion; fancy; imposition whether natural cointentional; बुष्या अन्त sgyu-ma mikhan मायाकार a juggler; श्रु'अ'ठेद इपुणा-मध्य-एता ताइक an imposter; one who plays deception; ধুন মুন্ত sgyu-ma lta-bu मायोपम like illusion; illusive; अपन ষ্ণান sgyu-ma sprul-wa to exhibit a false ${
m show}$ (Cs.) : ১৯ খুন ঘণ্ডমম ১১ খ্রু মন এম nań-wa thams-cad sgyu-mar çes I know that all phenomena are only illusions. भुः अ हे ५.४ इतुग्रा-ma byed-pa मायावी, मायादच one dexterous in magical show; a magician; क्षु:अ:अे५: य इतुग्रा-ma med-pa अमायावी free from guile; guileless; & Ma Kx sgyn-mahi nor illusive riches, hence general wealth: y भरि क्राया क्रवा नेमा भेर, बेकायमा प्रमाया गुरा नुवा रु सुम, रहा बीस दसवास गुर वावत के साधुर the mind is not satisfied with the illusive wealth, though accumulated by desire it remains behind, and though acquired by yourself it is enjoyed by others.

 (9) ব্ৰহ ইবি শন্ত duan-pohi gshu rain-bow; (10) মূল glog lightning; (11) & বৃহ chu-bur bubble; (12) ঐ বৃহ শী শন্ত্ৰ মূল তাল me-lon-gi gungs-brānn lta-bu reflected image in a purror.

ৰু বৰ syya-rtsai কৰা art, skill, dexterity: ক্ৰে ব্যুথ-rtsai কৰা art, skill, dexterity: ক্ৰেব্যুথ-rtsai gnas-kyañ drañ-por rgyur কৰাৰ্থী বিদ্যালয় though dexterous (artful) he was sincere. There are 34 arts, of which 30 are distributed in handicrafts, 18 in music, 7 in singing, 9 in dancing.

ধু ধ্যাম syyu-rtsal sa = বুমাইন খু বু ধ্যাম ryyal-pohi skye-l-tshal the royal gardens where in ancient time kings used to try feats of arms, etc. (Mñon.).

body of the soul while in the Bardo. 2. the animal and human body in general, inasmuch as it is only an apparent body; a phantom, when considered from a higher philosophical point of view.

ষ্ট্ৰ sgyng-mo ষাহানী, ষনা, ষদু mother-in-law; শুনু লূnah-sgyn both daughter-in-law and mother-in-law: ধুনু শুন বন্ধ্ৰ sgyng-mos beruñs-pa ষাহানী-বিশ্বনা watched by one's mother-in-law.

মুশ্বৰ্শীৰ sgyur-blod strong advice.

bsgyur, trans. form of २५६० hgyur-wa. I. to transform, alter, change (colour, one's mind); to correct; to translate; to revise.

2. to cast aside; to dissuade, divert; to turn; to cause to turn; १००० क्रिक्ट क्रिक क्रिक्ट क्रिक क्रिक्ट क्रिक क्रिक्ट क्रिक क्र

chags nan-pas kha-sgyur he is governed by evil passions; ምጃያችች kha-lo sgyur-wa to govern; also a driver; ምጃችች ያችች ያሉት ha-lo çin-rta sgyur-wa to drive a carriage; አባዲ ያችች dwan sgyur-wa to have command, control of; to dominate; to command.

हैं sgye (हॅं 5 snod), धोकनि, प्रसेव १ vessel [a sack; a Cathern bottle] 8.

भु भु इgye-sgur crooked (Sch.).

भु भु भु र व sgyed-sgyu sgyur-wa दिक्क bent forward and hump-backed.

ৰূপ ত্ৰি syye-bo বহিঃক্তৰ 1. hump-back; acc. to Jā. 2. one of the lower classes of officials or noblemen.

মু ঠি sgye-mo দ্রশ্ব khug-pa, ত্থান, তুন 1. sbst. a small pouch; ব্যা ras-sgye a bag of cotton stuff. 2. adj. quiet, gentle (in Spiti) (Jā.).

33 sgychu a small bag.

बुँद भें *şgyrd-po* पच a small fire-place; hearth-stone.

भुँद नु sgyed-bu चुचि a make-shift fire-place.

ষ্ট্র্য sgyen-pa to be on the move.

bsgyel, transit. form of again hgyel-wa, to throw down; to over-turn; to lay or put down (a bottle, a book); to thwart (the charm of an enemy); to kill (horses) (Ja.).

sgyogs কত, অভয়ন a warlike engine to shoot darts or to fling stones with; mortar; cannon: ধ্রুমানুর হুলুগুরু হুলুগুরুrdo stone flung from such a machine.
মানুমা me-sgyogs and ব্যুম্মানুর rdo-sgyogs =
cannon: মানুমান me-sgyogs now called ব্র
dob in Tibet; ব্রুমানুর rdo-sgyogs a stonethrower is used in Bhutan.

ं हुनुसञ्ज्ञ syyoys-malah यदि (Scir.; Ka-lac. T. 128) catapult.

ight A syyon-wa, pf. A sylvins, fut.

A sylvins, perh. originally = A syon-wa to hide. 1. to fill; to stuff (a sausage).

2. colloq. in W. to put into (the pocket):

A sylvin gla-phyir syon-wa to return the wages due to another person (Sch.).

\$ገዛና syra-skad sound; voice; fame; \$'
ሣና \$5⁻⁴ syra-skad sñan-pe sounding; sonorous.

श्चित्र व sgra bskyun-ua चन्यमञ्दा one who speaks few words.

শ্বৰূপ syra brya-pa= ম্বুণ hbrug মনছবা thunder.

* भ्रायध्रास्त्र प्रिकृ Syra-bsgyur mar-pa lots tsha=अराप Mar-pa the translator and lotsā-wa.

মুখ্রন্থ sgra sgrags-pa (da-dag-pa) তব্-কক্ষ the sound returned by the target when the arrow hits it.

श्वश्व (da-dog-par cch) रावण one who proclaims much; a great self-advertiser.

श्वर्शेनम sgra-sgrogs जुर, रावच, प्रतिज्ञ 1. the famous. 2. n. of the king of Lāńkā (Ceylon) with whom Rānua waged war, described in the epic of Rāmāyan by Vālmiki. भुञ्जेन्य sgra-sgrog-pa (da-dog-pa) to produce sounds, noises, etc.

श्राटेश यह श्रुद्धार व sgra hes-par sbyor-wa = अवा वाञ्चार्या पर श्रुद्धार व tshiy-gi sgra dag-par sbyorwa निर्वेष्ट the correct formation of words.

भ्रे पाठत Sgra-gean राष्ट्र, तमस्, कबन्ध 1. n. of an Asura demon, mno fought with the gods and drank nectar obtained churning the ocean. 2. fabulous planet of Chirose and Brahminical astrology which exercises malignant influences on the destinies of mankind; specially known by being at enmity with the sun and the moon, on whom it is continually wreaking vengeance. Eclipses are caused by Sgra-gean swallowing the sun or moon. His different names are the following:-वर्षेर् कुम्म अत् Bsod-nams Idan; सत्र प ठक् Mun-pa ean; अर्वे देश पूर पुर प्राप्त Mtho-ris snan-hyed; पारे क्ष Bzahi rna-wa; अर्थे हुअ Mgo-≈lum; वाअ क्ष Lam-nag; ह मरी र्या Zla-wahi agra; सेट वे अदि व Sen-ge mohi bu; A a REMN Zla-wa hjoms; है पर २४८ २ में Ne-war hphar-hgro; न् ३ Ca-≈a; อีสานพาสมาสุน Sprin-las rnam-rgyal; ราวิเฐิน Bra-ñe skyes; म्थ्या वासुया रूम कृष Khams-gsum rnam-rgyal (Mñon.).

son of Gautama Buddha who, according to the southern Buddhists, was born on the day Siddhartha left the world. According to the northern Buddhists he was conceived in the womb of his mother Yasodharā long before the renunciation took place, and saw light six years after, on the day when Buddha finished his six years asceticism, on the bank of the river Nairañjanā; he was so named being born on the day when there was an eclipse.

* श्व पठन वस्त पनेस पहेन Sgra-gean hasin beesguen राहुलिम (Schr.; Tā. 2-249) [friend of Rāhula]S. মুণিনিহ the god who subdued Rāhu, the demon, by cutting him into two.

মুব্ৰ'ৰ sgra dag-pa pure; clear-voiced.

খ্লু ব্ৰাইন sgra-don মন্দ্ৰাৰ্থ meaning of a word. খ্লু ব্ৰাইন sgra drag-po নিৰ্ঘান sound made by a sudden blow.

শ্ব হাৰ sgra-ldan 1. noisy. 2. (5 ₹ব ১৮a-roy) ঘীৰা, দ্বাৰ met. a crow.

ম্বাহ্ম syra-ldar sounding; sonorous.

* श्राप sura-wa भाषा (Schr.) [speech]S.

श्चारिक्ष syra-hbyin-pa पर्यायेण नदितः भर वर्षस्य skad hdon-pa to resound, groan. cry loudly.

মুন্তু জ্*gra-byuñ lo* মহ্বা [resounded]S.

মু ট্রি *sgra-byed* sound-maker; মু ট্রি^{*} sgra byed-do মহামন makes sound.

ধ্বন্দ্ৰম sgra-dbyańs নিঘীৰ pleasing tone; harmony; eupliony (A. k. 111-8).

बुर्द्धाः अध्यक्ष Syra dbyans lha-mo the Goddoss Svarasvati.

Sin. ตูรักรูระพาธรุษ Lha-mo dbyahs-can-ma; รระพาธุรษ Dbyahs-can-ma; ระพาธุรษ Tshahs-sras-mo; มหิฐะ ตูรั Mtsho-hyuh lha-mo; ระพาธุรษที่ Tshah-wahi sras-mo; ระจารุเล หิล-mo (Mักอน).

श्रुष्ट्रम sgra shyor-nu a coalition or connection of letters.

sings Sgra-mi-snam and of disagreeable voice. According to the fabulous geography of the Buddhists the northern continent which is said to be square in shape, and where a language is spoken not intelligible to the people of India.

ধ্ব এ sgra-med অঘাৰ soundless; voiceless.

श्चा अप हुन sgra-med sprin a cloud without thunder.

श्चार्रम sgra-tsam खननं only a voice.

মু *১ sgra-tshad (মুন্দ *১ শ sgra-dan tshad-ma) grammar and logic.

श्रुवहेंत्र sgra-hdsin=१० rnawa मन्द्रवह that catches the sound; the ear.

श्चरि भे जार्य sgrahi skye-gnas प्रव्योनि, धातु the origin or root of a word.

শ্ব^হাৰূপ *sgraḥi-rgyan* হ্ছেঘক, যদক metaphor in rhetoric.

 $\Re^{2} \Re = sgrahi \Re e-ma$ tender tones and half tones, &c.; also the name of a book $(\tilde{N}ag.)$.

ষ্কু বিং ক্লিম্বার্থ sgra hod-zer gsum the three rays of sound which are incident on the soul in the Bardo: স্থামান্দ্ৰেমার sgra-yis dñańs-so; বিং ট্রমান্ট্রিমার hod-kyis hjigs-so; বিং ট্রমান্ট্রিমার ক্লিম্বার্থ zer-gyis sgray-go.

श्रुपे हु sgra-yi şde भनुमेन्य (Schr.; Kālāc. T. 124) [soldiers of the adversary] S.

भु भे भे न्या इgra-yi-gnaş=६ य rna-wa मन्द्राधिष्ठान the ear.

श्रु. १ क्षाप sgra-rig-pi प्रव्हविद्या, प्रव्हसुभु, प्रव्हचन the science of words; grammar [one versed in lexicography] S.

श्च अवस्य *sgra-la mkhas-pa* प्रान्टिक one versed in the science of words; a grammarian.

ধ্ব নিং ইবা এই ব্লাই প্রায় Syra-sen riy-pahi bloyros = ৭ হল ৭ বয় প্রহম <u>H</u>jam-dpal dbyans मञ्जू মী a Boddhisattra and God of Learning of the northern Buddhists.

श्च गुरुष syra-gsal स्कोड articulate; intelligible.

পুৰ্বা syrags 1. together with; jointly. 2. n. of a place in Tibet.

ধ্বম ট্রান্ড্রা Sgrags-kyi dar-phug n. of a sanctuary situated in a rock-cavern of Tibet (Deb. 9 44).

भूषक ने प्याहित Syrags-kyi Yan-rdson district in Lho-bray in S. Tibet.

গুলন করে (dang-wa) pf. বন্ধন <u>b</u>sgraß, fut. বন্ধন <u>b</u>sgraß, imp. র্ন্ধন sgroß 1. to enumerate; to reckon up separately. 2. to upbraid; to reproach.

ষ্ট্ৰাম syral-wa (dal-wa) 1. to cut into small pieces, viz., the picture of an enemy whom one wishes to destroy (Jā.). 2. ভূমিবাম আনুষ্টাৰ chu-sogs lus syral-wa to pass over or travel upon a river or sea.

श्चरा अर्देश पर वें पर हैं इंडिंग्स क्रिका

শ্বীৰ sgrig (dig) or সুখান্ত্ৰীৰ u gral sgrig-pa well arranged; good arrangement; v. ব্লিখ sgrol.

মুনান sgrig-pa, pf. বন্ধীনাম bsgrigs, fut.
বন্ধীন bsgrig, imp. ন্ধীন sgrig or ন্ধান sgrigs নুবা
5 ন্ধান gral-du sgrig-pa, to arrange in order
or row; to lay or put in order; to arrange,
adjust; to put or fit together; to join (the
separate parts); নিমান ইন্য sgrigs-par
byed-pa মুখনানি to compile (books); to
stitch close (books, &c.); মাজাব্যনি covers.

શ્રે વાંચર sgrig-lad defect in fixing gems on ornuments: સંગેર ત્રે શ્રેન વાંચર વન્ય વેના ગુર વર્ત વ દર્ભ even though there was some defect in fixing a sapphire (Rtsii. and Yig. 17).

ইবাৰ্থ sgrig-lum arrangement according to usage; custom: ইবাৰ্থ বিশ্বন্ধনৰ sgrig-lum shig son-wa there was a custom.

ষ্ট্রিশম syrigs, imp. of ষ্ট্রশ syrig-pa.

बुँद' अsgrin-po (din-po) यह skilful, clever, prudent, expert.

Syn. अष्ट्रिय mikhuş-pa; दुर व şpyañ-po (Mñon.).

ন্ধীন syrib (dib), গৈ প্রস্থান বিষয় জীবন ni-zla syra-can-yyi syrib-pa, to eclipse; to cover over, v. শ্বীনন i: syrib-pa.

ন্ধী ব কৰা syrib-chag, চুঝ ৰুখা দুঁ ই মাথমা কৰে এট্ৰা ইন কৰাৰ das-rgyun-gyi rtsi-las mar-hgrib cin chay-pu reduction; anything below the average calculation; also discount.

भूषिया I: sgrib-pr 1. sbst. भावरण, भ्रदर, भिष्यान, भावरण, मंतिभान sin; mental and moral defilement; the state of being obscured, darkened; obscuration. 2. पटन, [a roof, cover] S. अध्यापिक अध्

ইবিনি II: 1.vb. pf. বন্ধীবন bsgribs, fut. বন্ধীব bsgrib, imp. ন্ধীব sgrib (ম s) to obscure; to cover; to darken, defile: গুলাই বিদ্যালয় ñi-maḥi hoḍ-zer bsgrib-nas the light of the sun being obscured: ন্ধীব্যমাণী সান্ধীব্য sprinpas ñi-ma sgrib-pa the sun is covered by the clouds. 2. মিন্মান্ত বন্ধীবন yońs-su bsgribs परिवारण utterly obscured or covered.

নুব্য III: adj. dark; sbst. darkness; sinner.

ลืก " ซุ sgrib-pa lña the five kinds of moral obscurations are the following:—(1) พหาวิลิก น las-kyi sgrib-pa, or จรัก มีการิลาน hdod-srid-kyi sgrib-pa defilements or sins of passionate tesires; (2) ๆจัก จินหาวิลิก น gnod-seens-kyi sgrib-pa sins of an evil heart, i.e. of the wish to do evil to others; (3) มีการิลานา

શ્ચેન લ નંદ્રેય કgrib-pa gñis or શ્વેન નંદ્રેય ફ્લુrib-gñis the two kinds of moral and mental obscuations are:--(1) अन्धरशयवे श्वेषय क्रियहति defilement of misery that caused by habits, etc.; नेम.पुर्वे श्वेष-प न्नेयहति the sin produced from the objects of cognition; ace. to the Mahayana doctrine these two sins vanish as soon as one has attained to the eight stage of Bodhisattva perfection; acc. to the Hinayana these remain even when one has become an Arhat. Acc. to the Bon religion, sins which bring sufferings encompass the living beings of the three worlds, sins that appertain to knowledge only affect such saints, THE. इदः सेम्मः प Gyun-drun sems-pa and देवा वादेन મેબમાં Rig-hdsin sems-pa, as belong to the tenth stage only.

ষ্ট্রন ও ক্ষার Sgrib-pa sgrib-pa rnam-sel n. of a Bodhisattva.

ગ્રેલ કેલ્ડ Sgrib-çih (dib-çing) invisible by the power of charms or by certain articles of influence on men and devils: ૧૩૦ મેં એમ ક્ષેત્ર કેલ્ડ khwa-taḥi sgro-yis sgrib-çih byed made invisible by the feathers of a magpie.

মুস্তাম sgrim-pa (dim-pa), pf. বন্ধীনন begrims (dim), fut. বন্ধীন begrim, imp. ব্লিন (ম) syrim (s). 1. to hold fast; to force or twist together; to endeavour; (Cs.) to squeeze in, crowd in; (Sch.) to be confused: \$\frac{2}{3} \frac{2}{3}
প্রশাস syril-kha a piece rolled together: দেণ্ট প্রশাসিব এই প্রথা kha ñi-çu rtsa-geig yod-paḥi syril a roll containing twenty-one pieces.

ইবি বি sgril-wa, pf. and fut. দল্লিখ bsgril (cf. বন্ধান hsgril-wa and বল্লিখন hkhril-wa). to make a roll of; to roll, wrap up; to wind into a spool; ৰবা এইন নিবান নিবান he who rolls up ropes or paper; ইপানুমানি he who rolls up ropes or paper; ইপানুমানি ril-bur sgril-wa to roll or form into a pill; বাম জুর্ব শল্লিখন guñ lhod-pa sgril-wa to roll up tightly what has got slack.

ন্ধ প্রথম sgris-skhrims rules or regulations of admission; ব্লিম মন্ত্রণ ও sgris beugpa to admit; to introduce.

কুলান srug-pa (dug-pa) = ৭৪ ব bthu-wa, pf. বন্ধুলান bsgrugs-pa, fut. বন্ধুলা bsgrug, imp. ধুলা sgrug or ধুলাম sgrugs to collect, gather, pluck, pick up, e.g., wood, nuts, vermin, জৈলে: নিম্মূল ciń-sgrug = নিম্মূল ciń hthu-wa; নিম্মূল ciń-sgrug = নিম্মূল ciń cig sgrugs-deń gsuń-nus having requested that some wood should be collected.

I: Sgrun (dung) n. of a Tibetan king of the Bcn period.

ইন বু ম বাং বাং কু ম sgrufis, described as

bden-rdsun sna-tshogs, various anecdotes, true and false, of former times; grun-rakhan one who narrates fables or stories (Cs.): It is sgrun-rgyud the stories or fables that have come down to us; gran-rakhan hehad-pa to relate fables, stories, &c.; grun-grun legends; tales of ancient time.

ষ্কু ই প্ৰকাশ কৰা sgrun-ldehi gnam-bon the heavenly or celestial Bon-po teachers who flourished before the time of King Di-gum btsan-po and his successors in the mythological period.

শ্রুমান-pa a relater of legends.

মুন্দ sgruń-wa= মুন্দ্র sgruń sgruń bcadmkhan 1. one who relates fables or stories. 2. vb. pf. বস্তুন্দ bsgruńs, fut. বস্তুন্দ bsgruń, to mix; to invent; to feign (Cs.); মুন্দ্রন্দর্শন sgruńbabs the inspired story-tellers of Tibet, whose profession it is to narrate fables for a living; he puts a square cap on his head and goes on telling stories without pause.

4 বুঁগুলা মনিশ্ব 1. to resound; to reply in the same tone; to rival. 2. to compare; to emulate, vie, contend with (Cs.).

Syn. ANA 4 hgran-pa (Mnon.).

fut. बहुन bsgrub, imp. हुन sgrub (cf. बहुन्य hgrub-pa) नियम, यम, सायन to complete, finish, perform, carry out, accomplish; to achieve, manufacture, attain to; ६५ हुन्य don sgrub-pa to attain to one's aim; to obtain a blessing, a boon; अवदेव ६५ हुन्य tshe-hdihi don sgrub-pa to care for the wants of this life: to accomplish the ends of this life; कुन्य हुन्य पुष्ट पुष्ट कुन्य कुन्य पुष्ट कुन्य कुन्य पुष्ट कुन्य

also to furnish with, to supply; and the sgrub-pa to propitiate a god. Acc. to Jā. and the sgrub-pa implies, in accordance with Brāmanic-Buddhist theology, not so much the making of a deity propitious to man, as rendering a god subject to human power, forcing him to perform the will of man. Whilst the conatus, the labouring in this orduous undertaking is often called and so partially appears the wished-for end is designated and hypub-pa.

নুদ্দিশের sgrub dkah-na হু: মাঘ্য very difficult to propitiate, to perform, to execute.

§ \$grub-khan the house or place where one sits to meditate or propitate a deity, or where the rites and ceremonies are observed for the same.

ধ্বুন শাৰ্ক one who propitiates; a propitiator.

ধ্বন sgrub-gla=ধ্ব-জন sgrub-yon remuneration for propitiating (Miñon.).

कुष्ण अस्य sgrub-hehag building or making and dismantling or destroying; the term is defined in पायर पश्चित कुर्द है र प्रस्थान कर्म कुछ्या-एव sgrub-rgyu dan rñin-pa nas mar-hehag rgyu constructing a new one and breaking down the old one.

ধ্রুমান্দ্র sgrub-rtags token; proofs of the attainment of perfection in accomplished saints.

জুব ৰব্ম sgrub-thabs सাঘল, ধ্যুম the method of effecting the propitiation of a deity, of obliging a god to make his appearance. There are two kinds of সুব ৰব্ম sgrub-thabs: নি বুই সুব ৰব্ম হাল ক্ষিতি স্থান ৰাজ্য shi-wahi sgrub-thabs dan khro-wahi sgrub-thabs gnis the propitiation or co-ercion of gods in their mild aspect, and of those of wrathful aspect.

* क्रुप्त विवशक्त अर्थ sgrub-thabs rgya- itsho साधन मंग्रह (Schr.; Tā. 2, 330) the ocean of coercien.

शुन ५६ धन १९६४ क्षण्यक्षेत्र sun-hbyin propitiating and discomfitting.

श्रुपार्थ sgrub-mis साथकल the power to perform or propitial...

ষ্ট্রবাংশার বিশ্ব Sgrub-pa dkah-brayad tha eight gods who according to the ইন্দ Rñiñ-me sect of Tibet are difficult to propitiate. They are the following:—এইমান্থ মূ Hjam-dpal হku, এন লাখন Pad-ma gsuñ, আন্ত্রাপ্তমান Yañ-dag thugs, এন্তর্ন উল্লেখ্য Bdud-rtsi yontan, ধুন্দের্ধীর অম্বইবাইর ব্রেম্মের ই'ছ Phur-pa hphrin-las hjig-rten hdas-pahi sde-lña, অর্মার্থিন সিন্তা rbod-gtoñ, ক্রিন্মের মূল্মিন ফ্রার্থিন সিন্তা drag-sñags, এইবাইর মার্ডিন মূলিন mehod-bstod (Grub. 🖺 11).

ধ্বন্ধ ইবন্ধ sgrub-par byed-pa to cause cestasy in meditation.

ধ্ৰুম ই অৰ্ক্তৰ syrub-po mehog কৰে highest stage of consummation.

ब्रुव इ sgrub-bya सिदिकर, साध्य anything to be propitiated; a god. There are two kinds of deities, male and female, who having in view the good of all living beings do many kind services when invoked; they are manifested in aspects, calm and peaceful, or terrific and wrathful. For instance, the Goddess Dolma when she is propitiated is a mild deity and is called 약 최종 및 tha-mo sgrub-bya, i.e., the goddess to be propitiated; the man who propitiates being called नुष्य इgrub-pa-po, and the manner of exhorting her is called *** *gom-tshul; the propitiatory rites are called #7 *44N sgrubthabs. ব্রুপ্র sgrub-par byed-pa includes the persons who observe the rites, who meditates on her and officiates at the service. When the goddess has been propitiated, i.e., agan bsgrubs, she appears

336

before the devotee and grants him his prayers or wishes.

श्चप् के इgrub-byed चर्जन, सम्प्रधारण, जियानर 1. he that accomplishes the propitiation or coercion. 2. a kind of bile.

श्चन इ grub-ran or श्वन देव इgrub-nan दुर्विष cannot easily be propitiated or accomplished.

श्चमाये sgrub-le द्वराये दूराञ्चमाये dwan-le dan sgrub-le.

স্থাপুৰ Sgrub-geen a deity of the Bon to be propitiated; the Bon doctrine $(J\ddot{a}.)$.

भूग भूग sgrub sla-wa सुसाध्य easy to perform, or easy of accomplishment.

মু'ন sgre-wa (de-wa) 1. uncovered: হম में हानाभामभाक्षेत्रात्मा वावना भारतः chos-kiji alegs-bam sgre-wa la bshag mi-ruñ a sacred volume should not be kept uncovered. 2. adj. gen. + भ्रेष sgre-bo bare; naked; भ्रेस sare-mo, अ में वें sa surc-bo= अ विंद की मूं अस प sakhod mi-snoms-pa or अ वाहेर न sa ge-r-bu bare uneven ground. 3. vb. pf. and fut. a) begre to repeat; to put or place in order; to put together; to collate.

ম্বাম şgreg-pa (deg-pa) vb. pf. মুব্ৰ sureas, sbst. जहार, निगार to belch: also sbst eructation.

Syn. नागुर्य gend-pa or नागुरुयानीन gaus-pa gyen-balog eructation that rises upwards.

इंद्रिक्ट्रिद्ध sgren-sgren firm and well-fixed : इन् हें हेर हिर रह मेर्प प नदेश बेंब ltag-rtsa sarensgren ran med-pa hdiş-len.

취 다'다 sgren-wa (deng-wa)= 한국 5 점 다 다 gyen-du slah-wa जिल्ला, सस्ख्य, vb. pf. महरू bsgrens, fut ar bsgren, imp. ar sgren or arn syrens, ef. ADE 4 hgren-pa 1. to lift, hoist or Tise up: दर खूँना दर कुथ अर्ड इ सेन्स कुड कु कु व fix or erect the house-flags and the sacred standard. 2. to stretch out.

नेत्र र्वे इgren-mo (den-mo) नच ; ग्रांभा भेर प्रहेर वु yoş-med gcer-bu naked; without cover; destitute: bleak.

ব্লীব র্মানাধ্যম sgren-mo gsum (den-mo sum) the three denmo according to a Tibetan saying are the following:—(1) 35-3-5 এ । এব এব কি klun-ni chu-med sgren-mo ste a valley is bleak when it is without water; (2) धुषा विद अर्थे द अर्थे द अर्थे yul-hkhor mgronmed sgren-mo a country without a protecting deity is destitute; (3) ज्या है और द वड़ र्षर जुर, कुं अर सुर अर श्वेद gal-te min-po-bou yod-kyan, khyo-med bud-med syren-moho that woman who is without husband though she may have got ten brothers is denmo, i.e., destitute.

ম্মান sgres-pa (deh-pa) n. of a numeral figure used in Buddhist astrology: भूगाव नेद हु पहुंद पर वेश पन् न दे पद ला प्रारम पद्म पक् र द हे र पक् ABL AL (Ya-sel. 57).

sgro 1. a large feather, esp. quill-feather, used for an ornament of arrows, as a charm, etc.: শ্রুপ syro-ldan feathered race; a general name for birds as being possessed of feathers; also an arrow. 2. In sgro-na to elevate, exalt, increase (C_8 .); to exaggerate (Ja.). 3. sack; bag; at thal-sgro a sack full of ashes (Ja.), v. \$ \square sgro-wa.

ሽችር syro-rhun (do-kang) a species of tall fir; the feather-fir.

ब्रे ने र syro-skur (do-kur) is an abbrevia-tion of the expression; ब्राय्य क्राय भूरः धः वरेषसः य şyro hdoys-pa dan şkur-pa hdebspu decorating with feathers and casting abuse, i.e., exaggeration and depreciation: ६ दे क्षे भुर बेर् पर र्वे खिर भेन में n-ni sgro-skur medpaḥi dgc-sloñ yin I am a monk (Bhiksu) who neither flatters nor speaks ill of others.

ৰ ট্ৰিন sgro-khyim (do-khim) ৰ ট্ৰিন অন্ধাৰ মৰ্থ ন ন বি ন বি কি বি (Jig. 32).

syro-ga (do-ga) 1. the little bubbles in sparkling beverages. 2. the ropes used to pack cloth; cord, fetter; পুৰুষ্ণ leags-syro iron fetters; খুৰুষ্ণ প্ৰাৰ্থ বিশ্বন্ধ leags-syro lag-pa stret-nas the hands chained together; খুৰুষ্ণ ham-syro shoe-strap; lace; latchet.

in sgro-yu (do-yu) string; strap for binding, fastening, strapping: in 3344 sgro-yu rten-pu the steel point or blade of an arrow to which a feather is attached.

শ্বিস্থান syro btays-pa খানে vb. to make a false show; to pretend much; sbst. vanity; presumption: কুল্মান ইব্যান্থ শ্বিস্থান বিশ্ব কিন্তুল ক

ક્રુંવિષ કgro-hdogs (do-dōg) doubts; ક્રું લદ્વામ વાર્કેડ sgro-hdogs good free from doubts: દ્વાસ ક્રમ વારે વાદ્રસમાદવા વીમાં કર વામ વાર્કેડ વાપોન by the (upudeça) precepts of the hely Lama his doubts were dissolved (A. ???).

ৰূপি বিশ্বাস হৈছিল sgro-hdogs ma-chod his doubts were not cleared (A. 27).

₹59 sgro-phug n. of a place in Tibet.

મું લુવાય n. of a celebrated Nying-ma Lama who lived in Dophug: મુંદ્રિય છું ભૂદ મું લુવા દુ વર્ષ યા વ્યવસ મેં the temple of Do-ton was built at Do-phug (Deb. વ 6).

I: sgro-wa (do-wa) a leather or hide bag for keeping barley-flour, peas, etc. Those that are carried on horseback are called \$\frac{1}{2}\text{ rta-sgro}; small leather bags are called \$\frac{1}{2}\text{ lig-sgro} hand-bag; \quad \text{qual} \text{ gsah-sgro} or the mystic bag is a term for the scrotum.

Syn. § \$ sgye-mo; §3 sgyehu; & Thugs-snod; 45 phag-tshe (Mfion.).

श्रेवा'या

Sch. the bark of a species of willow. 2. in C. Tib. the penis.

111: vb. pf. and bsgros, fut. at 25, ro, imp. sgro, to debate, discuss, chatter freely.

in MEAN sgro-mdons (dom-dong) a peacock's plumes or feathers (Hbrom. F11); a Chinese decoration used to adorn the hat worn by the chiefs and noblemen of Tibet, China, &c.

ধুবা sgrog (dog) strap, as in পুলাধুবা lhamsgrog (lham-dog); shoe-strap; পুৰাম পুলা leagssgrog iron fetters or chain; বৰুৎমানি অ খুবা bryyans-cin-la sgrog.

ৰূপ প্ৰত্য sgroy-gdan (doy-dan) the triangular patch generally made up of satin on the এন প্ৰত্য pan-gdan, i.e., the bibu which covers the front of a woman's petticoat.

ৰূপ শান্তৰ sgrog-gdub (dog-dûb) a bangle made of cord or straps also of jade.

ৰূপান sgrog-pa (dōg-pa) কৰ, বিদ্যুল, খুল, বি-লহু, pf. অপ্ৰথম b্sgrags, fut. অপ্ৰথম b্sgrags, imp. প্ৰথম sgrags to call, shout forth; to publish, proclaim, declare; প্রথম sgrog-pa po a declaimer, preacher; প্রথম gsun sgrog-pa to read the sacred words. Used in Mil., also, of birds sending forth their cries. প্রথম ব্যুম্বর ব্যুম্বর স্কুল্মান ব্যুম্বর স্কুল্মান ব্যুম্বর স্কুল্মান ব্যুম্বর স্কুল্মান বিশ্বর স্কুল্মান স

ৰূপ ²ৰ sgrog-ril (dog-ril) button, round button; ৰূপ ²ৰ ৰূপ sgrog-ril sgrog-pa to button up (Sch.). भूग इसाय şgrog ruş-pa (dog-rui-pa) इंसस्ट [a shelter for swans]S.

क्ष्मभाष्ट्र sgrogs-idan ककोसिनी a river.

ৰূপম ৰূম şgrogş-shum (dōy-shum) scream.

बुर्न व sgrod-pa (doi-pa) another form of अर्थर hyrod-pa as in बुन्म क्रिय phyi-la sgrod-pa to go outside; not much used.

নুর অন্ন্য syron-bskal (don-kal) the enlightened age, opp. to ধ্র অধ্য mun-bskal or the dark age.

EXAM syron-class the articles such as butter, oil, &c., for lighting lamps in a chapel during the eight holy days in a month.

ৰূমট syron-te= প্ৰাট phul-te having offered: বৃদ্ধি ক্ৰম্ম শ্বাধান মান্দ্ৰ নিৰ্দ্ধিট having offered to the *Trivatna* (the three precious ones) a wick (*Litsii. 32*).

*** \$7 sgron-deb the list of people able to give lamps in a town or on a large estate.

ধ্য ইপ্ৰথ sgron-dregs lamp-black.

had sgron-pa, vb., pf. and fut. And bsgron 1. to cover; to lay over, adorn, decorate; to light; to kindle. 2. n. of a kind of arrow which shoots like a meteor.

মুন্ত ম I: sgron-ma (don-ma) light, lamp, lantern, torch. The word ৰূপ sgron is used to various persons as a title of honour; প্ৰথম প্ৰথম প্ৰথম ৰূপ sgron is intended for royalty; অমান ৰূপ কি shal-gser sgron the golden enlightener, term of address to great lamas; ব্যাহ ৰূপ na-bzah sgron is applied to the dress of royalty; প্ৰথম ৰূপ gsol-wa sgron to the food served to a prince; প্ৰথম ৰূপ gsol-na sgron to his tea.

子 취치 * II: चानात (Schr.; Bull. 1848 291). [light]S.

IN A ST Syron-ma drug the six lamps used to signify the six religious discourses of Panchen Naropa generally called A ST SA Na-ro chos-drug.

ৰূপ à syron-me বীদ, স্থীদ, ওবলা a burning lamp; prop. a lamp as religious offering: অব্যাধ à অব্যাধ কৈ বিশ্ব কি বিশ্ব কি বিশ্র কি বিশ্ব কি বিশ্ব কি বিশ্ব কি বিশ্ব কি বিশ্ব কি বিশ্ব কি বিশ্ব কি বিশ্ব কি বিশ্ব কি বিশ্ব কি বিশ্ব কি বিশ্ব কি বিশ্ব কি বিশ্ব ক

Syn. अर्डन कॅरिया इस्टी mtshan-mohi इतर्वाbyed; क्षुमाण इत्याल इत्याल-la hgah; निमाण क्रिया khyim-gyi nor-bu; क्षुमाण इत्याल इत्याल द्वा पाठम hbar-wahi ral-pa can; क्षुमाण इत्याल-gsal; स्था के mar-me (Mnon.).

শ্বি ই বি sgron-me-çin, v. শ্বি বি syron-çin. শ্বি বি P Syron gshi-kha n. of a large estate in the district of Lhun-tse in Tibet.

র্ধ বিং sgron-çiń or রুধ মানিং sgron me-çiń the yew-leaf fir, Pinus picea; in Sikkim Pinus longifolia is so called. রূপ বিংশ ক্রুতের মং সুমানি বিধান প্রকাল sgron-çiń removes mucous, wind, and cold in the stomach.

च्चेय sgrob (dob) haughtiness, arrogance, pride.

ৰি ইন syrob che-wa = সামাই ন দ্যালার che-wa, one with great airs; bumptious, pretentious person: ইন্দ্রের ব্যাব ই ব্যাব ব্যাব কিন্দ্রের ব্যাব কিন্দ্রের ব্যাব কিন্দ্রের ব্যাব কিন্দ্রের ব্যাব কিন্দ্রের বিশ্ব কিন্দ্রের বিশ্ব কিন্দ্রের বিশ্ব কিন্দ্রের বিশ্ব কিন্দ্রের কিন্দ্র কিন্দ্রের কিন্দ্র কিন্দ্রের কিন্দ্র কিন্দ্রের কিন্দ্রের কিন্দ্রের কিন্দ্র কিন্দ্রের কিন্দ্রের কিন্দ্রের কিন্দ্রের কিন্দ্রের কিন্দ্রের কিন্দ্রের কিন্দ্রের কিন্দ্রের

ৰূপ ইব sgrob-chen and sometimes ৰূপ ইব sgrom-chen are provincial words used to signify pretentiousness or self-assumption; ৰূপ হল sgro che-wa = নাম্ভান কুলাৰ brdsu byas-pa pompous: ঐপ্রাপ্তর্ভান ক্রেম্বর্থন ক্

chen etc. signify pretentiousness in provincial language.

sgrom (dom) fusan, ûsa a trunk or portmanteau; a box the inside of which is made of wood or wicker work and the outside lined with leather; a large leather box. [fusa may be regarded as the Pali form of Sanskrit ulsa, a seat, an altar]S.

**** meho-sgrom a chest to keep articles of religious service; **** thab-sgrom a box to keep utensils, plates, &c., for cooking, generally covered with tanned tiger skin.

Syn. 854 8gam.

ৰূপত্ত sgrom-ou a small box; মুণ্ প্ৰথ smyug-sgrom = প্ৰণ gsheb-ma a chest made of wicker work.

In are known as the White and Green manifestations of the Goddess Dolma or Tārā, the two wives of King Sroń-Btsun Sgam-po, being deified and worshipped as their incarnations. 2. names of females of frequent occurrence in Tibet.

শ্বিংশার ন Sgrol-dkar kun blo-ma, শ্বিং লাপুর পুরান Sgrol-ma kun-rgyal-ma, শ্বিংশ পুরা মান ম Sgrol-ma rgyal-bañ-ma are other different manifestations of the Goddess Dolma.

 drive away: २५ दश्या देवे कु अर्ड हेन् दा या पश्चा halve-rnams phythi rgya-mtsho chen-po be bsgral, the demons were banished to the uttermost parts of the sea; २५५% विषय band sgrotwa to expel the devil.

শ্রমান জ্বানা-wa-po নাৰক: the deliverer, : at. for saviour

* भूव वरे द्वर धुन इgrol-wahi dwan-phyug सुकेश्वर, मुक्तखामी (Schr.; Bull. 1898, 295) the Lord of final deliverance.

भूष 35 sgrol-byed तारकः. तरी a deliverer; met. for a boat, ship.

শুল syrol-ma (Dol-ma) নামা, নামিবা the Goddess Dolma, she that saves from transmigratory existence; one of the most popular deities in Tibet, and of whom there are supposed to be many sprul-ku or branch emanations. Some Sgrol-ma kyil-khor exhibit twenty-one different manifestations of the goddess. The several appellations of শুল্ম Sgrol-ma are:—ফামার্চ Om-malsad; শুল্ম Ryyal-yum; আইল্মার্ম Mehog-gi ma; শুল্ম Ryyal-yum; আইল্মার Mehog-gi ma; শুল্ম Myur-skyob; এইল্ট্র ব্যার্ম Bjig-rten; Dwań sras-mo; শুলার মার্চ Shi-ma phońs-skob; অব্যার্ম Legsbyin ma; শুলার Chos-kyi dpal-mo (Mňon.).

ৰুষ্ণানু বৃত্তা বি Sgrol-ma ku-ru kulle one of the twenty-one manifestations of the Goddess Dolma (K. g. ম 266).

क्ष्य अ हे Syrol-ma che महातारा Mahā Tārā or the great Goddess Dolma.

* প্রথম গুল মান্তর বি Syrol-ma ñun'shi mtshan-khro (Schr.; 45 A) "Dolma, mild by day and wrathful by night."

* শ্রুম শ্রুম Agrol-ma nor-styin-ma (Schr.; 46 B) Dolma, the wealth-giver.

श्चेष अप्रथा देव Sgrol-ma dpal-chen तारा-महात्री Dolma, the most glorious.

* স্থ্যুমন্মন্ট Sgrol-ma dmar-mo (মাপ্ত্যুম sa-lugs) (Schr.; 46 A) the Red Dolma. শুলান ৰ Sgrol-ma shi-ma নাবিকামিনী Dolma in her mild aspect.

শুলাস অংশ অধি অধিক বিশ্ব Syrol-ma yid-bshin nor-bu (Schr.; 46 C) Dolma the wish giving gem.

* भूवा अध्येद के Sgrol-ma ser-mo (46 C.; Schr.).

* শ্বিং মই শ্বিং বিষয়

শ্ৰাপ্ত Syrol-çer abbreviation of the expressions শ্রুৰা সংহার g syrol-ma hdon-ryyu-and শৃশাম্ব দ্বিত ces-rab sñiń-po.

ব্ৰাস্থ brgad-pa= ব্ৰাস্থ bgad-pa to smile; smile on.

বৰ্ণীয় brgal, pf. of ক্ৰ'ন rgal-wa মক্ৰ'মৰ brgal-len, controversy, disputation.

বৰ্ষ বৃদ্ধ ব bryal dkah-wa the ocean (that which is difficult to cross) (Minon).

বৰ্ষণ bṛgal-pa খর্মুদ্ধ [enjoined; asked; censured]S.

প্রত্যান bryol-wa to disagree; to act in opposition; to be disposed to contrariety.

বৰ্ত্ত <u>brgya</u> মন one hundred; বৰ্তু নাইন্ brgya-mchod a hecatemb of 100 lamps; one hundred offerings; বনু কৈ brgya-ston মন মছত one hundred thousand; বনু কল u brgya tham-pa full one hundred; বনু হঁণ brgya-dod = মু এমনু কল বন্ধা মুং ইলাইণ বেই মু মান্ত্র ন remuneration to one hundred monks for conducting a religious service; আন বনু লাইণ টু হৈ হল্পন মু মান্ত্র, &c., remuneration in silver, grain, etc., for conducting the religious service of one hundred offerings; বনু বহুম brgya-bdańs about a hundred; nearly one hundred.

नकुष <u>brgya-pa</u> मतिक, मतनायुः centenarian; one of a hundred years of age.

ব্যুপ্র bṛgya-po consisting of one hundred.

বৰু খ্ৰন brgya-phrag মন the hundred; a century; খ্ৰন ইবাম অৰু খ্ৰন ই ধন নাৰ্ ন phran-tsheys brgya-phrag mi-pham mgon (A. 21).

বনু বন bryya-bam anything kept in groups of one hundred; বনু ই ইন্থুন বন্ধ বন্ধ (Zam. 4).

বহু উন Bryya-byin 1. n. of a medicinal root; হৃশ্ মানুহ dug-mo nun a mystic word or প্ৰতিশ্ব (Min. 3). 2. মবন্ধা one who has performed one hundred yajña (sacrifices); an epithet of Indra. Acc. to Buddhist mythology there are two Indras, the senior Indra rules over the gods, the junior, riding on the great elephant called Airāvata, keeps guard over the celestial regions, having in his immediate charge the quarters of the East.

বন্ধ ই কুম brgya-byin şkyeş মন্ত্ৰৰ Indra's son; born of Indra.

मनुद्धेश व्याप्त brgya-byin gron सन्तनगरी the residence of Indra; the celestial metropolis.

Syn. ९६ प्रभेर थ्र hehi-wa med-ldan; भ्र. इ.स. lta-nu sduy; सम्हत्यासम् sum-cu rtsa-gsum; pac प्रमाय कुण प्रभेतन-bzah rnam-par rgyalwa; इस पर कुण देर माद्या rnam-par rgyal-byed pho-!rah (Mhon.). বৰুট্ৰ টুৰ্ম <u>brgya-byin</u> spyi-wo = শ্ৰণ ব্ৰুদ্ৰ grog-mkhar ant-hill; also ant's foot.

ব্যুট্র মুখ brgya-byin spros ; জড়ে Myrabalan arjuna the delight of Indra.

पतुः हैं द अ <u>Brgya-byin</u> mu= पतुः हैद पहुद् अ Brgya-byin btsun-mo महोनी the celestral queen; the wife of Indra. Her different names are:—এই ঐব্বেদ্ধ <u>Hehi-med</u> dwanmo; প্রবিধ্ব মি I hahi btsun-mo; অব্যাবইর অ Legs-brjod : ব্যাবিধ্ব <u>Dwan-chen</u> ma; দ্বাবিধ্ব মার্ম Pu-tohi srax-mo:; বই মব্যাম Bdesoys ma (Mñon.).

বৰু ইন্পাৰ brgya-byin gshu হৰ্মন্ত: 1. the bow of Indra, i.e., rainbow. 2. a kind of medicinal fruit.

वक् चुक् ब्राची द्वर दावे भेर Brgya-byin Lha-yi bwah-pohi min the different names of Indra: -- अर्ब रेगा ९३ वाप Mtho-ris hdren-pa; अर्ब २भ कुष Mtho-ris rgyal; ञ्चाषे कुषा Lha-yi rgyalpo; बहर बहेनाम Hjer-hjigs; श्रवे ह ठन Lhuhi-rhucan: नर्दर चेद अर्पेद म Gtsan-byed maon-po; इ हे ठन Rdo-rie-can : अपमाध्य ५९ व Stobs-ldan dgra-wo; खांची पद्च Lha-yi bdag; विकेश मुक्य Hehi-med rgyal-po; वेन्याच्यान् Legs-bris gtso; प्रान्य परे स. ह Grags-pahi mu-khynd; अड र मे र मे र Mchod-sbyin brgya-pa; परे अवस पर्व Bde-sogs bdag; अप्तार Lha-dwan; वेन्स मुँच L gs-skyob; भ्राप्तभः मासुअ द्वदः Şkabş-gsum dwan; Rgan-la nan; निभावहर् 34 Cis-brjod nan; निष्म ট্ৰব্ৰাই Gnas-kvi bdag-po; মুৰ্ অ'ৰ্ণ Sprin-la shon : पर्वेद र्याया दस्य Brod-dkas rans; प्रवेद प्रदेशस वर्षेत् Bshen-bsnems bzod; कर विवस ब्रेट वर्षे अस Char-hbebs gron-hjoms; \$935 REAN Grol-byed hjoms; ਚਾਬਾਲਾ Pu-lo ma-dgra; ସና ଅଂସ୍କ୍ର Gan-po bod; 532 534 Ha-rihi rta-chan; श्रेद प नार्वेद Smin-pa gsod; देवा अद्दे अव्दि में Tshigmdahi mgon-po; 如可其下 84 Mig-ston-can; 有3 An Kohu çi-ka (Mhon.).

वनु वास्त् <u>brgya-hdsin</u> मतस्ति that contains or holds one hundred objects, etc.

वकुषसः २८ मा <u>brgya-laş h</u>dam-pa वकुष्या बसः बहेवा २८ मा <u>brgya-tham-pa laş geig-h</u>dampa.

ব্ৰকৃষ্ বেইষ্ Brayag-brhan n. of a Bon god who is a' o called প্রথমন Lha-bsahs.

ান, as in সক্ষম ন্ত্ৰুগ mtshas-brgyags, অন বৰুণ্য ham-brgyags provision for the journey.

চ্চালুগেনিং বিদ্যুগনিং বিদ্যুগনিং লাক্ষ্য কৰিব দুপুগনিং কিছুপুগনিং লাক্ষ্য কৰিব দুপুগনিং লাক্ষ্য কৰিব লাক্ষ্য

বিশু <u>brgyad</u> আ eight.

Symbolie Syn. আন বিশ bkra-çis; ঝ lha; মু klu; মুন nor; আইনমাউন gdchs-can; মুন্ধ srid-pa; মু lto; মুম্ম hgro (Rtsii.).

+ ব্রুগ্রশ্ব brgyad-bkag = মাণ্ডার্থ bkah bkyon-pa নিমন্ত rebuke; reproof; reflection on one's conduct or act.

ন্দুং ন্যুল bṛgyaḍ-bkug or শুং পান্দুং শ্বীৰ হ্ধাঞ্pa b̞ṛgyaḍ-হgril thread in eight-fold twists.

वर्ष्ठ brgyad-ben अभीत eighty.

The Brgyad-chun n. of a kind of tea which is of inferior quality, largely consumed by Tibetans in general.

ng5. 15.4 Brgyad-stoft-pa wearveau one of the abridged sacred scriptures of the northern Buddhists containing 8,000 s'lokas.

वर्ड कि Brgyad-ston बहमीक the festival on the eighth lunar day of the month.

2. \$2.935.9 tshar bead-pa he who finishes or puts an end to; the destroyer.

ご製二. 1

342

ላይናጃ <u>brgyad-po</u> consisting of eight; the eight.

ৰন্ধ ভূল brgyad-thag lit. eight in excess (of one hundred); লিছ a rosary which consists of one hundred and eight heads.

বিশু বি brgyan-pa (yyen) **অলহু, অলহা**র, দত্তন, vb. to adorn, decorate; to provide with: ^২ব বিশু বিশ্ব বিশ্র বিশ্ব বিশ্ব বিশ্ব বিশ্ব বিশ্ব বিশ্ব বিশ্ব বিশ্ব বিশ্ব বিশ্ব বিশ

বান্ত্ৰি brgyal-wa= প্ৰাইমাণ্ড্ৰৰ myogches byed-pa মুক্তি গম 1. to fall down senseless; to lie senseless; to sink down unconscious; to faint. 2. to howl of a fox (Sch.); বিশ্বস্থাট ho brgyal-te fainting with fatigue; বিশ্বস্থা brgyal bog-pu laid prostrate and unconscious: মুখ্য জ্বাস্থা বিশ্বস্থা thams-cad brgyal bog-pa bshin all as if prostrate and senseless (A. 76).

ন্তুৰ <u>brgyas = প্ৰাণুৰ Unan-rgyas</u> together with.

ব্ৰ্ক্স্ <u>brggugs,</u> pf. of গুণ্ণ ঘাৰনি, ঘাৰন used as sbst. a race; also running a

ব্যু বে brgyuńs-pa the marrow in the back-bone (Cs.).

নান্ত্ৰ bryynd, of. বুঁচ rgynd বংশাং, বম,
মন্ত্ৰান, পাইলাৰ্থ প্ৰবিশ্ব বনুত্ৰ cig-nas geigturghynd-pa descent from one to another. 1. family, lineage, ancestors, offspring. 2. race, people, nation: ইণ্টাই বনুত্

bod-kyi mi-bryynd the Tibetan nation
people. ইন্যান কিন্তুলি descendants; মানুত্ৰ
চিন্তুলি the succession or line of Lamas. 3.
Tantras and mystic manuals, v. বুঁচ; ইন্যা
ট্রান্ত্রিল chos-kyi religious arguments and
deductions.

ননু বেনু ব্যাধ <u>brgyud-brgyugs</u> a continuous succession (Sch.).

ব্দুগেৰ brgyud-can possessed of descendants; fruitful.

and \$\frac{p}{3}\cdot q \frac{p}{2}gyud-pa 1. belonging to a race or family. 2. v. \$\frac{n}{3}\cdot rgyud and \$\frac{n}{3}\cdot q rgyud pa.

মনু বেশ্বন প্র brayud-pa rnam-pa lina there were five different schismatic successions among the Buddhists in Ancient India; they were the following:—(1) ৭5 অবর্থ কু hdul-rahi rgyud or বিনয়নল the generation observing moral discipline; (2) শ্বন প্রথম টু চু gsai-sñags-kyi rgyud or যুদ্ধনল the mystical succession; (3) কুইন মুন্দ্র rgyachen spyod-rgyud or বিষয়নল the succession of abundant performances; (4) মান প্রত্তিত্ব ক্রান্ত the profound succession] S.; (5) ইন্মান্ত ফ্লান-op don-rgyud or the Occult race মান্তল (Grub. 5 6).

चतुर्वयेषा <u>brgynd hphel-wa</u> to increase the race or progeny; to multiply; to increase the family.

ৰ্কু se brygud-ma 1. one belonging to a family; a scion; one well acquainted with the secrets, well informed; acc. to Cs.=
অনু চ ত চুলু yud-can. 2. in W. fruitful; fertile. 3. ব্যুচ্ন কুল্ম চুলু yud-ma rgyab-pa to perpetuate family lineage; ব্যুচ্ন ক্রুদ্ধেন চুলু yud-hdsin ব্যুদ্ধ heir; successor.

मनुद्रायस brgyud-yas विश्वर n. of a numerical figure (Ya-sel. 56).

বার্ এ brgyus-pa ঘৰিব to make a string of; to stitch together.

মন্ত্ৰীনা ম <u>b্</u>য়্*gag-pa*, v. ২ন্থাম ধ <u>b</u>gegs-pa and শ্বিৰ হgog-pa.

নি bsgah or ৰাং sgah = ্ৰেণ কৰি dhos-gshi point of time; moment; instant; conjuncture: ৰাল্য বাহান বিভাগ lo-gsar bsgah-gi lhags-pa a chilling gale on the opening of the

343

new year; \$ 32 ags. the proper time for doing a thing; again ags. the time for writing; again, the time of eating.

বার্ম বে <u>b</u>sgańs-pa to form into; বাঁদ্র বাংশ goń-bu <u>b</u>sgańs made a ball of: শাইকাদ্র বার্ম geig-tu <u>b</u>sgońs collects into one.

지왕지 bsgar, pf. of 환자.

বঙ্গুৰাঝান <u>b</u>sgugs-pa pr. of ছুৰাৰ sgug pro to wait (for one's arrival or return).

মন্ত্ৰীয়ে' <u>b</u>sgul-pa प्रकम्म to shake, tremble, quake, quiver Gen. মুখ্য.

বিষ্ণ বি bsgo-wa ভরাজন 1. to direct, instruct, v. শ্রু sgo-wa. 2. to rub with; to apply on মুখ্যমুখ্য snum bsgos-pa; to stain, anoint; to infect with disease; মুখ্যমুগ্র bsgos-pa pf. of মুখ্য to command, order; also ব্যুক্ত bkah bsgos-pa to give directions; issue commands; also the coercive bidding of the mystic exorcist towards an evil spirit. ব্যুক্ত মুখ্য মুখ্যমুখ্য bag-chags bsgos-pa defiled with moral impurity (Nag. 19).

Syn. PARKAIBS khas-bluns byed; 50 a 22 dul-wa hdsin; In 154 u tshig brtan-pa; IN 14 550-wa nan-pa; 545 Z dwan-du gyur; IN 150-pa; In 164-wa; 50 dul-wa; 35 An ner shi-wa (Mhon.)

ন্ধ্ৰ নাম্বৰ ব bsgo-wa bcag-pa আন্তাৰিন্ধৰ to disobey; to disregard directions.

ন্ধ ন মুখ্য শুৰুষ্ধ <u>b</u>sgo-ua <u>rna-la gzon-pa=</u> ন্ধ্য ন <u>মুখ্য b</u>sgo-wa mi-nan-pa not listening to instructions or directions.

মান্ত্ৰন্দ্ৰশ্বস্থান 1: bsgo-warnam-pa gsum the three religious instructions or directions:—

1. বুৰ্ব্যুখনীয় instructions issued by

ন্ধানিক্ষণনাত্স (II): 1. প্রিন্ন্রিক দ্বীকান্ধান the order of the principal of a college or the superior of a monustery. 2. স্ক্রন্থান্দ্রিন the command of the Khanpo (abbot). 3. ব্রাহ্রক দ্বীকান্ধান dge-hdwayyis bsgo-wa.

ন্ধ নির্দাণ নাম্ভ । । . ব্র ৭চুর গুলান্ধনি the vows of the holy order. 2. প্রায়ণ নিমান্ধনি vows of ordinary men. 3. ইছিম করেন্দ্রন্ধনি vows for individual emancipation in the ordinary way (K. du. 42).

पश्चें य प्रदेश कृष्ट <u>b</u>sgo-wa bshin ñan-pa or हेश सुव्ह्याय *rje-su hjug-pu* श्वनुविधीयमान to follow, do as directed. [One who acts as directed] S.

ন্ত্ৰীন ন <u>b</u>sgom-pa মাৰ contemplation ;=
শ্রমান goms-pa; মন্ত্রীনামান্ত্রীমান নাজীমান আইন ক ইন নাইলান্ত্রীৰ <u>b</u>sgom-pa and goms-pa in their application to read have one and same meaning.

নর্ম দুর্গ <u>b</u>sgom-skycs মাবজ, মাবার produced from contemplation, also reflection; নর্মান মুহন <u>b</u>sgom-pa byuń-wa মাবলার্মনী sprung from contemplation; নর্মান বিশ্ব বিশ্ব <u>b</u>sgom-pa lu dgaḥ-wa delighting in contemplation.

पक्षेमभाप bagoma-pa, pf. of क्षेत्रप sgom-pa.

पश्चित्राच begyins-pa = बन्दिन hayin-wa 1. विज्ञुम, जृम्म to yawn. 2.= भ्रेन sbo-wa.

ব্যুম্ব I: <u>bsgyur-wa</u>, another form of ধুম্ব <u>sgyur-wa</u> पাহিতামল, তাবেলন, to change; শ্রেণ্ড <u>মুম্ব khu-dog bsyur-ba</u> changing colour; ল্ম্ব্যুম্ব to change clothes; to change the cover (like a snake);

to translate; ৰু আমাৰ্মাইমান্ত্ৰুমান rgyu-gar nus chos bsgyur-wa to translate books brought **উল**্হস্তু≍ *tshig-b্*şgyur to India; translate words; 3793 don-bsgyur to alter the meaning; 45 455 thad-bsgyur to change the direction; asa any hehol-bagyur, an and lus-bayyur to change one's body (miraeulously); As ans min-begyur to change one's name; ሓξባባፄ፣ mdog-bsgyur to change the complexion or colour; awags spus-bgyur to change the quality; The age bsnos-bsgyur, i.e., to change one's intention; भुष्य व्याप्त phys-nam begyar to invert the object; **N'Aganags chos-lugs bsgyur conversion; %5 aux skud-bsgyur to change the language.

এমুখ্য II: বুলিব to multiply, increase.

Syn. দুৰ bsnun; দন্ধণ bsgres-pa; প্ৰথম spel-wa; দানিখন gsil-wa (Mñon.).

पञ्जुखाय bsgyus-pa जार muscle.

ସଂକ୍ରସଂଧ୍ୱର $B_{\underline{s}grag-phre\hat{n}}$ (¢ag-theĥg) n. of a Jong in Tibet.

মুলুবাই <u>b</u>sgrags (dag) (১৯ গ্রাবাইন্দ chos kূlog-tshar-wa) কীনিন, নিজ্ঞান proclaimed; read or recited loudly.

বয়ুৰ্মণ <u>b্s</u>grags-pa sung; diffused.

count up (Cs.). 2. to cause to grow cold.

নশ্বন্ধ b্sgrad-pa = ব্যান্ধ b্grad-pa to open wide; Aশ্বান্ধ mig bgrad-pa to stare; শ্বন্ধ দুবাৰ দুৱাৰ দুৱাৰ pa to part the legs wide; to straddle.

ম্বাৰ b্sgral মঠা, নীৰ [crossed; passable] S.

মন্ত্ৰীথ'ন hagral-wa বন্- ন্ to pass; cross over.

also= I gru-skya an oar of a boat (Maon.).

पश्च 9 bsgral-bya तरची, तरी met. a boat. पश्च wa bsgral-yas बररः a numerical figure used in Buddhist astrology.

ন্ধু বাৰ <u>bsgrigs</u> (dig) প্ৰায়, মুন্দ, মুন্দ, মুন্দিন put in order, arranged, arrayed; বিশ্বীশুখাও <u>bsgrigs-pa</u> মুন্দিন formed into string.

पञ्चित्रा bsgribs-pa (dib-pa), pf. of श्चिव sgrib निद्धता, गोपायित, चाहत, चादित covered.

मञ्जीयभायते सुद्र तु से इंत्राय bsgribs-pahi lundumi-ston-pa निस्ताचाकरण to abstain from obscure predictions: त्वे से त्वे वार प्याप्त केत्य वास्त्र अवस्थ : do not prophesy or predict what is not known either to be good or bad.

হুবিসাম্ব <u>bsgrims-pa</u> (dim-pa) (মুম্ব spras-pa) বহুব বহুব হুম্ব <u>br</u>tan-brtan byas-pa, v. স্থ্যুম্ব sgrim-pa, rig-pa bsgrims-pa perverted skill; also chaotic acquirements; confused information.

মন্ত্ৰী ব begrun-pa, akin to ৰম্ম hyran স্থানিকল, to rival, vie with; to reply to: এই ব ইন্দ্রান mi-phod = ৰম্ম ইন্দ্রান ক্রমণ hyran-zla hyraminus-pa cannot compete or be a match for.

पिक्किट bsgrefi = पहुंगां प btsugs-pa, मुज अर्थन श्रु rgyal-mtshan lta-bu सस्चित्र, उन्हाय, प्रसार up-lifted; hoisted.

ন্ধান্দ bsyreńs (deng), pf. of স্থান syreń, imp. মুন্দানিক syreńs-cig, নিম্মানিক syreńs-cig, নিম্মানিক কুল কাইন bsyreńs-byahi ryyal-mtshan, a flag that is to be hoisted (Situ. 77).

ন্ত্ৰী <u>b</u>sgres (de) (নন্ত্ৰ <u>b</u>sgre) old, aged; মুনন্ত্ৰী sku-<u>b</u>sgres, ইন্সুমান্ত অথানন্ত্ৰী de-<u>b</u>gras mu-yal <u>b</u>sgres (Ya-sel.). ১৪ জন নন্ত্ৰী মাইন dbuchos <u>b</u>sgres rim aged respectable lamas.

मञ्जूषाय bsgres-pa परिवर्भ changed.

বন্ধুমান্দম <u>bsgres-yas</u> a numerical figure used in Buddhist astrology.

Tibetan alphabet. It corresponds to the Sanskrit letter and sounds like ng in the English word "song." As a final the pronunciation is therefore easy enough; but in its frequent occurrence as an initial letter the difficulty of sounding it properly comes in. As an initial 5 must be pronunced as a nasal g. To acquire the sound, first say un-ga; and then, dropping the u, try to say the nga.

ম' II: 1. it represents the numerical figure 4. 2. stands for প্ৰত্য in the consecutive numbers ম্বাইব 51; মাবুৰ 52; মাবুৰ 53; মাবুৰ 54; মাবুৰ 55; মাবুৰ 56; মাবুৰ 57; মাবুৰ 58; মাবুৰ 59.

ম' IV: আই pers. pron., first person, singular I: মন্ত্রী বাবি বাবি আন that I am; মনুবাই মুক্ত বাই মুক্ত বাই মুক্ত বাই মুক্ত মানুবাই ম

i.e. dearest : ১ ঐ অব = অব্ৰাণী অব it is mine ; ইং এই বুলাৰীৰ soul of me a man; ১৯ ৭ই this my; ৯০ ই এই বুলা wy venerable master. Colling. the common form for 5 nga is

ዶ ች ች ብ kho-na I myself; I alone.

८ दे र्तात-ned, ६ १९६, ६ दर **चसाद, च**ई, ख I myself.

Syn. 首章 kho-wo.

south fa-cag, so fa-tsho, south fa-rums, are the several plurals of signifying we.

รม กันรุ for ระฟิม กัน-yiş by me, v. ร. กัน.

द्युव na-ryyal खा, दर्प, मान, खडंबाद (lit. "I, the chief"), i.e., pride, arrogance: द्युव ग्रे अट वर्ष प्रे कृत श्रे के अट वर्ष । "on the height of pride the water of merit does not accumulate"; द्युव ग्रे दियं to be proud. द्युव प्रवाप to break (another's) pride; to humble; द्र अथ्य दे द्युव = the pride of assertion of self; lit. the pride of reflecting "I am."

Syn. বুৰম rgyags; Lau dregs; Lau rgyags; Lau dregs; Lau rgyan gan hphyar-gyeh-süems; Maruk'ı au mhon-pahi ha-rgyal; L'Uh ha-ldan (Mhon.).

८ कुष ठन भव-rgyal-can चहंकारी, चितमानिक, महास्वर्दी; proud, boastful; rivalling.

Syn. ম'ৰূপ'শ্ৰ' গৱ-rgyal-ldan, ইপ্ৰশাহ্ৰ dregs-ldan (Minn.).

८ बुव वस बुद ६ बुव मानातिमान supreme pride.

5.45 Na-phod n. of a district in the province of Kong-po (Lon. 9, 16).

bad; dangerous; fearful. 2. rarely for 554 bad; \$559 a bad smell.

5 के 5 na-med आमम lit. without self; without vanity; not thinking of one's self or self-interest.

personified by worldliness), the name by which Māra, the lord of worldliness of the Buddhists, is known to the Bon (B. Nam.).

55 na-nur a species of duck, v. 554 nur-pa, perh. Anas casarca.

মান কোন, lit. I die; cry of fear with wonder; evidently a Bengali expression of wonder—"দাবি or সামাবি I die, alas! I die," which Atis'a introduced in Tibetan—— স্থানী কুলুমান মুম্বাইন ইন্ত্ৰী সূত্ৰ সূত্ৰী সূত্ৰ বিশ্ব (A. 107) "Oh, I die from wonder! yet there are wonderful stories in India (to be told)."

に置 na-mo for まま the camel: 男本電気を またたれ 角に まお Myo! khur-wa kur skyer drans çin na-mo mgyag the camel, granting with londs, travels quickly (Jig. 22).

sufficiency; pride; egotism (A. 90).

মেনি মিন গ্লি-yir med আনায want of selfishness: মেনিমেইর দ্লান্থ ক্রেণ্ডার বিশ্ব or আমা এবা মন্বান্ত্রইর ব the cognition of personality which may be styled the self or শ্রে

নান-ra 1. noise; sound. 2. cold air হাৰ্মানী হেমানী এইব্যা I am not afraid of the air of the glaciers (Mil.).

roaring. 2. a crier, brawler, noisy fellow.

८ ८ ६५ म : rarified ; cold.

८ ५ १६८ Na-ra than n. of a place in Tibet: शुराब्दमारी को उपमा भूत ६ ५ १६८ मा अ

SIRE'S INFAMI (Jig. 65) when the lid of the copper-coffin was opened, there came out from it the cry fia-ra-ra; hence the name of that place became known as Na-ra-than.

pain and suffering.

Tibet, which *Hod*, one of the four sons of King Se-shrey-pa, had chosen for his residence (*Deb*. ¶, 19).

েই গ্রা-ro, বাব 1. a loud, deep voice; a cry; মৃণ্টানেই ব্যান্ধ the pitch of the voice loud and low. 2.=risarya, i.e., ঃ. ১৪৮মা বুচনা হাই ক্ষান্ধ মেণ্ডান্থ মেণ্ডান্থ মেণ্ডান্থ ক্ষান্ধ মেণ্ডান্থ মেণ্

rage. 2. the circlet used on the top of a letter to signify a turns into 5, 3, 5 and a before words beginning with any of these.

E-र देन ब Aa-ro byin-pa जानेनाद, जानेन

सामाता n. of a mythological king who ruled as a Chakravarti-rājā over heaven and earth and shared the celestial throne with six successive Indras. N. of an ancestor of Gautama Buddha: इस्प्राप्त अपन्य कार्य का

cried "give me suck," was called Na-la-nu (Pag. 14)

हिन तेतव बाच, वाची, ररा, भारती, गी: speech; talk; word; ह्या ने अप sins committed with the tongue (in words); ह्या व्यक्तियम or ह्या विश्व मी नवत silence, observed as a monastic duty or religious exercise; the vow of not speaking, i.e., of keeping silence for a definite time.

Syn. 達可 tshig; 劉可奎尔 sgra-bjod-pa; 与马克勒 of dhyans-can; 可5和 gtam; 首項 lorgyus; 新代觀可 skad-smra-wa (Mhon.).

মণাৰূম nag-skyes বাদীক born or produced from speech.

स्य पुत्र nag-hkhyal प्रचाप, भिन्नचाप, विभिन्न चाप delirium; unconnected speech; foolish talk; ravings (Ñag.).

दमापी मुखादा Nag-gi rgyal-po माम्बीध ; बहुआ 5954 the Bodhisattva Manju-s'ri ghosha, who is believed by Buddhists to be the god of speech; म्यायोज्य nag-gi-rgyan दीपक ध figure of rhotoric or speech; gen. amplication of an idea by the use of apt expressions; रण ने पुण नु वास्सुद्रा the symbolic speech or mode of expression by the configuration of the fingers; this is described as न्या. पदे. अर भूर वन्द्र य न्द्र व, mystical language in which expression by signs, i.e., with the configuration of the fingers, forms the principal feature; ८व वे ५६६ भूम, बागीचर the lord of speech-Jam-yang or Man-ju-s'ri ghosha: दबावी दबर धुना वस्मायते दब्रुद्र मा वा मुना वहवा कें। salutation to Jampai-yang, the prince of speech (Situ. 3); ম্পুণীম্পুৰ Aag-gi dbul one poor in speech; a dumb person, v. aqua lkug-pa (Mkon.).

বেণ্থান Aag-hyros manner of speaking or uttering words (Cs.).

रव कुभ प hag rgyas-pa बाग्विकर too much talking; full and detailed discussion.

59 जुन nag-rgyun प्रवस a discourse; also oral tradition, not recorded history.

ম্পাণ্ড nag-hehal=ম্পাণ্ড irregular or senseless speech.

Syn. ৭কএ'ৰ hehal-tshig; ক'ইন্ শান্তৰ chamed gtam; মুখ্যুৰ্থন klag-cor; মন্ত্ৰ bab-col; মুক্তি mi cor (Mnon.).

-বাঙ্গ nag-snan 1.=as met. the cuckoo. 2. pleasant voice or sweet language; one who speaks in sweet language.

মণ্শ্ৰন nag-gtam verbal message; also oral tradition.

दण पश्चमा भी ag-bsdams-pa दाचि संयम, वाक्-संयत one who has controlled his speech or tongue.

म्लाब्दिन त्रित्नु-hadab or म्लाबेश्व्य त्रित्नुका hag-gi hadab-ma (lit. the leaf of speech) रमना the organ of tasting; र्वास्त्र the tongue, v. दे lce: (Mñon.)

ম্প্ৰহ্ৰ্থ hag-hdon-pa ভাগৰ to express in words; to ery; to speak.

শ্ৰে nag-ldan ৰাজ্যান, ৰাজ্যিন eloquent; possessed of (the power of) speaking.

८ण ३५ nag-byed खपमान; the speaker.

given to some of the Grand Lamas of Tibet. Is also the first name of the present or 14th Dalai Lama of Lhasa.

mtsho the Lama who with the help of Lhabzaĥ, King of the country round lake Kökönor, conducted the Government of Tibet for thirteen years (Loh. 3, 16).

द्वादार श्राम Nag-dwan lha-mo बागीसरी देवी the goddess of speech; 59८५ ३५ भ an epithet of Sarasvati (Minon). द्या द्वेर hag-shyor वाग्योजना arrangement of speech (Cs.).

ह्या अ hag-wa वाचा the speech itself.

ह्या अन्द्राच nag-matshan-wa = ध्रुणाय कास्त्र 1. one of imperfect or defective speech; a stupid person. 2. indistinct speech.

মৰ A পূৰ্ব Aug-mi-ldan a dumb person; also one who cannot express himself in clear language.

Syn. ञ्जूषा । lkuy-pa; क्रिया भे याभव tshiy-migsal; सेमभावेभाव sems-bem-po (Miton.).

रन् केर hag-med समाधि meditation; a state in which there is no use of speech.

ing: ६व अव है देव के the principal points in a representation or petition.

द्याश्रद्धन nag-mtshuns मनी of uniform and consistent speech, i.e., where there is no contradiction, redundancy, or irrelevancy.

स्वाचित्र fing-yid वाक्सनः the speech and the heart.

द्यायमञ्जय fiag-lam shu-wa to apply, or pray to, verbally.

বৰ্ণ প্ৰথ nag-geer in vulg. শ্ৰেণ্ড or প্ৰ্যাপ্ত in Sikk. cross-examination; also deposition of the plaintiff and defendant in the presence of each other.

মণ্ডার hag-çor committing to words; a promise.

म्यायभव flug-gsal वाक् निया, वाक् नेष clear speech or lucid language.

इब् क्षेत्र Nag lha-mo बाग्हेबी the Goddess of Speech.

द्रद्र I: AAR=ॉॅं or र्डेन्स निसर्गे 1. the nature, being, idiosyneracy; the very essence of any person or thing. 2. sphere; province; domain: क्रिंप्ये द्रद्र=क्रिंप्ये र्डेन्स the

essentiality of vacuity (Çūnyatā): ব্যাধানী:
কান বাং the sphere of the void space: রিমমাণ্ট্রিম
লী বিশ্ব কান বাং বিশ্ব কান বি

हर्म II: character; disposition: ६६:६५ or ६६:कु५:६५:४ a naturally bad disposition; ६६:कु५:४३ a naturally good disposition (Sch.; Jä.).

raturally; also, acc. to Jä. and Schr., slowly, gradually, gently.

হে বৰা অঁহ han-bag-yod naturally modest: হে বৰা অঁহ ট্ৰাইনমাৰ্ভিয় দ্বিম্মা his motal character in regard to his natural modesty (A. 53).

হত এই 'নির্মান্ত বিশ্ব নাল করে। ক্রিনান্ত বিশ্ব নাল করে। ক্রিনান্ত বিশ্ব নাল করে। ক্রিনান্ত বিশ্ব নাল করে। when I had said to the kha-do-ma " pray be not short-tempored" (Hbrom. 93).

temperament; FF GAREF 1. good conduct; a naturally good disposition. 2. n. of a Buddhist sage and author of Ancient India, included in the list of twenty-three sages (M.V.).

sc ২৯ নিজনিশার or ১৯ বুচ ২৯ ব forbearing; long-suffering; of cool nature: ২৭ বিশ্বস্থান হে ২৯ বিশ্বস্থান in accomplishing important business one should work with great patience.

LL'U nan-pa is the male goose.

हर क्र nan-rkan सुवद्धा that which waddles.

हर मु han-şkya बनाका grey teal of Tibet.

Syn. 45 a st sa a pad-zlum mgrin.

TE nan-sgro the quill of the goose.

इहाइ han-hur चन्नवान the ruddy goose, realy Tadorna ratila, the sheldrake.

হে प्राचित्र कृत nan-pa gser-ldan 1. the yellow or golden goose. 2. इ.स्ट.प्राचित्र कृत हैं देवा गाइन्स। he said "fetch the horse called Nan-pa gser-ldan" (Yig.).

হে থই কুম ম প্রন-paḥi rgyal-po the "king-goose" and flamingo; also the plant Jasminum zambac.

ated beyond the Cuckoo's hill on this side of the ocean. It is filled with numberless flocks of ducks, geese and swans, with bills of coral, ruby, sapphire, and other precious stones. The lakes in that grove are filled with lotuses of the colour of glittering gold; and the grove extends over ten thousand miles (K. d. 5 272).

दर परे अवास nan-puhi tshogs कदम्ब a flock of wild geese.

ี่ เล็กแล้า mo รัชใ a goose.

I: find nice smell; aroma fragrance: 55'44 the fragrancy, the aroma evaporates; \$155 aromatic herbs.

Syn. agr. bsun; agr. 55 bsun-nad (Mnon.).

মে প্রা: acc. to Jä. cog. to মা air; রিমাপুমে প্রাথ the rising of an aromatic breeze; also vapour; দাহে vapour from the mouth; also snowy vapour; কমে aqueous vapour.

*5 % had-can fragrant; also acc. to Jä.
1. fresh, cool. 2. rough, impetuous.

ন্দ্ৰে nad-bean good smell: এবন শ্রেম শ্রেম্পুর্মির বাজনেন্দ্রেম আন্দ্রে অব্যালীর let the breeze of your letters laden with the aroma of complete come again and again to the second your write me often.

বৰ্ণ নিলা evil; mischief; misfortune; defilement: হৰ্ ইৰ্'ইণ্ডা it has done great mischief; esp. harm done by sorcery and witcheraft; হৰ্'5 প্ৰহ্ণিণ to revile (a person).

চন্দ্ৰ han-hyro I: दुर्गत going or about to go to the undesirable state, i.e., the state of the damned, comprising those in hell and those wandering about in distorted forms.

II: जायानुजीवन 1. one who follows the dictates of his wife and is led by the nose by her in all his works. 2. चपज्रव dissimulation.

III: तड़ित lightning.

59.59 nan-dgu all kinds of evil or mischief.

হও দুখ nan-skyes খনস of low birth; also মুনিস lit. anything produced from the soil and manure; the planet Mars.

মন্ত্ৰ জ্বল-ryyu-can one who does mischief, speaks ill of others; মন্ত্ৰ ক্ৰম one that does not speak evil of anybody (A. 139).

दर्दे nan-non खबर, खबरक sordid, vile, mean, pitiful: दर्देश है। द्राप or दर्देश हैं। द्राप or दर्देश हैं। इस निवास खबरमात्रकप्रसाद to be satisfied with anything be it ever so little or poor; = १६५४ इस प unambitious.

2. unchaste; libidinous.

an-thabs= अञ phra-ma or विभिन्न khram-pa पुस्त, पुक्तम vile language; mean vulgar conversation; abuse.

মন্থ্ৰমাথ han-hdebs-pa to curse, execrate; অবুমন্থ্ৰমাথ to curse by means of witchcraft; cf. সমন্

55 4 9 han-na-wa the bad.

दन्य 1: nan-pa क, पूर्त, चन्छ, सन्द, गठ, बन, कुटिन bad; miserable; poor; wicked; ugly; also a scoundrel, slanderer, rogue; the vile, vulgar, low, mean.

বৰ্ণ II: 1. excrement; ordure; manure: হৰ্ণ কুল্মম বিৰ্দু প্ৰথম হল। by the use of manure the soil becomes very fertile.

Syn. श्रेष्वर्धः म mi-gtsun-ma; भुष्य skyag-pa (Mnon.).

हत्य महें ५ प flan-pa brjod-pa अध्याख्यान to blasphome.

हड़ प्रमानुव देहल nan-pa gnah-rens a stiffnecked villain (Rtsii. 13).

द्वाप द्वाप nan-pa dpun-bsdebs conspirators; evil-minded men who intrigue, form a league to do mischief to others.

নৰ্মিন্দ্ৰ Kan-spon skyes = ব্ৰাণ্ডৰ স্থান ব্ৰাণ্ডৰ কৰা বিশ্ব Paras'u Rama; হ্ৰাণ্ডৰ স্থান প্ৰ the son of Rdul-can-ma (Māon.); an epithet of S'ukra and also of the planet Venus (ব্যাণ্ডৰেম্ব).

+ 543 nan-bu in earlier Tibetan the word 543 was used in the place of the modern expression \$4 or \$455, my humble or little self.

ন্দ্ৰত nan bya-wa খিল্লান reproached; deceived; cheated.

ंत्रध ham-smru चपलाप, । नक्कव notoriety; bad reputation; disgrace.

हत्र वर्धेक्ष अनुसाय nan-bzos ma-byas-pa चक्कार-इत not reclaimed; made uscless.

हत्र गर्षे मधान-पुण्य = धुमाय or धुम कपडता hypocrisy (Mृतेका.) ; हत् न्ये उत् (or न्ये धु हत्य उत् कुक्दिक 1. a hypocrite; a fox. 2. of a low caste.

ca ? देश मा also दर ? देश म मुद्रेश procrastinating, delaying, always throwing a duty or anything to a distance.

८५ रेन han-rog=८५ हेर han-rñed.

Figure fine-lam = $ax^a = 1$. bad habit, indulgence in any kind of work, behaviour, or eating, of a degrading nature. 2. n. of a place in Tibet $(Deb. \P, 2)$.

tion or from an accident or epidemic or plague, etc.; any person or animal that has died from starvation.

La भेष han-sel that which removes the defilement and purifies: La भेष भेष प हुन् म्न, 5र ए दे से भेष । han-sel is a term for water and also for tufts of kuça and dub grass (Mnon.)

हत् अट han-son चपाय those actually gone to damnation.

হৰ্প nan-gso to feed and foster persons or animals that have suffered from starvation.

হন সুখাননা-hrullow and destitute; delapidated; decomposed: মান্ত্র সুখাননা ইম্পুরুষ "(agricultural) tenants who have become scattered and destitute" (Rtsii.).

very white.

ravines with precipitous eroded banks, which are impassable and inhospitable in aspect. Acc. to Cs. a torrent; acc. to Sch. the bank of a river grown ridgy and steep by having been gradually washed out by currents.

হন গুলাইবাৰ ham-grog chen-po নত্ত্বাৰৰ a poetic name of Tibet which is called হন পুলাই, the country of deep ravines.

bumptious person; one who assumes the appearance of greatness.

545.54 \hat{n} am-dur-can given to gluttony and drinking $(J\tilde{a}_{\cdot})$.

Upper Tsang with a fort and monastery subject to Tashi-lhuupo.

TA'S nam-ru n. of a disease (Med.).

SWAC' Num-çin n. of a snake-demigod of the nether regions.

চন্দ্ৰপথ nam-çugs = মহ পুৰ্থ as a matter of course; by one's own force (of nature) or accord.

The state of the country of Long. A state of the southeastern district of the province of U (Long. S): A first the lower part of Sa first the lower part of Sa first the lower part of Sa first (Deb. 4, 19).

front surface; forepart, esp. of the leg, the shin-bone, also knuckle; and a forearm; and a surface part of the leg; and a soc to Jä. an appellation for both. 2. termin. of a 'to one's self'; and a surface and pride; selfishness; self-interest. 3. Analy to set on or against; to instigate.

55.35 har-skad the sound of the roaring of lions, etc.

ing, e.g., in old age (Thgy.); KK ar-

glud hoarseness and phlegm (Med.);] TREA gre-wa far-wa a hoarse throat (Med.; Jü.);

LX \$75 nar-şnabş mucus of the nose.

दर्ध par-pc talk of plants (Med.).

Tanner 1. steingth; vigour; hardness (of steel); 第項內第三氧化基 gri-sogs-kyi ñar-hjam-po the hard or soft temper of (the inetal of) knife; etc. 2. cold; frost; cold wind (Mil.); (cf. 本文) 本文書与 to x*eel; to temper.

বেষ্ট্রন far-can 1. strong; vigorous. 2. ductile; বৰ্ষ্ট্রন id., স্থান্ত হুব্দ্র, strong-minded; বৰ্মীৰ্ weak; soft.

হম্প nar-po grim; strong; ferocious, (of beasts) (Jä.).

strength: 542.43 Esst. 1. valour and strength: 542.43 Esst. 1. valour and strength: 542.43 Esst. 1. valour and strength: 542.43 Esst. 1. valour and sharpen as steel-weapon or instrument.

হম এইব flur-hbol strong in quality; হই অধ্যান্ত্র মে এইবাই অব্যাধ the red colour of tea is its strength.

impetuous (Sch.). 2. strong, powerful, e.g., a powerful protection (Mil., Jä.).

KX'REG, V. KX |

মেনি মিনা-wa বন, আয়াম fatigue; weariness; resp. মু-মেন also আমেন মে ঘ্রিকান; বুশাম মেন or মাইল ন tired mentally; বিবাদা, কান, বানা to be fatigued, wearied; prostrate with exercise of the body.

Syn. 45.44 thań-chad-pa; 59.4 dub-pa; 59.4 fal-dub-pa (Mhon.).

द्वाने प्रमाण all-yken-pa (५५ nad) किचास a kind of disease. [1. a kind of white leprosy. 2. weariness, languor] S.

दय क्या भारत chad-pa to be prostrate by fatigue.

cause to be weary.

wooden crutch to support a load on the back while resting in a standing posture.

হৰ মুণ্ন II: or হৰ প্ৰাথ a bench or seat inviting repose.

Syn. पहें प beti-wa; क्ष्य edod-pa (Minon.). द्यापुत्र पंतानी-dub-pa intensive form of

रव वदः nal-phon fatigued; become tired.

হৰাই hal-med আমাল not wearied; untired; untiring.

KA A nal-htsho refreshment.

द्य पृथं प nal-gso-walit to cure weariness; to take rest: वित्राम, विराम, विरात rest, resting.

र्यान्य fal-gsos अमन met. for an ascetic. दें fi num. fig. 34.

5' hu 1. num. fig. 64. 2. v. 5'4 huwa.

5' ন গা-wa হাইন, কাইন to cry; to weep; pf. ৪৯, resp. পুল্ব'। ৪৯ এই ৯, tears that have been shed (Dzl.); পাজস্ভেশ্ব weeping without cause; hysterical weeping (Med.); ৪ এই গান্দেৰ গান-ক্ষাৰণ গান্ধৰণ গান-ক্ষাৰণ গান্ধৰণ গান-ক্ষাৰণ গান্ধৰণ
5.955 nu-hdod वर्गस्वित wishing to cry; going to weep.

5 \$ nu-bro was about to cry or weep.

5'aas fuh-bod 1. bewailing; crying or weeping loudly. 2. रीरव n. of a hell: 5'aas केन्य कहारीस्व the hell greater in suffering than Raurava.

5 % fiu-rdsi W. sbst. a loud crying; bawling out; lamenting $(J\ddot{a}.)$.

55 nu-ru teal.

5.5. AEA. 4 nu-ru hjug-pa to cause to weep.

5.93.89 nu-qur-can acc. to Sch. a child that is continually crying.

55 A hud-mo a sob (Cs.; Schr.).

59'4 hug-pa=5x'a to grunt; to snore; to pur.

5×3 34 nur-sgra-can that which grunts; a pig; a yak.

5र'य nur-pa चनवान duck, esp. the red wild duck, Anas nyroca.

Syn. नैर हवे खम çin-rtahi-lus; न्दिर के ठन् hkhor-lo-can; निभानिभाई दुर्गांड-gगांड-spyod; अर्डन में बन्न mtshan-mo-hbral; वर्दा एवन hdodpu-ldan; हेन co-ka; वद्दा क्वामानीय थन hdabchags gser-ldan (Mon.).

5x.4.3x.4 fur-pa chen-po 1. sheldrake. 2. n. of a celebrated Lama of Tibet mentioned in the Mnon (Deb.).

5X'A nur-wa to grunt (of pigs and yaks).

54'M fiur-ka as red as fire; fiery-red (Ja.).

5 মূল fur-smrig কৰায় is described as মুম্পুন্ন স্থান্ত কৰায় reddish yellow; saff-ron-colour.

6-39-5-20 hur-smrig gos the robe of an ordained monk which ought to be, but is not often so in Tibet, of orange-colour; he who wears the reddish-yellow; a Buddhist mendicant dressed in reddish-yellow clothes.

5र ध्वेष के पान smrig chen-po=5र ध्वप व्हेष्य क्षायहरूतिक a great Buddhist monk; a monk who is great on account of his orange robe. Re num. fig. 94.

ইণ্ড নিংলু আছি pers. pron. first person, sing. in C. for ম', I; ইণ্ট my or mine; ইণ্ড ক্ষম ট our.

 25° 6ed $-\tilde{n}id$ = 25° 4, 25° 1 myself; we ourselves.

ইংল্ট্ৰ ned-gnis we two; ইংল্ট্ৰেল্ড we three brothers.

देर्दश्य fied-rnams, देर्डण, देर्ड, देर्द्र, देर्द्रण, बार variously used for the plural of देर्द to signify we.

देऽ दर ned-ran I, or I myself.

ইম'ম্'ম্বা Keş-kha-ray n. of place in Tibet (Deb. ব 25).

देश य nes-pa निषय, भून, निष्ति, नियत certain, true, sure, firm; also truth, reality, certainty: এর এই এই এই বিষয়ে বিশু শুল दुः गुर्शेख I ask you to communicate to me something certain, i.e., authentic news: ५३ व देश death is certain (Jä.); देश व्यू व देश य rtsiş hphro la nes-pa to be sure of a mathematical calculation, i.e., to hold it as a certain result.

Syn. बदेदाय bden-pa; भेष्युष mi-bslu-wa; इदारामध्येदाय rdsun-po ma-yin-pa (Mnon.).

દેશ દાવ hes-khyab નિર્ધાત ;= દ્વા છે જે જાય છે તર વાર મું કે હર વ the proportion of space inside a country to that which is outside, whether large or small; દ્વા છે? વાર વીષા દેશ પર દ્વાપ that which is fully encompassed or covered over by another object is called khyab-byed.

देश ज्ञेल Aes-grol (Ae-dol) निकांति, स्तर्ग = देश पर ज्ञेल, i.e., श्रेर पर दर दर दर धुन पश्चल वश ज्ञेल। liberation from the transmigratory existence, disease, and suffering.

ইম'ৰ্ম গ্ৰহ-hgro transmigration; ইম'ৰ্ম ৰ্মু'হ্ম'ৰ্ম গ্ৰহ'মাব্ৰ'ৰ্ম-ম্ৰামান্ত। return to another state of existence after death, either to hell or heaven, or to any non-earthly place.

An বুণ nes-rgyal= মেন্ত্র বিভাগৰ certain victory; triumph. গুলাগুর বুলিমান্ত্র বিভাগৰ triumph over energies, the deviland misery, is described as f is rgyal.

ইমাপ্ত first a real sound; ক্ষমা আইমান² পুর্বমান any sound that has made an impression in the mind.

देश ब्रेंग्स nes-sgrogs निर्मोच emphasis; any proclamation; reading letters or sacred writings loudly that there may not be any mistake about them.

देश हेर केर *fies-cher-med* it is not quite sure; I do not know for certain.

देश वहनाय तिट्ड-hjugs-pa आसास assurance; to assure; रने यद्द क्षेत्र पदे वस स्वास व्यदेश वहनाय to enter on good and bad actions.

ইমান্ট্রমাম *fies-hjoms* fully subduing an enemy, the devil, etc.

देश महें fics-brjod a true and authoritative expression; देश महें ग्रेडिंग डेर सम्बेद, स्वा the Rig Veda; true sayings or revelations.

દેશ 3મ nes-nam the certain fall or degeneration.

ইমার্থন nes-thob নিস্তা the real or certain gain; it is explained thus: এইলাইবাটার্থন মন্ত্র টার্থন মন্ত্র কাল্য মন্ত্র কাল্য মন্ত্র কাল্য মন্ত্র কাল্য মন্ত্র কাল্য মন্ত্র কাল্য মন্ত্র কাল্য কাল্য মন্ত্র কাল্য মন

देश देव nes-don नीताथं;=देश पर्दे देव or देव देश प certain and true meaning or import; also immediate or absolute knowledge of the truth. देश नुद्रः ने लंड-gdun उपान = देश पर नुद्रः व anything that gives sure pain: धुन प्रथ्या द्र द्वेत संदर्भा ग्रे ले दर्भ अस्टेश पर नुद्रः व misery and .ufferings which like fire and rays of the sun burn with certainty.

ইমাধুম nes-snan= নুইমাইমে or ও ব hdra-ba similar things; also similarity in things (Mnon.).

24'4' 34 nes-pa-can real; actual.

RN4355 fics-pa fid-du in reality; truly; in truth; really.

देश परिष्ठ य तिल्ड-pahi phuh-po नियतस्त्र स्ट स्थाप सम्भाग्य all things perceivable and realisable: ५वेर न महामा श्री धुर मि केर म् महामा श्री धुर मि केर महामा श्री धुर परिकार कर महामा श्री कि example, rupa-skandha signifies all that has been transmuted into bodily form collected together.

देश यह *nes-par* खबाय, नून adv. certainly; surely; really; to be sure.

Syn. र्गर अ क्या प gor-ma chag-pa (Minon.).

देश पर गुन हुन nes-pur kun-sbyin खपादान re-moval; देश पर न्या गुन व हुन परम giving in charity to all living beings; बर रह गिर्देश प्रानु देश पर हुन ने or consists in giving over one's properties to others.

દેશવર મુંગ લેલ્ફ-par skye-wa sure produce or infallible results; for instance વસ્ત્રમા વસાળાં કૃત દેશવર મુંગ from study knowledge is the sure result; વર્તે અમાન વસાત્ર તેવાર જેવાર from meditation true thought (enlightenment) is produced; મેન વસાત્ર તેવાર વિચાર તેવાર તે

ইম্পুর্ব্দ দিছ-par dgah-wa perfect satisfaction; to be really pleased.

देश यर व्यापाय में है - par hgugs निष्कृषित the act of bringing under one's own sure pos-

session or power any wished-for property or person by the exercise of occult powers.

देश पर वशुराम nes-par hgyur-wu = अ देहस प नियाम the future; that will be; that is destined to come.

ইমাধ্যাৰ hes-par hgro-wa নিভাৰে to go to certainty, i.e., to Nirvāņa or emancipation from the sufferings of the world.

દેશ પર કુષ મ nes-par rgyal-wa to be completely victorious; to bring a certain thing or person under one's command or control.

ইম'থ্য' নক্ষ'ন nes-par brgal-wa, = ১৭৭২' ব্ৰীক্ষাৰ one who has arrived at a sure conclusion; one who has attained to an absolute state; one who has been saved or emancipated.

ইম'पर'ग्रॅंड' nes-par-good-pa lit. to cut sure; to make certain; चन्यभ्य something that will certainly happen; देश'पर'र्डेड nespar-chod to prevent the occurrence of ominous events by means of mystical charms.

देश पर १९६९ प nes-par-hjug-pa to establish firmly.

ইম'ণ anything promised; an undertaking (Mnon.).

देश पर हें पास म nes-par rtogs-pa or ने हैं है दा प निक्यण true investigation; same as वेपम पर हें पास प चावलवाना, to arrive at the truth of a thing or in a wider sense to reflect on the true signification or import of a word or expression, as to whether the right conclusion has been arrived at, etc.

देश पर पहुत्र म hes-par brtun-pa भ्रुव, निष्णाप certainty; the state free from sin; the state of reality.

देश पर पहुरुप nes-par bstan-pa भाषां established religion or doctrine.

देश यर ग्रॅंड अर्ट्ड nes-par gnod-mdsag lit. one who really does mischief; निमास an epithet of a deity of wrathful mien.

देश पर प्रकार म तह-par brags-pa= देश पर प्रकार to be convinced of a thing or occurrence; conviction.

देश-पर-सुद्धाः व तिहर-par spans-pa प्रतिनिस्तर्गे perfect renunciation.

24.45.35.4 nes-par byed-pa to fix, settle, establish; to make certain.

देश यह प्रियं तिहरू कि biyin-pa नैयोपिक to be evolved; to draw or pull cat.

देश पर श्रुद सभावहर्त ने वृज्ञसम्बद्ध := विर प्रथम देश पर श्रुद्ध सभावहर्त | based upon the certain liberation from transmigratory existence; acc. to Schtr. deliverance from the round of transmigration.

देश पर बहुर पर कर्र अहुन पर रेश पने; निर्मेद-भागिया: the four distinct orders agreeing with the analytical stages of saintly perfection are:—(1) द्रें पर शुरूष च्यास्त्रम् process of moral development; (2) के स् बूर्वा the climax, i.e., reaching the crowning stage; (3) व्याप्त च्यास्ति perfect patience; (4) बहेबा हेन पर क्यास्ति क्योंक्याय-धर्म the highest worldly good.

देश पर ब्रेंड nes-par-sbyor संविनियोजन permanently-engaged or fully-employed.

देश पर वहेंब म nes-par-hdsin-pa प्रतिनिर्दारण holding firmly; to be convinced.

देश'पर'प्युर' *nes-par-boun* विनीत lit. held fast; brought under discipline.

देश पर वेण्याप nes-par legs-pa निः त्रेयस really blessed and good; deliverance from transmigratory existence; summum bonum.

देश पर केमसप fles-par sems-pa to make up the mind; to form a resolution; देश पर केमसप पंडेर to ascertain.

ইমান fles-po লিম্ব the certain, fixed; the inevitable.

देश होण तत्क-spel or देश यर होण प्रचीत real progress; रेज्य जुर्द्र पहुर परेश होण advancement or spread of family and religion.

देश २००० nes-hbab सङ्घटन a veritable event.

देशवर्षः nes-hbyun, निःस्त्य one of the three principal ways to Nirvana that are called वश मुं नुरुष्धः It is described as वृद्धः प्रवाद विवाद अप्रवेश हो। repentance caused by liaguast at worldly matters वेशवाद्धः वृद्धः प्रवाद विवाद स्थापन देशवर्षः प्रवाद विवाद स्थापन स्यापन स्थापन स्यापन स्थापन દેશ એંડ્ર *nes-med* 1. n. of a number. ?. uncertain; undefined; homeless.

देश अ५ nes-smod निर्वाद curse.

देश डेंग nes-tshig नियक्त, निपात lit. real term; real signification; real meaning.

देश ईंग्र गंएइ-tshogs निचय many; a multitude.

also the growth of the knowledge of reality in the mind; full faith in the doctrine of retribution (Karma and Phalu).

देश क्षय nes-gsal निकाम elucidation.

RN'WN'-9K' Nes-yam-çun r ot a place in Tibet (Deb. 425).

£ no I: num. fig. 124

र्टा: मुख, resp. ववार, face; countenance; air; look; the original. यद्यापी देवा गुजेवाम सभ when (she, my mother) shall have seen my face; रू ने मुख द्वम गुजेट स्मुद्दम द्विम you must watch the looks of your elder brothers.

Fin ho-kro (ho-to) n. of a capitation tax (Fig.); lit. tax on the face, i.e., head-tax.

ጀርጣሩ ቫ ĥo-dkar-po a cheerful face.

दे पश्चेर्य नैत-bskyod-pa to go or move personally.

ই পূৰ্ব no-lkog adj. public and private; open and secret. Ema fo-khral was poll-tax.

ইপুন্দ ho-grafis = গুইম পুন্দ individual number; enumeration of individual things.

of influence; Edgard to intercede (only men of higher position being able to intercede); A a Edgard to seek a great man to intercede; to seek intervention.

ইপুন fio-ltos= মেন পুনৰ master and his servant.

Fig. Ro-stod praise to the face of a person; open flattery.

And no-thog true; genuine; really.

হ'ৰ 40-thon-pa= ই'ৰ অহ'ৰ one in rank or position; to rise to dignity.

+ Engly ho-mthon-pa=44 34 earnestly; pressingly; with persistence.

হৰণ কৰ্মন্ত 1. "black-face"; ইৰণ্ডম ৰহণ্ড to sit with a gloomy face: ইৰণ্ডম ৰহণ্ড to grow sorrowful; to turn dark with fright, pain, etc. 2. n. of an Asura; ইপ্ৰশাস frowning or becoming gloomy with sorrow. 3. n. of one of the 28 "curious religious sects" of Ancient India, followers of which used to paint their faces black (M.V.).

able to show one's face for shame.

Tiff a ho-sprod-pa to indentify; to point out; acc. to Jā. to lay open the features; to show the nature of a thing; to explain.

टिनिंग-bo मान, समान essence; substance; intrinsic nature; रू ने टिनेंश in itself; acc. to its own nature; by nature; naturally.

Syn. দুৰ্মান dhos-po; মান্দ্ৰ rafi-bshin; মান্দ্ৰ প্ৰাপ্ত rafi-dings; মান্দ্ৰ দুৰ্মান প্ৰাপ্ত মান্দ্ৰ প্ৰাপ্ত মান্দ্ৰ প্ৰাপ্ত মান্দ্ৰ প্ৰাপ্ত মান্দ্ৰ প্ৰাপ্ত মান্দ্ৰ প্ৰাপ্ত মান্দ্ৰ প্ৰাপ্ত মান্দ্ৰ

દેવ જે જે no-bo-nid, v. દેવ મેમમ મુદ્રે વે જે, temperament; acc. to Was. character.

Equa: 4 no hbab-pa to be dejected; adj. discouraged; downcast; in W. bashful.

Ka Ro-ma the original, v. K.

ইনী ইপ্ৰ'ণ no mi-rtag-pa unsteady; changeable; one who is vacillating; one who has no personality (Yig.).

ইনি ইন্থ no mi-chod-pa= ইনি ইন্থ or ইনি মূল্য্য অপ্নাথ বিদ্যানিত one who listens to or does a thing to please another which he would not otherwise have done; to be unable to refuse or oppose.

ক্রিন্মণ ho-mi-ces-pa not knowing or recognizing; unknown; incognito.

दिन्नेष no-mig in W. boldness; दिनेष अ or दिनेष के bold; courageous; daring (Ja.).

ই এই শ্রিম গত-med lkog-med acc. to Cs. acting in the same manner in public as in private life; ingenuous.

रिके flo-tsha खड़ना, हो, चपा shame; blushing of the face: रिकेन्ड pf. blushed; felt shame; रिकेन्ड १६९१४ होपयित to put to shame.

Syn. 84\$5 shum-byed; એવ 544 mig-dmah; ድናቶ ሐo-dmah; વર્ષ મધ્ય hdsem-mdog; વય অ5 bag-yod; વય સ્પ bag-ldan; ድ ል ብ ሐo-tsha-çes; ନିୟ ឃ້ና khrel-yod; ନିୟ સુધ khrel-ldan; ድ ል ፈ ፈ ଧ୍ୟ ሐo-tshahi tshul-can (Maon.).

ર્ક કર્મ તo-tsha-can one who has shame; is bashful.

टंडं प fo tsha-wa or टंडं नेप पर छेऽ प to feel shame; blush. ইঙ্কান্ত্র fo-tsha-med or ইঙ্কান্ত্র shameless; immodest; impudent.

Syn. वंषा यम ब्रियम log-par-spobs; क्व व्यक्त क्ष्मणा-brtol-can; द्वाय अर्थे क्ष्मणा dpral-mgo-stug-po; बर्दा केद ब्रु don-chen-can; ५ क्व र प्राप्ते के hisher-wa-med; क्वेद प्राप्ते केद क्ष्मणा केद क्ष्मणा केद mu-cor tshugs-med; स्थितिका कि-mi-bstuf; व्यक्त क्षेत्र क्षाय क्ष्मणा क्ष्

Fig. fio-tshab = y^{dq} sku-tshab a representative; a proxy (Yig. k. 53).

स्थान no-mtshar wonder द्वान्त अ चहुत wondering; wonderful; द्वान्त amazement; द्वान्त exciting curiosity; to be curious; to wonder.

to put under a false garb; also to garble.

ই পূৰ্মৰ Ao-gyog or ই শংক পূৰ্মৰ = কুমৰ পূৰ্মৰ master (himself) and servant.

 ξ 5 fo-ru or ξ in the face; = ξ ξ in the face of; before the eyes.

শ্ৰাক্ত fo-log-mkhan a rebel, mutineer; শ্ৰাক্ত seditious; faithless; rebellious.

Figure 40-log-pu= $\overline{\xi}$ and \overline{q} to turn the face against; to revolt; to rebel against; to oppose.

Kan no-cus a copy from the original.

ই শ্বিষাৰ no-çes-pa সন্যমিল্লাৰ to know a person or thing; to recognize an acquaintance.

THE An-so joy; sometimes for THE a high title or dignity: THE ANGLE you will have great joy; he will obtain high dignity; and THE ANGLE TO make presents or give alms to another to his full satisfaction.

ই মুন্দ no-squas 1. regard to the opinion of others; an aiming at applause. 2. body-guard: মানুদ্র নি মানুদ্র নি মানুদ্র কিন্তু কিন্তু নি মানুদ্র বিদ্যাপন করে I have no

master, no servant, none to guard me (A. 7).

देश अर्थ ति०-bso mthon-po a ligh title or position; one in exalted position.

ইৰ্ছ(দুৰ্ব 40-csod bya-wa to praise one to the face; to flatter; to eulogise.

Thog n. of a place in Tibet where the monastery of Shong was founded by Lama Ges-rab-mechog of Myur (Deb. ¶ 4).

বিশ্ব নিগুঃ নীং the bank of a river or lake; ওছৰ ইৰ্ম = ইৰ্ম a place on the bank of a river where people crossing it; land. Acc. to Jä. mountain side; slope; ghaut.

Syn. And hgram.

বৈশ্ব Aogs-thob n. of a number (Ya-sel. 57).

हैं प्रतिका-pa, pf. देशस्य इस, सक्तम् ; दें र देशस्य हैं पूर्व to satisfy one's self with gain; to be contented: अदेशस्य I am not satisfied; देशस्य इत्युद्ध to drink one's fill.

ইअस्य floms-pa sbst. 1. विश्व contentment; satisfaction. 2. oblation for quenching the thirst of the Yidag. 3. a hermit; a recluse in the wilderness who enjoys contentment; देअस्य प्रोत्य insatiable: देअस्य प्रावृद्ध विगतिपयास: मनति his thirst will be quenched; his desire will be fulfilled.

Syn. Isi'a tehim-pa; Ia'a chog-pa; Alu.

agl. yohe-beruh; aa'a'adan lig-pa-hgebe
(Mhon.).

For 1. v. under Fno. 2. n. of a monastery of the Su-skya-pa School; n. of a district in Tibet.

EN nos पच 1. side; margin; edge; surface; अर्ब En front side; क्षेट्रेंस lho-nos southern side or slope; En बुदेन one side. 2.=६६ in the state of: वरे व ब्युवाय परे ट्रेस क्षा while in the state of being happy; while prosperous; के ब्रह्म क्षेट्र के ब्रह्म के ब्रह्म के ब्रह्म के व्यवस्था के कि surface of the earth. 3. basis or foundation.

Engs nos-rgynd=5En ags personally.

The Stran hos-hbyor rtags 1. a receipt or sign of having received a thing. 2. original sign or signification

ইম টার্থ nos-zin-pu= চুইম টার্থ vb. 1. to be selfish. 2.= ইম আছে self interested: ইমম হে ট্রুইম আছে ব্যাথ হৈ বৃদ্ধ therefore, clear of self-interest, confess your faults (Rdsu. 15).

देश सुभ nos-çus a copy from the criginal. देश सुभ nos-çus a copy from the criginal. देश सु nos-su openly; publicly; plainly.

্বিশ্ব সুঠা diags-sūan=্ন সুঠা, v. পুঠ বিশ্ব কাৰ poetry; a poem.

555 प dhah-wa, pf. 555 म बासित, to be out of breath; to pant; to feel oppressed c.g., when plunged into cold water, but especially when frightened and terrified. 2. to be frightened; to fear; to be afraid of: अभ्यादम thus being affrighted.

५८६भ श्रेण dâaâs-şkrag जास, चातङ्क in colloq. great fear; panic.

Syn. बहेनाम मून jigş-şkragş.

इस्स्मिय dinins-pa जात 1. fear ५८६४ पर इस्हें he became frightened. Often pleonastically joined with भूग or बहेन्छ or with both. 2.= दे पुत्र निर्मेष्ठ pure; clean.

্বর্থ প্রবাধ dnan-hthen-pa misappropriation; not returning things taken away from another. হুমে dhar or হুমেৰ 1. nectar; sometimes used for ক্ষমে sweet; হুমেৰ sweet taste. 2. ক্ষমেন নাম্বালন to put in order; to arrange properly.

555 & dhud-mo=55 & hud-mo (Sch.).

53থ dind কল্মীন, জেন, তথে silver; money. The kind of silver called শুৰু জ is imported into Tibet from Khorasan. The silver current in Tibet consists of ingots, Indian rupees, and a thin native coin, the chō-tany or tang-ka.

५५ क्षेत्र वृत्रिया-इक्षेत्रका पारारस oxide of mercury.

554 35 dnul-skud silver-wire.

१५७ बेर dñul-इkyed silver-belt.

55a' P dhul-kha ক্য-ত্তি silver mine; ilver vein; 55a' P'a ₹ব' u to work a silver mine.

554 ዜግ dâul-khug or 554 **ዜግ money-bag** ; ourse for silver coins.

55এ থকাৰ dûul-hgag a silver cup or silver slate.

55 অ' কুন dful-rkyun goblet made of silver: 55 অ' কুন কেন্দ্ৰের স্থান ক্রাছিল silver goblet for beer and silver cup for arrack (Jig.).

५५ वर्षा वर्षापी-chu पारद, घनसार quick-silver.

Syn. এইং টং hded-byed; এর্থাটং hphregbyed; মার্থার sa-bon; এমাএইন mes-hehiñ; ১৯৭ টং dhul-byed; ১৭ এই শুনার dag-pahi-kham;; শুনাম ক্রিয়া khamṣ-chen-po; মার্থান্তাম mtshalskyes; বুণাটং rgyug-byed (Mnon.).

১১৭ টিল dául-tig one of the six kinds of bitters which are, viz:—ব্যাম-ট্রন, এমম-ট্রন, ব্রম-তর্ত্ত ট্রন, প্রম-তর্ত্ত চর্তা চর

55 45 4 4 a dhul-rta-mig-ma silver ingots in the shape of a horse-hoof, weighing about 165 tolas or rupees imported into Tibet from China.

ব্যুব্দ dhul-dam wine-cup made of silver.

554544 dhul dul-ma silver-ink (Sch.).

५६वाई dhul-rdo इत्यमाचिक homatite ore of iron; this term is also applied to a kind of stone on which silver is tested.

55 বাৰ্ডা diul-phor হু আৰাৰ wooden cup mounted with silver used by the higher classes in Tibet for drinking tea.

१६० भेग dhul-rmig bar or ingot of silver.

552 squ dhut-tshags silver-work on copper, brass, or iron; plating of silver on articles made of those metals.

55व वर्षे dhul-bao रूपकमा silversmith.

55% To dhul-ho-khu-ma the purest silver imported into Tibet from China.

55% dAul-li one tenth of the measure called \$5 hon.

55.4 \$\frac{dhul-srah}{a}\$ an ounce of silver; used as an equivalent of current money in Tibet, = to one Chinese tacl.

১ বৈশি dan 1. edge; also = হা আইবাম shore; bank. 2. = মু আই the edge of a knife; হাৰ্থমা টাইটা "edge of whip-cord"; lash of a whip (Jä.). 3. handle of a knife (Cs.)

বুলি diom-pa= বুলে বছর brightness splendour.

্রমেন্ট্র ব্রিমান্টর shining; bright (Cs.); ব্রমান্ট dinom-che very bright, cf. হলাব.

বুলিও (in Gram.) মুন্তা l. original; reality; real; very self; বুলিব্দিন্তাল reality and illusion; মন্দানুদ্ধ the real Buddha; মুব্দিন the real god (not the image); বুদ্দা is equivalent to ইংকা real;

र्हेश हुं भ dhos-skyes personal present: वे कुश पुना में अईद भेजानामा में इंदेश हुं भ नुस्त्र और विद्या है। one roll of fine serge, as specified in the letter, sent as a personal present has without damage arrived (Yig. k.).

ন্ত্ৰ প্ৰাৰ dños-grub (roi-dub) बिहि 1. the accomplishment or acquisition of the real thing sought for; gen. perfection or excellence; anything superior; acc. to Jä. honour, riches, talents, and esp. wisdom, higher knowledge, and spiritual power, as far as they are not acquired by ordinary study and exercise, but have sprung from within spontaneously or in consequence of long and continued contemplation. In Buddhism 5 TA 3 seems to denote consummation of worldly as well as spiritual objects. Temporal acquirements are called बुद सद में इदिस बुद, general or ordinary consummation (in reference to material objects); the other is called অত্তৰ বিংইমানুৰ, the supreme consummation, which is the attainment of Buddhahood, i.e., Nirvana. The following are the eight ordinary dnos-grub or बुद अद ने द्रिश बुद as enumerated in the sacred books of the Northern Buddhists:—(1) ম্বালীবীংব্ইমানুৰ the enchanted sword made so by some mystical religious process; for instance, it any one touching it wishes to acquire any object, merit, power, etc., he gets it; (2) 20192 524.99 efficacy of magical pills; by some religious charms medicated pills are made to possess wonderful healing properties; by

their use one may become healthy and fine looking; (3) Aq aq g 3 5 Ku qq a medicine for the eye by the use of which one is able to see things in an occult manner; (4) कर अर्गेष्यापुर्देश पुर the power of walking miraculously and swiftly, generally by the efficacy of some enchanted leaf or leaves; (5) দহুৰ অৰু শু-বুইৰ শ্বৰ the magical elixir by using which an old man of eighty may look like a young man of twenty; (6) suppar बुद ने दूरभ युव the occult process of miraculously vanishing bodily into the state of the gods: (7) A yz a c s s q q the power of miraculously disappearing from an assembly, etc., without being seen by anybody; (৪) মাইলালী ব্ইনাল্ল the power of passing through a wall, mountain, or earthly barrier, without any difficulty.

সুমানৰ dhos-han=২১৭ or ইনিও shed-pa কুম lean (in body); thin; emaciated.

5K49E9 dhos-hjug the matter or the subject of a work (Tsa-tika.).

ζεν ξη dños-rñed real or substantial gain; also obtaining one's object; anxious; thoughtful.

5 ξαζη dhos-dod the original text; the principal part of a work.

action 3. in Buddhism subject matters; properties; virtue: ५८% विषय विश्व प्राप्त के प्

১ইমান শ্রাব dños-po sgrub-pa to bring a thing about; to set it on foot or a-going; as a philosophical term, substance, matter; ५६४ वर्षा प्रति the belief in the reality of the existence of matter, holding it as simple and absolute. In Buddhist ontology there are eight kinds of ५६ भावल or states:—(1) इम्मिन wisdom; (2) अम्मिन 35 knowledge of the ways and means; (3) धमम ठ नेम प १५ सम्बेचता omniscience; (4) इम শুৰ সেইৰ প্ৰথম ইৰ্মাণ the contemplation of (the possibility of) bringing all things into perfection; (5) \$ \$ 4 reaching the climax; the state of attaining to the highest point of moral excellence; (6) ক্ষম শুমাৰ attainment to finality, i.e., emancipation; (7) \$5 विवास विवा वीस सद्देश्यर हैं वास पर मुद्र हिम पर हें हैं र मा to attain to the perfected state of enlightenment in an instant; (8) किं ग्रेश प्रेश वर्ण काय the supreme, spiritual existence.

इटेंशर्च अर्द्धर म dhiş-po mtshuhş, v. देशहूर

্ৰেম্বাৰী dhos-po gshi, abbr. of ব্যাপ্ৰমান ইপ্ৰাৰী the four articles of merit.

্ৰেম dhos-ma orginal; natural; natural productions (Cs.).

קצאי אָר dhoṣ-min 1. the proper or real name of a thing. 2. the noun substantive.

্র্নি ইব্ dhos-med ব্রিষ্টা শ্রমণ আমৰ unreal; that was never born nor existed: র্কাণ্ডনা ব্র্ ব্রেম্টার্নি আবস্তার মাজীঘর্মা (M. V.) all objects are unsubstantial, immaterial, not existing (Cs. and Was.). হ's বাদি dhos-gisan lit. pure in substance; originally pure; of the first or superior quality.

মুন্তির dios-hdsin identification; also holding as one's own; possession of worldly objects: এইবাইব টু অনুস্কর মুন্তাৰ রুম্মতা ক্রেন্ড; ক্রেন্ডা to hold as real and beionging to one's self things worldly which are unreal and therefore nobody's.

চুইমাশাৰ dinos-gam হল, বাৰ, ব্ৰা the basis of a thing; the thing itself.

হম্পার্থম dños-çugs abbr. of হম্পাল্ডর and প্রথমান্ত্র, honest belief in a doctrine and also apparent belief in it.

ন্ত্ৰ' ষ dños-su in actual substance.

ন্দার্থ dños-slob direct or personal disciple—Ananda was the personal disciple of Buddha.

মান্দ্র māag-pa, pf. মন্দ্র, to commission, charge, send, delegate, i.e., a messenger, commissary, etc.

अध्या यहेन miray-gshug also अध्या पहिनाय प्रेथा, निकार a messenger, emissary, servant, slave.

Syn. पार्च व g /og-po; प्रत bran (Mnon.).

শংশাৰ থ তা দুনি প্ৰকৃষ্ণ কৰা দুন ৰ messenger; envoy.

মন্দ্রম দুর্বীর mags-bya-byed one executing a mission; a commissioner.

4 মহব mian মাঘ শ্রপুর a curse; a necromantic injury; মহব্দাসুহ ব enumeration of curses (Cs.).

अ६व प mnan-pa to curse; to execrate.

ALC man resp. for 595 might, dominion, sway, power; ALCA MES 4 to govern, to rule; ALCA NI to obtain power; ALCA MAN MAN TO have mastered a thing; to understand thoroughly.

માર વર્ડ માં unhah brnes-pa= ૧૧૧ માવ to get authority, power, etc.; to be authorized, v. અદ્દ અદ્દ પ (Mnon.).

MER' AL' mhah-than nower, might.

Syn. অমলম বুল ূs ys rgyab; ইব্নমলম shon-bsags; অমান্ট্রন এ llas-bt n-pa; নলাপ্রন bgo-skal; ইব্নিস লা-byas; ইব্নিল জhon-gyi-lus; অমান্ট্রন lhas-bskyob; লাক্ষান্ট্রন gnam-bskyos; কমান্ট্রন chas-bskyos; প্রনান্ধর skal-ldan; নিমান্ট্রন duan-timi (Mhon.).

কান্ত্র ক্রান্ত্র minah-thun-can powerful; one in power.

ভানে বেশ্ব minah-bdag বিষ, অবিদ্যি, সম্ভাবিদ,
अहर पर्याभि से Maah-bdag kho-re n. of a certain early king of Tibet (Loa. ९ ?).

Ralpachan, the famous king of Tibet who greatly patronized Buddhism and also extended the limits of his dominions to the borders of China proper. Under his orders Buddhist works were translated from Sanskrit into Tibetan. He reigned about the end of the 9th century A.D. (Deb. ¶ 41).

শ্বংশ্বংশ্বংশ Mah-bdag-ñan n. a ruler of the province of Nyang; also মুণ ইবং भेषा पी अर्डद that of a Buddhist saint (J. Zan.).

মন্থ মৃত্যু শূর্মি <u>M</u>ñaḥ-bdag <u>Hod-lde</u> n. of a king of Tibet (Loñ. ৭, 7).

মন্থ্যস্থা প্ল Minah-bday Lha-lde, ব্ৰি কুলাৰ ইথ স্থ "the son of King Kho-re of Tibet" (Lon. ৭ 9).

अर्थ अर्थ म mhah ldan-ma चन्त्रपत्नी a mistress, sweetheart, a secret wife.

ভাৰত ক ক্ষাৰ্থ কৰে। vb. to own; to possess: also sometimes resp. for অন্ধ to be; to have: ৰূথ ই অনুষ্ণ লগ্নত সাধ্য the king having three sons: মহন্টি মুখ্য মুদ্ধ মান্ত শ্ৰেষ্ণ। your majesty is not unwell. 2. adj. (partic.) being owned by; belonging to. 3. ALREGIA having, owning, or being in possession of $(J\ddot{a}.)$.

अहर २२०६ थ minah-hbans = अहर १९२४ प्रमा a subordinate; a tenant; a subject.

અદ્દલ અંદે *minul-masaa* વિશ lord, master; અદ્દલ અંદેલ વ ક્લાર્થિવ vb. to lord, rule over; also to own.

अद्भाव कृतिक कृतिक कृतिक she who has assumed power; she who controls her husband.

HER ADN mah-shabs = HER ROEN.

subjection; also under the power of; within the jurisdiction or dominion of (Situ. 1).

NER EN Minah-ris 1. = NER ARN OF NER 495. N. of the westernmost province of Tibet now known as Ngari Khorsum. It formerly consisted of three districts, Purang, Shangshung, Man-yul, which were apportioned to the three princes of the royal family of Tibet, viz., या निमा अर्पेन । द्याया मु अर्पेन and द्या पाईना अर्पेन. From this circumstance the province came to be known by the name of Mnah-ris (A. 63) Out of these three districts, Purang, Gugé (Shangshun), and Man-yul, were afterwards formed, when the province of सद्यः देशः वर्ते रः वसुस्र became an important part of Tibet. They are poetically described :-मार्द्रभाष्ट्रभाष्ट्रभाष्ट्रभाष्ट्रं Purang surrounded by snowy mountains; यु ने न्यूयर जीस वर्भेर Gugé surrounded by rocky cliffs; अद खुवाअई धिश वर्षेद Man-yul filled with lakes. The whole country round the sources, and the upper courses of the Indus and the Sutley, together with some of the more western parts is now (alled (अदव देश वृद्धि वृद्धा) Ngari Khorsum. It also includes Rudok

man Baltistan and Nga-1.

अद्यः २ अः भूषा में Mhah-ris Stag-mo n. of a celebrated lama of अद्यः २ अ Mhah-ris.

अद्भः न māaḥ-riṣ-ça a kind of apricot grown in अद्भः देश.

সংবিশ্ব শূর্মনা প্রকান gsol-wa 1. to be installed in power; to be nominated or appointed to a dignity or position: 2. to praise; বানিমান মহন বাইনা to wish auspicious success; to congratulate.

अ८२'वा^ўःः'च. ए. हुस्र'वेवास'ध।

মানে বি minar-wa = জানে ই মানুব, আরু, আরু, আরু, আরু sweet; delicious; জানে বায়ুজনেশ্য বায়ুজন আরু বায়ুজন আরু বায়ুজন আরু কালি three whites:— এ কালি bu-ram molasses; মুন ই sbrañ-rtsi honey; and ই আৰু byc-maka-ru sugar (the three whites being milk, curds and butter).

HEQ maal mi, resp. when arts, so the uterus; the womb; also the side of the breast, whence Buddhas are generally born lest they be contaminated by the impurities of the womb.

अन्य हुँ भ *mîul-şkyeş* अरायुज all animals that are born of the womb.

अध्यः भ्रायः व minal-grol-wa प्रसव, गर्ममोचन child-delivery; child-birth; to be born.

অন্তর্ভীন máal-sgrib contamination of the womb or pollution caused from child-birth.

सत्य क्याभ minal-chags or अत्य र क्या प्रमा:-सत्य, चापन्नसत्या 1. conception; the formation in the womb. 2. the fœtus or embryo.

स्रता वहना व mial-hjug-pa or स्रता द वहना व गर्मा विकासित entering the womb (relative to a Buddha); his incarnating himself; his assuming corporeal frame wifery for extracting a dead child.

सद्भावतिय mhal-hdsin-pa or सद्भान् विद्वाप to conceive; to be big with child.

अध्याप mal-nad पुरर moenorrhagia; disease of the womb.

MEA' I minal-wa = P'MEA' I bad offensive smell from the mouth.

अध्यक्षिय minal-rlugs-pa गर्भपातन abortion; अध्यक्षिय पर हेत्य के force delivery or cause abortion.

মতি বৈ mion-pa 1: আমিবার man Lostation (this occurs in the works of the Tirthikas); conspicuous; visible; evident; manifest; clear; মত্রেব্দের্ড্রান to become manifest; to be verified, proved; as a vb. to be evident; to appear clearly: ম্ব্রেব্দের্ড্রান্ট্র

सद्य II: = इस सदि प्यदे प्यदे कि the Abhidharmma Pilaka; the metaphysical part of the Buddhist scriptures. At the beginning of the Abhidharma of the Mahāyāna School a salutation is made to Bodhisattra Jam-pal.

अदे पुर minon-khyab ससुच्चायण encompassing fully; covering all.

মানি বৃদ্ধ Minon-dgah 1. n. of a mythological garden and also world: প্রাপ্তমান করি বৃদ্ধান "in the east there exists the World of Joy" (J. Zań.). 2. n. of a section of Car-rtse theological school in the monastery of Gahdan (Loń. 12). 3. ইম্বেই প্রাপ্তমান বৃদ্ধান বৃদ্ধান বিশ্বাস তা a merchant's son who was devoted to Buddha.

শেষ্ট্র বৃদ্ধ minon-dgons আমিরনির deliberation; design; premeditated plan.

কাই বিশ্ব mnon-hgro-wa a pioneer; vb. to proceed; to go away.

মান্ত্ৰ প্ৰতিষ mnon-bcos আমিশ্বন killed, slain, lestroyed.

explanation of terms: one of the four parts of the science of words (मस्विप); a dictionary which is an two parts: (1) in which one arranging conveyed by several terms. (2) in which by one word several meanings are expressed.

अर्दे के mion-nid चिमसर the state of being manifest; manifestation.

মইন্দ্ৰ্ম mhon-rtags proof; argument; sign or token of the truth of a thing.

अर्देन हें गुरु mnod-rtous or अर्देन पर हें गुरु प श्वाम-समय practice, culture. 1. ३५ विंग में बेज या अर्देक धरः हेवासः पदः देवासः। श्रवकयानाभिसमयगोत्र those that by their power of discrimination have fully and clearly comprehended the doctrine of the Cravaka School. 2. सर स मुसः नी वेगाय अर्दे पर हैंगस पर रेगम। प्रत्येक मुख-यानाभिसमय-गोत्र those that have fully and clearly comprehended the doctrine of the Pratyekya-Buddha School. 3. देवनेन पानेपा यदै वेवाय अदेत यर हेव्याय वि रेवाय । तथा गत याना भिसमय-गोत्र those that have fully and clearly comprehended the vehicle or yana of the Tathā-gata. 4. अदेश पर्वे देवा चित्रते विकास those that have not been able to rightly particular doctrine. comprehend any 5. देन्धाने देन्य। खगाचक those who have not entered any of the schools.

শ্লেষ্ট mñon-mtho चम्बद्य; भने २ भ ५६ छ ५६ से comprises a god or a human being, (खने) heaven; those of exalted birth or state.

কাইর 5 সুম'ব mnon-du gyur-pa আমিন্ত্রামিক one of the ten stages of Bodhisattva perfection, to be made manifest. It is explained: = ই'বি'র'স্মাইর সুম্বেম্মাইর'ব'ই the state in which the tattva (reality) is manifest. 364

MT 15 BE a mhon-du Idah-wa or actiq प्रत्यान, चम्यतान getting up (from one's seat out of respect to another person); removal from a place; going away.

भर्देब ५ व्यापाय mhon-du phyogs-pa चिमस्ख lit. going to the front; moving forward; proceeding.

भर्देन:5.34 mhon-du-byas साचात्क्रत, made manifest.

अर्देश प्रशिक्ष u mnon-du hbyin-pa to disclose, reveal; to make known (one's wishes).

अदेश 5 वर mhon-du-hon अभिकासण advent, arrival, coming in.

भटेन १९६५ mnon-hdod, अभीपसा, अञ्चलकी, जिसत to wish for; earnest desire.

अदेव म mhon-no प्रशायते सा is known or evident.

अदेव पान mhon-pa-pa a student of Abhidharma; one versed in that part of the Buddhist scriptures.

अर्देर् यदे र कुष mnon-pahi na-rgyal अभिमान self-respect; pride.

aksus mnon-par adv. manifestly, openly; evidently; entirely; highly; greatly; vory; अटेन पर अपस चित्र प, अभवता शिक one who has leisure or opportunity to do an act of piety or a self-sacrifice; an ascetic; one who remains in an uncovered spot to practise religious austerity.

अटॅर्र पर पश्चिर mnon-par bekyed, v. देश सु वहेंद्र प. remembrance; any thought dawning in the mind (Mnon.).

भर्दे पर प्रिय mhon-par khyab-pa अभिसिंहा to cover or encompass well; well-accomplished.

भर्देशयर में mnon-par-khro चतीन्द्रिय sbst. wrath; terrible mien.

भट्रेंब.तर.भतीतर.व.म. = भद्रेश.तर.व.च अभिराधना to be rendered propitious; শইর বহ সুহ ব

become manifest, clear ; भैः अटेंब 'पर 'हुर'प, तिरो-भावना to disappear, vanish from the sight.

अदेव पर कुष mnon-par-rgyal चामिजात्य pride.

सदेव पर क्षाप mnon-par rgyug-pa स्थि-धावन to follow with speed; to run after.

अदेव पर श्रुप minon-par sgrub अभिसम्पन्न wellfinished; well-accomplished.

अर्दे पर देश सुर mnon-par nes-myan अभिनि-भौग enjoyment.

अर्देन पर कवास mhon-par chags, v. श्रोवर व 1. the transmigratory existence (Mnon.).

2. वि fondness; attachment; the state of being very much attached.

भट्रियर कथ पु प्राप्ता भार mhon-par chal-du bkram-pa विकीर्ण to spread over; diffused.

महेंद्र पर मर्डर्प mhon-par chod-pa ytes honour; to make reverence to a kind friend or to a noble or venerable person.

कर्देर पर पर्हेर mhon-par brjod, चवदान, चिम-ज्ञापनता, अभिज्ञाप full expression; elueidation.

भर्देशपर पहुर्प mnon-par btud-pa, अभिनमित to pay homage; to bow down out of respect.

अर्देइ पर हेवाराय mnon-pur rtogs-pa मिनि-रूपचा, अभिसमय 1. right discernment; right knowledge; a clear comprehension; MET यर हें मुख य दृद खूद य one possessed of right judgment and discernment; अदेत पर हेन्या यदे अवद वस पुर व, अभिषमया निक one who has been purified and perfected by the thorough exercise of right judgment. 2. a hymn-like discription (of a deity).

अर्देन पर पहें र पवे प्राण्या अभिनन्दितयम enlightening fame.

भदेर पर भई व mhon-par mtho-wa. अम्युद्य exalted; become sublime.

भर्दे पर इस्स mnon-par drans, अभिनीति one who has been conducted to the path of deliverence—from the sufferings of transmigratory existence.

মাইব্যান্ত্র ট্রই mhon-par hdu-byed, সমিণ্ডান্ত্র . sublime associations, ideas, views. 2. possessing origination, continuance and extinction: ক্রমণ্ডান্ত্র ক্রমণ্ডার উন্থান্ত্র টুর্থান্ত্র ব্যান্ত্র টুর্থান্ত্র ব্যান্ত্র টুর্থান্ত্র ব্যান্ত্র কর্মণ ক্রমণ্ডান্ত্র are not produced, they are without origination or extinction (M: V.).

अदेर पर २५५ प māon-par hdud-pa चित्रसम् bowing; bending reverentially.

अर्देन पर वर्ष वस्त्र मान्य hand hos-pa fit to be brought under religious discipline.

अर्देन्यर वर्षन्य mhon-par hdon-pa चान्तुहार drawing out; bring out; exposing; dragging out.

শ্রে এম ই ব্লুম, আমিলকা বিতক, Abhidharmapitaka, one of the three classes of Buddhist sacred writings, v. ই'ইন্পায়ন.

শংস্থাম টুন mānn-par spyod = ম্পাইনি অম, আমি-বাম witchcraft; mystical measures for the suppression of an enemy.

भारति । पर ्रांच mnon-par spro-wa, अध्यक्षाइ enthusiasm; zeal for any work.

अदेव धर देवास mnon-par-phyogs = अदेव देवास.

अटॅर्यस्ययम्भाय mnon-par hphags-pa (विषयः प्राथम) सम्बद्धत gone or come out of transmigratory existence.

कार्दे पर पर कि कृष्णिक कार्य क्रिका कि स्थानिक highest state of a Bodhisattra; on the brink of the position of a Buddha.

মান্ত্ৰ বৃদ্ধ বন্ধুৰ ন mhon-par dwah-skur-wa আমিৰক the initiation of a monk into the order of gelong or Bhikṣu.

अर्देन पर क्रेंन mnon-par-sbyor, चिमियाग, चिम्याग, चिमियाग, चिमिय

अदेव पर पुरूष चिभाव occurs (in Tirthika works) in the sense of manifestation.

सद्दे पर विदुष्त mnon-par hbyun-wa (विदर

escape from worldly existence with the resolution to go to Nirvana.

अदेवपरावर्षक्ष mnon-par brtson-pa e siduity, industry.

सर्देश सर्वेद mon-mis..an श्रामिखवण an evident sign.

মইন্থ শুণ্ডাৰ নুৰ্গাল-pa mtshan-nid-pa (ব্ৰহ্ম) he who has clearly realized the true state of things has become Mnon-pa.

अर्देश्यर ार्टेश minon-par-hdsin, विशाप attachment; passionate love.

মইব্দং শ্বিষ্ ব māon-par rdsogs-pa complete fulfilment; perfection in all accomplishments, virtues, etc.; মইব্দং শ্বিষ্ণ বহ মহম কুষাৰ অমিষভাৱ fully enlightened; মইব্ বহ শ্বিষাৰহাত্ত্ব the attainment of perfect enlightenment, i.e., the state of Buddha.

अर्देश-पर-दन मु-लपुर- mhon-par rab-tu hphyah pends (some ornamental fringes or silk cioth).

अर्देन पर रेषा प्रका भूद व mnon-par rig-puham snan-wa cognition; knowing of.

अर्देन पर नेसप mhon-par ces-pa अभिज्ञान prescience; resp. अर्द्र पर अन्त प mnon-par mkhanpa जिम्र certain gifts of supernatural perception, of which six kinds are enumerated: (1) ध्रवे भेग गे भर्दे नेभ दिखचनु विज्ञान seeing anything clearly as if with divinesight. By the exercise of this power one can see (realize) the sufferings of all kinds of living beings; (2) প্রবিষ্ট বাইৰ বীম दिसनोत्रम् divine hearing in a perfect manner. By the exercise of this knowledge one can hear the sound of 9.3.5 (the smallest insect) and understand the different languages articulate and inarticulate of all living beings; (3) धः रेवः गुै सेश्रशः नेशः धः परचिश्र-ज्ञानम् knowledge of another's heart ; . बेमम ग्रेड्स ग्राह्म नेमायवे अर्दे नेम वावन मेममा नेमायवे अर्दे नेम knowing of another's thoughts; चेत: पर्यायज्ञानम् serial

knowledge of the heart; (4) ह्र व्युव गुः स्वाप विभागवे भदें नेभ कृषि विचि ज्ञानम् knowledge of the four forms of miracle. By the exercise of this knowledge one knows the events of his former and future states of existence, and also the circumstances of his death and birth. By the exercise of one's miraculous knowledge it is possible to move one's body without being seen; (5) प्टेंब गु पदम हे स द्व पवे रू दें ने सा पूर्विनवास ह-श्रुतिज्ञानम् the power of remembering the acts of one's former existence or life; (6) अया या अदाय का अवस्था का अवस्था का अवस्था का अवस्था का अवस्था का अवस्था का अवस्था का अवस्था का अवस्था का अवस्था ledge of the destruction of the passions. By the exercise of the knowledge of (19 sag and =5 sad) decay and destruction, one can quickly attain to the state of the omniscient (समंत्र) by purifying himself of all impurities of the heart. By the exercise of the power of knowing all living beings one can perceive as well the stages of their moral perfection or culture.

মাই এম ব্যাধ্য প্রথম আকৃলিয় the possessor of the six kinds of fore-knowledge; an epithet of Buddha (M. V.).

अर्देशयर नेशायर नेशाय minon-par çeş-pahi çeşpa चिमितोज्ञान fore-knowledge.

अर्देर् पर सेम्ब mhon-par-sems चिम्मानस Samadhi; contemplation; reflection.

अदेशपर नेव mnon-par-sel चामिस्यान coagulated; congealed.

भदेश पर केंद्र ninon-par-son चिमपन involved; fully occupied; engrossed.

अर्देश्यर श्रुषाय mnon-par ihag-pa चातन्तु, चतिथि a new-comer; new arrival; one just come.

अदेत देवम mhon-phyogs = विश्वसाय समित्रति, समुख, समुख in colloq. 1. towards; forward; straight ahead. 2. moving towards; मे प्रवास स्ट्रिइन्स्य skye-wa la mhon-du phyogs-pa proceeding to birth; बद्देन्द्रा स्ट्रिक्स rushing on to death; अदस कुष प्रवासदें पुर्वाष्ट्र प्राप्त moving towards the attainment of Buddhahood.

মানি ব্ৰাম দ mann-phyogs-te আইন having gone on; proceeded.

শইর'লু mhon-phra dissimulation.

next; do make public; to make clear or manifest to one's self.

अदेश केत mhon-shen अभिनिवेश application; devotion.

अर्देन क्रेंभभ minon-rloms चिमनस् having the mind directed towards; longing-for.

अर्देन नेम mhon-çeş fore-knowledge.

(Minon.) the mag-pie. 2. one possessed of fore-knowledge; one who can read the mind of others.

শাহি দুল mnon-sum সন্তর open, public, manifest; cognizable by the senses.

Syn. aka 5 mhon-du; sak ha ga dwoh-pohi-yul (Mhon.).

মান্ মুনান্ত mann sum-du 1. manifestly; adv. openly, publicly. 2. নুইন মু — dnos-su, e.g., bodily, personally; by one's own personal experience; মান্ত্র মুনান্ত মুনালাল-sum-du skyes আনিলান, আনিজন really born, not of imaginary birth; মান্ত্র মুনান্ত্র মুনান্ত মুনান্ত্র মুনান্ত্র মুনান্ত্র মুনান্ত্র মুনান্ত্র মুনান্ত্র মুনান্ত্র মুনান্ত্র মুনান্ত্র মুনান্ত্র মুনান্ত্র মুনান্ত্র মুনান্ত্র মুনান্ত মুনান্ত মুনান্ত মুনান্ত মুনান্ত মুনান্ত্র মুনান্ত্র মুনান্ত মুনান্ত

कर्द्र सुक्ष वेष्य केद्र य mnon-sum phyogs-minpa पराण्य not forward; unable to succeed; turned back; failed; unsuccessful in an enterprise.

अदेव सुझ भेव u máon-sum min-pa पराच beyond the range of sight; imperceptible; unknown; unintelligible.

শাহ্র বাদাব minon-geal lucid, clear, evident; making known; manifesting, v. নাইর বাং বাদাব

है ति इण्डिम tambour; करच a drum used in battle; चानक a large military drum beaten at one end; देख drum; kettle-drum कर है hkhar-rha, v. कर hkhar; है है rdsa-rha a drum made of earthenware; जुव है rayal-rha ज्यादक the drum of victory; व्याह bay-rha drum at a wedding: विभागी है विशेष कर कि khrimṣ-kyi rha-bo-che brduns-te having beaten the large drum for the Government edicts.

হ্বাহ <u>rha-dhar</u> or হাজাবাহ a white hairy tail; হাবাহ ত্রি কুম বাজাব a fan of the white yak-tail or the *showry*.

E MPA rna-mkhan mower; reaper.

A rna-khri (na-thi) a stool on which the larger drums are set for being beaten.

ইয়া প্রনি-sgra (ha-da) 1. বুফা sound of the drum. 2 an epithet of Buildha Amogha Siddha; ইয়া বুটুর এই মুখ্য কা দুলেই বুখা কা চুলান-dkar rymu-wa in the fabulous continent of Uttara Kuru.

हञ्जास <u>rna-leags</u> a drum-rod; gen. a bent rod used as a drum-stick.

FGS rha-chun 1. a small drum. 2. a small camel; a young camel.

E'55 rha-dar a scarf tied to a drum.

₹ª rĥa-pa a drummer.

इ.५५ rna-dpon chief drummer.

হপ্তৰ rna-lpags drum-skin.

E'A rna-wa, vb. pf. TEN brnas, fut. TE brna, imp. EN rnos, to mow, to reap, to cut

with the sickle; sbst. the seeding of corn, barley, wheat or padáy; wentened by the same brhas-pa the reaped corn.

हर्ने के ran-wo che यशोभीर fame; also large drum; a drum announcing fame.

5 3 5 3 6 6 6 Sutra in the Kahgyur of a metaphysical sature (K, d, 5, 142).

who is said to have flourished a thousand years before Buddha. 2. n. for camel in W.

ই বুৰ দুগৰ-bran n. of an animal: মাই হ বুৰ বুল্ম বুৰ বুল্ম বুৰ কিন্তু has food was the fresh meat of গ্লি-bran (Sman. 212).

£ 539 rha-dbyug drum-stick.

द्रञ्ज rña-sbug drum and cymbal.

ই' দুনিa-ma पুদ্ধ the tail; the hairy tail of a beast; ই-জনুম-এই দুনিa-ma rgyas-pa byed অনুস্কুমনি puffing out the tail.

हाश्रापुन्द समुद्ध a kind of drum.

हाँक rha-mon or हाँ rha-mo जबू, करम the camel; हे 3 rhe-hu a young camel; the smaller species of camel: श्रुप अवप्रदेश हान् पहुंच के ब्रुप्त पर्देश पम, हाँ में दे दे हैं प्रदेश हुन पहुंच के ब्रुप्त पर्देश पम, हाँ में दे दे हैं प्रदेश हुन पहुंच के ब्रुप्त के hearing the news of his having gone to a distant country, he became greatly grieved, as if he had lost his camel or mule (Hbrom. 113).

worm with a black head. In whatever place the worm was found a its back, that place suffered from visitations of various kinds of calamities, such as war, famine, disease, devastations and destructions (K. ko. & 237).

E A rha ther serge cloth made of camel's hair.

हार्के व rna-bas-wa चदक्तिक a drum-maker

हें बुज rha-zlum (na-dum) चर्फ, kind of drum played at Indian concerts.

E' rha-zor n. of a demi-god.

flower [a kind of drum; the resin of Boswellia thurifera]S.

** **The supported by a stick sometimes fixed on the ground but generally held by the hand.

E अप Rha-yab चामर, प्रकीर्णक 1. lit. "the father of tails," i.e., a yak's tail, used for fanning and sometimes for dusting. 2. n. of a fabulous continent said to exist to the north of Jambudvīpa.

হ'এব সহ্পাস বৰ a term for horses in general; lit. that has the yak's tail (Mion.).

Syn. ๆभेष के gyog-byed; कुर प ब्रेंड के bunpa skrod-byed (Minon.).

ह वर्षिय *rha-gyog* चानक a military drum. ह दे *rha-rih* long tail.

EAS rha-cin the wooden body of a drum; also the wooden support.

E'Ar rha-çon kettle-drum; music (Sch.).

हान्यसम <u>r</u>ha-gsahs or हान्यसम a loud beat or roll of the kettle-drum (Sch.).

ह्रें मृतिवर्षे हर् प्याराणी दला थ्री उन्हर्, विवेशायार लादरा

হৰ অসুদ <u>rhan-bgrah</u> enumerating another's faults: এ অমান্ত আহৰ অসুদ সৈত্ত কৰিছিল like enumerating the sins or misdoings of a family, i.e., from father to son (Yig. k.).

हत् उत् प्रतान-can or हत् हेत् प्रतान-chen अन-गणित, अवमत jeering; disdain: (५५/४४/६४) ठत्-प्रेत्र-द्रित han-pas प्रतान-can byed-duhah hoft) the evil hearted also came to scoff at him (Hbrom. 37).

Syn. 454'4 brñas-pa; \$'55 tsho-khyad or **5**5'8 khyod-tsho (Mñon.).

हत्य 1: sbst. rhan-pa= अग्य remuneration for a service done; reward; fee; hire; wages; vb. pf. पटन to pay hire to: हत्य भूष्य प or हत्य प्रमुद्ध to pay wages or remuneration; sometimes to bribe; to corrupt.

 $\xi \delta = \Pi$: acc. to $J\ddot{a}$, a kind of sacrifice in C. Tibet.

ta an-hphyar-wa to insult, defame.

Eq. 4 rhab-pa 1. to be hungry: Physical Physics rhab-pa to be greedy; to have a craving appetite; acc. Jä. 2. cf. En. 4 to crave; to desire earnestly. 3. in W. colloq. for Eq. to mow.

ह्य के व rhab tsha-wa oppressive: कुदा है असा है। ह्या के व प्रकार even if the laws (of government) be oppressive.

EAN'X <u>rhabs-rha=alas</u> a surgical instrument, made of horn, for drawing out blood by suction.

EN'EN rham-rham 1. threateningly. 2. with dazzling splendour; हम हम हैन हैन है प anything tidy and very fine.

EN 34 Tham-can 1. adj. rageful; avaricious; covetous; * EN 4 raging; gluttonous; ravenous.

EN 125 $r\bar{n}am-\underline{b}rjid$ 1. expression or appearance of wrath. 2. = EN 125 $r\bar{n}om-\underline{b}rjid$ splendour; magnificence ($J\ddot{a}$.).

Syn. Engenn rham-hjigs; 首 384 khroñams (Mnon.).

हैं अप्यो rham-pa 1. to rage at; to be furious; to devastate; हमप्रदेश हैं a voice of terror. 2. to breathe violently; to pant for; to desire ardently; भूष मुद्देश प्रस्थ हार ggcod-pa-la rham-pa to be blood-thirsty; हमप्रदेश की ravenously (devouring).

हडा व धवा अर्थ Rham-pa phaj-mgo n. of a deity with the head of a wild boar.

हरायं वे rham-po-che very frightful.

en ব্যাম rham-gsas the occupying of one's body by a god or spirit according to Bon-po notions; a woman when inspired riding on any demon is called ব্যামার.

ইন্থা rhams= ১৭২৯ height or depth; হন্দান্ত in height or depth; হুম্মান্ত ১৭৭ ইন্থান্ত (Yig.) the depth at the middle of the waters was ২০০,০০০ yojana.

हुन wonder, surprize; pathos in music.

হনম'র <u>r</u>nams-che, ১শ্বংবম'র'ন very difficult; causing much hardship.

শ্লিকঃ (শ্ৰাড়ী) ভ্ৰমন্ত্ৰ, v. মুন্দ shas, pillow; a bolster.

ENন্ত্ৰ rhas-hbol মিছক a stuffed cushion; a football.

E rhu=39 & sug-rhu pain

E & Rhu-chu, colloq. for Ea & (Lon. a 5).

हुअ rhu-ma or भेग हुण miy-skyag चचुमंख rheum in the eye.

+ ፫፫፡፡ଘ rňub-pa = ૧૬:5:૧૬૫:૫ nañ-di hdus-pa or ૧૬୩:૫ hjug-pa, pf. ૧૬૧૫ hrňubs or ԷՐԿ rňubs, fut. ૧૬૧ hrňub, imp. ԷՐԿ rňubs to draw in; 5९९૫: ԷՐԿ dbugs rňub-pa to inhale; to breathe in.

हैं। rhul or ह्या है rhul-chu खद, विषाक perspiration; sweat; ह्या देवप rhul-hdon-pa to cause to sweat or prespire.

Syn. =5 m chad-skyes; gn & lus-chu; gn and lus-hbab; gn en lus-rhul (Mnon.).

East Rhul-chu n. of a river in Kham. It is formed by the joining of the rivers

कुष इं ह्या है Rgyal-mo rhul-chu of Kham and Rdsa-khog Nag-chu of Sze-chuan.

ξ^{α'} ¬ rhul-wa, vb. pf. ¬ξ¬ brhul, to sweat, perspire.

ূপ শৃশ্ব গ্ৰহা [belonging to the armpic]S.

ह्वानाक मुन्ति प्रकानुका gran प्रतिसेक-चिका.

हे3 rhehu or हे3 कर हका 1. a little drum. 2. हमर्ग्युमु rha-moh-gi phru-gu a small camel; a young camel

rho skin disease causing painful itching which is contagious and affects dogs, sheep, and goats.

ইর্পাণ rño-thog-pa to be capable: ইর্পান প্রথম Sir, I can do (it); ইর্পান র্মার্থ incapable or not able.

ই'ৰ rno-wa to be able (Cs.); ই নীৰ্মাৰ্থ not able; not competent; incapable.

ই'বল্' হর দূর্গত-bag-can 1. a disease of the skin with painful itching. 2. acc. Cs. = হ-জন্ম্' হর.

ই অষ্ণ দূৰ্গত-yaş n. of a number (S. Lex.). ই অহ্ণ দূৰ্গত-len-pa to roast; to fry (Sch.), v. ইণ্ণ দুৰ্গত্ৰ-pa.

To I: rhog or For rhog-ma=1 for re-rhog_1. the mane; Fig rta-rhog mane of the horse, &c. 2. acc. Lex. the hunch or hump of an animal. 3. acc. Cs. 33 for drehu-rhog a kind of stuffed seat; mattress; a thick-haired carpet (Sch.).

E II: n. of a tribe in Tibet to which belonged the celebrated Lo-tsā-wa Lama Rnog Blo-ldan Çeş-rab (Lon. 9).

ইপ্তৰ rhog-can or ইপ্তৰ rhog-ldan having a mane.

Equivaque rhogs-chags a beast that has a mane.

EX Thod-pa, pf. AEN brhos, fut. AES brhod, acc. to Cs. and Jü. AE brho, imp. ES rhod or Enrhos. 1. to parch (barley, wheat, or rice); to bruise; to roast; to fry, e.g., meat in a pan. 2. acc. to Cs. to deceive.

ŽϤ'Ϥ rňob-pa in Ld. to be able, v. ž'¤ rĥo-va.

हम नहेंद rhom-brjid (cf. हम प) splendour; stateliness; majesty; हम नगुरुद rhom-bagcan grand; majestic; terrible.

ਵੱਲੀ' ਪ੍ਰਾਜੰਗ po bright; brilliant; majestic; shining.

the Bon religion of Tibet known by the name of 35 or Svastika, which flourished before the second century B.C.; said to have been introduced in Tibet during the reign of the seventh descendant of King 32 3 of 35 is (J. Zań.).

ENBS rnos-khyer one who has caught the skin disease called £ rno.

2'NIS that method lit. the five offerings; but the term signifies the religious service with illumination on the anniversary of the birth of Tsong-khapa, the great Buddhist reformer of Tibet, which generally falls in the month of November, i.e., about the 25th of the 9th Tibetan month. It is observed in every house in Tibet.

प्रमान !ha-ston पश्चमण्य five thousand.

शृह्म !na-ston पश्चमक the fifth festive ceremony generally observed.

gram !na-tham a Buddhist monk who does not possess any knowledge of the ritual and the contemplative practice of Buddhism.

ગુ-વર્ષ દુર્તાવ-bėdo, ગુ-વર્ષ ધ્રેનાચ-અ-અ-દુદય કે દુર્તાલ-bėdo ફ્રાૉigs-ma ma-runs tshe (Hbrom. 25).

2'57' Ina-drug-hyro in Tibet when one borrows grain he has, as a rule, to give back one measure more for every five measures he had taken. This is called the payment—six for five measures of agricultural loan.

পূপ্ৰ Lha-ldan पञ्चान n. of a city in ancient Kho-ten known in Tibet under the name of Li-yul.

प्रश्निकः व Lina-sde bzan-po the five early disciples of Buddha:—Kaundinya, Açvajit, Vāspa, Mahānāman, and Bhadrika, who first received his teachings (Yig.).

+ পুণ !fa-pa पश्चम 1. the fifth; पश्चमी the fifth day after the full or new moon, पश्चम.
2. n. of a tribe in Tibet. 3. পুণাই ক্ষমেন্ট্রিম a name for a Buddhist monk's raiment.
4. the fifth path: অমাপুণাম্য পূর্ব ক্রমেন্ট্রিম the ter. have gone before on the fifth path (Yig.)

भूष के दिन किया में प्राची प्राची the fifth state, i.e., death.

भूष ina-po पश्च the five.

ભૂપવે દેવ Ina-pahi-don=દેવ પહે નવસ ભૂપ the five sciences.

প্রথম কুর n. of a singing bird, v. বহুবার্ম

ભૂતવેલમ !na paḥi-lam=વદ્દે ન the way to the fifth state, i.e., death.

ਭੂ'ਕ lina-wa a flash (of lightning).

প্ৰায় Ana-rtsen पश्चित or ইন, a game played with five dice; কুলিব n. of the Yaksha who is custodian of wealth; one of the eight generals of Vais'ravana (Yig.).

ટ્રાંચના <u>l</u>na-riy=રના પર નામમાટ્રા નુમાય **પાસ્તિ** one who is versed in the five sciences; a learned man; a scholar.

মূলিৰ lina-len এৱাৰ, মন্ত্ৰাৰ also 1. ancient name of a province in the north-west part of India, one of the 36 sacred places of the Buddhists (M. V.). 2. মন্ত্ৰ five times. 3. ধুন্মপুৰ্ব to be born, i.e., assumption of the five (skandha) aggregates; body.

ই গ্রিম মুন্দ্র before; soon; early—neferning mostly to time not place: ৭১৭৭২ ১৯৯ আন প্রত্যান deliverance takes place much too soon: মুন্দ্র বিশ্ব

ጀ'ງኛ ያስα-guh, abb. of ጀ'ኝ 'ናና'ງኛ, morning and noon.

ষ্ট্ৰেক spa-gon 1. adv. before; previously; at first; a little while ago; just now (Mil.); ষ্ট্ৰেক formerly; ষ্ট্ৰেক your late father (Glr.); ষ্ট্ৰেক বি. বি. বুলু বুলু the earlier Tibetan kings (Glr.; Jä.).

ষ্টাৰ্থিম হৰ্মa-dyons morning and evening (Sch.).

≝ र्नेव इतंa-rgol पूर्णवादिन in a religious disputation, he who first begins the discussion; a plaintiff in a case.

ž'ž sha-sho v. ž' sho, vegetables; greens (Jä.).

ষ্টাৰ sha-chad = ইবাজন shon-chad formerly; hithers; till now; up to this time.

ই শ sinc-c os = ইমাল্মমান্তম 1. carlier date. . the indistinctness: শ্লু মুন্ধ আইমাল্ট ইম মুক্তম inelligibility of the writing on blue paper with blue ink is here alluded to (fitsii.).

ድንጣ sña-rtog early crop; the first-fruit of the harvest.

E'355 sha-rtin-du earlier or later; not at the same time.

ষ্টান্থ sûa-ltus foreboding; prognostic; presage.

ষ্ট্ৰ sña-thog early; in the forenoon.

শুর্ম sña-dro पूर्व्याङ, সার:, সন্মুষ early morning: শুর্ম হর্ম-dro hdul-wa to tame the mind in the morning lest evil may enter it later.

প্রকার-na before, previously, betimes.

કૃત્ર છે વ્યુપ્ત એક પ ક્રમેલ-nur phyi-hyyans med-pa early in the morning, not late in the day; without delay.

ষ্টাৰ sha-pa 1. vb. pf. মুখ to be the first; to come first; to be beforehand. 2. adj. ancient; belonging or referring to former ages; সুংৰণ্ণী সুখান মূল an ancient king of China.

ष्ट्रिष्टे sña-phyi, abbr. of ५ भार्कर प्ट्राय ५६ वे प तीर्व्यापयाम, early and late; क्ष्रिये आपूर्व्यान् चरम not early not late; that has no beginning or end.

ष्ट भु केंब sha-phyi ryol, abbr. of ह केंब ५६ भु केंब rha-ryol dah phyi-ryol पूर्व्यवादिन परवादिन, the plaintiff and defendant in a law-suit.

ষ্ট্ৰ sha-phros early or first work; the earlier position of a work.

E'A sha-wa= E'A or E'A STA: STA: dawn; very early in the morning: NASE'AS to-morrow early morning.

हुन अति-ma पूर्व, प्राची, प्राच् the former; the first-named; the earlier one; anterior in time and place; the first; the foremost in a series; हुन्यवीत पूर्वेत्त as before; as the one gone before; as the earlier one; हुन्यदे दुस in early times.

sha-mo earlier; bygone; ## an long before; from former time.

عِيْم عِهُم-rol of old time; past ages; عِيْم 5 before; in time past; gone before.

ই'বৰ্ম sha-lags = বিব্ল in Tsang a return visit or entertainment.

ষ্ট'ৰ জাa-ça= ই দ্বিই straps for binding things to a saddle; খ্ৰি-ৰ the straps which go round the hind part, and called -ৰ অচৰ্মান্ত্ৰী ষ্ট-ৰ আৰ্থ্য কুৰি হৈ (Lhamo bstod-pa).

E'-94 sha-ças very early.

ક્ર-નુવામ લેક્કાય ફર્મa-çugs hdren-pa the acconting of the first syllable.

ष्ट्रांड इतिव-sor पूर्ज 1. before; in the first place; first of all; at first. 2. anciently; in olden times.

Syn. 23 shar; 245 shon-du; 24 sha-ma (Mhon.).

₹ \$Aa-har a kind of tea.

হ্বা এ sñag-pa, also হ্বাম এ, pf. ন্থ্ৰাম, fut. ন্থ্ৰা, imp. হ্বা sñog, to praise, commend, extol; to recommend: এই ন্যাহ্বাম it is recommended to go; মান্ত্ৰাম এ praising; singing praise; ন্থ্ৰাম এই a praiser, commender (Cs.); ন্থ্ৰাম এই মান্ত worthy of praise; ন্থ্ৰাম এই praised; also n. of Buddha's horse; ন্থ্ৰাম এইন thanksgiving.

প্রথান sflags 1. praise; encomium (Cs.). 2. सन्त magical formula consisting mostly of strings of Sanskrt syllables in the recital of which perfect accuracy is required. These are used in invoking and coercing deities and demons, and are the equivalents of the famous mantras and dhārani of Sanskṛt Buddhism; ইপুমান্ত্রব shags-sgrub-pa, মুল্মান্ত্রণ shags-spel-wa, to recite mantras; to pronounce charms or incantations : ध्राभ गु भेग य मन्त्रयान the mystical or Tantrik doctrine of the Buddhists, v. भेगाप theg-pa; ध्रुपमा ग्रेड्ग देड हिनः clarified butter (used in the sacrificial fire); ETN'T 🤾 प इतिags-kyi spyod-pa सन्तवर्था mysticism ; the practice of the mystic cult.

ध्यभाषकः shags-hchan मन्त्रस्य one who ministers charms, a professor of mysticism; ध्रमभाषकः व or ध्रमभाषकः to carry dharani charms about one's self.

ह्यभग्5ःव इतववृह-btu-wa सस्चय extracts of mantra or charms.

মূল্ম ই লাগুন shays-sde-gsum acc. to the Buddhist as well as the Bon-po= ই ব্যাম প্রথম the external or ritualistic science. 1. the external spells by which a god or goddess is propitiated or brought under one's power so as to obey the wishes; ৰু বেশ্বম প্রভা-मन्त्र the secret charms by the efficacy of which a Tantrik Bodhisattva either in his wrathful manifestation or in his milder form is propitiated. By dint of charms, he mysteriously unites with a female who having acquired similar perfections and merits like himself, is thus prepared spiritually for such a union. Both having attained to the same degree of spiritual culture and sitting in each others embrace vanish, it is believed, into the state of Nirvana. This practice is called specify mkhah-spyod. 2. ब्रह्म secret written charms; ब्रह्म ध्रुष घरणीमन्त्र charms which contain efficacious significations and are capable of over-powering or coercing spurits. These charms are generally inscribed on cloth, paper, or wooden boards. 3. देव ध्रुष, v. देव spells.

প্রথম shags-pa বন্দিন্ one versed in the Tantra cult of the Buddhists; one who practises mystician.

Syn. And the parcan; and a metholoche; Ean are shays-hehan; and a fact of being hekhor-pa; and betan-heag; area is hims-byed; area reo-rie-hesin; ean ag shags-chen (Môon.).

ह्यास वंत इतिवाह-bon for ह्यास व and वंद व Bon-

প্রথম বৃধ্য মন দ্বী দুবাধানৰ shays-besun mar-gyi rkyal-pa-can n. of an ointment for wounds and sores (Sman. 350.).

ष्ट्रमभ^२नम इतवतुङ्-rigs ब्राम्सम् Brāhman. ४८२ इतवतिङ्क= ५८८२, v. ५८८.व.

ষ্ট্ৰমান্ত্ৰণ shans-skray=১৭১মান panie; sudden fear.

প্রমান্ত shańs-bycd भीषण very fearful, terrific; panie stricken.

পুৰ ধ্যান for প্ৰ or প্ৰ ধ্যান, প্ৰাৰ্থ formerly; before; proviously, opp. to now: ৭৯২ সা প্ৰাৰ্থ ক্ষম Charka was sent previously or at first.

ষ্ট্র snan-bu a medicinal herb.

श्री प्रसात, पूळे adv. of time, used for इ.५ इतव-ru, before; beforehand; previously; formerly; at first; इर्ष्य from before; इर्थ्य what has not existed before; an innovation; इर्थ्य what was not done before; इर्थ्य to get up first; one who has risen first or early; इर्थे विव्यव्य to have or avail of a former arrange-

ment or system; and a system old or early records; the writings of antiquity; and the former; first mentioned; and a system of

ইংট্ৰ shar-skyeş=জ'€; অনুস an elder brother.

Exigage shar-khyun ltar or Exigage as usual; in the ordinary course; as formerly.

হুম ট্রন্থ জ্বাar-khrims (flar-thim) early laws; previous punishment or conviction.

হুম্বিট্র shar-hkhyur= হুমেই স্থ্র former custom or usage.

হুম জনar-rgyas early diffusion or earlier propagation.

हरत्वम इतवर-hjags given as before; as before.

हर हैम उन shar-rjes-can one who follows or acts according to precedents; ह अदे वस सुनाम भूष इति-mahi lam-lugs-srol the old or former customs.

হুম ব্ৰাথ shar-rtogs = মুখ্য ব্ৰাই ব্ৰথ sha-manas rtogs premeditated; thought of before; anything done after much consideration.

23.23 shar-ltar as before.

BRIGHT shar-hthun anything that is to be drunk first; an early drink.

হুম পূর্বি skar-gnod aggression; doing mischief without provocation.

Ex a shar-ma sharp, intelligent, quick of apprehension.

हर केर् कृत का med-raied योग gaining or acquiring what one was without before; हर केर् वायर भूवा innovation; new introduction; हर केर् वायर कृत what did not exist before (in the usage, custom or institutions), but has been introduced.

ষ্টুম shar-tshim দুৰ্ঘ দুৰ early satisfaction; previous contentment.

ষ্ট্র sñar-bshin as before, as usual.

শ্ব shas resp. ১৪ শ্ব dbu-shas pillow; cushion; bolster: আঁও ইমাধ্য বিশ্ব using their things as a pillow; শ্বমাধ্য or শ্বমান্ত্ৰ pillow; বুল্ম a cushion for the back; শ্বমাধ্য a couch of pillows.

ุยพ.ศ ร์บุลร์-ba v. ฐ.ศ.

\$\frac{3}{5}\$ \$\sinum\$, adv. of time; in colloq. signifying previously; first; ago.

કુરપા ફર્માાજ-wa to snore (cf. દુરાવ also

ইও shehu the kind of pulse or peas growing in the Sub-Himalayan regions called ধ্ৰম্ম, v. মুও grehu.

ই I: sho or ই'বিশ্ম sho-dbays (এব স্থাম zansres).

II: a root signifying green; as sbst. plant, herb, green vegetable; ** \$\sigma_s kyen* early growth; when it is verdant.

ጀ ዛ sño-skya pale-green.

資用 sño-khra painting on a blue body in variegated colours.

ই'ৰ sno-sya officinal herb; green ginger: ই'ৰ্মিই ক'বমা এট্নিম ক'ব্যা বৃহ নিঅ the pungency of green ginger removes headache and congested liver (Sman.).

ž gr sho-ljan bluish-green.

ফুর্ন sho-tog unripe fruits; green fruits. ফুর্নম sho-dregs mire or bluish-green mud.

ৰূপ sho-nay blue-black; deep-blue.

žiš sňo-sne ornaments made of coloured glass-beads.

ጅ፟ዿ፝፞፞ዻ sño-sprin= ፫ጣችና (mystic expression) (Miñ.).

ই'ব I: sho-wa Cs. also ইና shod-pa, pf. ካጀት ይዩትርዩ, fut. ካጅ ይዩትር, imp. ጀት ዩትርዩ to become green; ጀ ዓ ዩትር green; verdunt.

ই'ন II: ५ भे न परिणाम, कन्याण 1. to bless; to pronounce benediction 2. to design; to intend: হ'ৰ'বইশ্বন্থ গ্ৰন। before pahi gyy the turquoise intended for me.

รัฐร sho-sman a medicinal herb.

ጀኝ sĥo-rtsba green grass, as distinguished from ቻኝ, whitish-green shoots of grass.

ž'\$5 sho-tshod vegetables; herbs.

ž̃ E¬ sňo-rdsab n. of a colour or paint.

ફ્રેં ખર્મ sho-yaş n. of a number.

ጅ ጃ sño-lo green leaf; the leaf of a plant (Cs.): ጅ ሻ ሜዳዳግ sĥo-lo hchar-wa 1. to sprout. 2. "to become notorious."

ষ্ট্ৰমন্ম sño-bsańs আদল pale or rather Greenish blue; ষ্ট্ৰমন্মন sño bsańs-ma আদ। the goddess Paldan Lhamo; the sky.

ર્ટ્રે વધાર સુધ ક્રાંગ-bક્રવર્ગક-lus **પ્રામતન્ત** palebluo body.

ইবা এ sňoy-pa, prob. pf. অইবাম bsňogs, fut. অইবা bsňoy, imp. ইবাম sňogs, to vex; to annoy; to cause petty irritation; to disturb from rest.

ইব shon প্রা, দুর্জ, আহি former; formerly; before; previously; ইব্যানমানুম shon-sans-ryyas আহিন্তর the earliest Buddha:

ইংগু কুল্ম ন্র্লম ন্র্লম ব্রলম কিলাভ্যামিন when the first Buddha was still living; ইংগু বিকাশ বিল্লাভিয়

हें हैं । sion-skyes बाह्मण, पूर्वज, खग्रज, the first-born; born before; the first-born of Brahma; a Brahman; an elder brother.

श्रें गुँ राज्य snon-kyi rabs 1. पर्वस् ancient history; legends. 2. former generation.

हॅन वर्षे shon-hyro पुरसार, चपेग one going before; precursor: हॅन ५ वर्षे shon-du hyro, हेन ५ के बार कि shon-du stsoys-pa पूर्वयोग the preamble or the introduction of a work.

Syn AR' gnah-bo (Mñon.).

ইনিৎছৰ shon-hjug anything fixed to the fore; a prefix; a prefixed letter.

postp. before; formerly; at the head; in advance; in front of. Of the various forms of cognate meaning, this is the most usual and regular; \$45.479 shon-du to go before; precede; \$45.4894 shon-du hjug-pa to put or place before; \$45.4844 shon-du hdren-pa yt: one drawing

before, leading; a guide; ইন্ট্ৰেম্ম গ shon-du gnas-pa placed or located in front; existing from hefe; ইন্ট্ৰেম shon-du-byas সংক্রেন, নাম্বেরেন promoted; remunerated; honour !; vis.te !; ইন্ট্ৰেম্ম shon-du byas-ne মানার করে। being respected; ইন্ট্রেম্ম ফিলে-du bshag-pa=মন্ত্রিন্ত্রিম্ম placed before.

From shon-du yn ancient time; olden ines; of yore.

ጀላኚላ shon-dran recollecting the events of former times; ইላ ሚካ ጀላኚላ ቻላኚላ ቻላኚላ መመን rjesyon shon-dran-gyi gtam stories of olden times (which have) come down.

₹4.4% snon-nas from a former time.

ইণ্ম shon-po or ইণ্ম shon-mo 1. v. ই sho লীন blue. 2. stale; old.

ইব অ বিব shon-po bshin = ব্যাপাৰ the blue sky, the nature of which is blue as of old; ইব অবংশুহ shon-por-hyyur (ম ডে- ম অর্ব) to go out of use; become old and useless.

Exum shon-phyug rich from the beginning; rich at first; formerly rich.

ৰূমন্ত্ৰণ বৃদ্ধ shon phyug-par gyur was formerly rich.

หังจิ Sňon-bu a vegetable; n. of a medicinal plant, Delphinium Cashmirianum: หังจินาธิเพิ่มสารางสมาสมาติกรัฐน รูกิดก-bus chu-ser nad-rnams hjam-por sbyoń.

हॅन दुर इतंका-byun रतिहासकम्, प्रराद्यम्, अधि-सर्गे history; ancient account: हॅन दुर व shonbyunua स्तप्र्ये anything happened before; early events; gone before.

ইণ ভূম snon-byus বিভি, মান্য destiny; fate.

ষ্থান Shon-hbum n. of a botanical work; 'the hundred thousand vegetables' (Cs.).

ইব'দ্ধন shon-sbyans culture of a former birth; early development; ইব'দ্ধন ট প্ৰা snon-sbyans-kyi çugs by dint of culture in a previous existence (Yig. 7).

ৰূপ shon-ma 1. সাধীৰ, the former (when two persons or things are spoken of); ইপু সাধুমান shon-ma rnams the former (persons or things). 2. beginning; পুন্দ বিশ্ব বিশ্ব সাধুমান বিশ্ব সা

Syn. মুন্দ sha-ma; র্বান্দ thog-ma; স্থান dan-po; থ্রান্দ hgo-ma; প্রথম gnah-wa (Mhon.).

हुँद में shon-mo चय the first; a vegetable.

ৰূপ কৰেবৰ shon-mo chab-hdran (lit. the vegetable which draws out water). l. n. of a medicinal plant which is largely used in dropsy. It grows on the plains as well as in the clefts of rocks in Tibet. 2. ১১৬ বৰ্ষ প্ৰাপ্ত (প্ৰাৰ্থ), ইংসং প্ৰাপ্ত ব্যাহাণীৰ (Min. 4).

₹4 % shon-tshc olden times.

মূর বীৰ snon-bshin as formerly.

ફૂંક પ્યાર વર્ષેક ક્રમથા દુષ્યા ય પ્રદેવ कृत पुषाम् merits of former existence (M.V.).

ৰূম্বন shon-rabs প্ৰাথ ancient history; former generation; ইন্মন্ম ট্রান্স shon-rabskyi gtam traditions of antiquity.

ৰূপ্ৰ shon-rol= হ'ৰ sha-rol by-gone time or period.

ইশ্ৰামণ্ড shon-la bçad সুবাৰন্ধ previously stated; explained before or said before.

ৰূপ অম sńon-las নিয়নি, বিদি, ইন, মন্য former actions; an accident; an event over which one has no control; from before.

ইর্বন্ধন্ধ রুর্নতন <u>-bsags-mthu</u> power due to merits formerly acquired, v. মর্থ বিশাস্থা or বৌলিম্ম. 1. virtue; piety. 2. paradise. (Mion.).

AC' D bria-wa to reap.

DE'WN brho-yas n. of a number.

पहर् brhad 1.= पुर. 2. क्षापट्टिय nas bshod-pu to crop barley. 3. ब्रेड्स खोभयत् to tempt (Situ. 77).

woman or man) (Sch.); also to draw out; to distill; to extract the juices of

925'9 brhad-wa, v. E'9.

4 মুহৰ to honour; to worship.

PERIOD <u>brhab-pa</u> 1. acc. to Sch. = PE5'4. (2) acc. to Lex. E9'4 or ENN'4.

ব্দেশ brāams= ৭২্১'ণ'ই' a passionate (Situ. 99.).

বহন <u>braak</u> crops; বহন দুই নি চুঁব harvest fit for the sickle (Situ. 77).

จะพ <u>b</u>rหลร reaped; จะพาสายพ reaped the harvest (Situ. 75)

पहार brhas-pa सुम tempted, entrapped.

จรูจ brhub, pres. รูฐจพาสุด dbugs-hrhub, จรูจพ brhubs, past "รูจาสุจพ du-wa brhubs (Situ. 75); จรุจารีจาง brhub-byanı şman medicine to be inhaled.

बहुवस brhubs पावित drawn in (breath or water); व्युद्धाः अंदा व drunk.

नहुव brhul pf. of हुव व rhul-wa.

fault; seek out faults; also to search out a lost article.

ጣድና bṛhod 1. pf. ሞጀና ይዩ ፋካ bṛhod-byaḥi nas barley to be cropped (Situ. 77). 2. ቋግ to seduce, deceive: ቋና ልና ሞድና budmedbṛhod-pa to seduce a woman (Situ. 75).

ब्देंब brhon प्रतिभेद dividing (discovery) pf. २ इन्य ब्देंब है ri-dbags brhon-to hunted a wild animal (Situ. 77).

বাই বাম brhon-pa, vb. pf. and fut. আইন brhon 1. to pursue wild beasts; to hunt; to seduce মুক্ত bud-med, esp. to sensual indulgence (Ja.): ইন্মন্ত্রি বুদানান্দ্র sri-dbays-la brhon a huntsman chases a wild animal. 2. sbst. আঘ, মৰহ, সুভাৰ fowler; huntsman; ভাষা, মানহ hunting; ইন্মান্দ্রিক rhon-pa-mo a hunting woman; a huntress (Cs.): ইংল্মান্ট্রাই ri-dbays brhonto have been hunting game.

ব্দুশ্য পূর্ b্র্গাল্যুর-ldan কাইকে, কাইকে n. of Gautama's horse on which he left his home.

ব্যুথ ব bূর্গal-wa to be faint or exhausted (Cs.), v. ধুৰ বৃহুথ ৰুdug-bূর্গal.

ব্রমাণ *b্রনিত্র-pa* to place the head or body upon a cushion; to recline.

ন্থান behowa 1. परिचास the end v. ইন sho-wa. 2. a blessing, ন্যুন্ত্রির bdag-gehan gyi don-du of. ইন sho-wa. 3. mouldy; rotten (Cs.).

વર્ષ્ટ્રેનમ પ bestogs-pu = અકેદ ફ્રમાં પ, pf. વર્ષ્ટ્રન bestag, imp. ફ્રેનમ નેન ક્રત્રંબુક-çig (Situ. 75).

यत् किश्चिद् जगतो दुःखं तत् सर्वः मिय पचताम्। बोधिसत्यग्रमः सर्वेः जगत् सुखितम् चस् च॥ (Bodhi) "Let whatever sufferings the world has, come to me! may the merits of the Bedhisattvas make the world happy!"

ठ ca, the fifth letter of the Tibetan alphabet, corresponding in pronunciation to the Sanskrit च or to English ch in the word "child." Acc. to Tibetan grammarians, the Sanskrit च is equivalent to \$, the seventeenth letter of the Tibetan alphabet. Thus Tibetans write the Sanskrit word चन्द्र (moon) as कि इ tsan-dra and not as कि इ can-dra.

ঠ 1. as num. fig. 5. 2. ও ca= lea excrement; alvine discharges: ১৭২২ to discharge excrements (Ja.).

5'8 *ca-cir* bark (in *Ld.*) (*Jä.*).

8'88 ca-cus warped; distorted; awry (Sch.).

ঠ তি ea-co 1.= গ গ গ থ কালাৱল, কলকল-ছবি clamour, noise, cry; the noise produced by many people talking with one another. 2.= বৰ্ণ শ্ব; প্তিন উপান্ত কৈ exclamation of joy: ১ জ এন now do not make such a noise! (Mil.) Ki-li ki-la, noise of laughter. 3. ভিন্দ-কুজন chirping, twitter (of birds).

ठ. ४ अॅ्ब्र्य ca-co-sgroys कलधीत, कामधनि 1. expression of love in birds; a low or pleasing tone. 2.= धुण रॅंब कपोत pigeon.

ে হ' হ'ব ca-co-can shouting, bawling; talkative, loquacious $(J\ddot{a}.)$.

s ত ca-co-che মুণ্ড ক a babel; confused noise (as in a market) (Nay.).

र ४ क्षेत्र व ca-co med-pa नासिर्वितम् free from noise or chatter; without fuss; an

attribute of Buddha (M. V.); one of the eighteen independent conditions of Buddhahood (Dh. sect. LXXIX).

& પું ca-phyi= શ્રેષ્ટ્રાય disagreement; not in accordance with.

১'ব'ম'ব ca-ra ma-ra raving; adj. irrelevant: প্রত্তার কর্মান প্রত্তার কর্মান লিছিল, talking unconnectedly.

おてて ca-ra-ra the noise produced by the falling of rain in high wind.

5'₹ ca-ri in W. a bug (Jä.).

 δ $\stackrel{?}{\sim}$ $ca-re = \delta \times car$ continually; always $(J\ddot{a}.)$.

5'3'3 ca-re na-re drippingly; little and little (A. 52.).

১ থ ঠ থ ca-le co-le = ক ঐ ঠ ঐ irregular: ট্রিং মন প্রথ প্রথম ক ঐ ঠ এম স্থান মন ক্ষা (A. 107) has not your conduct become irregular and slack?

ठवा cay termination of plur. of pers. pron. as in र ठवा we, हिर ठवा you, वि ठवा they.

sৰামুন cag-krum=হণামুন chag-krum 1. sbst. broken pieces (of glass or any brittie thing). 2. cartilage; gristle; মুন বিশ্বস্থ snahi cag-krum bridge of the vose (Ja.).

ठिया दिया = ag-dkar==०व में in W. quartz (Ja.).

ক্রমান cag-ga (are; vb. ক্রমান ইংল to take eare of; ক্রমান নাই acce to Jā. in colloq. careful, orderly, regular, tidy.

১বা ১বা *eag-eag* crunching sound in eating: ১বা ১বা মা ঠ do not crunch so!

ठप्रदेश $\stackrel{?}{\sim} cag\text{-}cer\text{-}re$ closely pressed or crowded in standing or sitting (in Ld.) ($J\ddot{a}$.).

ठेप हें हैं cay-cob = ठेप ठेप (Nag.).

ठवा'ई cag-relo, v. रुष'५७४ in W.

ঠি cañ contraction of ই'আন' anything, whatever, everything: ১৯ ইন্স্বার্থ সূত্র he did not say anything whatever; ১৯ ইন্স্বার্থ to say nothing.

ठ६ है दिन tehu also ठ६ उर है उ इसव a kind of small drum; a hand drum. Those used by the *Tantriks* are made of a human skull; उर है उन्हें देन beating a hand-drum (A. 32).

ধ্বন cań-rig=মুম্ল wise, prudent; knowing everything.

চে নিম can-çeş মাজানিয় one who knows all about (a subject); उद्दान्त्राय wise, well-informed, good; उद्दान्त्राय wise, well-informed, good; उद्दान्त्राय सम्बद्ध । উত্তি । মাল্য one not knowing anything; block-head, simpleton [মাজানমান not well informed] S.; उद्दान्त्राय तो अर्थः । did not see anything: ইংলে ব্যৱহান বিলেশ কৰিব নিমান কৰিব । মাল্য বিলেশ বিশ্ব । মাল্য বিশ্ব । ম

১১ শ্বী can-srid what; what is it?

১৯খ ব cans-po clever, skilful.

possessing, being provided with, corresponding to the English adj. terminations—ous,—y,—ly.—ful: 35.25 thorny. Sometimes also=like, or ish: 35.35 Bonlike; 55.35 you or one like you; \$5.55 a Hindu, Hinduish.

মুন্থ having or being possessed of merit, qualifications; ৰূন্তন্—ৰূন্ত্ৰ faulty, with faults; ইন্তান্ত্ৰ having sharp thorns; ইন্তান্ত্ৰ h ving a lion's head. It is sometimes thixed to verbs: 95,454 doer; and 55 worker; sometimes signifies belonging to: শ্রুড় Tibetan, পুরুজ্জি European. In C. is also used for the possessive pron. মতেন, বিত্তৰ my, his or he:

રુપ્રેય can-cil W. the green shell of a walnut $(J\ddot{a}.)$.

১ ম ব can-ce, বন্ধ, বন্ধ in colloq. ছব্দ 1. tea-cup (made either of wood or of china (Nug.). 2. a small bowl or dish (Sch.). 3. continually (Cs.).

+ ১ ; 5 can-du postp. c. accus. to; with: ক্রিন্ট্রী হয়। I do not go to him; ১ ১৭ 5 রূব-can du with me, in my possession.

১র বিশ্ব কুলার Can-bshi ryyal-po believed to be an incarnation of Padma Sambhava or Guru rin-po-che. ১র বিশ্ব কুলারমান্ত্র বিশ্ব হয় বিশ্ব ক্ষান্ত্র বিশ্ব হয় বিশ্ব

4 ১০ ১০ cab-cab patting or clapping with the hands to express approbation. aব্ধান্ত ইন্মান্ত ১০ ১০ মার্চ ১০ ১০ মার্চ ১০ ১০ মার্চ ১০ ১০ মার্চ ১০ ১০ মার্চ ১০ ১০ মার্চ ১০ ৯০ মার্চ ১০ মার্ট ১০ মার্চ ১০ মার্ট ১০ মার্ট ১০ মার্চ ১০ মার্চ ১০ মার্ট ১০ মার্ট ১০ মার্ট ১০ মার্ট ১০ মার্ট ১০ মার্ট ১০ মার্ট ১০ ম

ষ্ট্ৰ cab-cob (শিংকাস্কাপুণুর) 1. the sound of tasting. 2. nonsense: হল ইল্ফ্লুবা to talk nonsense.

SN cam 1. slow (Cs.). 2. quietly, without any noise or fuss; মান মুখ্য বৰ্ণ্য or মানু মানু মুখ্য to place quietly; in Sikk. ভাষ্ট্ৰ, keep silent or sit still. 3. in W. acc. to Jä. whole, unimpaired: ম(হ্যু তম্ম ই ডিচ whole store of hay is still left. 4. glistening, glittering cf. হুমান (Jä.).

ਨਸ਼'ਮ', ਰੱਖ cam-pa ta-lo in Tsang, the mallow (Jā.).

১৯ বৈঁ cam-pod in Ld. a bunch of flowers, sprigs, etc., a handful of ears of corn $(J\ddot{a}.)$

St car 1. (Fer.) 38.2; acc. to Cs. 5.3 continually, always; with numerals; 93.9 at the same time, opp. to one after the other, successively (viz., doing or suffering a thing, sleeping, dying, etc.). 2. at once, on a sudden, opp. to gradually; 2.3% all the five together.

85.545 car-mar always, continually (Sch.).

১২ '২২ car-ruş= ৭২ন্ম হম a small apron to cover the privy parts.

ठर रे car-re, v. ठर car.

কথ cal or কথ কথ noise (Cs.); কথ স্থা rumour, (false) report. কথা হঁথ or কথা হঁথ শাসুসন idle talk, nonsense $(J\ddot{a}.)$.

১৯ বুজ caş-cuş 1. ধন র মান distorted; to be obstinately perverse; twisted; awry. 2. ace. to Sch. = ১৯৯.

8 I: num. fig. 35.

ষা: किस, कशं 1. gen. used in books though not commonly in colloq.: what? ইবি প্রক of প্রক why, for what, for what object? ইবি ক্রি ক্রি না whose interest, for what purpose? ইবিইন্ট or ইবি শ্রুড় why? ইবিইন্ট ক্রি ক্রিড়ে why? ইবিইন্ট ক্রি করে this wherefore? why this? "if so it is asked." ইবিশ্রুজ what sort of fruit; the fruit of what? ইবিং what kind of mountain, hill; ই also like an adj., is placed after the word to which it belongs: কু ইব্য for what reason; on what account? 2. why? wherefore? বর্ষারা "why should

not that suffice me"? 3.9 why do you not procure; quart 3 a qual I (you) considered, why would not that be a good thing? 3.45 a 3.45 if that happened, why should it not be desirable? 3. in. conjunction with other words 3 signifies how? 4. inst. of a note of interogation, e.g., in: 3.45 for ask to distribute of interogation, e.g., in: 3.45 for ask to distribute of interogation, and you allow (me) to come"? (Jā.) In the colloq. of C. 3 ci is almost invariably re-placed by 45 yan both in the sense of "what" and "which"; whereas, properly 45 means "which" only, and 3 means "what."

ই III: correlatively which, what; whatsoever; everything. ই as a correlative ought properly always to be written ই; yet not even in decidedly correlative sentences is this strictly observed: ইণ্ডাই বুলা whatever I may do; ইণ্ডাই বুলা ক্ষাৰ whatever we may be bidden to do, we shall obediently perform. ইণ্ডাই বিশ্ব as quickly as possible; also ইণ্ডাই বিশ্ব as quickly as possible; also ইণ্ডাই বিশ্ব as quickly as possible; also ইণ্ডাই বিশ্ব as quickly as possible; also the invited here at all events (Jä.).

উপা ci-ga what? colloq. উপ্ৰাম, উপ্ৰায় বা whatever one may wish; at pleasure; ad libitum. উপা উপীৰ্ম what is it? উপাম = উপুম in what manner, how?

ই না ci-bgyi কিছেৰ a servant, valet; one who does what he is ordered to do.

ই এই ci-hyro= শৃহ বৃত্য প্র প্র বৃত্ত বা হ ইল্মানেন্ম ত্র বৃত্ত হৈ মান্ত ই এই ই বৃত্ত হা from all sides, whatever is good is accredited (accounted) to you (A 133).

३४ व ci-cog= ३ व् what or whatever is.

है व≝र ci-briod किम्बन्नम् what has been stated or told.

है पदेष ci-shig whatever; something; anything: है देष है दिष्ट प्राप्त for what purpose it is wanted.

3 35 ci-sned, v. 35 sñed.

ठे: इर ci-ltar कीदृश like what? ठे: इर इर पवे पाठम इस में "he related how it happened."

3 ci-ste but if; if however.

37 ci-sto what does it matter?

3:54 ci-drag what to do; what is to be done; what is the matter?

8'परे'प ci-bde la कि क्राइयनि 1. what is well, good; what pleases; as it pleases them; as they like. 2. name of a section of Tantrik Buddhists in the monastery of Vikramas ila during Atis'a's time.

३ ९६५ प ci-hdod-pa पर्याप्त whatever one wishes; as much as desired; whatever (they) wish; ३ ९६५ प नभूत र्शन to get according to what one wishes [an attribute of a Bodhisattva (M. V.)].

डे.२५.२ ci-hdra-mu की हम like what? similar to what? डे.५५.२ अंद. what have you seen?

ঠ শ্রু বম ট্রন ci-şnma bar-byed কি বক্ষথন্ কিন্দুকান what is there to say?

3 is ci-tsam how much.

ইংৰ্ব ci-tsug how? in what manner?

है अर्डेंद ci-mtshan किं लिझ of what sex?

3 ব্যাবহুব্ব ci-shes bstan-pa whatever has been demonstrated.

3.3x ci-zer what does he say?

ই ক্রেম্বার্থ কি প্রবা ci-zar bṛtag-paḥi tshig the interrogative expression ci-zar (কি বছন) is used to signify:— ই বহু co-ḥdṛi; এল্বা প্রবা hyog-tshig; এব্বান নাইং hyal-wa-bṛjoḍ; বিশ্ব এপ্র দ্রি bg-len-pa; মং সংগ্রহণ করবু- শ্রেমার (শ্রুমান).

395 cihan=3.45 (Situ. 125).

ই অন্ত ci-yan = হন কিছাৰ whatever; anything; ই অন্ত ই কুম not able to do anything.

ই এং এং *u ci-yań med-pa* **ছানিয়**ল nothing whatever; not any; one who has got nothing.

है आहे. यह के अंग्रेड ci-yah med-pahi skye-mehed चित्रच्यायतन [lit. realm of nothingness; one of the eight kinds of Vimekṣa—salvation. The sixth stage in which one perceives nothing. Comp. Mahā-p. 30]S.

3: was 52: 4 ci-yah run-wa whatever is permissible, suitable

डे वेद bi-yin = रेज ci-ga what?

है जिंद ci yod किमिंस what has happened?

३ १ वास व ci-rigs-pa, adj. यद्यायोगं, adv. ३ १ १ दासकः 1. in some measure; to a certain degree; in part; partly. 2. of every sort.

3.5 ci-ru whither: 3.5. এক ন, স্মান্থ আমা আমু । ব্যাহর্ম । to go without looking at anything.

देव ci-la कुन why? wherefore? देव देव why? for what? देव अध्याप्य अभ्या। gone without being obstructed; देव ब्या कार्यप for whatever; देव व्याप्य कुतः why is this? whence? देवश कस्माद् from what?

રે લુવ ci-çul વમ રે દુમ પવે દેમા after whatever has been done.

direction; for any purpose; by all means; with a negative=nowhere.

रेड भे हें ब cir-mi-rtog = है अ भे हें बाप why not consider the matter or subject.

by; દેશ એન્ડ્રેસ પર વસુર by what? where by; દેશ એન્ડ્રેસ પર વસુર by what am I to believe it? what shall make me believe it? whereby can I know it to be true? દેશ મુદ્દ સે મુખ્ય he is not to be frightened by anything. દેશ મુદ્દ and દેવમ મુદ્દ used as adv.: by all means, at any rate: દેશ મુદ્દ લેવ if you wish to go by all means, at all hazards; દેશમાં મુદ્દ સેમાં ુદ્દ સેમાં મુદ્દ સેમાં

र्डेन्द्र ci-ryod wild millet.

† ই ইং ci-cer = অর্থা প্রাথ্য without hair on the head; bald head.

* \$ 30 ci-chib = *** 34 exhaustive; brought to perfection; to the farthest limit.

उँउँ ci-rtse क्ताइव a kind of millet; a species of grain eaten by the poor.

3.3 ci-tshe= 3.8 ci-tse

ciy modified form of শৃত্তীশ one, and changing to দ্বিশ after vowels or after ১, ব, ম, ১, or ম. 1. a; a few; a little; some: প্রশা ত্রিশ ক্রমান্ড ভূমি ক্রমান্ড having bought a sheep, they led it inside; মানু ক্রমান্ত্র some five people. 2. when affixed to verbs it is a sign of the imperative mood. হুমানুত্রিশ wait a little while! অফার্কুর্নিশ show the path!

ইবাংক ciy-car or শৃষ্টপুণু 1. together; with one accord: ইচ্পেন্টাইন্টবাক্তমুহা। he left off his crown and sceptre together (Zam.). 2. মাৰুহ quickly

हैन हर देश ciy-car shes= यह गहेन हैंस onee; equally; हैन और = यह गहेन सुगपत् once; all at once.

हैन नॅस ciy-ços or नहेन नेंस इतर the other; the latter; some other.

particle, the initial letter of which is changed acc. to the rules obtaining for 39; corresponds to the English participle 'ing' and is used in sentences beginning with "when," "after," "as," and is affixed to verbal roots and adjectives; in the latter case including the auxilliary verb to be: mostly concludes minor clauses and interposed participial sentences, never ending main clauses: 34 744 5 75 75 75 75

हेट अ हैं न इन्याह the other girl climbing up the tree picked the flower: ज्ञा नेट न्या प्राप्त having hid themselves after running away; frq. also when co-ordinate ideas are in English connected by 'and' or 'but': न्या नेट ज्ञा व्यवस्था eating flesh and drinking blood; के नेट व्यवस्था tall and well shaped; इंट प्याह हैट व्यवस्था heat is hurtful, (but) cold is beneficial. It is also used like the ablative of the gerund in Latin: ३ प्याह वेट व्यवस्था we live by fishing (Ja.).

રેક કે છે Cin-ci-li a creeping plant (in Tsang).

33.2 Cihu-ri n. of a female demon $(J\ddot{a}.)$.

S cu 1. num. fig. 65. 2. inst. of as used in compound numerals for the tens, when the preceding numeral ends with a consonant: \$34.5, 54.5, 54.5, 55.5, 55.5.

ই'শিন্দ Cu-gan (মুন) 1. ব্যক্তাৰনা bamboo-manna; substance secreted in the joints of bamboos and used in medicine both in India and Tibet. 2. kind of lime used in medicine (Cs.): ই'শ্নিয়াইন্যুন্থিৰ মাইন্স্কিলা cu-yang breaks sores and cures inflammation of the lungs.

কুটি cu-li, s a co-li 1. in W. a fresh apricot (Jā.). 2. dried apricots. 3. a sort of wild-growing vegetable in Sikk. In W. কুটালুই the pulp of apricots boiled down to a conserve and formed into cakes (Jā.).

उप उप oug-oug, v. ठप ठप (Sch.).

হুদ Cuń 1. in C. gourd; pumpkin. 2. n. of a place. 3.= হুদ ইণ্ a little: চ'লুচ্ছেদ হুদ অবি you are a little too late now; হুদ জ'ন a little slanting (Jū.).

রু বিশ্ব cuń-shiy, v. বুং ফ cuń-zad a little. বুং বিশ্ব cuń-shoy a little (pieco), a trifle. \$6.35 cun-sad a little; slight, trifling; a little while: ፮ና.35 ሟደ ሕ ฐม = ३.ਘደ. ሕ ฐม not at all able; ፮ና.35 ሟ a little angry: ፮ና. ችና a little smiling; ፮ና.35 ሟ ዊ ven for the sake of a trifle: ፮ና. ችባ ሣኝ መጣ ፤ shoti see whether it will help a little; ፮ና.35 ሻጣ ሚያ wait a little, a while; ፮ና.35 ሚ ባር ባ a little unwell; ፮ና.35 ሚባ የተያ self-respect is (made) small.

ইমান্ত্ৰ an epithol of a Nagaraja (M.V.) ইমান্ত্ৰি cuń-zad-tsam some little.

ষ্ট্ৰেপ্ৰ cun-hyay a brass plate or dish (Rtsii.).

र्दे दें cuń-sho or इत्र अप्रदेश à medicinal white stone alleged to cure diarrhœa (Jü.).

eur colloq. without leaving any remnant; 35.24 to devour it all up.

1. powder; in the work called Li-gur it is stated to have been derived from the dialect of Shan-shun, but it is evidently Sanskrt. 2 meal, flour (occurring only in medical writings) (Jā.).

3 ce, num. fig. 95.

3'8K' ce-can, v. 3'8K'.

ই'ব ce-na its other grammatical forms: শুন, শুন inst. of ইময়ুব 'if one says so, asks, so,' etc.

रें भूद' ce-spyan = रें रूप used for है । धूर । यिवा, ध्याल जम्मूक jackal; fox.

বাষ্ট্রাম মুনা the horn of the (fabulous) jackal; is a protection against cattle disease; n. of a precious stone.

उँउ ce-tse (श्रनुपन, also काष्ट्रः M. V.) कोइन a kind of millet, Paspalum scrobiculatum.

३.४.वॅ५ cc-t्र- $\underline{r}god$ = वि.कॅ५ wild millet (M, V).

ેલું ccha a reed for sucking up beer. It is called જ્યારે tsug-li in Sikk.

हे दें ceho, किस certain

રે ce-re or દેવારે staring (fixed-eyes): એવા દેવેલું તુંત્ર વધુ (he was) looking at it with fixed eyes (Nag.); દેવાલું વ ce-re-la lta-wa looking with fixed stare: વ્યાખાના વૃદ્ધ કેલ્યા સંસ્થા કરેલા માના માના માના કર્યા કરા કર્યા हैंद्र ने cen-ke (भे द्रप्य ५३) a kind of long knife with thin but broad blade: यव अ ब्रह्म यदि । यदि अ विद्राप्त विद्रप्य विद्रप्त के प्राप्त विद्रप्त के प्राप्त क

ਤੋਮ'ਤੋਂ cem-tse scissors (Jä.).

84. G. cer-bu n. of a place in Tibet (B. ch. 4).

3₹ ? cer-re = 3° ₹ ce-re.

so it is said; often only देश हैं is used and in like manner देश य for देश हुआ य this word, this speech: देश य अव्याप " these and similar words."

રમાલા ces-hya-wa or રેમાં the so-called, frq. after names; રેમાં લ rarely for રેમ.

₹ co num. fig. 125.

ই'বা Co-ga also written ভূঁবা=ন্দ্ৰ in colloq. ইঃ ইবাৰ্ম a small singing bird; the lark: ই বাই নুমে শ্ব্ৰেবাৰ্ম ইব the larynx of Co-ga removes hoarse voice.

র পান্ত প্লব্ধ co-ga, <u>k</u>lad-şman = ৭৪ খণ্ড (mystic expression) (Miñ. 4).

ই'বাৰ co-gras (co-teh) a colt one year old, when Tibetans clip its mane and tail for the first time.

ই চুঁ co-to a tuft of hair on the head; ই চুঁই বু hair plaited and dressed on the crown of the head: প্ৰথম এই আৰ্থি প্ৰাইশ্ব বুল্মান্থ্য ইবাইন্থ to make the hair of a sorcerer's head into ৰ্ম্মেণ্ড it (the hair) is gathered into a tuft.

₹. ₹ x co-dir=35. ₹5.

4 ই হৈ ব co-hdri-wa, বিষ্টান, বিষ্ণানা 1. to blame, reproach, scoff at; to vie with. In K. du. this term is described as signifying to be jealous of, and as equivalent of প্রবাদ্যান্ত করে করে to Nag. ই হৈ ত what does he say. 2. শ্রামান্ত to deceive, to cheat (Nag.).

Fig Co-ni n. of a district in Amdo.

₹₹ co-re same as ₹₹₹, the cor-cor sound produced by straining fermented beer (Nag.).

ই'থি'ব co-le-wa= ৰ'ই ব or ৰ'ই ই a little; ই'এ ঠন = ৰ'ই ইন somewhat; rather: দুম নুম নুম এই ব্যুব থাৰা ইনা এই এ ঠন নুম ব্যুব থাৰা ইনা এই এ ঠন নুম ব্যুব থাৰা ইনা এই এ ঠন নুম ব্যুব থাৰা ইনা এই এই কালিক linstruction of the Bodhisattva he was somewhat culpable (A. 52)

দু বৈশা cog 1. all; also a plural sign; a.c. to Schr. all (people): অনু ইবা all that exists: ইমামাইবা all that has been heard; আনু ইবা all that has been seen; অনু ইবা those that exist; বুইমাইবা those that are valuable. 2. বিশ্ববৃথ.

ইবা ইবা হব cog-cig car = কমম হল অসম হ altogether: হুম বুখু মুখ্য মুখ্য মুখ্য ইবা ইবা ইবা হয় মুখ্য the Buddhas of the three ages all assembled together (Ya-sel. 28).

र्हेषा र्हेषा य cog-cog-pa in W. grasshop-per; cricket (Jü.).

ইবা ন cog-pa to have leisure: ইবা ব জন ব্ৰম if you have leisure you should come; ইংম ইবাৰাইন to-day I have no leisure.

Eq. Gog-bu a small square tent to accommodate only one person used by anchorites of Tibet when they retire to solitary places for practising religious austerities.

হৰ্ম cog-bu-pa 1. one who lives in a lonely mountain cavern or in a small tent that accommodates but one man. 2. [ন্দ্ৰিৰ sitting and not lying down; one of the twelve ascetic practices]S.

In gr adv. cog-bur the manner of sitting up at night awake (Nag.).

ইপাই cog-tse is a corruption of the Chinese word হ'ল'ই meaning a small dining table. It has been Tibetanized in ইপ্ৰকাশ or ইপ্ট, ইপ্টেশ্ব প্ৰস্থান আন্তৰ্ভীয় বাৰ্টি

(Jig.) (a small) table the legs of which resemble those of a pig is here indicated; ইব্ স্বাম্থ্য মুখ্য a table just suitable for one man to sit at.

₹ Cog-ro n. of a place in the district of Tsan-dkar in E. Tibet.

ર્દેવા વાસ cog-la-ma a mineral substance used for medicinal purposes.

The con, in college of 1. a musical instrument (Lex.); a bell (Schtr). 2. acc. to Jä. a precipice: The state of the college of

Et's con-ci small bowl or dish (Sch.); v. 853.

The service of the se

ইন্দ্ৰ con-wa (চ্ৰেন্ড্ৰন্ডন প্ৰ-phod con-wa) to raise wailings, loud lamentations (at funerals); cf. প্ৰদেশ geon-skad.

またる con-mo in colloq. for gu x.

ইন বৈ con-shi= ৰুম ব cun-sho सोम the Soma plant said to be useful in diarrhoea, in phlegm and fever; ৰুম বৈ কুটা কু juice or water of the soma plant.

The a kind of thistle.

र्देश वो col-le= वेद दे or केद दे adj. hanging or dangling: चुव दे त्र दे चुव दव व अंद व व व

ৰ্জ্ব in that country many black rocky hills overhang (Hbrom. 117).

ইথাথান col·le-wa, v. শংকৰ or কাৰ্যাই adj. lying irregularly or promiseuously (Maon.).

र्द या od-pan सकड, उच्चीप, मील 1. tiara, diadem, crown worn by kings. 2. the crest of gallinaceous birds.

Syn. 19'34 dbu-rgyan, 195'34 dpuk-rgyan; 19'54 sla-wa-can; I'98'444'34 rtse-gsum byo-rgyan; I'94 rtse-bran (Mhon.).

ইং বৃহ কু ইবাম ংথক শু বার্ক বিভিন্ন-দীলি মীৰুহ, literally, handsomely-crested bird; n. of a king of birds (কুল লাক ফুল nam-makhah-ldin) (M. V.).

र्देर प्राद ' cor-gan or इर हेन a mouthful; a gulp.

ইব'কুহ' col-chua childish prattle or babbling.

শুক্ৰমণ geags-pa (A.K. 1, 24) 1. to apprehend; to grasp (with the understanding); to impress, gen. with অনুৰ on the mind; বুন্ধুৰ্মণ well-impressed; impressive; আৰু কুন্ধুৰ্মণ উন্নিৰ্দ্ধে lo give a very thorough instruction; প্ৰশাসনি বা to lay emphasis on. 2. relative to persons it may be synon. with কৰ্মণ, to love.

মাজি প্রিকা-po clever; lively, sprightly; in W. also attentive to; regardful of; স্কেন্দ্র নাম্বর্ক নাম্বর্ক বিশ্বর clever and sagacious; সকল sbst. sagacity, cleverness; শ্বর clever words; clever speech (Cs.).

 $\P S \subseteq q_{cad-pa}$, $\forall . \P S \subseteq q_{cod-po} = \P S \subseteq q$ cut into pieces (Mhon.).

বাইব বাহার gcan-gran মধহ carnivorous animal; beast of prey; the cat and the

dog not being included in the term; महन् महन्य the lowest of the beasts of prey; महन्य महन्य ferocious, wild animals (Mnon.); चम्रम literally signifies a warrior-beast.

ন্তি শৈষ্ট I: geam-pa= হুম্ব made: শ্রম্প্রান্ত্র ্র্র্ম্প হুম্ব made a conference; talked over (Nag.).

ৰাউন্ধান II:= ছুগ্গান byams-pa loyal and loving: প্রিতি বুলালী কুলাই আলুক্ত থাই উল্লান্-স্থাই ক্রিলাল-স্থাই কর্মান কিলে stra for expressing loving words to the miraculous king Kong-tse (D. R.).

4 বাঠনান্ত geam-bu adj. artificial, not natural; artificial expression of feeling; insincere demonstration: প্রন্থ ইবায়ুন, speaking words of outward regard. Also humbleness, servility, flattery: প্রন্থার ইবা, a servile speech (Sch.).

শতনার্থ geam-bu-pa=ংশ্রেমী ট্রংক্সিনা an obsequious, insincere person.

শৃত্যু Way geam-yas n. of a number.

প্রত্থা gear-wa acc. to Sch. cut out; put out; knocked out; cf. ৭১ম ($J\ddot{a}$.).

মান্ত্র geal-wa to spread, display; lay out, e.g., precious stones, jewels, on a table, on the ground (Jä.); মুহলান্ত্র প্রবাধ bkram-pa having laid out.

স্ঠিম gci-wa সম্ভাব 1. vb. v. শাইন্থ to discharge urine; to make water. 2. শাইন্থ one who is making water. 3. শাই ছিই urine to be discharged.

বাইবা geig एक 1. the number one; বাইবাত্ত one only; one and the same; চুমা বাইবাত্ত at the same time; at one time; চুমা ইবাত্ত or চুমাৰ্থকৈৰ once; one day. 2. one

only: খন'ৰ্বৰ my only father or ম' ৰাইৰ, the only mother, the mother of several brothers or sisters but idiomatically the common wife of several brothers; নিম্নুৰ্বি, বাই-ম'ৰাইৰ my only beloved mother: ম'ৰাইৰ্খন টুৰ্মুৰ্ম the venerable mother Labdron; ৰাইৰ্খন ৰাইৰ or ৰাইৰ্খনাইৰ, etc., one another, each other; ম'ৰাইৰ্খ different (Jā.).

শুৰীশা garg-ka single, only, opp. to several.

শ্বীশ্বার্ক geig-car or শ্বীশ্বার্ক alone, v. ১ম.
শ্বীশ্বীশ্বী geig-cig certain: some one (Jü.)

স্বৰ্ণ স্থা geny-geny 1. one at a time; separately; alone. 2. of the same kind; not different. 3. adv. by one's self; only; solely.

पृथ्व र्ष geig-geog एकस्ट्य, ब्रन्दारक one principal; the leader; ring-leader.

শুইণ geig-chog all-sufficient (Jä.).

শ্বিশ ইশ goiy-rjes (এম) एकपदी a passage (for one man to pass); lit. fit for one foot only.

শ্বিশ 35 gcig-ñid सख्य, एकल friendship; state of unity; the state of being one; oneness; unity.

न्दिन् हु geig-tu एकत्र 1. together with; into one; into one body; न्देन् हुन् to unite; to collect into one. 2. at once; wholly; altogether. 3. only, solely; न्देन हुन्द्रन् एकोमान be turned into one uniform state; न्देन हुन्द्रम् र रेकान्तिक to be intent on one object; one object for certain; न्देन हुन्द्रम् द्रम् एकत्र पिकोह्नस्, क्रिमंचिष्म having agglomerated, abbreviated; न्देन हुन्द्रम् सम् एकत्र प्रतिम् प्रतिम प्रति

certain direction; सुव नहेना ह in a certain place; क्षेत्र नहेना ह in one vessel; बद नहेना ह in, one house.

महेना अधिम gcig-tu mdses-pa एकाम रक्षक 1. lit. one who can perfectly please. 2. n. of a Bodhisattva (M. V.).

मुहेम हुर्लें goig-tu-yod ज्ञातमृति all existing together; in one place.

শুরণা তা প্রস্থান প্রত্যু-tu sems-pa 1. to be all attention (io any subject or person); to pay homage; to be respectful. 2. ১১ মুখ মুখ্যা or পুণ্টা, মুখ্যা to be possessed of faith and respect (Minon.)

শ্বৰ gcig-hthob 1. expectant (that he will get something). 2. দুমীভাৰ an actor; a bard.

শুরী বু geig-du, acc. to Jü. unity and plurality; শুরীশু মুখ not having these qualities (Was.).

শৃতিশ্ব geig-pa 1. the first. 2. of one kind, not different or manifold; মিশ্বিশ্ব different.

শুবিশু বু gcig-pu 1. एकक alone, single, only;
শাবিশু বু বু বু বু to be able to cope alone
with a thousand men; শ্বিশু বু বু মাণ forsaken, abandoned; to be left alone; বু শ্বিশু বু
the only son. 2. শ্বিশু বু, মু শু bare, naked,
single; in vulg. শিশু মা, শু মু শু শু শু

Syn. RR re-re; Hr Hr rkyan-rkyan; & Af sla-med; WN ya-gyal (Mnon).

प्रतिवा geig-pu dben-pa= ইবাচ মনে।
एकाकिनी उत्थानन्य residing alone in retirement; তাত of the conditions of yoga
(M. II).

ब्रिय geig-p ma एका a woman without any husband, or living alone.

বাইল্ফ cig-po 1. alone: নুখ ই লাইল্ফ ট্রাম ব িন। "the king alone is a man (one possessed of manliness)." 2. being on, or the one: अ বাইম মানুষ্ট বাইলিই। one son of two mothers, viz., claimed by two. 3. the one (Jā.).

শ্বিশ্ল্ ব Geig-po-pa n. of a solitary mountain said to be one hundred yojana long and 500 yojana high; from which a great river (the Tsang-po) issuing flows eastward towards the ocean (K. d. ম 268).

ग्रेग् इस gery-byas के बल only.

न्देन केन geig-min खनेक except one. न्देन देन geig-tshig the singular number (Situ. 119).

न्द्रेन व न्द्रेन भेर्ष geig-la geig med-pa स्तर-तरामान mutual non-existence; absence of one thing in relation to another thing—a technical term of the Nyāya philosophy.

षहेषाथश्वर्ष्वस्यवे सुद्धः gcig-laş hphros-pahiluf एको मरिकागम n. of a religious work.

শুইল ৰ্বাৰ geig-ços the only one; the other, when speaking of two.

নাই না geid-pa, also নাই ন pf. নাইম, fut. নাই, imp. নাইম, to make water; to piss.

শুটৰ্ বৃদ্ধ gein-nad ঘনীত disease of the urine, prob. spormatorrhoea.

মাইব্ৰান-wa হ্ম, সন্ধাৰ 1. urine; শুইন শুইন্থ or শুইন্মইন to make water. 2. tight, firm, unshaken. Syn. 3.6 dri-chu; 35.999 rgyun-hbab; 29.949 rab-hdsag (Mhon.).

न्द्रिः ब्रुट्गा-çor involuntary discharge of urine.

न्द्रेन अन्न gein-hgay retention of urine (Med.).

ৰাইন জ gein-sñe সমস্ক prob. gonorrhea; also a disease of the kidneys in which urine is frequently and involuntarily. discharged.

मारेन मह gein-nun वहुमूच diabetes.

न्द्रेन पदः gein-yan = न्द्रेन अदः gein-man, making water again and again.

শুইনার্থ্ব gein sri-ua মুস্তরু pain or smarting in discharging urine.

প্রি geihu 1. = ইও clyster-pipe; প্রতিপ্রবিশ্বর clyster (Nag.).

প্রথান geil-wa to spoil; to destroy (Sch.).

পাঠু পাথ gen-gal= শ্প্ৰাট্ট (adj. and sbst.) importance; important.

गुरु geu-ti=इ है eu-ti.

बङ्गाई द gcu-don serew-box.

স্তু বি gen-wa = প্রশ্ব 1. to squeeze; to strain; to whirl; turn round like the twisting of a screw: বু নিশ্বান্ত ন

পার্থা geng difference, discord.

শৃত্ব এন geng-med= শৃত্ব without difference; harmony ($\hat{N}ag$.).

पाइन्स प्रवास planted, cultivated, acquired or gained; अर्दः नहुन्य प्रवास cultivated friendship; वृद्धः नहुन्य । to sow

+ प्रदिप्त geun-po= धुक इत्य a younger brother (Kag.).

বার্ত্ব বা gend-pa, pf. প্রম, স্থুম fut. প্রত or স্থু, to turn; to turn round; to twist; to twine; to plait; to braid.

শুরু বৃদ্ধ gcud-bor 1. adj. is explained in (Nag.) অমাশুরু অবান্তি বৃদ্ধ উন্তর্গণ। "doing work with zeal and earnestness and also obediently." 2. প্রস্থান্ত্রন ব acc. to Sch. to forsake; to cast out; to reject.

মুঠ্ম geun-pa=৭৪৪' to reprove (one's servants, &c.); to subdue, tame (an animal) (Nag.); মাজন নি মাজন to beat or press a thing until it is soft.

প্রত্থা geur-pa 1. pf. of এছন a hjur-wa (Nay.) বন ইনি ব্যুদ ইন বী অবন বাৰ্ড্ডা। shuns the long narrow passage in the confines of the Bar-do. 2. a coarse sort of vermicelli.

শৃত্যান grus-pa to interfere; to meddle with (Nay.): অস্থানাত্তমান id.

434.5 gcus-bu anything that is screwed in; what has got jammed in.

প্রিম goe-wa, to esteem; to hold dear; to love (Sch.).

দ্ৰী উব্geen or প্ৰত্য or প্ৰভাৱ ৰ জ্বলান skyes-pa আমতা, resp. for প্ৰভাৱ spun-che-ua, 1. an elder brother (Nay.): ইংমাণ্ডর প্রথ

the three elder brothers. 2. acc. to Zam. first-born.

প্রি geehu, acc. to Jä 1. clysterpipe= ১৪, প্রস্তাদ্ধ্য a flageolet; a kind of musical pipe with many holes in it.

and uncovered, a covering for the body; raiment.

ৰ্বন গ্ৰন geer-sgrib lit. that which covers the nakedness of the body; met. clothes or dress.

बाहेर'य gcer-wa, v. बहेर.

ৰ্বাৰ geer-bu-pa নিয়াৰ a naked person; n. of a sect of homeless mendicants; ৰুইং প্ৰাকৃষ of the Jaina sect of India; also a Hindu sanyāsi.

ৰাই প্ৰত্যাপুৰ geer-bu gnen-gyi bu নিছু আনিয়ন n. of the founder of the Jaina heretical school, one of the six Tirthika teachers of Buddha's time (M. V.).

ब्हेर-बु: ब gcer-bu-ma a naked woman; the Goddess Kāli.

बहर-पु:चन-दुः Gcer-bu lag-rdum (अ:वर्ष) n. of a mischievous armless demi-god.

শুর্বং র্ম gcer-mo or শুর্বং বু:ম সমুক্তা a woman who walks naked.

বুইমাবুইমাব gces-gces-pa = মুদ্দাইন মুদ্দাইন ইণ্ডা to show more and more affection for one; to love very much.

বারমান্ত্রম goes-btus choice extracts, &c. (Cs.).

শ্রীমাম II: (ন্ধুর্ম) eager; diligent.

ৰ্
ইম্পেই বু gces-par bya-wa to esteem; to regard with affection.

নুষ্ট্রম gces-spres (ce-teh) esteem; নুষ্ট্রম বি to hold dear; to love; to esteem; also to exert one's self; নুষ্ট্রম ব্রহম ব exerted one's self; made exertion: মাইর ব্রহম

বাইবা'ন gcoy-pa, pf. বহৰ beag, imp. ত্ৰু or ইব্ম, to breek; 5ম হুং বুইব্ৰ to break into pieces; to burst asunder; to cleave; to split, blast; to violate (a promise, a vow, a law, etc.); to break out from: ৰপুন্তব্ৰশ্নীৰ্ট the rope having been broken.

ৰ্থপ ক্লি geog-retsis reduced account; reduction, discount.

নুষ্ঠিন' gcon 1. a chronic disease; স্থাপুৰ্বন' chronic bronchitis; মিশু পুৰ্বন' chronic cough. 2. a defile; ৰ্বন্ধিন' a rocky defile.

note or voice. 2. cry of sorrow, lamentations, wailing (Nag.).

Syn. \$12 cho-he; \$13 ye-ge bral; \$13 ma-la; \$135 ner-skad; \$137 ner-skad; \$137 ner-zer skad; \$15 Aud-mo (Mhon.).

প্রতিষ্ট্রান্ত্র geon-chen nad-drug the six chief chronic diseases: (1) মানু মান বি dyspepsia; (2) মুন; (3) মুন্ন; (4) মানু মান (5) সুখার dropsy in the chest or in the pericardium; (6) প্রতিষ্ট্রান্ত্র phthisis (M gu.).

বৃত্তি geon-wa 1. pf. বৃত্তি to excavate, wash out, undermine through the action of water: মুক্তি বৃত্তি বৃত্তি বৃত্তি হৈ দুটা have not been undermined (by water). 2. to get faint, languid, wearied in mind (Ja.).

শ্বমান geon-ined without illness.

শৃষ্ক ২৯ geon-ron is described in (Nag.): ২৯ হল ক্ষুক্ মন্ত্ৰণ an impassable narrow defile.

শুইন্থিম grod-rtogs (মুন্ম) কুলুবিল n. of a number; one versed in that chapter of arithmetic which treats of dividend.

মুই বৈ grod-pa, pf. নত্ত bead, fut. নত্ত grad, imp. मुई६ or ई६ chod क्रेंदन, क्रह (Milon.) to cut, to cut asunder (PNN 35 5 into small bits); to cut off, chop off (the hands); to cut down, to fell (trees); to cut out (the tongue); to rend asunder; to break (a thread, a rope, chain, fetter). This verb has a very varied metaphorical use, and is especially employed to denote that the course of anything has been stopped or "eut off." Thus it can signify to cure (a disease); to suppress (a passion); to stop a road; to wake up from sleep; শ্রুপার্থ to kill, to murder, to stop life, to obviate, provent, avert; to avoid; to lock (the door); 455,9854 to throw obstacles in a person's way; to hinder, impode; frq. अवायायर ज्ञाव द्वार प्राप्त these life-endangering beings; to stop, to make a pause (in reading); to judge, condomn.

Again we have ইম'ৰ্ড, u to follow after; ধ্য'ৰ্ড, u to search into; to investigate.

प्रदे हैं gcod-byed दशन teeth; किनर knife; hand; the king; executioner.

Syn. ədə nohe-wa; A gri; ana lag-pa (Mhon.).

প্রতি ইবিশ্ব good-hbreg-pa to make a brief abstract of the grounds of any complaint or application made to a court of justice: মাইবিশ্বেশ্বেশ্বেই ব্র্পাণী ইব্যাইন টুইন্ প্রত্যাধান (D. çel ?) it is of much importance previously to make some sort of abridgment; শুইন ইব্যাণী ইম্ম capital punishment in which the culprit is either mained by cutting off his limbs or is beheaded.

শৃষ্ঠ অধন্য good-mishams the limit or point to be cut for a defined boundary of disputed land; an agreement or definite treaty.

শৃষ্ঠপুৰ্ম geod-lugs Tantrik or mystical system of Buddhism.

ন্ধি প্রশ্ন ন্দ্র বুলি good-lugs bulud-bshi the four chief evil spirits according to the Tantras are:—(1) ধ্রমানহয় নিম্দান্ত নিমানহয় নিমানহয় নিমানহয় নিমানহয় নিমানহয় নিমানহয় নিমানহয় নিমানহয় নিমানহয় নিমানহয় বিশ্ব

মৃতিম geom for মহন beom that which is over-powering; haughtiness, arrogance.

+ ब्राइंड geom-şkyuns terror-stricken.

মুইং'ম geor-wa to spread, scatter, disperse (Cs.).

पार्टर है goor-zla, हापरे और वर्षे वर्टेंद सुगम, पार्टर वर्षे वर्टेंद सुगम, पार्टर वर्षे वर्टेंद सुगम, पार्टर

মেউৰা beag or মহল্ম, v. শৃইল্ম and নকল্ম 1. জ্বাকাছন cut, ground or divided; নিম্মকল; ই'বঙৰ to split wood; to break stone. 2. জ'বঙৰ'ৰ to cultivate; till ground (Situ. 77).

বঙৰা ধৰা beag-thag taking care of (one's body, property, chattels, ৫০.):
ন্ৰ্ৰেশ্চ্ছ পুৰুষ্ণ ৰূপ্ৰ হৈ ৰূপ্ৰত্তা according to (my) verbal direction take care (of the articles, &c.) without mistake.

বৰষ beays, p^e. of বক্ৰাণ, subdued, disciplined, down-trodden: প্ৰমান্তৰ্ম trodden on by his teet, i.e., brought under discipline (Situ. 75).

বঙ্গনৈ bean-pa, pf. বঙ্গন beans, fut. of বঙ্গনৈ hehan 1. to hold: ব্ৰান্ত বঙ্গন held or carried in the hand (Situ. 77). 2. acc. to Sch. adj. comprising, comprehensive extensive; বঙ্গাইব্ল comprising much; বঙ্গাইব্ল resp. to apply one's self; to bestow pains upon

ዓራና ዓዲኣ bead-brdar critical examination; cutting and rubbing (a thing) for testing.

বেষ্ট্ৰ bcad-ldan a kind of Chinese satin.

985 व bcad-po in W. something old, torn, worn out $(J\bar{a}.)$.

ন্ত্ৰ-শুৰ্ bcad-hphro = ন্ত্ৰ-শুৰ্ too few or too many (ন্ত্ৰ and পুৰ্) faults in writing or printing.

985 9 bead-bar what is to be cut (off); anything to be killed or slain.

- १८८४ क्षेत्रक pead-m hams= १६८ अडेक्स also 545 अडेक्स rules or laws, especially for monks in monasteries; decision, settlement, agreement.

नवर ञ्चल bead-thug, abbr. of अनुभानवर दर ञ्चल , poetry and prose.

ব্যাম beahs যুম্ভন made secret, concealed; পুশ্বত্বৰ salutation in secret; ঈশ্বত্বৰ concealed or hidden fault (Situ. 75); মন্দ্রত্বৰ হন বীষাধ্বৰ or ব্যাহ্মান self concealed (Ñay).

Syn. \P NC:Qsań-wa; Ξ N: Ψ şbaṣ-pa (Mnon.).

অভ্যান্ত্রম <u>beam-beom</u> trivial things; medley; hodge-podge (Seh.).

ব্ৰহণ হ'ৰ বৃদ্ধ কৰা কৰিছিল full equipment: ব্ৰহণ হ'ৰ বৃদ্ধ ক'ৰ হ'ব বৃদ্ধ ক'ৰ বৃদ্ধ ক'

बरुव अ bcah-sya प्राच्छ dried ginger.

ব্রম থ্রম beah-hphran declivity; precipice (Sch.).

বৃষ্ঠ টুcah-wa, v. ক্র., sbst. a drinking or drink.

হঙ্গ অইন্ থ bcah-wa byed-pu to give notice: nঙ্গ অইন্ ইন্ থন্দ ৷ he arrived for the purpose of giving notice or information (Yig. 23).

ગરુ પેવ bcah-yig letter of notice, official notice; regulation for public guidance.

বৃত্তম ব I: bcar-wa 1. sbst. = ইব near; adj. intimate: টুর্বান্তম বুই মাধ্য বৃত্তম ভালে মাধ্য (Rdsa. 13) I have not seen a more intimate friend than you. 2. vb. to interview; মুব্রম উল্লেখ to be permitted to interview (a great man).

বেষ্ট্ৰ II: 1. acc. to Jā. বহং ব = বইং ব, to squeeze, to press (in a press); to crowd, to throng. 2. to pull or force from; to wrest (Cs.). 3. acc. to Sch. ব্ৰহণ্ড বহং ব, to prop sideways.

वहर प्रत्याप bear behugs-pa to have a permanent residence.

বৃত্তি বৃত্তি কৰে pres. pf. of কৰে to weigh; to pay; pay back; শুন বৃত্তৰ estimated wealth; শুন বৃত্তৰ measured in a bré (Situ 75).

বঙৰ পুট bcal-lun = প্ৰত্য gyog-po a waiter for orders; a servant (Mnon.).

USN beas and aswa also aswif beas-te सफ. सहित, सार्व a word used as a conjunction and as adj. It is annexed to nouns by means of the conjunction 55 signifying together with, connected with, having, possessing, containing a thing : अवर ५६ वडम व together with the attendants, with retinue or suite; frq. वु:मॅं'वॅद्:ब्रॅब्र-दर:वरुभायभावर्भेर:हे! surrounded by (ten) virgins together with the Tibetan ambassadors: বুরুর মান্ত স্থান্ত पठमाहै। with his wife and son; वीमाद्रापठमासु with; having his clothes on; 99'95'4'55' बडमाहै। with a smiling face; सेर प्र'दर वडमाय। subject to avarice; agarasa infatuated. fascinated. When the form is 934 & bcassu, the construction is adverbial, and the words introduced with it are to be taken adverbially as qualifying the proximate verb., e.g., सु झॅभावुरामाद्रायठभासु योषामर ह्य ग्रमाझ, the girl poured butter on the fire with her

spoon. It is also used as a kind of plural; also like a figure, meaning "etc.," or "and such like." So, too, we read against provisions and other necessaries are sent.

वरुष परि देशका beas-pahi khrims Buddhist canon; religious regulations.

The heast of the second states of the second states of the second states of the second states of the second

पर्कर प 1. bcin-wa and परेत्स प are parts of परेत कि bchin-ba सम, to bind. 2. sbst. bond, fetters (whether of a material, moral, or magical nature); भूषभाषभाष्ठिम tied with rope (Situ. 75).

বউৎ ম'ৰণ *beins-thag* = ৰণ্ম'ৰ shags-pa দাম string or rope to bind with; fetter.

पठेर अप वृंदान bciñs-pa grol-ba बनियोचन lit. to untie what is bound; liberation; emancipation.

बहेद bein, v. हेद.

দ্ৰতিশ্ৰ beibs, pf. of এইবাৰ, signifying মূৰ্য, to mount or ride on a horse; ইবমাৰ বইবম rode on a horse (Situ. 75).

비왕국'다 bcir-wa, v. 역원자'다.

দ্ৰইম'ন heil-ha, pf. of ৰহলন (Rdo. 46) to abandon, give up; to bring under subjection: বিশ্বের ইপ্রেই ক্রেইন ক্র

বৃত্ত or বৃত্ত বিধান ten; বৃত্ত বুল a decade; বৃত্ত the tenth; বৃত্ত বুল the first ten (of a series); বৃত্ত the tenth; বৃত্ত tithe levied as duty, hence customs-duty; বৃত্ত ten-fold; বৃত্ত বৃত্ত বুল বৃত্ত বৃত্ত to tithe; to take a tenth.

Syn. 資內內 stobs; 新元 sor-mo; 資內內 phyogs; agaia hjug-pa; 黃首 khro-wo; agaia hbyor-pa (*Rtsi.*).

महामार किया Bon-bryyad bkar-khons n. of one of the state treasuries of Tibet.

मञ्ज्ञ bou-goig एकादम eleven.

Mot. Syn. 47'35 bde-bycd; 47'435' bde-byuh; 545'39 dwah-phyug; 54 dray; 35'4 byed-pa (Rtsi.).

বয় প্রস্থানৰ Ben geig-shal the elevenfaced deity—a name for the Bodhisattva Avalo-kites'vara.

म्हुः मीत्रेस beu-gñis द्वादम twelve.

Met. Syn. দুল ñi-ma; ইন্থ্ৰ rten-hbrel; টুল khyim (Rtsi.).

पदुः वेदम bcu-thebs tenfold; also a group or a batch of ten.

ସଃ'ଶ୍ୟ bcu-drug sixteen.

Met. Syn. ឯሚዋ mi-bdag; ተያ rgyal-po (<u>R</u>tsi.).

ৰম্ভ <u>b</u>cu-drug-cha 1. one sixteenth portion. 2.= ৰূপা the lunar crescent—each of which is one sixteenth of the full moon.

নঃ দ্বা ন্ৰ্ন ন ত beu-drug bdag-po 1. the full moon; নঃ দ্বা ন্ৰ্নি ন্ট্ৰা ন্ৰ্নি : the disk of the full moon: মু ্ক নঃ দ্বা ন্ৰ্নি ন্ট্ৰা ন্ৰ্নি দ্বা নাৰ্নি ন্ট্ৰা নাৰ্নি দ্বা লাকা is healthy person shone like the spotless disk of the full moon (Yig.). 2. মুন্দ্ৰানাৰ্কী, দম্বানা Emblic myrobalan.

Syn. প্রাধানৰ sgra-mkhan; প্রাধানম sgramkhas; মানী দ্বীম me-bshi-skyes; এন্যান্থ্র hbar-wa-ldan; মু'ইল্মাল্ডল্ডন্ sna-tshogs gtsugcan; সুমান ইল্মাল্ডম ñi-mahi-rigs skyes; মইবিম ৰ্ষণ mtho-ris-thob; ইণ্ট্ৰ্ব্বেণ rig-byed-bdag, also স্থানী স্থান tha-yi bla-ma; স্থানী বিব্যুক্ত thayi slob-dpon (Mhon.).

पर प्रियमिक के bcu-gñis mig-ldan an epithet of Cumara or Sadānana, the youngest so of Malvādeva.

ব্যু বুৰা বাই বাই ক'-ৰূম maiden of sixteen.

ন্ত্ৰ বৈষ্ণ hou-drug hod-ldan মুদ্ধ a name of the planet Venus.

বৃত্ত বুলি beu-Apon a corporal over ten soldiers.

বঃ শ্ৰ <u>b</u>cu-phog an allowance every ten days (given to every monk) in the state monasteries of Tibet.

4\$ 4 pcu-wa=9€.4

বহুত্য beer enough for ten persons.

ୟୁ: ଏକ୍ bcu-bshi fourteen.

Met. Syn. ኽና sṛiḍ; ଭና yiḍ; མঙৢ ma-nu; ནང་૬ çeḍ-bu (Ṭsɨ.).

पश्चिम bcu-bshi ston चतुरं भोका a festival kept on the 14th day, i.e., before the full or new moon.

पड्डमा व $\underline{beu-gal} = \xi$ म्य डे न important; ध्रेट प्रक्रमा व $\underline{beu-gal} = \xi$ म्य छे । (\underline{Rdsa} . 21).

पड़ पड़ा bou-qsum thirteen.

Met. Syn. ৭ বি দ hdod-pa; প্রমানি hismed; প্রমানি myos-byed; শার্মম gduys; ইন rim; মুক্তিমান sna-tshoys (Ktsi.).

বঃবাৰ্ম beng-nas=প্ৰুবাম কম নিছিম thrown or having poured into.

বঙুবাৰ beug-pa, pf. of ৭ছবাৰ with, also, the special meanings of; to meddle; to interfere: ২০ টুংন আনু ব্যাধান স্থা কৰা হয় প্ৰায়ধান কৰিছে। you have no business to interfere in my affairs (Rdsa.).

394

ture. 2.=\\$\sigma \text{7} or essence: \sigma \text{3} \text{7} or essence: \sigma \text{3} \text{7} \text{7} or essence: \sigma \text{3} \text{7} \text{7} \text{5} the essence of the earth or soil, by which the produce of the field, medicinal plants and precious metals and stones, &c., are said by Tibetans to be produced; therefore this essence is the natural fecundity of the soil and is not the same as moisture or manure; \text{3} \text{3} \text{5} \text{5} the food nutriment which sustains life and also by which living beings thrive and grow; \text{3} \text{3} \text{3} \text{5} the fructifying effect of the moon on the vegetable world which is compared to the nectar of the gods.

3. invigorating cordial; quintessence.

प्याप्तिक bend-kyi-ma, v. हे रसना organ of taste; रसनाख्या the tongue, lit. the mother of all taste.

नहर् भेष beud-skyes रस agreeable taste.

पश्र-भूष bend lina-pa= मु उर चामलकी Emblic murobalan.

पहर् थ्राय bend-tha bhan-pa=95.4 the boe; क्रामिकर a kind of poisonous insects.

মন্ত্ৰ bend-can nutritious; মন্ত্ৰ মাত্ৰ nutritious; also insipid.

মুধ্য প্রথম <u>bend breakings</u> = মুধ্য হৈছি that takes or holds the elixir or essence (Mnon.).

प्रशृह्य <u>bend</u> <u>idan-che</u> रसातल the nether world.

न्द्ररञ्ज bend phra-mo मधुर lit. of mild taste; sweet.

पर्ड हेन bond-shyin = पर्ड पट्टन.

নহুদ্ধিপুৰ bend-mo-ld m বদৰল possessed of the essence; sweet, juicy, succulent.

न्द्रर ब्रेन boud şmin-pa ripe; ripeness.

Tation boud hasin-ma = 277 & a cataract; cascade (Mon.).

पहुन् के bend-len or पहुन् प्रेपेन रसायन the art of extracting essences for prolonging health and longevity, such essences as being of different kinds, viz.:—हैंद्र हें पहुन्येन the elixir of meditation; के नेप्यहुन्येन the elixir drawn from flowers, i.e., honey; इत्र यहान्येन the elixir drawn from pebbles, &c. Animate beings are metaphorically called पहुन् and this world बहेपाई is called पहुन् हैं the receptacle of life; animated nature.

यहर् थेव पुन bend-len grub मन्दर्व [a class of demi-gods] S.

पहुर वेद मुदायवे रहुव हु पारारस, रसायन mercurial preparation for making an elixir of life.

down (Sch.). 2. colloq. to bar, obstruct block up by snow; obstructing a road; cf. 95×9 (Jä.) \$5.5.95×5 (Situ. 77).

ব্ৰুমান <u>b</u>cuş-pa, pf. of মুখ্ৰ ব্ৰুম 1. to draw out water; to irrigate. 2. to distil (Situ. 75).

মেন beer-wa 1. to heap or pile up; to collect in one place: আন্তঃ বুলু জাজান নিমা প্রবাস বিশ্ব প্রবাস করে বুলু জাজান নিমা প্রবাস করে বুলু জাজান নিমা প্রবাস করে বুলু জাজান নিমা প্রবাস করে বুলু জাজান নিমা প্রবাস করে বুলু

মুই beo for মঃ in, মঃ প্র 15, and মঃ মুবু 18.

মই মনু bco-brgyad eighteen.

Syn. 34 nes; 35 skyon; P44 khams (Rtsi.).

ਕਵਾਈ bco-lina fifteen.

Met. Syn. In tshes; In nin; an shag (Rtsi.).

as graff's became achod-pa the religious service that is observed on the fifteenth of the first Tibetan month (February-March) at Lhasa when the Kiakhording, the grand temple of Buddha, is illuminated.

यह प्रकृतन्त्र a colt one year old.

To be co-wa pf. and imp. 95%, proproot of the fut tense of 95%, but in W. the usual word for 35%, to make, perform; to prepare, manufacture, construct. It is employed in all kinds of phrases $(J\ddot{a})$.

মুন্থ্য <u>b</u>cog-pa to reduce, cut down:

মুন্থ্য মুন্ধ্য "every month makes it less by ten" (<u>Rtsii</u>.); মুধ্য ধান account or calculation of reduction (of pay, allowances, &c.).

पर्देश bcom सम success; victory; triumph.

বধ্য ন্দুমে decom-bekyuńs-pa to speak in low voice or to keep silent (out of fright); মুখ্য মুখ্য robbery and acts of violence.

ব্যৱস্থা becom-ldan victorious, blessed, triumphant (over enemies).

ব্রজান্থর বিষয় <u>Beom-Idan has</u> মন্ত্রান the victorious one who, having subdued the host of Māra, has passed away from misery; opithet attached specially to the Buddha S'akyamuni, acc. to Sch. 'the victoriously-consummated.'

महस्य १५ १५ अनुष्य भगवान् जिन the olessed Jina, the conquorer of his (moral enemies).

মইন্স্থ্য নিজন Reom-Idan ral-gri n. of a fancied Budd'a.

বাইনাম bean pa, pf. of গ্রেমণ্ড hjoms-pa কিছন, মান, নির্মান, conquered, subdued, killed. Also broken down, dispersed; মান্দ্র বিধায় subdued (A. K. 1-2).

মার্কা Bcom-rlag নম্বা n. of an ancient city of India near Agra in the early times of Buddhism.

মুর্থম beems, pf. শুর্মম, fut. মুর্দম. (Rtsii. 46).

মইথ'ম bcol-wa pf. and fut. of এইখন.

মইথ স <u>b</u>col-ma a thing committed to a person's charge; a trust.

বৰ্ষণ নিৰ্দাণ beol behog-pa to entrust a thing to another's charge; বৰ্ষণ লাচ্ছান্তি, বৰ্ষণ থা to settle about the trust; to entrust a thing to a person's charge (with an understanding): বৰ্ষণ শ্ৰম্ম ব্ৰুম্

এইম bcos or বর্ষান্ত ক্রমিন artificial.

নুষ্ঠান বান bcos-thabs 1. the method of curing. 2. doing a thing for the sake of appearances, or for form's sake; বুইনা নুষ্ট্রন ব performing a show work: প্রকাশ বুটন বান বিলয় or modifying it radically, he published the artificial one (A. K. 74). 3. made or centrived by art; শ্রহণ artless; unaffected; genuine.

प्रसम्बद्धा के bcos-thabs-med निय्तिकार no means of cure (disease) or monding matters.

396

মুনি to cure, remedy; healing or mending; জামিন artificial, affected, feigned; mixed up: শামানুদ্রের মাধ্য এই he cannot be cured even by the wisest.

বৰ্তমাণ্ড বৃথম bcos-pahi-nays an artificial grove attached to one's residence.

Syn. Pranta skyed-mos tshul or Puged khyim-gyi-tshul (Mñon.).

মর্ত্তম প্রম beos-pahi ma-niñ one who is artificially made a eunuch.

Syn. रिन भेर प hoy-med-pa; भुगपवनुष धुर प skyes-pa hbrus phuñ-wa (Mñon.).

ন্ত্ৰ মুখ টুকেন্-buhi-ras a coloured cloth (Nag.).

artificial; anything ficticious, alloyed (metal or thing), counterfeit, mock, sham, not genuine.

यहें अध्येत्र beos ma-byed-pa क्रियावादी a section of the Tantrik school which practises mysticism.

 $\{ e^{it}, \text{ in } Ld. \text{ for } \hat{\mathfrak{g}}^{iq}, \text{ excrement, dung, (of eattle) } (Ja.). \}$

প্তৰ ku-sya = ৭১৭ ৰ white ginger, v. ৰ.

3 प्रित-एत 1. a sort of carrot (Cs.). 2. कामल a garment made of wool or felt: वृष्यक होत्र अध्यक्षि प्राप्त कोषा felt cures watery discharges, kidney disease, and cold in the loins (Med.).

ह्मा रिला 1. whip, rod, switch, stick: हमार पुर भूग नेपार्थिय। even a good horse requires a whip; अव वाम सुवा अवा मार्थिय सुवा मार्थित to get work done, urging on is necessary; १ द्वा horse-whip; अवस्था ox-whip; सञ्जा stick to beat a kettle-drum; अवास्य willow-twig; osierswitch; अञ्चा a cane or bamboo whip;

ইৰাস্থা sharp words for reproof, rebuke. 2. stroke, blow, cut; মাৰ্ক্তিয়া a blow on the head; ব্যান স্থা a smack on the check (Cs.); বৰাস্থা slap on the face. 3. forepart of a coat of mail (Sch.). 4. a kind of daphne paper, v. ইস্থা ব

স্থাই <u>leag-r</u>do in W. flint; flint-stone; স্থা ৭৭% whip-cord (Jä.).

ञ्जा केष leag-leig n. of a number: जुन केष इसके के कर देश । (Ya-sel, 56).

মুণার্থনাথ leag-thogs = এইবাৰ lit. one who carries a whip (in hand) (Mnon.); yakherd; also shepherd.

द्भना तेव leag-sil, occurs in इर कम धुव मुं द्भन रोव.

+ শ্বণাইন leag-pod = ক্রমেণা কর্ণী দ্ধান্দ chabmgo can-gyi ske-rags is described as a girdle made of plaited wire and interlaced scales resembling a chain.

भ्रमा बन्देर leag-hbren = भ्रमा प्रदेश lash of whip.

धुना देव leag-tshan or ६३न a whip in general; a horse-whip.

इना थु leag-yu the handle of a whip.

স্থান I: Leags n. of a place eight miles to the south-east of Tashi-lhunpo in Tsang.

भूषभागुः बहुव वृद्धः leays-kyi hkhrul-hkhor 1. an enchanted iron-horse; the magic iron-horse, i.e., a name said to be given to the railways of India by the Tibetans.

भूगभ ग्रे.ग्र. १ leags-kyi gar-bu चय:पिख iron-ball.

ञ्चल ग्रेडिश्न leags-kyi tho-lum चयोगुड् a lump of iron; a hammer.

তুৰ্মণী ধুন ই ন্মান্ত বৃথি ব fabulous mountain which extends eastward over a distance of 12,000 miles from the ocean and is filled with from the and iron-dust (K, d, 5.341).

લ્લામ તું વર્ષય *leags-kyi-litsah* rust; **લ્લામ તું** વર્ષય પ્રેયુ વર્ષય માટે કરાયે કર્યા વર્ષય પ્રાપ્ત rust or oxide of iron is useful in liver disease.

कृष्णभे हैं [±] leags-kyi tsha-tsha चयस्त्रपा तिका red-hot particles of iron flying under the smith's hammer.

মুশ্ম টু ইশ্ম leags-kyi tshogs rust of iron, scoria.

ञ्चलाय ग्रेज्यॉदस्य देट <u>leags-kyi gshoñs-riñ</u> खया-द्रोणिका iron vessel; iron-tray or bowl.

ঞ্বাম প্ৰায় বিশ্ব <u>leags-çal</u> ma-li-ban **খ**य: মাজানীৰন the wood of iron bristles; n. of one of the subdivisions of hell (M. V.).

ভূল্ম টু ইব <u>leays-kyi</u> sil-khrol **সম**ী iron bells or rings tied to the necks of donkeys and mules, etc.

হুৰ্ম শু leags-kyu আছুম 1. iron pin to guide and punish elephants; fish-hook: হুৰ্ম শুম বৃহ্ব বিষয় leags-kyus gdul dkah-wa an elephant that is difficult to tame or manage with the iron-pin. 2. n. of an officinal plant used to allay the effect of poison.

धूनभागुराश्चर an elephant-driver, also the art of disciplining elephants.

মূৰ্ম বৃশ্ব *leags-dkar* tin; tinned ironplate. बुग्राम् leags-skam iron pincers.

মুণ্যান্ত্র lays-skud iron-wire; a thin wire made of steel.

ধুশুমান leags-kha iron colour or iron-grey.

পুৰাম বি ha is khe iron wash: পুৰাম ব্ৰষ্টৰ কৰে কিন্তু বি কৰিব। iron-wash (water containing oxidized iron) removes inflammation of the liver, and eye-abscess (Med.).

पुगम द्विम leays-khyem जोडक्यी a spade:

कृषास ब्रेंच leays-khrol an iron caldron.

ध्रुपाश अवार leags-mgar = अवार व mgar-wa लोडकारक ironsmith; smith.

ध्रमभाभगु leags-mgu or ध्रमभागुः अनु है an iron pot.

ম্বাম মৰ্ল <u>leags-myo</u> = স্থাম দ্বীবা <u>leags-skyog</u> iron laddle.

ञ्चला अँ≍ leags-sgor iron pan.

পুণ টুর leays-sgyid trevet; tripod.

इपाम ब्रिपास leags-sgrog-ma iron-chain, shackle; n. of a Tibetan work printed at Northang.

ञ्चनशञ्ज्य leags-syrol an iron pan; steel pan.

পুৰ্ম শুৰ্ম | leags-mehog or পুৰ্ম শুৰ্ম বিদ্যুত্ত (Mñon.) 1.=gold. 2. iron of superior quality that came from Orissa. It is said that swords made of this metal were so sharp and hard that an elephant could be cut into pieces with them. The finest and hardest iron called mi-tshe-ri (মি-ম-ম) used to be obtained from the country of Lagmana.

ভুৰ্ম ট্ৰুৰ kays-sniys = ভুৰ্ম বৈৰ iron slag or dross of iron (Mnon.).

द्वनाभा नेन leags-tig n. of a species of gentian, v. नेना 5: द्वनाभा नेना सः उद्देशभा उद्देश

इन्म इस leags-thum=इन्म नेन जोडकचु an ron ladle; any cooking utensil of iron such as a boiler or a saucepan.

बुनाभादेन <u>leags-dreg</u> medicinal preparation of iron for weak and painful eyes:

धुन्म अद् है हैं leags made sgra-can = धुन्। धुन्म हैने leags sbubs-can a kind of steeltipped arrow from which when flung a whizzing sound came forth (Minn.).

हुन्। र् leags-rdo=३न्र 1. flint-stones: 2. iron-stone or iron-ore.

gquaq leags-thag dross and slime of the intestines.

ध्यामाच्य leags-thab = ध्याम हेर.

वृत्तमः क्य leags-thal बोद्दमका oxide of iron obtained, red-hot iron being repeatedly dipped in the urine of cows, &c.: अडेड. इन्युट्ट क्रियट्ट क

द्वनभार्थ leags-ldel, abbr. of ब्रें द्वनभार्थ हैन हुo-leags dan lde-mig door-lock and key.

ধুৰ্ম নূ Leags-spu n. of a place in Tibet. ধুৰ্ম ন্থৰ Leags-hphel n. of a district of Tibet to the north-east of Kashmir (Lam. 19).

ধুবান ধুags-sbugs a match-lock made (formerly) in India.

धुगमः द्भरः lcags-dman नास्तायः copper.

क्रुवाभासना leags-mag tinder-case.

भूषा वृष leags-shol n. of a weapon.

ध्रम्भ मार्थ leags-gear चायसदिक्ता an iron spoon.

कृत्रभाव श्वेष leags-boo-pa=अन्य ironsmith, black-smith (Miton.).

स्वाम नापाय leags-gya rust.

gqwx lcags-ra n. of a place on the confines of Tibet and China; a wall round a house, an estate, or a town.

ङ्ग्रापे leags-ri (इस) प्राची, प्राकार a strong wall.

बुन्य-नेत्र *léags-çan* iron-hoop; hasp; eramp-iron.

ভূন্য মৰ leags-sol powdered coal: প্ৰাণ মৰ মন্ত্ৰ মুখ্য বৃদ্ধ মন্ত্ৰ powder of mineral coal (called in Hindi Surma) is used as a cure for the eyes.

মুল্মান্ত্র leags-bero smoothing iron (Sch.).

ধুপুথ শ্রহ' leags-slan a large iron pan for roasting or kiln-drying corn (Jä.).

Kham. 2. grey or pale white.

graph lean-skya stag-syom a sort of trunk first made under the direction of Can-skya Lama, with tanned tiger skin.

प्राप्त स्वाप्त दि Lean-skya Rol-pahi rdorje n. of a celebrated lama born at Can-skya in Kham and who became the chief-priest of the lamaic section of the Chinese Buddhists of Peking during the reign of Emperor Kyenlung, about 1770 A.D.

35.35 leaf-leaf = 45.45. (Cs.) a craggy place; broken eroded country.

REBRIGATION Leaf-physic naft n. of a place in Tibet visited by Atis's in the beginning of the eleventh century A.D.

Man-ma 1. willow, Saliz viminalis. 2. a general name for trees that are planted in the vicinity of villages; and the ratan, Calamus rotang.

সুমান্দ্র Leań-ma brag n. of a place in upper Tibet.

সুদাস্থা Lean-rtsags n. of a place near Nam-çod in Tibet.

সুদান lean-ra=স্থান lea -sreb a grove of willows, poplar and other trees.

35'XE'S' Lean-ra rdson n. of a district in Tibet.

সুম ক্রম lean-rtom a flat basket made of willow twigs.

명도 역도 leag-çiñ willow tree; willow wood. 명도 역의 leañ-ços the red willow (Sch.).

মুহ বীৰ lean-sil coolness, shade under willow-trees.

बुद व lean-lo 1. willow leaves. 2. वेषी braided hair; खलक a curl; lock of hair; जटा coiled hair, long plait of hair.

Syn. ¾ 35 ā skra riń-po; 53 ā dbu-lo (Mňon.)

बुद वं उन् Lean-lo-can श्वाकावती 1. the abode of Kuvera or Vais ravana. 2. n. of a village near Gyan-tse in Tsang. 3. श्वरकावती n. of a place in Ancient India, also of another on the fal ulous Sumeru.

द्वर प्राप्त Lean-ges = उद्गाप्त the finest breed of horse in Tibet.

For least 1. a lady, a nobleman's wife; gran a princess or lady of rank; grants young unmarried lady of noble rank. 2.—3th acc. to Jä. lath, pole, rafter, spar of a roof.

ৰুষ-ব্ৰীষ leam-dkris ৰবিবৰ wrinkled; n. of an ornament ম্বুজা বুমা কৰ leam-dkris-can possessed of wrinkles.

दुष-इव leant-d ... अडेऽ दुष-इव brother and sister.

ই এ বি man-pu = মুণাপুল 1. n. of an office natherb used for healing wounds: পুলাবার হ'ব পুলাম ক্রিল চ্চান্ত করা Leam-pa removes obstruction of urine, thirst, and diarrhoea.

2 gentle; polished; স্থল্য পুলাকুল কুলাবার and humble (A. 134).

ষ্ট্ৰসাহাঁ leam-po upright; in erect position স্থুজাইন adv. সুত্তীন ম ট্রান্ডার্ড ম্বান্ড্রান্ডল্রান্ট্রান্ড্রান্ড্রান্ড্রান্ড্রান্ড্রান্ডন্ট্রান্ড্

RATA Leam-me 1. n. of a celebrated lady of Tibet who received Atis's with much bospitality (A. 5). 2. bright, glittering.

कुमधेन *leam me-wa* shining, dazzling, variegated (Jä.).

दुध में leam-mo, an abbr. of दुध and श्रेट में srin-mo; acc. to some a sister.

সুম' এম্ম' ষ্ট্রাব্দ Leam-legs smin n. of a শৃদ্ধংশ or Dākinī; বুখাই উন্ধান্ধ ইন্দ্র প্রথম স্থানা মুদা Rgyal-po Indra bodhi, leam-legs-smin King Indra Bodhi and the Lady Legmin (A. 40)

गोमय-निकाय heap of cow-dung (dung in general).

ફે અલ્લ *Lei-mdah* n. of a place in Tibet; ફે અલ્લ ક્રમાય bridge at that place.

अपि हैन leig-leig slightly moving: वतु भेन वर्षेन प्रमाण कर विवास मान्य कर विवास

% leid, sometimes written for % , heavy.

gan leibs 1. gloves (Sch.); * কুবন potcloth (to take or lift up pots from
fire); মিল্ট্রন or মুন্ট্রন eye-lids that protect the eyes; মিল্ট্রন eye-lids that eye-lids that eye-lids that eye-lids that eye-lids that eye-lids that eye-lids that eye-lids that eye-lids that eye-lids that eye-lids that eye-lids that eye-lids that eye-lids that eye-lids that eye-lids th

भु" म leu-wa, v. पङ्ग्व.

दुषाञ्जल loug-mdal creeping plant (Mion.).

ধুৰা deug-pa মাজা a supple branch; ধুৰা the tender twig or the bend of a twig; ধুৰা ৰূপ leug-phran twigs of a plant or creeper.

बुण अ leug-ma a root-shoot of a willow or of a poplar-tree; a rod, switch; बुण बुण ३५.4, to bud repeatedly (Cs.).

gना lougs soft, pliable, not hard or tough: कुनारानदे भर बुनारान कर नहरून विद्या (Horom. न 30) the king being susceptible, was seized with red fever.

ЗСП leuń-ka= ЗСП skyuń-ka colloq. jackdaw.

भूद अ lcun-mo thimble (Jä.).

প্র্ব'শ loud-pa, v. ¶85.

which are used as a purgative (Cs.); gan's cures poison, fever, uterus fever, and phlegm, &c.

ያም ነገኙ *lcum-dkar* a white species of the above plant.

ই lee জিক্কা, ব্যালা, জ্বাল the tongue; ই দুন্দ্ৰ lee rkyań-wa to put forth, to stretch out the tongue. Also met. a tongue: মৃত্তি the tongue or blade of a knife; ই এবন্ধ এই ইবা a tongue or flash of lightning; à ই tongue of fire; ই এব্য lee-kyigs the frenum of the tongue (Cs.).

Fag'a Lee bryya-pa lit. he with a hundred tongues—epithet of Varuna, the god of the sea; the sea, the waves being so many tongues, &c. (Mnon.).

ই বহুৰ ন lee bsg.il-wa অত্যাজিকা to stretch out or wag the tengue, to grasp or twist it round a thing as the cow does.

के कर lee-chun তাড়িকরা uvula: के कर ব্যবস্থ inflammation of the uvula.

ই প্ৰিমণ lee gñis pa 1. lit. the two-tongued, i.e., snake or parrot. 2. double-tongued, deceitful; ই প্ৰিম ট্ৰান্ত lee-gñis byed-pa to be double-tongued; to have double dealings.

ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
ightharpoonup
igh

कृष्ये lee-bde a nimble tongue; a babblar.

જે દુદ જે મામમાં lee phus-ve sas-mi-sa not eating food by licking (a prohibition to monks).

ৰূপ্ৰমণৰ les hbar-na = প্ৰমণ্ডৰম burning flame=ৰ্থৰ (Mkon.).

के १९६१म we-hbigs = कुँ दे ryya-ishva salammoniac (Maon.).

₹ '95 lce-hbur eruption on the tongue.

ৰুমান lee-med (ধ্ৰাৰ) ৰাজিক lit. without tongue; a frog (which is supposed to have no tongue).

के बुद*े lee myah-tshba* alum.

केड lee-rtsa or केटेड म leehi rtsa-wa जिका-चूच the root of the tongue: केड डेड leertsa can जिकामचीय a letter pronounced from the root of the tongue; the gutturals, viz., म, म, म, म, ८, ५, ८, ६०; the visarga before म and म, and also दें r, and बे, lr, are called जिकामचीय; केटेड में the tip of the tongue: केटेड में ठा a letter sounded from the tip of the tongue.

श्रे निर्माण lee-rtse gyo-wa जाजा 1. to loll out the tongue and move it too and fro. 2. fig. the fickle or changeable one. 3. an epithet of the goddess of fortune.

कु नहर lee-gshun निकामधा the middle of the tongue; कु प्याप्त lee-bshar निकामिसीसिनिका a tongue-scraper.

हैवे हैं स्थेर leehi skye-meched जिकायतम the organ of taste (M. V.).

leg a coat of mail for horse (Sch.).

ষ্ট্ৰিন leeb-pa সামস্কা 1. to kill one's self; to commit suicide: ট্রাইনস্ট্রাথন বিশ্বা "if, for even that, you kill yourself" (Hbrom. 124); ইন্তম্ব committed suicide. 2. used of insects that fly into the flame.

हैंप icog (१८५६) 1. खोड़क a pot; खोड़क-कार्प the arched roof of a house, a turret on a house-top, a pinnacle. 2. n. of an aquatic plant, Trapa bispinosa.

રૂપાંચ log-ga the swallow, but, according to some authors, the lark.

ভূপাই leog-rtse, resp. শ্রমণ ভূপা, a small very low table on which food and drink are served in Tibet; ভূপা দিবম a cover for such a table, table-cloth; বুলি Chinese or European table; মহুম ভূপা 'fore-table,' one before an image of Buddha or of some deity for placing offerings on.

ৰূপ ই'ৰ Leog-rtse-la n. of a mountain in Tibet the top of which is flat like a table.

₹¶ N leog-ras piece of cloth put over iron helmet worn in war-dance in Tibet.

र्बुन्य प्रमाहर Leog-la brag-khun n. of a rock-cavern on Chogla pass in Tibet.

ইবানা Leoys-pa or ইবান I: 1. to be agitated, shaken; to tremble. 2. ম ইবানা ইবান a flower shaking, waving its head (Ja.).

ইন্মন II: 1. vb. to be able: ই মার্থামান if (he) is not able (to do that); ই গুলামান as much as possible; to the utmost (Jä.).
2. adj. able; শুনু মান্ত্র্লামান। feeble (in strength) failing in strength, weak; ইলা
নম মার্থামান। ignorant, poor in intelligence.

 $(J\bar{a})$ | $(J\bar{a})$.

un-even place.

& cha I: the letter * cha, which is the aspirated * s, resembling the Sanskrit * a in pronunciation, though acc. to Tib. Gram. * s=* tsha. As num. fig. = 6; * α cha-pa the volume marked with * signifying the sixth volume

क II: 1. a part or fraction; भन्त share, portion, anything divided; opp. to the whole; thus, 35 % one-half, 95% onethird. The one-fourth, and so on; TE one hundredth part; \$ a one thousandth part; यह आहें व्याप्त क गाउँग one-third of the treasury (or its contents); रुपुरे क रुभ हेवा वायेर चुसास विरायन there being still wanting a portion of as much gold as would about equal his head (Glr.); 新克 the first portion of the night; कुम ने क क्षर the second, the last half of the night. ক ৰাইম নম্ম ব cha-gnis bsre-wa to put together two parts; KK'& one's own share. ৰুম্পুম্পুনিই the following day's first part, i.e., the following morning (Mil.); No. (lit. part of the earth) a piece of land; territory; country in general. 2.= अर अग a pair; अभक गरेग a pair of boots; ५५ क गरेग a pair of shoes. * 374 to pair, to match, to couple, to arrange in pairs or proportionately; ****** proportionate, similar. क अधित्य not forming a pair or match; unfit, improper, discordant. द्याप्रेय पहेल अ As not obeying; will not do; is out of place (Ta. 110, 11; Ja.)

5 III: 1. news, intelligence, word, sound; \$5.5 topic; \$55.5 q to ask any news; \$7.5 echo returned from a rock.
2. prospect, auspices: \$5.5 prospects re-

garding the household; 54% prospects or expectations as to one's enemies. 3.=*4 things; 44% a complete suit of clothes for a person; 34% ornaments or articles of adornment; 544% necessary things, requisites; 44% weapons; 24% articles of writing, deeds, documents; 54% cloth; 24% implements, utensils, &c.

ऊ IV: कला 1. a sixteenth part of the month (Bull. 1848, 295). 2. क्य a particle (Kāluc. T. 7).

ውን ፕጣጓ Cha-dkar n. of a district in Lhokha, in Tibet. ውን ፕጣጓ ኳና Cha-dkar-sran n. of the junction of several public roads in Chakar, ውን ፕጣጓ ኳን ማካጓ ማካ Cha-dkar-du Cha-dkar sran-gi bal in Chakar the wool (sold at) Chakar cross-roads.

* ja cha-rkyen share of destiny, of fate (Sch.).

ক'বা cha-ya (৭১৭ or শব্ম) hem, edge, border; ব্যান টু ক'বা ভূমিন টু কাৰ্ম ক'বা নাইবল্প ভূমিন টু কাৰ্ম কৰিবলৈ ক'বা নাইবল্প ভূমিন টু কাৰ্ম cha-ga-ma a dress with linings on the edge of the sleeve, etc. ই ব্যান ইন্তান কৰা ক'ব (the price) for each blue male robe with turned-back borders. ক'বা কিন্তুৰ robe with plain edge.

ঠ'বা'থ cha-ga-pa locust; also a grasshopper: ক প্ৰিন্তা অধ্যান্ত বুণ প্ৰথম the head of a grasshopper applied on the sting of a hornet (৭৪৪০ বি) removes its poison. क पुत्र cha-grum a square rug

কৰ্মণ cha-hyrig a complete set or suit of any furniture or clothes.

क अपन cha-mkhan fortune-teller, sooth sayer (Sch.).

क ठेन cha-can चांचन consisting of a pair, forming a pair.

** cha-cho a thing homogeneous; matched (Sch.).

क 3मा cha-ñams कजाहीन, परिषत impaired, degenerated, fallen down, grown worse.

क निभ cha-gnis द्विभाग two parts; जनय both or a pair; colloq. two pairs.

ক শ্ৰীম দয় দ cha-gnis sre-wa to mix or mingle two equal parts.

কার্মন cha-sňoms or কান্ডন equal parts (without difference in size, number or quantity); কার্ডন or কান্ড্রন in part, in some measure; কান্ড্রন or কান্ড্রন partly, not equal, differing a little; কার্ডন নিম্মান even if one knows but a little (Jū.); কার্ডন being complete in every part, entire, integral (Sch.); কার্ডন ব adj. even.

ক'ৰাইৰ cha-gter কলানিখি the moon, that which shines in crescent parts.

কর cha-de for কর্মর্থর cha yod-pu-de.

∌ শ্বা কুম cha-bdag skyes, v. কে chan wine.

क वर्षेक्ष cha-hdra tsam, v. क क्रेम्स cha-इतिलाह.

क एन cha-ldan भाग possessed of some share; fortunate.

के व cha-phra क्रपच a miser.

&'प I: cha-wa= विकुष्य or विशास मुख्य vb. to adorn, bedeck, wear (S. La.).

4 ক'ব II:= সম্মান to go away, to start, to leave (a place): ব্লিন্ড ক্রিট slebs-tu chacahi take wien they were on the point of mining; কান্ত্ৰ-প্ৰাথম to go, going (A.
130).

™§ cha-bu ornament worn in the ears.

ે કું cha-byed વેશ 1. dress, clothing; સ્થુન પરે કરે કે shabbily dressed; poorly clad; ragged: કરે દ્વારે પ્રોક્ષ he was (in this manner) dressed. 2. implement, instrument (e.y., a musical instrument, a surgical instrument) also external appearance of animals (Jä.).

क अवस्थ *cha-ma-mchis* (it has no equal, not another like it to form a pair) matchless (D.R.).

कलनदुन्य cha-ma mthun-pa, v. कर्ड्रेनस. कलनदुन् cha-ma hdra-wa, v. कर्ड्रेनस.

क ने ५ प cha-med-pa to be companionless; to be left alone; to be without an equal.

ক এই প্রতম cha-med-gtam = হল্পক্ত nonsense; irrelevant speech (Mnon.).

& & cha-tse is said to be a Chinese word;= P દેવ kha-sten or આ દેવા દેવ tshig-sten.

ক ঠন cha-tsam, v. ক স্থান cha-sñoms.

*****. cha-tshan complete in all its parts; complete suit of ornament, dress, &c.

ಹ' ತೆಗ್ಗ cha-tshad, v. ಹಿಗ್ಗ ತಿಗ್ಗ chag-tshad.

*** cha-tshan species, division, class (Sch.).

ক'ৰ্ডনাম cha-tshogs (মুন্ম) n. of a large number.

क अधेभ cha-mases चप्रतीक symmetrical.

and the cha-hdsin-pa 1. to select from among many; to pick one out of a number (for identification). 2.= *** a pair of cymbals.

க द्वाम cha-rdsous. v. अर्थुअस cha-sñoms.

ক্ষমন্থ cha-bshag-pa to rely or depend upon, to confide in; sbst. trust, confidence: ব্যাহন ই থাক ন্মন্ত্র বুলি that information is reliable. To adhere, cling to; to follow, obey (laws): মুহুমানুমানু মুহুমানু
ક એ જે cha-yi ṛtse= અદ જે sublime.

&\subset chara also \text{A} \subset mon chara Himalayan oak with pointed, ever-green leaves, a tree inferior to the English oak; \subset \text{\hat{S}} \text{3} the stunted or dwarf species of oak.

5.2 cha-ri=**5.3** or **5.3** a coarse blanket made of yak's hair $(J\ddot{a}.)$.

あえる cha-ri-si 3円 a steel-yard.

& \$ cha-ru a peg to which to fix the ropes of a tent.

ঠ' থেবা cha-lag=প্ৰশ্ৰ implements required for carrying on business.

&'QK' cha-lan or gas sbub-chal pair of cymbals.

ঠ'পৌঠা *cha-lam*= হ'ৰণ some; for the most part; rather.

sa cha-li, v. ™ cha-ri.

#3 cha-lu, v. #2 cha-ri.

& ध्रेण्य cha-lugs वेस (A. K. 1, 38) appearance, clothing, costume; colloquartificial badge or mark of distinction.

क अनुमारका cha-lugs मिका-pa विकास disfigured; of bad dress.

क अनुवास स्थाप cha-lugs medses-pu finely diessed; elegant manner of dressing.

& प्रा chet-çus खनयन, जंग, कला shape; part, portion, share; अभिकेश a part of the body, a limb; also shape of the body.

ক'ন্থানটা বৈশ cha-ças mehe-gtsig (ই) ভক্তা-মনুহ hill; heaved-up portion of the earth.

ক-ৰূম-ংখুৰা'ণ *cha-çaş hphrog-pa* **খাঁমসং a** sharer.

& 44 25 cha-cas-byed fare particles.

क न्या क्षुराय cha-çaş şbyah-pa=वायेर, (भारेभ हैं साम्रीक-व्याक्षराय) कलाधीत gold.

ক র্ম্ম cha-srol = স্থাম র্ম্ম hags-srol custom, usage.

ক ব্যাব্যাথ cha-bsays-pa lit. many parts or particles accumulated together (মাধ্বই চ্ছেইই মিচ চুবালু কব্যাব্যা). 1. a term signifying the earth; a mountain. 2. করাম the capital of the fabulous S'ambhala.

あられ Cha-har Chahar, n. of a Mongo: tribe.

क्या chay 1. gram or other grain for horses, &c. क्या कर the bag containing grain which is tied to the mouth of a horse or donkey from which it eats. क्या याद्वीर trough, manger, crib (Jā.). 2. the fourth finger (Mcd.). 3. resp. for shoe, also for प्रयोग 4. =क्या विवस्त व incorrectly for प्रयोग 4 signifying welcome (Jā.). 5. क्या याद्वीर prob. for प्रयोग the breadth of a fist.

ऊष्णुं अ chay-kram piece, fragment; क्ष्णुं अध्यक्ष chay-kram la son it has gone to pieces (Jä.).

あ句 当 dehay-skya-wa (Sch.) having only one purpose, pursuing but one aim; unremitting, indefatigable.

ৰণ বিষ্ণ chag-khońs = প্ৰিংকৰ a basket for measuring grain.

কৰাৰ ইবাৰ chag-ga choy-ge for প্ৰাৰাপ্ৰাৰ things mixed up or thrown together. কৰাৰূৰ্ণ chag-rgyag-pa to doubt (Sch.).

কৰ্'কৰ chag-chag colloq. anything broken. ইংলাকৰ্'কৰ broken dish or plate.

¶ chag-chad rent, break, rupture (Sch.).

कव ५३ chag-dum fragment, scrap, bit.

સ્વાપ્યુદ chag-hdin doubtful, incredible (Sch.).

क्रमान chag-pa 1. a large bunch of flowers, ears of corn, etc. 2. pf. of क्रमान broken; अक्रमान and esp. adv. अक्रमान also, क्रमान प्राप्त uninterrupted, unremitting, (Jä.); क्रमान प्राप्त rgyun ma-chag-par without interruption; without breaking the continuity or course; ज्याक्रमान अं without a crack, flaw, or chink. 3. ज्याक्रमान, v. वक्रमान मा: क्रमान अं wooden splint for a broken limb (W.) (Jä.).

Syn. Aqu shig-pa; Axu hthor-wa (Moon.).

কৰ্ম chag-po a broken vessel, pot, etc.; বৈ কৰ্ম a broken dosser or paunier (Jä.).

zan'45 chay-phad the bag containing grain tied to the mouth of a horse from which it eats.

कन वेनम chag-phebs for धुन वेनम welcome.

ang chag-bu diminutive of any a little bunch

ক্ষা বুল chag-brom in W. colloq. "chak-rum" ice.

so the chay-mo bunch; against a fruit growing in clusters, like the grapes of the vine, the bear's of the elder (W.) (Jä.).

रुप है chap ese a small grain, e.g., of ground grits; रुप अ granulous (W.) (Ja.).

कपारंदाय chay-tshah-pa= ध्यामाय or अधित a coo!. (Mnon.)

কপ্তি chay-tshad or ক'ৰ্ছ (E.h.) the right measure; হুণাইন আৰু-ster chay-tshad a sufficient quantity of poison administered to a person (Med.; Ja.).

क्षा प्राचित Chay-gshon, v. म्या chay.

কৰা বৈ Chay-lo n. of a celebrated lama of Tibet. কৰ্ ক্ষাই দুটাৰ অনুধ্য বাই ব it was asserted that Chag Lo-tsā-wa had been into the middle of the lake (Ya-sel. 33).

an Ac chag-cift, v. and chag-pa.

চিত্ৰ মান্ত বি : chays-pa 1. to be fond of, to be attached to, to love; মু গ্রান্ত ক্ষমণ to love a girl; মুন্ত মুন্ত ক্ষমণ ব skyes-pa dan na-chun geig chays-pa the mutual affection between a man and a maiden; অমুন্ত ক্ষমণ এই মুন্ত মুন্ত ক্ষমণ আছিল dan srog-la chays-pa to body and to life; মুন্ত মুন্ত ব to one's home, to one's native country; often to suffer one's self to be enticed by a thing, to indulge in; ক্রমণ্ড মুন্ত

ठनास्य II: vb. 1. to be begotten, produced; अञ्चलस्य not produced in the usual way of propagation, but हमाहे अप्य rdsus-te skyes-pa, or हम क्रेस सुवय गिया-तप्रांड

grub-pa (Pth.); frq. अदब 5 क्या प to be produced in the womb, as the fœtus is; hence কৰ্ম in compounds = animal; ৭১০ কৰ্ম bird; व्यक्षक्ष goog-chags winged animal; भूजा अन्य srog-chags living being. arise, spring up, originate, come forth; to come to light, to appear : अ नावे य कनाय व the growth or founding of (towns, monastories, institutions, etc.) on the earth; बहुद अनुषाय the eausing of nutrition in food; भेषाईर क्रम्बाय the accumulation or growth of fortune to a person; नेद्रायाम्बर्गुः स्वायाष्ट्रद apricots had sprung forth on the tree; 595 क्ष्मभाय=र्य त्रत्रत्र प to become a cleric; क्ष्मभ sa genesis, history of the beginning esp. of the world; squiga manner of being produced, peopled: र्षेत्र हेन इंत्र इता दशाश्रीका व्याक्रवासः बद्दारा I saw six large pinnacles appearing in the sky.

ठगरा III: 1. प्रणय, खेह, अनुराग, राग, कामग्रण, जासिक sbst. love, lust, passion for, affection, attachment: क्षाषाया भूषा व chags-pa skyes-so he fell in love (Dal.); ऋष्य पञ्चित्य chags-pa spyod-pa=विष्य धूर्य hkhrig-pa spyod-pa to copulato: ब्यासपाने कर्याने पाने if there is no attachment, there cannot be any transmigratory existence (D.R.). 2. लाभ greed for gain, acquisitiveness. वर्द जिद्रवारोग्नर square the mind runs after the objects of desire. 3 formation, congelation, agglutination; Bank . says ice formed on water; क्ष्याय केर्य निद्यल्य without any covering, formation of film. ऋष्यायदे प्रभावात chags-pahi bskal-pa निवनेकच्य the age when worlds are formed.

কৰ্ম শুন্তিন্ধ chags-skyod byed-pa বন্ধন the act of affecting or agitating the heart or producing sensation of pleasure in it

ड्याभ वि cnayş-hkhri रागलता fig. the creeping plant of love which entwines.

क्ष्मभा chags-sgo extenuation of fault; है भाय उदाय क्ष्मभा भें दर पुनाय उदाय छुदाय to shield the faulty and to put a patch or lid over the place (hollow).

ক্ৰপ্ৰতন chags-can, prov. বাৰ, 1. time in music. 2. passionate, lustful.

क्ष्यभ देन म chags-chen-ma रागिषी, कामिनी a musical air; a wife; a young woman.

*questions, a general epithet of Buddha (Mion.).

কৰ্ম'ৰাজ্য chays-gtam amorous conversa-

Syn. विषा अन hkhrig-tshig; क्षाश अन chaystshig; वर्रागुञ्च hdod-gtam (Mñon.)

क्षण ह्या प्रतिकृति etays-pa to remain for a long time at one place.

क्षाश्चाम chays-ldan-ma कामुकी a lustful woman.

কৰ্মান্ত্ৰ chays-sdan passion for; passionate attachment.

क्ष्मभायवे कुषाअरंद chays-paḥi rgyal-mtshan the male organ or penis.

ক্ষ্মাধ্নী সৃষ্ধান্ত chags-pahi gdon-can-ma = মুদ্মাদ্দিশিক a lustful woman (Mhon.).

क्षणभ्यभाषुराय chags-par hyyur-pa रस्ननीय lovely, fascinating, charming.

ক্ৰ্মান্থ Adod-pas dregs-pa intoxicated with love or desire for any object (Mnon.).

কৰ্মান্ত্ৰৰ chays-spyod = শ্ৰীৰ্থ copulation;

कष्भ 3 chags-bya मोच an object of attachment; that which has been affected with love.

कष्म ने chags-bycd or कष्म ने दे दिन्दा सोम an epithet of the moon (Mann.).

काम प्रवास chags-bral वीतराम without attachment (Kālac. T. 3).

क्ष्यभ न्य उद chags-bral-can निर्मृत one who is free from passion or attachment.

ক্ৰম শ্ৰন chags-tshig = ক্ৰম শাস্থ chags-gtam or ৭২১ শাস্থ hdod-gtam amorous conversation; talk of love.

ক্ৰমণ্ট্ৰ chays-shen hankering after wealth or worldly objects.

क्षण भ chays-zad रामचीच passionless, attachment exhausted.

कॅंद्र' chan मद, सरा, मधु, भाधवी, श्रासव, गत्रमादनी, माद, चामाद, दैला fermented liquor, whether beer or wine. at \$ 53.4 different sorts of beer or wine: - 39 35 beer from corn; and barley-brewed ale; ASN'ER white rice beer; SINER treaclebeer; as wine of honey, pulse, mead; के हैं प्रकर wine of certain flowers such as the मध्य of Magadha; निर्मुन कर wine from certain barks of trees such as cinnamon; SE. UST. DE. fermented juice of certain trees; 5N'EK beer of bones; &K'EK' proposal-wine, i.e., wine sent as a present to negotiate for the marriage of a girl; মুণ কেনে medicinal wine; ক্ৰমত ryun-chan wine from grapes; 55.42. wine of whey or curds; AN'AL present of wine sent for the reception of a guest or friend or an official; WET arrack or spirit.

at भ्रेंग्स chaff-skyogs चवक goblet for wine; also ladle to help wine.

where wine and beer are sold.

+ ** B'A' chan khyu-btonog, B' & 'B' A' A' to beat with the elenched hand or fist.

া নী প্ৰ han-gi nin-khu=ৰুম্ম্ or প্ৰায় giant; ব্যুম্ভিলে essence of nector.

*新聞男子 chai-yi phya-dar the place where boiled barley, rice, etc., after being mixed with yeast, is spread for fermentation.

क्राचीशामाणेरसाय chan-yiş gyenş-pa to be drunk.

ক্ষ্যাৰ chem-gral the order or row of seats at a carnival.

कहारम्म chan-hgag=कहार्भूद chan-snod vessel for keeping wine.

कर कु chan-ryyu the substance of which beer or wine is made

some few, also miscellaneous; acc. to Sch. a little.

कर देश है। chai-chem-can an intoxicated person.

হত্তেরখন chan-ñamş = met. 🌂 thoy (Mhon.).

ະዶ ፮ዶ chañ-r̄nin= ፣ ፣ ማላ chañ-rgan in Sikk, old beer or wine.

कर पश्च bchan-bsnal intoxicated.

कर हैन chan-tig vessel for measuring wine.

4 35 35 chan-thub a drinking being, i.e., one subject to decay and destruction.

कर ५५ हे देश ते त्यं ते त्या a drunkard, tippler: कर ५५ हे देश हुँ ज्यं क्या स्ट्रा हुँ ५५ हे वर्ष हुँ ५५ है वर्ष हुँ ५५ है वर्ष हुँ ५५ है वर्ष हुँ ज्यं क्या स्ट्रा हुँ ५५ है वर्ष हुँ ज्यं क्या स्ट्रा हुँ ५५ है वर्ष हुँ ज्यं क्या स्ट्रा हुँ ५५ है वर्ष हुँ ज्यं क्या हु ज्यं क्या हुँ ज्यं क्या हुँ ज्यं क्या हुँ ज्यं क्या हुँ ज्यं क्या हुँ ज्यं क्या हुँ ज्यं क्या हुँ ज्यं क्या हुँ ज्यं क्या हुँ ज्यं क्या हुँ ज्यं क्या हुँ ज्यं क्या हुँ ज्यं क्या हुँ ज्यं क्या हुँ ज्यं क्या हुँ ज्यं क्या हुँ ज्यं क्या हुँ क्या हुँ ज्यं क्या हुँ ज्यं क्या हुँ क्या हुँ क्या हुँ क्या क्या हु क्या हु क्या ह

with which wine or beer is exchanged.

कर देवास chan-dregs or कर वीस देवास प changis dregs-pa=कर वीस देवास प chan-yis myos-pu intoxication (Unon.).

#६ १६१ chan-hdon= #६ १६ chan-snod wineglass or eup (in Sikk.).

कर्मानुभ chan-gnas or करावनुराम्भ a place of drinking; grog-shop.

あた'以്റ്റ് a chañ-pa stoñ-va erroneously written for ৭৯६'এ 新 u hchañ-pa stoñ-pa रिञा-ভাছি; lit. open fist, or an empty hand; fig. nothing to give in charity to the poor

æह्भुष्य chan-spags dough of barley soaked in beer.

** '45 chan-phud the first distillation of wine—the best beer or wine.

कर वेंग chan-phog allowance in beer.

কৰে বুলিন-hu, described in তুলাবাই থাবা প্রমান্ত্রমান্থ ইম্প্রিব্যাহ হার্থ ই ইব্যুহ ইন্মান্ত্রম ছাম্বা the dough of barley-flour squeezed or pressed within the hand and coming out between the fingers is given to the ghosts.

Syn. (9'4 rdog-pa; **EN'4 chans-pa. Moon.).

कहान chaft-ma, v. कहावर्डहान (Miñon.) a woman selling wine.

कराञ्चल chan-mal grog-shop, tavern.

est chan-rtsi dry barm, lees, yeast (of beer).

करा कर chan-tshan grog-shop; करा करा वर्षा

Syn. ** ** chah-mal; ** PK chah-khah (Mhon.).

કર્મ જામ પૈદાવ chan-tshan las hon-wa a drunkard; one who is just coming out of e grog-shep.

BE AKE A chan-htshon-ma barmaid.

Syn. Frak: myos-byed-htshon; &chah-ma; &chah-byed-ma (Mhon.).

कर वर्षेट अरे हिराप chan-hishon-mahi khan-pa गम्र lit. wine-selling woman's house.

time of drinking.

ac'agk' chan-bsun for वक्षावक्षा सृष्टि closed hand, fist.

कर वर्षिस chan-gyos or कर विश्व वर्षिस पानसाञ्च parched rice, barley, &c., taken with wine.

कराइ chan-ra चापान, abbr. of कर and अरूप, beer and arrack; a drinking party.

&KN'4 chahs-pa, v. &K' g chah-bu.

ቆ5 I: chad time; ይና \$5 in after time, henceforth; ጅና \$5 formerly, heretofore.

or engagement; *5.454 special presentation, special request, compliments at the commoncement of a letter. 1.45 oral, verbal engagement; 44.45 pledge of faith by the hand (Jä.). 2. in compounds for *5.49 punishment.

#5 ዲሻ chad-don or ሾቴኒ a promise, contract; #5 ዲሻ 35 4 to give a promise, make a contract; ማኝሩ ማኛ ቋና ዲሻ 35 4 to agree about giving; #5 ዲሻ ያና 35 4 to keep, fulfil, a promise.

stat chad-mdo or Fat the purport or the main object; a promise or contract.

कर् 1: chad-pa चनु क्ष, उद्गारम, धत्य, क्षेत्र 1. to open, to separate, liberate; to give out. 2. to promise, bind one's self.

Syn. 35'4 phyed-ma; 53'4 dbye-wa (Mhon.).

Syn. 539 4 dyyug-pa.

कर्ष III: vb. to be descended from; to be born of or with; gen. with वस or इस.

कर्प अन्य chad-pa phog-pa to award punishment, to punish in any way.

અદ્દ પ્રચાયકદ્વ chad-pas bead-pa to be visited with punishment.

ragged, tattered (Jä.). 2. a limited time, a term (Sch.).

as 'প্ৰব chad-yig a written contract: ৰু ' এব' টু'ঐ' ব id. (Glr.; Jü.).

es and chad-lus-pa not to obtain the things hoped for, to be disappointed (Sch.).

**** chad-so or ***** = ** ** *** 1. a limited time, a term. 2. a time-purchase (Sch.) 3. an agreement (Ta.; Jä.).

ठेतृ chan I: (५वे बड्ड छ ड) दिष्यनी a marginal note or foot-note to explain the meaning of a term or expression in the text.

ক্রু Il: sop, mash, pulp, etc.; ৰম্মতন rice-pap; ব্যাত্র barley-pap $(J\ddot{a})$.

কৰ্মী chan-gri= ইন্মী htshem-gri (lit. a tailor's knife); রূপানী a pair of scissors.

হ্ৰাপ্ত chan-pe = এই দল্লী seissors, shoars: হ্লাপ্ত লৌপ্ত কাল্ডাল প্ৰকৃতি (K. d. ন 106) the liair of a glicing should not be cropped

water in any form; but never used like at to signify a river. Yau scented water. Yau or Yau water which at the beginning and close of religious meetings in the larger monasteries is passed round, and of which every one present takes a few drops on his tongue, as a symbol of purification in the place of full ablutions.

ठ्य II: power, dominion, sway; क्याय्या under one's sway: क्याय्यातृ वहान to bring or collect under one's power or sway.

pot with a long spout for pouring out tea $(J\ddot{a})$.

*9' \$\frac{1}{2} \chab-\frac{1}{2}kya = \frac{1}{2} \cdot \dar-wa \text{ whey.}

क्यापुर chab-khun urinal, a privy.

क्ष के chab-sgo door; क्ष केंप chub-syo-wa = केंप्रप a door keeper.

क्ष्य गाउँ chab-gtor = इ.जाउँ chu-gtor तपंच oblations to the dead; water religiously offered to quench the thirst of Yidag or Preta in the भेतनाक।

হৰ বৃথ Chab-nag n. of a monastery in Kong-po in Eastern Tib.

कव व्याप्त chab-brom ice (Jä.).

ad ada ehab-hbahs = প্ৰৰ প্ৰতি কৰি প্ৰা servant; a subject; one owing allegiance.

acc. to Jä. a vessel for rinsing one's mouth with water.

&TX chab-ma lid, valve; *T chab-rtse or *T chab-tse buckle, clasp.

ক্ৰমণ chab-mig = ৰ মণ a fountain, spring.

₹Q\$ chab-rtshe, v. &Q H chab-ma.

*5% chab-tshod (lit. water-measure for time) a watch, a clock.

ক্ৰ'ৰ্ৰ্ chab-gshug a bath; also the bathing festival of the Tibetans in August and September.

क्षार्या प chab-hog-pa a vassal, a subject; क्षार्या में कुष्य व vassal king, foudal chief.

rater passed to monks of a congregation before dispersing.

কল ইৰাথ chab-ril-pa one who passes through water, v. ক্ৰাইন.

হণ ধন chab-rom = & প্রশাস ice, frozen water.

কণ শ্ৰ chab-çog= ন্দাৰ শ্ৰ eleg. for an official letter, a diploma, etc.

क्रम केर chab-ser eleg. for इ.सेर matter, pus.

+ *4 Å5 chab-srid= \$4 Å5 rgyal-srid-dominion, kingdom, territory.

कप नगर chab-gsan urine; कप नगर प्रतः प्र to make water.

ক্র'ব্যান chab gsil-wa to discharge urine, make water (Nag.).

+ ক্রমে हैन chabs cig = গুর हेन or মারুম 5 মছ, মার্ম্ together with, all together.

completely, utterly.

4 5515 cham-du = 9515 always, continually; 5415 admin pouring continually.

ক্তম'ব cham-pa প্রিয়াব a cold or catarrh; দ্বাক্তম gre-cham bronchial catarrh; দ্বাক্তম catarrh in the lungs; মুক্তম sna-cham nose cold (cold in the head); বিশ্বমাক্তম influenza.

ক্ষম নেব্ৰ chams-bshay = তথ্যব্ৰ, বৃচ্ছ কুম্ম ধ্ৰান্ত্ৰ । to be in a tranquil state; colloq to keep quiet মি অনুস্থা কুম্ম তেন্ত্ৰ । কি তেন্ত্ৰ নিৰ্দেশ ক্ষম নেব্ৰুক্ম ই বি ৰাজ্য নেব্ৰুক্ম মহিল্ম (A. 119) those who did not assent keeping quiet: it was effected according to the precepts of the lord (Atis'a).

ऊर char or कराव char-pa वर्षा काच rain.

Syn. মুণ এই sprin-bend; মুণ ক্ষ sbran-char; ক্রম ব্রু chuḥi-sa-bon, মুণ কুল ইণ্ড sprin-gyi me-tog; সাম্প্রমান mkhah-lus-bab; কুলৌ মুন্ম নু প্রামান gi hbras-bu; কুল প্রমান প্রস্থান-bab; ব্রুলন প্রমান dgun-char; স্কুলন (Mnon.).

ax yaw char-skyib a shelter, pent roof, protection from rain.

कर हुँस char-shyes वर्षस lit. rain-born; met. a frog.

as ja char-skyob 1 protection against rain, also opp. to \$5 ja tshad-skyob protection against heat (of the sun). 2. = 95 qu an umbrella (Mñon.)

&X' X char-skyor undecided (cases or disputes).

कर विषय char-khebs cover or dress for protection against rain, rain-clonk.

কম'লুম' char-gyan, ব্রুম'র্মার কিম'লুম'র মারা ব্রুমার ক্রিমার $(Ya-sel.\ 33)$.

कर ने जेगाम sh char-gyi segs-ma=कर नेवा.

কং ব্ৰং char-dyah lit. that delights in rains, ৪৭% (Mhon.).

कर बुद char-rgyun प्रवर्ष incessant rain.

arta char-can 1.=artখুব. 2. পুৰুষাৰ্থ custom, usage (W.). 3. n. of a hero ৰুত্বি (Baladeva) (Lex.).

कर प्रमाय char-boug-pa खद्योजित; 35.5. ब्रुग्य made to be done or worked out. कर केम char-ches for कर प्रकेश स

कर वहिष्य char gtogs-pa, v. क, included in the division of ; = विस्थास वहिष्य or दुवाम स्वापित्रकार्य.

まで育 char-ston met. the swallow.

*54 char-dus the rainy season.

rain; the month of heavy rains, corresponding with July.

Syn. ՀՊ पव dṛag-bab; བོངས་ལྡུང་ yoń-lhuń; দুর্ব पव ಪ ṛgyun bab-tsha (শ্রমিon.).

कर ह्य char-rdul= कर नेय.

কম্পূৰ char-ldan rainy; কম্পূৰ্মীৰ মে-ছেন মুখ্যৰ in the summer season are rainclouds (Mion.).

es អង្គ គឺና char-sna rlun-khrid an idiomatic expression signifying guided; lit. as wind leads the rain.

ax'4 char-pa, v. ax.

कर है द char-sprin जीम्रत rain-cloud; कर है द 84 cloud containing rain.

कर विषय char-phobs वार्षेय to cause rain.

axiana apaira char-hbab mkhas-pa gen. a Tantrik lama; lit. one who is skilled in bringing down rain (by the efficacy of his charms).

कर विषय char-hbebs or कर पायविषय वसाइक, विद्युष्ट that causes rain; rain-cloud.

at থবিষা শ্বন আইনম char-hbevs gron-hjoms an epithet of Indra (Minon.).

क्ष्या के त्राप char-med thon-pa= क्षेत्र विषय drought, rainlessness.

কাশ্ব char-shod good and beneficial rain: বিশ্ব ক্রেম্প্রেশ্বশ্য ব্যাস this year rain has Copiously fallen. ating the second char-shod che-stabs (idio-matic phrase) a matter of great importance.

कर भेष char-sil rain drep, rain particles or drops.

S.m. কে বুল char-rdul; ক্রমী বৃদ্ধান chu-yi ্''s-na; জুর্মী বৃদ্ধান gyun-gyi myu-gu; ক্রমী ইং chu-yi-zer; ক্রমুব chu-rdul; ক্রমী বিশ্বমান char-gyi zegs-ma (Mhon)

* कर पार विवास u char-banh hbebs-pa सुवर्षक n. pr. (Tā. 2, 271).

কং পূর্বাপ char-gyogs = কং শ্রম house; cover or dress for protection against rain.

कर वेद char-len the coping or water-tile of a wall (Cs.).

ऊप chal resp. शुंख्य belly, abdomen (Cs.).

æq'æq chal-chal the sound of falling hars.

ક્ય કૈય chal-chil wavering, fluctuating (Sch.).

చె? క్ష chal-chol, v. २ఈव:२४व or २३व:वे २४व:वे

ક્યાં 5 વિષ્યાય chal-du bkrams-pa વિનોષે scattered, strewn over, fully spread, widespread.

क्षा सर प्रदेश प chal-mar brdal-wa (vb. a.) to spread equally, uniformly.

কৰা chas 1. thing; tool; requisite, etc.:
বল্ডাই হৈ বাই কথা things to be given to a
bride as dowry; পুৰ্থকে iron tools or utensils; পুক্ৰ food, স্থাক্ৰ military stores,
requisites for war; বাইকৰ provisions; বাবকৰ
tools, instrument. 2. dress, garment; মাক্র
man's dress. 3. in a more general sense:
appearance, form, shape: হ্বেন্ট্রেক্সাধ্যান্ত
appearing in the guise of a woman; ব্যক্তমা

412

35 he puts on a Tartar dress; মুক্তিকমান্ত্র পুৰাম he has assumed a girl's dress; disguised himself as a girl

porty, resources, requisites; all that one possesses or requires for his use.

aw y chas-sgyur-wa to put on, to assume another's dress.

कश 🎉 chaş-chod पराभव, श्वभिभव, v. यहेश य brñ इ-pa.

but always used as a separate vb.] 1. to set forth, depart: *NATAVAX as it is necessary to depart (Thyy.); *AAAVAX they set out for Tibet (Glr.); 5NATATOR they departed together (Dsl.); *NATATOR to send away, dispatch. 2. to prepare for, set about, to start; \$\frac{n}{2} \arrangle \arr

কমান্ত chas-bzo = প্রমাজম a full suit of clothes (tor the body).

& chi num. fig. 36.

ঠ'বা chi-ga in W. wallet, knap-sack (Ja.).

જે છે જો chi-li-li onomatopoetic word for snuffing up scent by the nose; રેમ્પ્રેમર્ચ જે સામે કે કે લે દેશ છે. (Cs.) snuffing sweet odours that are horne; મેદ્રેવર્ચ જે the perfumes of flowers are perceptible (Mil.; Jä.).

ahig used for শৃত্তী as the first part of compound numbers:—ইবাৰ 10; ইবাৰ 100; ইবাৰ a myriad, etc.

ইশ্ শুন' chig-rkyan aco. to Schtr. separate, single, one alone. ริสาฐาังพ.สุล chig-rgyu กัเร-spun a kind of blanket in the weaving of which one longitudinal thread is crossed by two.

ইশাস্ত্ৰণ chig-thub-pa 1. to be able to do a thing alone. 2. n. of a plant used in medicine $(J\ddot{a}.)$.

રેવ દેવ chig-dril rolled, wrapped, packed up in one parcel or bundle (Sch.).

হ্বপূত্র ইর্ণ chig-lab byed-pa to talk to one's self, to hold a soliloguy (Schtr.).

ইবা শ্ব chig-çad one stroke, or stop: ব্ৰ ইবাম উবাম বহু প্ৰথম হবা শ্ব হা at the close of each line of a verse (forming a sentence), put one stroke, i.e., full stop (Situ.).

কৈমে chińs, v. बहेद व बक्जन, that which binds हैद्दान प्रकार the five binding things:—(1) বিশাব্দ কুল বুৰ দুঁতি হিন্দ khoy-dhuy stoń-'hun-yyi chińs; (2) মান্ত্ৰ কিমান্ত্ৰিক তিনি আনু কিমান্ত্ৰিক kyi chińs; (3) এই অব্যুহ্ম বুলি ইন্দ্র কিমান্ত্রিক

35 4 chid-pa, v. 35 9

子名可以 chib-pa 1. 四四 arm encompassing, covering all. 2. acc. to Sch. equal, uniform, suitable.

কিন্তা chibs or ইন্মান resp. term for sta a horse; generally a riding horse; a saddle horse; ইন্মান মইন্ন riding on a horse, to get on horse-back; ইন্মানমান্ত্রন to dismount: ইন্মান্ত্রন প্রাক্তি (C.) I beg you to dismount; ত্রিন প্রাক্তি I give it you for a riding horse (Jä.).

इत्या तर्भूद्र त्यूद्र व chibş-bskyod gnan-wa (lit. to ride on a horse) = इत्या त्यूद्र त्यूद्र व to start for a journey, to go to a place.

देवस म विद्य chibs-kha hkhrid-pa=देवस म वहरू to lead a horse by the bridle (Sch.). Range gard chibs-kha thub-pa to have the command of the bridle; fig. to be expert in ruling.

श्रेष्ठभ अ chibs-sya resp. for आ saddle.

ইনম প্রস্থার Chibs-lita-ldan also called পূর্ম মুদ, the horse on which Gautama Buddhe used to ride.

देवम खूब chibs-leag resp. a whip.

anness; (Cr.) the equipments of a horse.

इत्याहेन chibs-chen a charger; the best horse in the stable.

Equip chibs-rta a riding horse of a great man.

ইবম'ৰুম chibs-thur horse's head-piece. ইবম'ৰ্বৰ chibs-dpon chief groom.

the chir from the Hindi faz, chintz.

देव ज्वेन chil-sgrog, v. & नोरेर chu-gñer.

₫ I: chu num. fig. 66.

ठु II: जल, घरक, घरः, एयः, &c. 1. water, the universal and common term in all senses. 2. a river; the general term.

Syn. 미5도 및 gtuń-bya; 미5도 35 gtuń-byed; 화면속으로 sgo-kun-hyro; 월속한 화주 sprin-gyi me-tog; 월속한 교통 sprin-gyi-beud; 5미원 dagbyed; 도속취약 kan-sel; 역밀역 hlru-phan; 월속한 된 및 sprin-gyi myu-gu; 용목과접도 thur-byrod; 및 지속된 kun-hyro (Māon.).

transfer of the occurring in books, but rarely in conversation. হ্যুম্পুর্ম টু মান the names of various rivers both real and mythical which occur in the sacred books of Tibet and according to Buddhistic geography:—(1) এবাইনি হ zab-moḥi chu, (2) বাইনি বিলি ক্লোনাল chu, (3) প্রনিম্বি gtsañ-waḥi chu, (4) মান ক্লি bo-maḥi chu, (5) ক্লোম্বি হ rgyun-hbruhi chu, (6) মান ক্লোম্ব zla-wa rgyu-wa, (7) মান বিলম্প্র bo-thug-gi hdam, (8) মান মান ক্লোম্ব gram-sag-gi

chu, (9) KK 5x 19 N AK Anhangyis gah-wa, (10) เมษากุราชานุการาชานุการาชานารา bbyin-pa, (11) 5554 454 dbyah, sñan-pa, (12) सेअस' ५ वॅ ' प sems hgro-wa, (13) 3'5'5 वे श्वस' २ वर्ष प huru-ruhi-egras hbab-pa, (14) aquagan rlabs hby A-wa, ('5) घ८ घ८ bde-wahi chu, (16) , इडियम्बिंद में बेद ka-dam-pa tikhod-pa-nid, (17) केर पुरे अहः उव इसम ग्रेस रहेव प nor-buhi mehu-can rnamş-kyiş hdsin-pa, (18) ซูซีฐานุมเมนาจุร เนน-srin kurma man-แล-nid, (19) 3 र ริ อุจัง จ ท็ล ro-hi hkhor-wa, (20) ธุมาลิตาปิมาตุเฉ russbal-gyis gañ-wa, (21) रुधैन व पुरावर्भेर प chusrin na-kras bskor-wa, (22) พิราสานาคนา yid bde-war bbab-pa, (23) 55 50 gra gra dbuwahi phren-wa, (24) รจารู รุสุล ฉราฐ รายลิ @ rabtu dgah-war gyur-pahi chu, (25) ह्रा अर्ड्स्स्य Tluh mtshung-pa, (26) & TIC & TEN HAGE 192 €15 char dan char-gyi rjes-su hbyun-wahi chu-klun, (27) รุฐะพาธุร ฐาพรี ๆ รู เจาฉาย Dbyanscan-gyi mdog-tu hbab-pa, (28) 544 9000 4 dussu hbab-pa, (29) \$5.4 rin-pa, (30) \$ \$6.55. rtse-mohi nan, (31) ज्ञेर मु क gser-gyi chu, (32) 559 मुं अर्प dhul-gyi mdog, (33) स हैन ने हे अञ्चल mu-tig-gi bye-ma ldan-pa, (34) 🤻 ฉังสูง ribo-la rgyu-wa, (35) La a a sprin hkhor-wa, (36) सः सः र वावाया नुतः ५ प्रथा । mu-sā-ra gal-pa rgyan-du byaş-pa, (37) व 5 अवे निर ५८ अव प vidru-mahi çih dan Idan-pa, (38) 5\\$5'599 4 dpyid dgah-wa, (39) 555 ga-45,555,55448 & 44444 dbyar-sprin rab-tu dan-wahi chu hbab-pa, (40) के माया पहणा पर द्वारा <u>r</u>tsc-mo la hjug-par dgah-wa, (41) ጣና እንሻና 4 gans yod-pa, (42) ን ማ न्रायर धुरायभाभारे रेवाय ñi-ma çar-war gyur-paş mi reg-pa, (43) వై. ఇదే & myur-wahi chu, (44) ลุกพารการาคุณ rlabs-rab-tu hjug-pa, (45) พา 5 a a-tu pā, (46) 5 855 5 400 tsu-lun-da bbab-pa, (47) \$\$ drihi-chu, (48) ብ 5 ጣዩ \$ 4 यश्चेभाष ke-ta-kaḥi-dṛis bsgos-pa, (49) ५९५ ५ ५० ५ ■ dbyar dgah-wa, (50) 5្មី ម៉ូ dhun-dhu 3.4 Tax 4. Ba. 4 ne-hkhor-na (51)mā-rā, khyab-pa, (52) ५५९ भेर पत्रवाप dpag med-pa

hbab-pa, (53) ฐาลง ปูะ บูล ह ๆ ๙ ๙ ๓ ธุลถาน gyab-nas klun kun-tu-gan rab-tu hbab-pa, (54) รณะเฉิง dmah-wahi chu, (55) รๆจะเฉง (54) รณะเฉิง dmah-wahi chu, (55) รๆจะเฉง (54) รณะเฉิง dmah-wahi chu, (55) รๆจะเฉง คุณ dgah-wahi stobs, (57) ជិត អ្វិះ ចុះ ចុំ ចុំ ចុំ ស្លាះ ស្លារ hyros, (58) รៃ ឈុំ รูป และ ธุล dri-zahi dbyahs-can, (59) ជា ម្លាំ ក្រុង ស្លាំ ក្រុង ស្លាំ ស្ល

कृ युष्किष्ठ chu-kluh şkyış, कुष कुष् विद्योगियेदः n. of a tree 'called जयकी [Seshania Æyyptiaca]S.

জ্মান প্ৰাৰ্থ chu-klun myon the lord of rivers.

হায়ু বি chu-khun-can a place which is intersected by streams, or where there are many rivulets.

क्षण्य chu-kluh dag-pa नदीस्नात lit. purified by bathing in a river; a Tirthika.

ৰ মুদ্দিশ chu-kluń-bday মানিবানি the lord of rivers; the ocean. ভাসুদ্দিশ chu-kluń-dmar মাৰ নহী the red river, i.e., the river Sone.

ভাৰত কৰি chu-klun-mtsho (অই মাট্ট নাই) the wide expanse of the heaven; an imaginary lake in heaven; the sea.

* Ms. chu-klon the main, deeper channel of a river, v. Ms. klon.

ৰ বিশ্ব chu-dkyil ৰ শান্তৰ the middle of a river.

& 54 chu-rgyal a leather bag for water, a moshug (Cs.).

5.45 chu-skad the voice of water, the sound of rushing water.

हु-प्रभूष u chu bskol-pa boiled water, boiling water.

skor water-mill, i.e., self-grinding mill.

항품 chu-skya= 5자 whey.

इ.भुर chu-skyar कलाइंस a species of water fowl—the spoon bill.

Syn. সংশিশ্ম ট্রি, ña-hbigs-byed; কুম ট্রি rgyal-byed; ক্মেন্ট্রিশ্ম rkań-geig-pa; শ্মেশ্রথ gańs-sbal; মহ্বিশ্ম masah-mo; ভাত্র chu-can (Mñon.).

** chu-skyur 1. the bittern. 2. also n. of a plant. 3. acidulous mineral waters. 4. vinegar (Jü.)

ইট্ৰ chu-skyes সন্তা, অনুতা, আৰ্তা 1. lit. the water-born, the lotus. 2. the moon, the planets Neptune and Venus

উন্ত্ৰীম'ব্দা chu-skyeş dkar দুদ্ধোক the white lotus. ভানুমাইবাই chu-skyeş shon-po ব্যক্ত the blue lotus.

रुक्तिसम्बद्ध chu-skyes mhal पद्मयोनि, बद्धा; = इत्स्य देव the great Brahmā.

% টুম ত্র chu-skyes-can सरीजिनी pond where lotuses grow.

रु भुषान्त्रण chu-skyes-bday चरोजपति the lord of the lotus, the sun.

कंड्रें र chu-skyes rtsa-wa स्वपास the white tuberous root of the lotus.

रुं रित chu-skyod योवा met. the neck.

\$'BT chu-khug a creek; bay, gulf.

& हिर्देश chu-khur-tu hdsin वारिवाहचर [1. "that which holds clouds," i.c., the sky. 2. "having clouds for a vehicle," an epithet of Indra]S.

ক্ত ব্যাহ chu-nkhur, met. খ্রীব্য sprin-pa cloud.

क निवस chu-khebs= कर निवस cloak worn for protection against rain.

क विश्व chu-khol क द्वा. [1. boiled water. 2. जबतापन the Hilsa or sable fish]S.

& श्रीद chu-hkhor जवादन, काजल, सभम a whirlpool, an eddy. ["a water-goer," i.e., a heron or a leech]S. Syn. শ্রুমিন klon-hkhor; মন্ত্রীমান hkhyimpa; শ্রুমান মূল হল্য-mahi lte; ক্তান্ত্রমান chu-yi hkhor-lo ম্ম্মিক hkhor-chu (Mnon.).

र विश्व chu-hkhor-wa the turning of a water-mill.

ঙ্গাহৰণ chu-hkhyags ice, frozen water.

Syn. & Bab-rom; ABA' akhyag-pa.

જુવા chu-hkhyil puddle, pool.

इ.य. क्षा किया hkhyoge-pa वक्ष नदी any tortuous or meandering river.

ক এট্র প্রত chu-hkhri çin = ক্রি ট রুব্য a wave.

কু সন্ত্ৰীয় chu-mkhris সর্ঘদ water and bile ["the bile of water," i.e. fire]S.

& বিশ্ব chu-hkhrug = ক্ৰিন্ত্ৰম a wave; ruffle on the surface of water.

रुपर chu-gan full of water.

क्षणी chu-gri कुरिका a small knife; acc. to Schr. razor.

ধূর্মণ chu-grog ace. to Sch. 1. rivulet, brook. 2. dish-water, rinsings (Jä.).

ভাষা-বিশান chu-glan nay-po or ভাষা-বিশান = ই তিন rwa-co-can ইশান ই sdiy-pa rwa-co (Sman. 108).

कृतिः chu-gliñ पुरिन any islet in a river.

কু মনীৰ কৰ chu myrin-can = কু শ্বীৰ কুন্দীৰ কুন্দীৰ কুন্দীৰ said to be the crocodile.

& প্ৰৰ্থ chu-mgo source or head of a river, a feeding spring

& प्राचित्र ohu hgags-pa सूत्रीध stoppage or retention of urine.

कु अर्थि है देह. Chu-hgo rta-rin one of the thirty-seven holy places of the Bon (G. Bon. 38).

& बुद chu-rgyan कमल the ornament of the water, i.e., the lotus flower.

कृत chu-rgyun प्रवास the current or flow of a river.

रुं तुष chu-rgyus सास sinews, ligaments and nerves; रुं ई gland.

S'AS chu-sgan a blister.

which chu-sgod the water-egg, po. for the moon which (hythologically) sprung out of the great open n.

& & chu-sgra the nurmur of a stream.

says chu bsgyur-wa=spagsa the change of the course of a river

ভূমে অধ্যান্ত্ৰীৰ chu-han lum-bshugs = শ্র্মান্ত্রীৰ spol han-pa byuh-wa (idiomatic expression) the introduction of a bad custom; following a bad usage.

इ.स्वाभ chu-ñogs bank of a river or lake; ध-रवास्वाभ the opposite side or bank, called also धराव and इ.स्वास्वाभ this side of the river; है अस्वाभ sandy bank; है कर sandy plain on the side or margin of a river.

% ইন্দ্র chu-rhamş = ত্² ন দ্র্বন a wave (Mnon.).

ক্ত ৭১৭ chu-boud= এব বু lan-tshba table-salt.

& द्वा chu-leag नियुत्त water streaming down from rock [the tree Barringtonia acutangula]S.

& अन् chu-chag grain or grass, &c., given to cattle mixed with water.

55 chu-chu=45 rhubarb; 55 its root is used as dye and laxative in Tibet.

まるち chu chuń-du (まずつます) the sixth month of the Tibetan calendar, i.e., July.

& & & & a chu chuh-nhi la () precious stone, a gem of fabulous properties like & & C containing the essence of water, the finest pebble or crystal.

& ३व chu-ñal also & ३व जलागय a tank.

8:35. chu-nufi, v. हिना चातक the swallow.

* इ.अ.च chu-nul-wa= त्रच or वर्ष्र. व.

• नहेद chu-gñer wavelets or ripples in water.

Syn. અ보자 역적 mtshar-gyo; 온데Í에 chilsgron; 현재역가 khrem-gñer; 취디자 한국 최 rlabskyi ri-mo (Mhon.).

કારમાં Chu-mūam-pa n. of a fabulous sea situated beyond the ocean called $\mathfrak{J}^{\mathfrak{A}}$ 5 વર્ષમ; lit. (cure against snake-poison) (K. d. 5, 335).

कुष्ण अत्र chu rñog-ma-can turbid or muddy water.

Syn. थ्रम g [dam-bu; शेर्म mi-dahş; ईन भरुष rñog-ma-can; १५म ह्म hृdam-rdsab; १९४७ hbyin-byed; १९४४ hjim-pa (Mhon.).

to possess fabulous properties such as the power of keeping off fire, and the effects of thunder and lightning. 2. salt.

् ६ प्रेट प्राप्त chu-gtift thuft-wa shallow water.

Syn. पहिराम्बय हुम gtih gshal-nus; माने प sa le-wa; माने प mi zab-pa (Mhon.).

हुणात्र भाषा chu-gtih zab-pa deep water. Syn. मात्र भाषा gtih-med; भाषा zab; मात्र प्राप्त प्राप्त gtih-dpag-dkab; स्पाप्त भाषा hog-gshi-

* & আইন chu-gter ৰু অই ইন্ত্ৰ জনামি the ocean; also symb. the number four (Rtsi.).

mi rig; 39 315 rab-med (Mhon.).

& आहेर सं 155 chu-gter mu-khyud जिल्लों an island.

* ६ पहेर इर chu-gter-sur चिकाण a creek of the sea (Kālac. T. 135).

4.5 ♣ Chu rta-mo n. of a medicinal plant called ♣ ♣ 5 tag-ça (§man. 258).

देशेर हैन chu stefi-sbyin इन्द्र the waterlily. कृष्ट्र chu-stod पूर्व्यावाद the month of July.

इ. मूर्त प्रेश कृष chu-stod-kyis ña-wa चानाकी

हाइन श्रम ohu-stod skar-ma the constellation ने द्वाप्त अध्यान bre-chu lha ldun-ma कुकी; पर्वापाद (Rtsi.).

रु: ब्रॅंड्र क्रेश chu-stod-skyes (पश्यः भेषा ५अ८) सङ्गल-यह the planet Mars.

& व्यास chu-thags वारियन्त्र water-mill.

इंवेण chu-thig जालजिन्दु drop of water, water-drop.

कु बिगाइन to bathe in water.

& MAR chu-mthah or & MAR g 3 7 the broad side or bank of a river.

इ अब्दास chu-mthons = द्राया nam-mkhah.

ওংবাৰ chu-hthor=ঙ্কী বিশাস particles of water.
ভাৰতি শাসন chu-hthor-gtam speaking and spitting together.

इ.स्बर्ध chu-hthor-wa प्रतिसन्ध् to sprinkle.

कु: दे: दे: दु: ह्वं प chu-dan shen-du [dan-pa चारोचपरिषाइसम्पन्न a long wide river.

 $\mathfrak{E}^{5,5}$ chu-dar a small prayer-flag stuck on the bank of a river, in order to avert inundations $(J\bar{a})$.

\$57 chu-dug acc. to Sch. hemlock.

ক মন্দ্ৰ chu-bday or ক মি মন্দ্ৰ ভ g the god of water (Minn.); also a fox.

ও অব্ৰ ট্ৰম chu-bdag-skyes = আন ব্ৰথ alcohol (Maon.).

इ.रं. aes chu-dro hjam द्वारक tepid water, slightly warm water. इ.र्देन chu-dron or इ.र्देन अ chu dron-ma ज्योदन hot or warm water.

ৰ নাবৰ chu-mdah a jet of water.

रुष्ट्र chu-mdo confluence of rivers.

ৰূপ্ত chu-hdod=প্ৰস্থাও skoms-pa or স প্ৰস্থা kha-skoms (Mhon.) thirst; also thirsty

६'वेदेन chu-hdren वजाइक lit. that draws water; a cloud.

style being consolated by fright while crossing a river.

& 5 a chu-rdul, v. ax an particles of water or rain drops (Mnon.).

& chu-rdo rounded pebbles found in brooks; a kind of crystal. & ব্যান স্ম cool crystal (used for spectacles) (& ব্যান স্ম বিশ্বাম স্থান ব্যাম স্থান ব্যাম স্থান বিশ্বাম স্থান স্থাম স্থাম স্থান বিশ্বাম স্থাম স্থান বিশ্বাম স্থান বিশ্বাম স্থাম স্থাম স্থান বিশ্বাম স্থাম স

ৰূপে chu-ldur (চ্²-ৰূপে) flour and water mixed up together as the food of horses.

₹ chu-nin years ago.

ম'ম্প chu-rnag matter, pus (Sch.)

349 chu-phug a cavern in a rock at the nead of a river or brook.

8 दुष्य chu-phyag-pa (lit. one who sweeps over water), i.e., a ferry-man (Jü.).

ক্তম্ব chu-phran a little river, a brook.

कु: श्यूर्य chu hphrad-pa क्रपीटपाल a rudder, or a large oar used as such.

& chu-wa a large gland of which there are sixteen acc. to Tibetan anatomy (Jā.). ভ্ৰম্প্ৰ a contraction of the sinews (Cs.).

€ 95 chu-ban jug; water-pot.

Syn. & Fr chu-snod; & F chu-Idsa; Fr 9 anor-bu-can; Fr E snod-po che; & 94 chu-bum (Maon.).

&' व्य chu-wal शैवास, जसम्ब, मसुब water-

§ 34 chu-bun white paint for the face (Sch.).

र्ड पुरुष chu-bum = इ.पन chu-ban.

**Standard & Barbard & Standard &

৩ চ তা Chu-bur-can আৰু ন n. of one of th. cold hells. 2. acc. to Schtr. the eye.

कुर्ने chu-wo वाहिनी, नही 1. river: कुर्ने इस्प्यापिके कुरायदेव हुन्य अधिक like the streams of the four great rivers (let your letters) flow towards me (Yig. k. 13). 2. also signifies the number four (Risi.).

ভূপি কৈ হাঞ্ chu-bo chen-po tha the five great rivers of the continent of Godaniya (ব্যাহার্ট্র Ba-lan-spyod), which acc. to Buddhist cosmogony are the following:—
(1) আনমান কর, (2) প্রস্তুলন টু, (3) ক্লাম্বির্ণান,
(4) শ্রাহার্ট্র, (5) শুরু চুর্বির্ণান.

& বিশ্ব chu-bo hdra-wa; & দ্বি শ্বৰ chubohi sta-sur স্থানি; & বিশ্ব শ্ৰম chu-bohi hdoms?

& বাৰ Chu-wo Gifg i the river Ganges.

ह में आधार Chu-ho Ya-mu-na the different names of the river Yamunā: १ अवे ह में Ñi-mahi bu-mo, बाइन हेन अ Gduh byed-ma, बेनवे श्रेम Shi-uahi srih-mo, इन डम Rtsod-can, य विश्वे ह में Kā-lindaḥi bu-mo, बानिम हेने भेम में Gçin-rjehi srih-mo पश्

कुवं रम के *Chu-bo rab-med* नदीवैतरणी the great unfordable river of hell.

& ইংই Chu-bo ri n. of a monastery situated 32 m. S. W. of Lhasa on the top of a hill opposite the iron bridge over the Yeru Tsang-po. It is also called স্থাম ৰূপেই Leags-zam Chu-bo-ri.

হুৰ নিয় Chu-bo Si-tā the river Sitā = the great Tsang-po of Tibet: ব্ৰুমণুষ Brgyar-gyes, ৰূপমায় Shags-grol, ব্ৰুম্বমান্ত্ৰই Dpun-pas byin, মিন্তুৰ্ক Srid-sgrub-ma হুল্মান্ত্ৰৰ Rtags-tu bbab, প্ৰাপ্তৰৰ Khrag-bbab, ব্ৰুপান্ত্ৰ Dbyig-gi khu-wa, ৰূপ্যাই ভূমি Lag-paḥi chu-bo.

কু বিষয় বু Chu-bo Sin-dhu different names of the river Sindhu (Indus): ইংগ্রেই কুর্ব Rtsed-hjohi chu-bo, প্রাণ্ডিশা Shon-gyi yah-gā (মুন্দ্রাক্রা), রুগন্ধ Zlu-wa skyes, ইন্টিণ্ড র্ম Ri-bohi bu-mo, অন্ট্রিস Mań-po byin, ইন্মুন্ত্র Re-bā chu-bo.

3.794 chu-dbus=3.795 chu-qshuñ the central course or main stream of a river.

• हु:59भय *chu-dhus-pa* मध्यान्तिक Pāli: Majjhāntiko (*Tā. 2, 9*)

६ २२० chu-hbab निमस्ताताः a hill-torrent; ६ २२० व chu-hbab şgra the sound of a torrent.

ৰ's chu-bya water-fowl, water-bird; ৰুই ভূপা chuhi bya-yay the grey duck.

ক বছুক chu-hbyuh (মুম্ম grans) a number (Ya-sel. 57).

8'95 chu-hbyed said to be the swan (D. R.).

हुन्य chu brug-pa (कर य डेन ट प्रायम है है अन् कुन्य) नदीपूर over-flowing of a river; any inundation (Zam. 5).

ভাষা chu-lbay, v. প্রশ bubbles.

wood and the like; thin pieces of wood, chips, chaff, etc., floating on the water.

2. water-beetle (Ja.).

said to abound in the hotsprings of Tibet.

र धुन chu-sbyin=तपेण offerings of water to the yi-dag.

ক্ষ chu-ma 1. a water-carrier. শাব্যা ক অধ্যাম বিশা বিশা classes of men such as sweepers and water-carriers, &c., to whom allowances should be paid (Risii), 2, cultivation which requires irrigation.

& শ र chu-ma-rtsi a water-plant: इ.स. ই অমান্ত্রীৰ হয়ন্ত্রীন। chu-ma rtsi cures or dries pus and serum.

& भेग chu-mig जालाच 1. spring, fountain. 2. n. of a vein. [3. जालाची an aquatic plant, Commelina salicifolia] S.

* SART chu-dmar-po a sea of red water where the Naga people and the Asura fight together every day after taking their food (K. d. × 334).

ভাগুনিৰ chu-smad skar-ma the constellations of ভাগুনিৰ are the following:— ধুন phul, খু-উন্থ sna-tshog, পুনুধ্ন tha-ldan-ma (Rtsi.).

the grain mixed with water that is given to horses.

& अवाभ ehu-tshags परिचानच 1. a strainer, sieve. 2. n. of a demi-god of the nether world. क्रेन्य देश उद्दान chu-tshags kyis run-wa परिचानकचा; a monk permitted to use filtered water, i.e., fit to use filtered water,

3. প্রশাস্থান্তন chu-tshaps gru-gsum আছক triangular filtering sieve [a leather water-bag]S.

Tibet.

હ હવા મુ રેદ વોષા મું અ છે. વાદ છૂર રેદ ખદ x એ વાષા મું રેદ વોષા મું અ છે. વાદ છૂર રેદ ખદ x એ ર પદ રેદ દે (D.R.).

& chu-tshwa said from water.

time by a water-clock; the Ladian hour, one-fifth of a Bu or 24 minutes.

& ৰ্কাৰ্ড chu-tshod hkhor-lo ঘৰী; ঘতিকা 1. the clepsydra or water-clock of Ancient India. 2. now = clock in general or watch.

इ. व्हेंद्र chu-hdsin 1. भग the female organ.
2. जसपर, जन्मि cloud. In Minon. we read कु. अ.इ. व्हें व्हेंद्र व्हें कु. देश होता हो। it is so called because of its holding the particles of water that rise from the ocean.

Syn. of 2. প্রিব sprin-pa; রুম আন্ত স্থান্থ nam-mkhaḥi glan-po; ঠাই-এইনম tsha-zerḥjoms; মান ব্যিক ক mkhaḥ-gos-can (Mnon.).

& € chu-şdsa earthen water-jar.

子及'角に chu-shen urtre area; &= 5型 **
えた。 gkyus-riń-thuń; うた = F うち kha-shen
superficial area of a globe or circle.

ह नेर प्याप chu-shen hyab-pa परिमण्डल; परिचाद acc. to Schtr. proportionate, symmetrical; acc. to others, beautiful, stately.

कु भेद अवद chu-shen mthah चन्नवाड circumference.

ভূমে chu-bzom a covered bucket for carrying water.

& রাম chu-sem प्रतिताय water-tub (Ja.).

the image of the moon in water, reputed to be a deception of the senses by witch-craft. 2. the water-month, the first month $\sqrt{J\ddot{a}}$.).

The chu grar a lerge ladle (Cs.).

ও দু শাৰ্থ chuḥi-skye-gnas क्रपौटयोनि (ও ব্যানী প্রশান্ত আমাতি আ water insects, worms, etc. (may also mean "fire").

દુવે વૈદ્યાના chuḥi-hkhril-çiñ creeping plants growing in water.

ক্ত ব্ৰুণ ব্ৰিং chuḥi-ḥkhrul-ḥkhor = ক ৰব্ব mirage (Mnon.).

है प्रमित chuḥi gad-mo=है भुग chuḥi lòuwa [जनसास 1. cuttle-fish bone, considered as the petrified foam of the sea. 2. water-bubbles] &.

हरे पुर वर्जुन chuḥi-sgur hkhyog भ्रकर a pig.

द्धि १ प्रेम chuhi ña-phyis मन्तुक shell; also a snail.

हरे दिन chuḥi dṛa-wa ककेन्द्र (इ.प्रेट्स) [the jujube-tree]S.

इवे दें chuhi-don = इ देंग्य [जसकूपी a well, spring or pool]S.

হুবি এব্য কৰাম chuḥi ḥdaḥ-chags water-fowl v. হু বেইবেন.

है हैं व chu hi-rdo-wa (ह दर्भ) कुन्नपर [n. of a plant] S.

हरे विष्य chuhi hdre-log= हरे न क्ष्या waves (Mhon.).

हरे द्यथ र्षेत chuhi dpal-yon (ह.स) वर्तनी (कुल में स्पर हे बदम प्रयोग) flow and ebb-tide.

ৰূম বু chuḥi-rূtswa মুৰাৰ watermoss; (পুৰে) the rush.

हरे वय ५ य chuhi-shal-ta-pa पानीयदारिका a woman who supplies water to a lady.

क्षे नि chuḥi-gshi असामय a lake; a place filled with fresh water.

हरे भेग्रास chuḥi zeyş-ma particles of water; spray.

Syn. & Af chu-hthor; 3x & nar-ma; & A lar chuhi zer-ma; & A chu-zil; & A chu-thiy; 544 A hthiy; 544 A lah glabs-skyes (Mñon.).

&^{ই.}শারশাসাস্থ *chuḥi gjugṣ-bৄrñan* = শ্লীশাকু smiy-ryyu) mirage.

इवै:ऑ-अ *chuḥi lo-me* (प्?र×अ) ripp!es in water.

हवे निकार chuḥi çiñ-rta (बु-निक) वारिस्थ met. a bont, ship.

हैं अर्घेद chuhi sa-bon, v. कर्य.

& TAN chu-hobs water-ditch (Sch.).

কু আ বৃদ্ধ ক্ষা chu-yi hkhor-to whirlpool, v. বুদ্ধ klon-hkhor or কু বৃদ্ধ

কু তী প্রশান chu-yi shags-pa, a shell; met. a monkey.

કુખેડ્ડેમ્પ chu-yi sñiń-po 1.=કુખે¥ salt (Mňon.). 2. n. of tank filled with lotus flowers.

है भे हुव a chu-yi thub-pa or ह भे ५५६ व जमस्त the god of water; also animals living in water. However, in Tibetan mythology there is no general god of water. Irrigation streams and channels are under the protection of a special deity and the various large rivers have each a protecting river-god respectively; but if an universal है दे हा ever mentioned in books, it must be a mere phrase of the author's fancy.

कुष्णिषुद्राव chu-yi phuñ-po वारिराणि ;= कुं अर्डें केर्य tho ocean.

इधि इंड अ chu-yi tsher-ma the lotus plant, flower, etc.

কু অ বর্জ ব্যাব chu-yi hdsum-dkar=কু বি স্ত্রুব froth of water, also bubble.

इ. भे अनुभाष्ट्र chu-yi zegs-ldan कङ्कणावती that which contains particles of water; rain or cloud.

क भे ने बाम का chu-yi zegs-ma, v. कर नेव.

& অ বিশ্বশ্রশাইশ chu-yi hod-phrug shon-po = 55 ব quick-silver.

& એ ₹ chu-yi-ro salt.

इ.चे वद र chu-yi lan-tsho पदा the lotus.

কৃতি শ্বিন্তি কুনি ট chu-yi srin-pohi gron-che = কুনিট টেন্ট the great city of sea monsters, i.e., the ocean (Mnon.).

কু:ম্প্র chu-rags dam, $dyke(J\ddot{u}.)$; same as কু:ম্ন্chu-loń (Mñon.).

&? chu-ri (lit. water-hill) a billow.

& বৃণ chu-rug n. of a medicinal root: & বৃণ বৃষ্ণ ধান ইব্ ধানীৰ বৃদ্ধ হৈ ৪ chu-rug will remove inflammation in the bones.

কুন্ম chu-rlabs, v. কুইন্দ্র্মণ জন্মি, wave, billow.

कुष्यभाष्युद्धाः chu-laş hbyuñ-wa **सर्वो**काः a leech.

& chu-lo n. of an aquatio edible plant.

रु:ल्व chu-log floods (Jä.).

ভূমিন chu-lon dam, dyke. * ভূমিন দ্বীপুর্ব দ মানুক chu-lon-gyi thub-pa bdun (Ta. 2, 71) the soven rulers over irrigation channels and the watering of crops.

इ.नि. chu-çiñ कदली, रभा, नियुत्त 1. the plantain. 2. acc. to Jü. drift-wood. [3. also the ratan plant]S.

Syn. ক'ঐপুন ল resu-yi sāii.-po; কুব্ৰন্থমন্ত্ৰ rgyun-rnams-hdsin; ব্ৰিন্থমন্ত্ৰ nad-kyi hbras-can; এই বন্ধান্তৰ hchi-hbras-can; মুন্দ্ৰী ধুবান glin-poḥi leug-ma; মাইন্প্ৰম mdsod-lus; ক্ৰান grol-wa; বিন্দ্ৰীৰ çin-hdsin (Mnon.).

कु निर्मान द्या chu-çin dkar-po (काष्ठपाटना, भेतरहती white aconite, Aconitum ferox).S.

Syn. Máx 3 3 gshon-nu can; á sip lo-nu kha (Mhon.).

६ ार वे अवस्य chu-çih gi mkhar-wa a stick made of chuçih plant (Hbrom. 160).

ভাৰিত তাৰ কিন্তু কৰিছে chu-cin brla-can-ma lit. a woman whose loins resemble the plantain plant, i.e., a harlot, prostitute (Ya-scl. 54)

* 95 Chu-qur n of a district in Tibet (Rtsii.). * 95 Er Chu-qur-rdson the Jong or fort of Chu-qur near Lhasa.

for water [little drops of water adhoring to a vessel after it has been emptied] S.

& नेष chu-çel खदतहर्ग, स्कटिक crystal. [चन्द्रकान्तमणि the "moon-stone" described by Sanskrit poets as having the power of emitting water at the sight of the moon]S.

ত্ত্বিশ্বনি বিশ্বনি chu-çel dwah-gi dkyil hkhor=the crystal disk, i.e., the moon (Yig. k. 30). ত্ত্ত্বিশ্বনি বিশ্বনি দুলি dwah-po= মুণ্ডি প্রাপ্তি ক্রিন্দ্র করে। while the light of your good works has been increasing in brightness, your health has become resplendent as the lord of the crystal disk (Yig. k. 85).

& শ্বি iব্ৰ chu-çel shun-nu lit. melted orystal; met. the moon (Yiy. k. 18).

& প্রান্ত chu-gçon a ravine containing water (Jü.).

& As chu-ser matter, pus.

क द chu-so बास्तेय 1. the bladder. 2. the external and internal urinary organs $(J\ddot{u}.)$.

* কুমুন chu-srah জিয়া; কুমুন বাধুন chu-srah geum ভিজিম (Kālac. T, 62).

‡ৰ্-ীৰ্-দী-চ Chu-srin Ke-ke-ru n. of a crocodile; also that of a place in Ancient India (A. 20).

ক মিৰ সুখান্ধৰ Chu-srin rgyal-mtshan সম্ব-খল n. of a king whose reyal standard was a crocodile; an epichet of Cupid.

Syn. A ABR chu-gter (Mhon.).

इश्वेदिक chu-srin chen-po or इश्विद्या nu-srin ça-kra ग्राइ, कुकीर mythological monster-fish with body like a hill, and furnished with eighteen heads (K. d. 5 82).

ভূমীৰ শ্বা chu-srin-bdag said to be=ৰু'ম'ই' ইৰ্ম the sea.

ভূমিন ই ইনি হান & Chu-srin rdo-rjc rimohi bran-mo a goddess who rules over the forest of Kong-po and is believed to possess the power of stopping at will the course of the great river Yeru Tsang-po.

कु भैद्देशम chu-sṛin sder-mo medicinal herb useful in leprosy.

ৰ মুৰ্ট্ৰ বিশ্ব বৃষ্ঠ্য chu-srin byis-pa-gsod a river-crocodile which carries away and eats children (K. d. ৰ 24).

ভাষ্ট্র বিষয় description at the supported on carved crocodiles.

रु:ध्रैव chu srib प्रमेस gonorrhoa.

envulsed state of a lake by wind; ruffling or churning of the waters.

ৡয়৾ঀ chu-sṛcl=বু ৸ৡ৾য় ই the ocean.

কুষ্ট্ৰ chu-srol dried-up bed of river.

रुष्ण chu-lhay a kind of tree.

Syn. Raema; ri-hjoms Raer ra-wa çih (Mnon.).

इ. श्रुवि: व्याभाध chu-lhahi shags-pa पात्र, नाग-पात्र the snake-noose—the weapon of the god of water.

६ थुदे नेदः chu lhahi-çin वर्ष द्वष an Indian tree, the tree Cratæoa roxburghii. chug, imp. of ব্রুণ hjug-pa; প্রন্থ ইন্ত নাট্রন্থ কুল্টেশ ব্যুদ্দ he said: admit the elder brother into the priesthood! (Hbrom. 36).

कुद्र' 1. chun or कुट्य chun-wa चन्प, मृड्, देवत, मनाक् little, small, young, junior, inferior; & ZNUN when he was very young; इड्ड न or इड ह ; इड व द्वय में भूड व younger (his) WE' 44' 5' 3E' 8 S'rigarbha also having entered the Buddhist order; NASS the younger or youngest son; Mas young in years; was a the junior father, i.e., the second joint-husband of one's mother; 45.48 from infancy; 多 到可以 an early friend, a friend of younger days. Sometimes includes vb. to be, as in \$5. 84 be not small in courage!

Syn. १८ ব กันก์-แล; ३६ পুমার্ডম กันก์-çaş-tsam; ইত্রম tshod-tsam; ३६६ กันก์-กัน; ৪০६ сhuñ-ทัน; ৠ phra; ৠর্ম phra-mo; ঘণ্টম bag-tsam; ঐপ্যান হলুছ-ma; ইংল হল-ma; ৭ইছেন hthor-ma (Mñon.).

งรัฐ chuń-gri=ฐิชีร a small knife.

* इ.६ chuń-nu जचु small, little (Kālac. T. 141).

45.53 chuh-hun a very little part; 55.55 a a ₹5.55 a a ₹5.65 a a ₹5.65 a a ₹5.65 a a thuh-hun.

\$5' \$5' chuń-chuń = \$'\$5' very small, little.

इट. डेअ. प chuń-cheş-pa चनातर a little more, yet still small in quantity.

ৰু ৰাজ chun-hjug a kind of tea (Rtsii.).

● こうた chuń-nuń, v. 見可ち khug-rta.

\$5 है5 chun-byed क्रमात slender [also fire]S.

६६ स chuń-ma जाया, कलच wife, consort, partner; ६६ स वेद प to take a wife, to marry; से वेद प प हैं इस वेद प to be made a man's wife,

to be married; ৰূম আৰু বৃত্তী ক্ষম to abandon an adulterous wife (Ce. 1).

हर अवे भुदा a chuń-mahi spun-sla brothers of one's wife (Mักิดก.).

&5 35 chuń-zad= \$5 35 a little.

हा हम भूष chuń-nus-grol (६ प्रविद्यहरू हम विभिन्न स्का to gain salvation with little asceticsm; a state which precedes sainthood.

ৰু প্ৰা chun-lug a lamb.

& Chun-lun n. of a place in Tibet.

हर न chun-ça = स्पान mutton.

ৰুম্প chuń-ços the smallest or the youngest.

ৰুম্প্ৰ chuń-sug the limbs of a kid.

ঠ্ব chud-pa স্বিম্;= ৭ছণ ৭ to get into, to enter, to put into, insert, etc.; ঃপুমা ডাইন্থ resp. to impress on one's mind; কিন্দু কৈ to comprehend or get into the mind fully; ম্পুনু-ত্ব-থ to subject, to put under.

স্কৃতি শ্ৰাম্প্ৰ chud-na-gson = হুচ্ছা শ্ৰাম্প্ৰ not exhausted, exhaustless (Kag.).

&ું એ કેવ chu mi-za-wa or &ું એ વર્દલ inexhaustible, unwasteable; to be successful.

हर् वर्धन व chud hdsch-wa = हर् । प to be fruitless or unsuccessful (in any work or action).

&্বপূৰ্ত্ব chud-gzon-pa to waste, make away with, to squander; &্ৰ্ক্ৰ্ৰ্ত্ব-pa chud-zod-pa to be wasted, become barren: &্ৰ্ক্ৰ্ৰ্য্ব্ৰেইন্দ্ৰ when it had been consumed, they went quite away.

কুৰ chun occurs in ৰিংকৰ one that is watering or taking care of fields, কমন্ত্ৰ gardens, বিশ্বকৰ meadows (Jä.).

হুৰ দুৰ্ব্যন্ত Chun-gyi brag-dmar one of the thirty-seven holy places of the Bon (G. Bon. 37).

423

**State of the state of the sta

हर्न chun-po दामन, माखा 1. bunch, bundle; ५६ के देन a bundle of silk scarves; a skien of silk. 2. a collection, pile, heap. 3. tuft, tassel, as or cament, etc.

&न य ठन chun-po-can wreathed.

\$1235.4 chun-hphyan-wa to wear a wreath or garland of flowers.

क्रांच chub-pa accomplished, perfected as in क्राह्म क्रेम्सार्थः मुद्दान्यः हुद a Bodhisattva is to be perfected in all matters.

&N chum rice (in Sikk.).

4 कुप्राय chum-pa स्रोत ; = विश्व khrem-pa to be trightened, also to shrink; व्यवश्व क्ष्य to crouch with fear. 2.= क्या व animals living on the surface of water; also क्ष्य के प्राप्त a kind of cuttle-fish called Pilha (विश्व) supposed to move on the surface of water and to pull down men and cattle when they swim.

ৰুম chur termin. of ৰ; ৰুম এই ব to be drowned.

इंदर श्रें ग्राम chur-sgrogs on इंदर वहना n. of a kind of water-fowl.

ভূম এইম chur-hdres = মাই নাছিৰ buffalo (Mion.).

कुर भे क्रुर chur-mi lhun=धूँवः नैर हुन a magic tree (Mnon.).

the expounder of the Yoga philosophy.

কুম chus instr. of &; ভ্রম'ন্ট্রেন to gild, to overspread with liquid gold or silver.

31

हर्भाष्ट्रीय chus-hjiq-pu चपः-मंत्रभेगा destruction or levastation from water.

ক্ষাহ্রণ chas-bran-pa, কুমান্ত্রনাম প্রথম to slightly wet or moisten with water.

कुष मे ३ अस ब chus nú-ñams-pa thunder-bolt, v. र्वा (Mñon.)

रूप भे वर्ष chus-mi-htshub met. fish (Mnon.).

& che 1. num. fig 96. 2. v. 3.4 great.

के न che-ka acc. to Sch. chiefly; the plurality.

3.55 che-khyad size, greatness.

डे ने che-ge दाम a garland, wreath.

अने अ che-ge-mo (in Beng.) अस्त 1. such a one, such a person: ब्रिंड ने अन्ति व in such and such a year; अने अन्ति such as you are; अने अनुस्ति अपित a one protect (me or him). 2. = न्याम् व a term for animated beings in general.

ਡੇ-ਨ੍ਰ che-dyu the upper classes or races; ਨ੍ਰ in ਡੇ-ਨ੍ਰ che-dyu signifies many and ਡੇ che the upper races: ਕਾਲੋਕੇ-ਡੇ-ਨ੍ਰ-ਕਸ਼ਮ ਨੂੰ ਰੋਸ ਦੁ ਨੂੰ ਕੋਟ ਦੁਨ੍ਹ ਕੁਲ ਕੋ ਡੇ-ਨ੍ all the upper classes of Nepal possess horses, charicts and elephants (A. 148).

 $\mathbf{z} \cdot \mathbf{q}$ che- $\mathbf{r} \mathbf{g} \mathbf{y} \mathbf{u} = \mathbf{z} \cdot \mathbf{q}$ che- $\mathbf{u} \mathbf{a}$.

કે વર્ષ *che-brgynd* the descendants of the eldest son.

हे दूर che-chun सपनी 1. joint wife. 2. great and small; the dimensions or size.

ਡੇ-ਡੇ che-che for ਡੇਕ੍'ਬੋ-ਡੇਕ੍'ਬ chen-po chen-po; ਡੁੱਕ-5-ਤੇਮ-5ਮੈਗ੍ਮ-ਡੇ-ਡੇ-ਫ਼ਮਮ-ਖ਼ੁਵਮ first leave off the most serious moral faults (Bebu 40).

डे. डेर कर्य che-cher ryan-pa पोषित, पास्तित growing older, becoming more and more an old man; डे.डेर क्रॉ के che-cher ryan-mo पासिता growing older, becoming more and more an old woman. के अर्धन che-mchog महा; विशिष्ट chief and great.

ই অইন che-hrjod= আইন উল bstod-tshig or অনুমানী bkur-tshig words of praise, eulogy 'প্ৰতিন.).

કેલ્લમ che-thabs arrogance, haughtiness; કૃષ્ણ કેલામ sde-pahi che-thabs the arrogance of the Depa (chief of a tribe or place).

કેલ્વમ અ che-thabs-can proud, arrogant, haughty.

ইব্ che-don for কব্ব chad-don a missive to an inferior, an edict $(J\ddot{u}.)$. In a letter the word কব্ব ched-don expresses some special wish or object.

३ १६ ehe-hdon the coming to full age, attaining the age of majority.

के द्वा दें che-dpan-po साचित्रेष्ठ witness in chief.

के न che-wa महत्, बतिमान, स्क्रीत, खूल 1. often in compounds के che: great, large, powerful. के alone often=very. In conversation के न chen-po is the usual form and in Ladak के के chen-mo both in books and in talk. 2. sometimes used as a vb. with perf. केम: देन न व्यक्त द्वार क्ष्म के क्ष्म क्ष्म के क्ष्म क

के पहेंद che-bisan majesty, greatness in rank and power: के पहेंद्र हुद भूषा भी हुन्यम (Khrid.) greatness and fame being transient.

3: A che-she a female adorned with jewellery (K. d. 9 326).

+ के पंचे *che-gshi* = ५५६ व *dpañ-po* a witness.

3.434.85.9 che-bshag hun-skyur-wa to keep everything in proper order, e.g., placing larger or smaller things in their respective order 3.3 che-re with \$1.4 to stare at, to look with fixed eyes (\(\varPi\)loop. 105).

કે લેંદ્રમ che-lons 1. grown up, adult (Ja.). 2. many, much: ક્રિક્ પૂર્વે માર્ટ પ્રાથમ કે લેંદ્ર ક્રમ વર્ષાલા if collected largely from the actions of the teacher (J. Zan.)

डे. ब्रेंच che-ços, = डेम डे न साधिष्ठ the greatest, greater than all others, chief (Mion.).

केंद्र ched or केंद्र ched-du निमिम, कते 1. postp. for, for the purpose of, with a view to, for the sake of, because of, on account of; केंद्र हैं इंग् given for, made a gift on account of; केंद्र हैं इंग् to be done on account of; केंद्र हैं जैये it is in order to see. 2. adv. on purpose, expressly.

Syn Kais don-du; Kaia don-la; Bris phyir-du; Brished-gner (Mnon.).

+ 35, and ched-hgah = 34, and some, a good number of.

डेर् डेर् व ched chen-po a special thing, an important business.

हेर हेर ched-cher more and more; हेर हेर हेर to increase: बीर् र्र अवस्थाय केर्ड स्थान प्राप्त हुई। हेस सु-ह्यास अ। हमांत-तित rmugs-pa lached-cher ma-byas par buhi rjes-su shuys-so (Hbrom. । 20) without indulging more and more in sleep and laziness, he followed the example of my son.

કેર વર્દેર વરે સે Ched briod-pahi sde a class of Buddhist scriptures which includes four divisions:—(1) ૧૩૬૫ કૃષ, (2) સુર ૬ વક્ષ, (3) જીવમ વઠદ, (4) કેર વર્દેર.

डेर्'न}र ched-güer, v. हेर्.

केन्द्र पर्देश के भारत ched-du brjod-paki tshoms this expression is described as:—क्रम ने देश ने किया प्रकार के ज्ञान पर्दा ने प्रकार के ज्ञान पर्दा ने प्रकार के ज्ञान पर्दा ने प्रकार के ज्ञान पर्दा ने प्रकार के ज्ञान पर्दा ने प्रकार के जिल्ला के किया के प्रकार के प्रकार के जिल्ला के प्रकार के

ቆ5 ኚላ ched-don= ኔ ኚላ special signification, etc.

±5'4 ched-pa=59'4 प्रसर to spread over.

ইণ্টাপান ched-spel-wa (ইণ্ডাম্বামাব্চমান to send any special message (Yig.).

ইণ্ড ched-so = ইণ্ডাৰ great object, special reason: ইণ্ডাৰ সম্ভাৱ ইণ্ডাৰ (A. 84) again the Lo-tsā-wa having a special reason for the first (course).

केन विchen-po महा, महत, प्रदार, युद्र, सुद्द्रत् great, large, chief; क्षेत्रेन व great man; इ.अ.डेन व great lama. Sometimes डेन क्षेत्र व मुद्द्र ने व्यवस्था केन क्षेत्र के huge jar containing magic spells.

કેલ ફેલ્લ chen-chun first wife and second wife (Ja.).

डेब ४,८ chen-snan स्त्वावलोकन magnifier; seeing a thing larger than its real size.

ইশ্রহেন chen-po hgyur-wa to become great, to increase, to grow up

हेन् यं g chen-po tha lit. the five greats, i.e., void space. In Buddhism, the sky is so called as having the five attributes of greatness, viz.:— नहमा के it is immaterial, विकास के limitless, हमाय eternal, के व्याप्त unchangeable, के व्याप्त undestructible.

By chem or saids chem-chem rattling sound like thunder; also any loud noise expressive of anger. Also der to thunder forth: 34.5 der he made a thundering noise (D.R.).

त्रेश्वर chems compounds: निकेश or निकेश resp. ब्रश्न केशम, राज्य केशम farewell exhortation;

last will, testament; মুখাৰাট ক্ষমান্ত্ৰাৰ to deposit a testamentary disposal for a son (Ja.).

हैअ हैअ chem-chem n. of a number (Ya-sel. 56).

રેમ કેલ chem me-wa stillness, silence (Cs.); ક્લ કેલ ૧૬ વાલ (S.h.) કેલ કેલ વેલ્લ to sit still without speaking (Jä.).

় ইসম'ম chems-pa (৭ইর'৭) to inform, to deliver a message.

हैयाँ a chel-pa defined as रहा हैपमा प्रेमा बहुत प or इताय able by one's own power or might (Nay. 26).

ক্তি ches 1. instr of 3. 2. pf. of 3 as adv. শাসনে বিশী as the food is very bad (Ja.); ইম ইন্থ very prudent or clever (Sch.); ইমান্স্বিশ্ব খুল it spread very much (Ja.); ইমান্স্বিশ্ব খুল it becomes exceedingly valuable or scarce (Situ. 55).

डेभ' अर्गुष्य ches-mgyoys, ा. डे♥सुर ches-myur very quick, speedy.

डेश'न्थ'प ches-ryas-pa, द्वर'प or न्याप old, worn out.

डेश क्षे.व ches-lci-wa गुदतर very heavy.

हैम हुद व ches chuh-wa चयतर much less.

देश के व ches che-wa (के न्य) very much; supreme, the greatest or highest.

डेम: अर्डेन ches-mchog बरिष्ठ the supreme.

अव १ व ches-ne-ua जासन्न very attached; very intimate.

Bu age a ches-hthun-wa to drink much.

देश केंग प ches sdom-pa to preserve one's vows very carefully.

देश प ches-pa 1. pf. of देश to be great, to increase: ५ अप ५६६ देश प the army having become great; ५वर डेस यस being very powerful. 2. to believe, but only when preceded by भेऽ (resp. ३१६): भेऽ मे डेस does not believe.

देशांश्रदः ches-mañ or देशांश्रदः बहुतर, भूयः rather large or too many.

डेश धुर ches-myur चित्रतर very quick, rapid.

डेश प्रेम् प cheş-bshon-pa चित्रुव very youthful; also क्रिक very young or youngest.

डेस भ्रुषाय ches-thay-pa चाचिकतर in much excess; a great deal in excess.

ቼ cho 1. num. fig. 126. 2. substantial, of meaning; ኔ ልና (ዲፕልና) meaningless, for nothing, no object, in vain; ት ኔ ልና an empty-headed man.

कें पा cho-ga विधि, विधान, नीति 1. the way or method of doing a thing, e.g., of solving an arithmetical problem, of curing maladies, esp. used in magical performances. 2. prescribed rites and observances (in religious services, etc., कॅ.क्.ब.व.क्र.य observant of rites). 3. specially, any magical rite. 4. चाचार behaviour; अवाधुन सुअः ईवास य चरित्रसम्पद्म of good character, possessed of good morals; अंत्राज्ञासाय चाचार-विपन्न of bad morals, fallen. अन्य क or the ten kinds of religious rites observed by the Buddhists of Tibet are:—(1) 435. ऽग्रेथ श्रेंक rites, of magical circles and figures painted on the ground and also on paper; (2) देश य द्वर ने के न rites of mystical initiation and religious service; (3) 34 कृषभारण वृद्दभाग्रिक q rites of consecration; (4) अ २८४ र श्रेषा में अप che-hdas ro-sreg-gi cho-ga funeral rites and ceremonies; (5) 2 1 3 4 ो । । lho-sgo sbyons-kyi cho-ga the art of sleight of hand, etc.; (6) ন্সুমান্ত্র্বানের্বান্ত্রান্ত্র rites for propitiation (of a deity or spirit); क्ष्मिन क्ष्य का cho-yahi nan-tshul can खाचारशील one naturally of good behavior.

केटि cho-fie or केटिय is explained as (भैना कुष्मित्र) shedding of tears (Minon.), lamentation, wailing, esp. lamentations for the dead, dirge; केटियायदेवयाय चार्मस्तरं क्रान्द्रित throwing up lamentations.

ቼድ ዴፕ cho-ĥe-dir loud lamentations (D.R.).

কি প্রথি cho-hphrul সানিদ্বাফা, কৰি miracles. ১ ব্রুথ নাম্ক cho-hphrul-gsum three kinds of miracles performed by the Buddha:—(1)
ই ব্রুথ দুঁও নিচ্চালি কি চিন্দুল কৈ কি কি চিন্দুল কি কি কি চিন্দুল কি কি চিন্দুল কি কি চিন্দুল কি কি চিন্দুল ক

র ব্রুবা মার্ক্রন cho-hphrul mehod-pa religious service to commemorate the miraculous exhibitions of Buddha.

** A cho-wa to set on or incite; BAR

***** To set the dog at any one repeatedly (Cs.).

ই বৰম শ্ল্ৰই chos-babs skor = ৰ্ক আন বৰম revenue, income; ৰবুম শ্লেশ ই বৰ্ষা শ্ল্ৰই বৰ্ষা শ্ল্ৰই কৰা the earnings or income from the state of Sikkim.

子 菱 Q貝に cho-hbran (真ち or 可なっする) (Mnon.) family; extraction; especially the maternal relations, the mother's family or lineage.

* st cho-ma n. of a number (Ya-sel. 50)

ঠংশ্য cho-rigs father's lineage, descent by the father's side.

ই ইম cho-ris বাৰ্দ descent, extraction; ই ইমাউৰ্মান্ত্ৰ্ব from the beginning or always of honourable descent.

ৰ্ম delete in the dried leaves of which a yellow dye is prepared for the clothes of the lower classes. 2. হ্রাইব, ঘৰ, ঘুন gambling dies; ইনি কুমার্ক cho-lo mbhan a dice-player (Cs.); ইনি কুমার্ক cho-lo ryyul-lo আদিক he excels in dice-throwing.

ঠ শৃষ্ট a cho-lo rtse-ua ব্লেকীধা, অভকীরা: to play at dice.

শ্বনি cho-lo-ris diagram; a stamped mark or figure on a dice.

क्षेत्र सुन्भाय cho-lohi-skugs-pa पण्डात, दुरोदर to lay a wager in gambling and to exhort your side to win.

১ ব্মন্ত্ৰণ ব cho-los thul-lo আলিক one who has been defeated, i.e., has lost in dice-play.

ৰূপিন প্ৰ cho-lohi sa-bon = প্ৰতিষ্ঠ hyron-bu (Mnon.) a kind of shell; the courie used as a coin in India and also as a substitute for dice.

ক্ৰী chog, see sand 111 below: it is generally used as a permissive particle after a verb: ৭মান্তৰ you can go; মন্ত্ৰ you may come; ভ্ৰমান্তৰ may be permitted to be done.

ৰ্মাণ chog-pa I: অৱস্থা; শুৰ্ণ adorned, ornamented (Lex.).

र्हेण य II: प्रयाप्ति to suffice, to be sufficient: देन व ने नाम जा that is sufficient for us;

be allowable. In books gen. with the instrumental participle: ১৯ ৭৪৯ বন্ধ ইব্ drinking beer is not allowed; ইম্বন্ধ ইব্ কাটিল, it will be permitted to come back (Mil.). In colloq. ইব্ is annexed direct to the verbal root: এইন ব্ৰাণ্ড ইব্ বার্থ ইব্ talking loudly is not allowable; ব্ৰাণ্ড ইব্ প্ৰাণ্ড ইব্ প্ৰাণ্ড বিশ্ব কৰা কৰা you may go inside, or into the house.

ቼጣ' ሀ ደርሀ choy-pa med-pa appetite (ፕሮጣ or ፕሮጣባናን good appetite (ሧስon.).

र्द्धपानेश्वय choy-çeş-pa सन्तोष contentment; to be contented or satisfied with.

 \mathfrak{F} chon or size transparent variegated half-precious stone brought from India to I.d. and considered less valuable than \mathfrak{P} (cat's eye), perh. cornelian or sardonyx $(J\ddot{a}.)$.

ইন্দিল্প 1. a decision. 2. a partition wall; ইন্ট্রেশ to construct a partition wall (Sch.). 3. v. প্রন্থ.

हें प chod-pa I: 1. देह to be cut off; प्राथन देह प्रकार प to be separated by a long interval; यम भू जी मान पमा है दे both approaches being cut off or obstructed by snow: अहर है है a diamond that cannot be cut to pieces; an epithet of a firm unbending king. 2. to be decided, settled, fixed; क्रिक्ट दुवु के केंद्र the value (of the stone)

cannot be fixed, though one should attempt to appraise it, i.e., it is priceless, invaluable $(J\bar{a}.)$.

र्कें । II: (भिष्य) चानरच, निनरच to cover over, put into shade; also a shade, cover.

হ্ব হাবাৰ chod-so bdog-pa= দ ভব জিন্ত also দ্বাস্থ্য to promise, to undertake to do a thing: স্থান্ত্ৰ ব্যাস্থান্ত্ৰ ব্যাহ্ম ব্যাহ্ প্ৰমান্ত্ৰ কৰে কৰি (A. 84) he indeed bore in mind that he had made a promise to the Sthavira the chief teacher.

ইন chom or ইন্ম robbery; ইন্ম পুন্ত হ হ'ব to live by robbery; ইন্ম মুল্ড মুন্ত a fearful rattling sound (resembling that of a thunder or a cannon), gen. made by robbers when invading a village or house to frighten the inmates out.

The state of the finished, accomplished, in W. (Jä.).

ইন্ম chom-po or ইন্মান choms-po লক্ষ্য, ব্যু, বীং a robber; ইন্মানুষ্য robber and thief, gen. ইন্মানুষ্য ইন্মানুষ্য বিশ্ব of robbers and thieves.

a wooden dice; 55.39 a shell used in the place of a dice.

हैं या व chol-kha 1. a country, province: दुस वर्टर की सर्भ प्रस्त हैं इंदान। U and Tsang were the countries of holy religion; सर् हर केदे उन्न Mdo-stod, the province abounding

হ্বি'ব্ৰী'ন chol-hgro-wa or ইবাটাৰ্ছ chol-gyi hgro=স্থান্ত্ৰ or ৭৯০ ব্ৰাণ্ডিৰ decayed, become degenerate (A. 70).

🖎 chos धर्मा 1. religious doctrine; religion; more especially the doctrine of Buddha. Generally speaking, chos, i.e., dharma, consists of all phenomena, all matter, and all knowledge of things worldly as well as spiritual. It includes ANS all that can be known, gang all that is cognizable by the senses, 454 all that exists, Taga basis and material. 2. a particular doctrine, tenet, or precept; न्या मरे इस नेष an esoteric doctrine, a mystical doctrine; पुरुष्टम for पुरुषर ठव में इस sublime or excellent religion; व्हेन हेन मुक्त वकुर the eight worldly doctrines or principles. viz.:--केर्य खाम gain, profit; अकेर्य खलाम loss; इन्य यम: fame, reputation; अञ्जय चयमः bad name, notoriety; श्चर्य निन्दा scandal, slander; वार्ष प्रमासा praise; कर व सख happiness; ह्या वृह्य व कांsery or 3. system of morality, unhappiness. ethics (faith, exercise of religion). 4. any way, manner, method; a custom, usage. 5. is sometimes used to signify a thing, substance, property.

The word swis also explained as an analysis of swisses of swisses in placing under discipline a mind already formed. Chos or the religion of Buddha is again

divided into two classes which are of scriptural and contemplative nature. scriptural chos is collected in the three sde-snod or pitaka, viz.:—the Vinava, the Sûtra and the Abhidharma. The medi tative chos consists of the three trainings viz.:-moral discipline, meditation and Prajña or the absolute knowledge of all things. The first three are studied and the last three are practised. The chos for the purification of sins have been also subdivided as follows:—(1) 45 34 57 the six transcendental moral virtues (2) \$5.35.98 75 the eighteen metaphysical voidities; (3) इत्यं ने पर पत्र न्याप वि the four remembrances; (4) was squasific and the four renunciations; (5) মুন্ধুম নী কুন্ধুমনী rdsu-hphrul-gyi rkan-pa bshi the four bases for magical transformations; (6) ५वर व g the powers; (7) FON 2 five fortitudes; (8) 35. इव ग्रे अन्यवा पर्व the seven Bodhyanga or attributes of Bodhisattva; (9) १४११४ पदे वस अत्राचना पन्त the eight subdivisions of the noble paths: (10) अवन्य देन में यम पुरः देवाम वासुम वह ৰ'মত্ৰ the thirty-seven northern paths of ascetism.

र्डभ ग्रेज़ chos-kyi-sku चन्नेकाय the spiritual form or the existence (of a Buddha).

र्डभ में भुं अन्दे chos-kyi skye-mched चर्चायतन 1. religious capacity, spiritual development. [2. the mind] S.

डॅभ ग्रे पु अडॅन वर्द्द choş-kyi khyu-kchoy hiron (रेन्स कुछ) धर्मा तचारी (पु अडॅन वे नर्डे दं। देवे स्थापन्दर) following a leader.

* ১৯ ট্র প্রাথমণ Chos-kyi grags-pa দেওকী বি n. of a Buddhist philosopher (Bull. 1848, 287).

इंश्री दुवासङ Chos-kyi rgyal-mtshan धर्म-एड. n. of a Euridhist philosopher and author.

४ भी chos-kyi-syra चर्चमब्द the loud recitation of religious formulæ, or singing of hymns; preaching of a sermon.

토리 및 Chos-kyi hah, v. 토리 및 기록 choskyi doyins.

THE SANGE chos-kyi chos-nid the natural properties of matter, such as A.J. 5.295.9 me-gyen-du hbar-wa the property of fire to run up; \$.35.5.299.4 that of water to run down.

ક્રમાં નું વૃદ્ધિ ક્ષેત્રમાં chos-kyi gtiń slebs-pa= ક્રમ ગુડ્ડા સુધા 5 ક્ત્રમાં વ reflecting on the virtues of matter and phenomena.

ৰ্ত্তমণ্ড বিষয়েও chos-kyi bston-pa স্থানি recitation of the scripture; remembrance thereof.

ইমান্ত্ৰিয় chos-kyi hdun-sa ব্ৰাৰ্থ a monastery or convent.

डभागुद्रश्राप्त्रभ chos-kyi rnam-grais चर्चा-पर्याय enumeration of scriptures.

রমণ্ট্রব্যান্তর্থন chos-kyi hphons-par hgyur-ua ঘন্দ্রবান to become irreligious, sacrilegious.

र्देश पुष्पर ५ वर्ष ५ chos-kyi bar-du geod-pa चन्द्रीनाराय to obstruct the course of nature.

ৰ্মণীও Chos-kyi-bu ঘন্ধাৰ a name of Yudhisthira the eldest of the five Pandava brothers.

ક્રમ મુદ્દાવ chos-kyi dwan-phyug વર્ષે થર, described as મદમ કુમ ફેરે અર્ક્ક sans-rgys spyihimtshan (Māon.) an epithet applicable to the Buddhas in general. ১৮ গুর্তিম chos-kyi dbyińs ঘন্ধানু the sphere or purview of religion; ১ মণ্ট্রিম গুরুম (?) দুন্ধ-দানুব্বন [versed in the element of law or religion]S.

ঠথ দুঁৱ বৃদ্ধি chos-kyi rtsa-hkhor বিদ met. the heart (Minon.).

रुष देश देश chos-kyi rtsa-wa चर्चेम्ल the root or the fundamental principles of religion.

ક્રમ મુક્રિય chos-kyi tshon-bṛdal met. a monastery (Mnon.).

* রমণ্টাইন্স্থার chos-kyi tshon-dpon ধর্মানীর a divine; a priest; one whose profession is religion (Tá. 2, 53).

ইমণ্ট্ৰাইন্থান্ড chos-kyi bshon-pa-can ঘৰ্মানাছৰ the conveyance of chos or dharma. ["one whose vehicle is dharma personified as the bull," i.e., S'iva]S.

KN' N5 chos-skad book language.

ইমার্ক chos-skyoń ঘর্মান 1. the protector or defender of Buddhism; ইমার্ক the great guardian of Buddhism; the equivalent of ইন্সন or Pe-har. 2. name sometimes given to the four Dikrajas or guardian kings of Buddhism: ইমার্ক ইনি ইন্নাম্বাচন offerings for the guardian spirits of the doctrine 3. popular astrologers, votaries of Pe-har at Lhasa.

- * ১৯ মুন বৈশ্ব প্রথম মূল Chos-skyon dregs-pa leam-srin (Org. m. 113, 32) a terrific female guardian deity.
- ४ अ. हैं वर्ष chos-skyobs धर्मेत्राता n. pr. (Tā. 2, 297); n. of an Indian Buddhist who taught Buddhism in China.

*** A chos-khri book-shelves or table to keep sacred books upon; also the chair on which the priest sits while delivering a religious sermon; acc. to Ja. reading-desk, pulpit

র্ত্তম প্রথম choş-krimş স্থানীয়াল religious or monastic discipline; রুম নিন্মাথ choş-khrimş-

pa ন্ৰ ব্ৰাপ one who enforces discipline in a monastery.

ৰ্মাণ্ড্ৰই chos-hkhor prayer-wheel.

BN 2 To Grant Chos-hkhor rgy d n. of the place where the first Dalai Lama was born, and where there is a large monastery which is generally visited once by the successive Grand Lamas of Lhasa.

ষ্ঠ মান্ত্ৰ স্থান Chos-hkhor-syan n. of a place in Tibet.

ৰ্কম প্ৰম Chos-hkhor-gnas n. of a place in Tibet.

ৰ্ধণ প্ৰ chos-yos ভীৰৰ the religious robe worn by a Buddhist monk. ইম প্ৰ'ৰ প্ৰ'ৰ প্ৰ'ৰ প্ৰ'ৰ কৰে strings or bands for fastening a religious robe. [a basket for containing religious robes] S.

र्केश पेंश हैं state chos-gos-kyi snod चीवरमाण्डिका a pocket in the upper garment of a monk; रूश पेंश है पाइन्द chos-gos-kyi ytur-bu चीवर-द्विका the bag in which a monk puts robes.

ৰূপ ৰ্মিনুষ্ণ শ্ৰং দ্বাৰ chos-gos alum-por bgowa परिमण्डलভীৰ one dressed in a petticoat like robe; also to put on a such robe.

ইণ্মু chos-grwa স্থানত a school for religious instruction, i.e., generally a class in a monastic institution where religious discussions are held. The school at Tashi-lhunpo is called মুণ্মই শ্মু grub-pahi chos-grwa, the school of religious attainments.

* डॅब प्रवास chos-grags धर्मकीर्न (3 C).

1. a king who rules acc. to Buddhist laws. 2. n. of the lord of death প্ৰাই কুম্ম.
3. also applied to a great personage by courtesy, and is a general epithet of Buddhas (Mion.).

ৰ্মানুবাট্ট্ৰ Chos-rayal-skyes ঘন্ধাজ্যৰ a name of Yudhisthira, the eldest Pāṇḍava; also that of Ajāta-s'atru, the son of king Bimbisāra.

- * र्रमानुष मुञ्जू न पुरुष पठस Chos-rgyāl-gyi sgrub yum-bcas (Org. m. 113, 33; Pallasiix, vii, 4. II, 9).
- * ঠমানুথ বে খ্রুব Chos- $\underline{r}gyal$ nah-sgrub $(80\ B).$
- * रूपानुषानुषु द्वाप Chos-rgyal phyi-sgrat. (80 A).
- * និសត្វបាយពត្រ: Chos-rgyal yab-rkyah (Org. m. 113, 34).

ৰ্কণ কুৰ্বন chos-rgyugs lessons, or tasks imposed by a teacher on his pupil.

ইমানু chos-ryyud religious instructions descending to pupils and their sub-pupils, &c.; religious tradition, also creed; ই বুর্ব টু ইমানু মুন্দ্র ব্যাধ্যম those embracing the religious traditions of his reverence; ইমানুম্ বুর্বিশ one confessing ancestral religion. ইমানুম্বিশ chos-rgyud adsin-pa (Ta. 2,

* केंश कुत्र चुँ हैर देश्वर Chos-rgyun-gyi tin-nehdsin खोतोऽनुगतनामसमाधि (Tā. 2, iii).

ৰ্ক্তম ভাৰত chos-can ঘাৰ্শিক pious, devout.

ક્રમારુ રેલ chos-can-rin met. a donkey (Minon.).

ৰ্মান্তমান choṣ-bcaṣ-ma met. a bride.

Syn. Bअ वासर स khyim-gsar-ma; 💆 १९५४ स kyo-hdam-ma (Mñon.).

ৰেজন chos-chas the requirements of a religious service; also religious dress.

* ढॅका अर्डेंग *Chos-mchog* चन्नीत्तम n. pr. (*Tā.* 2, 223); चर्नोत्तर a logician, author of Nyāyabindu țikā.

ত্রমান্ত্রি of ng-holeń-pa ধন্দাবে Lord of the fasth, viz., 1. Buddha. 2. a title of honour given to distinguished scholars. 3. Tibetan exercists who are believed to be corred by a god or demi-god who has been invoked for the purpose of inspiring them.

ৰূপ হৃপ হৃপ chos-rje nag-dkar the black and the white (Buddhist) exercists.

ৰ্জম'ৰ্বি, chos-ñid= ই'মন্বির বি দ্বন্ধীন, দ

ঠম গৈ দুম ৰ chos-ñid kyis rñcd-pa धर्मता-ঘারিজমিক one who has acquired a religious disposition; also religiousness.

र्डभ'नेर ग्रेभ'वर्डन choş-ñid kyiş hthob-pa धर्मताप्रातिज्ञिक id.

ইমাসুনামুদ্ৰ chos-sñam sgrub-pa po = ইমা ১৯ সুনামুদ্ৰ one who, having acquired great proficiency in sacred literature, has become protected by mystic arts.

* क्रमह्रेय choş-rtol (Ta. 1, 216).

र्धभ द्वेष्य chos-stegs = र्डम व chos-khri.

黃敏 *ston* an entertainment given in honour of a saint.

र्द्धभाषा रु chos-thams-cad सर्वेषणे matter; all things; phenomena.

र्डभ र्वेव chos-thob धन्ते हाभिन् one who has become religious; a convert to Buddhism.

ৰ্ভমান্তৰ chos-mthun or ৰ্ভমান্তৰ in conformity with religion, in harmony with Buddhism.

Twing chos-dar-wa to propagate Buddhism; also the place where Buddhism was introduced.

432

BNISENIA chos-drans-pa 1. righteous in reference to the laws of Buddhism 2. justice, righteousness.

रश हुन chos-drug वड्डन्स the six tenets of Buddhism

इसदेन chos-dred इस या वे चेना व one who is disgusted with Buddhism, i.e., has no faith in that religion.

इस देन इन्। राज chos-don-du gner-wa= इस ९६५ व धर्माधिक to be devout.

হন ৭২,5 Chos-hand the son of Cupid.

इंश २६८ chos-hdod-pa धर्में व्यक्त to be fong of religion; to delight in Buddhism.

ऊषाञ्चर chos-idan or ऊषादर ञ्चाय धान्तिक one who is devout.

र्कश्चित विदापना Chos-taan shin-khams gen. used to signify ব্ৰুখ Tibet ইম্পুৰ ইন দ্বৰ দু কুল হা ইৰ হাউ the precious majesty of the religious kingdom (Buddhist realm) (Yig. k. 59).

rab-hbyor. * \$4.514.44.42 Chos-tdan धार्त्मिकसुभूति (Tá. 2, 90).

IN chos-sde a certain term for Buddhist monasteries in Tibet, where studies are not altogether neglected. उभाष्ट्र हेन् व chos-sde chen-po the grand religious institution or monastery (Yig. k. 66).

इंशःइस्स्य वृहः ह्वा choş-rnamş gan-dag चे चन्ना: n. of a kind of contemplation; and a literal translation of the first part of the Sanskrit formula ye dharma hetu, &c.

र्क्षभ्दः प्रदेश्च choş-snan-bahi sgo चन्द्री लोकwe the door or entrance to Buddhism. [the initiatory light of religion \$8

Zau chos-pa a monk.

इस मुद्द chos-spun a brotherhood formed by two devotees who before starting on a pilgrimage are blessed by a priest who easts lots on the occasion.

• इस्वयेव Chos-hphel चक्केवर्ड न n. pr. (Tā. 2, 103).

ষ্কান্ত্ৰ chos-blon a Buddhist minister, a minister well disposed towards Buddhism.

* इंग व्यास्थ Chos-bbans चर्मदास n. pr (Tā. 127).

รมจระ chos-hbyun works on the origin growth, and development, of Buddhism.

- र इस २९६: ब्रेंद Chos-hbyun-byin चन्त्रीकरदत्त n. pr. (Tå. 2, 219).
- * इस व्युद्ध देव Chos-hbyun shi-wa धर्माकर-मानि n. pr. (Tå. 2, 252).

কম ব্রুব chos-sbyin, কম স্ট ব্রুব chos-kyi sbyinpa religious gift, religious charity.

XN N chos-ma a Buddhist nun.

표대회 역명도 다가도 chos-mi-hgyur-wa ñid (育도 35) चर्मेनियमता that the nature of things is unalterable.

इंस मेन cho-min अधन्म, अधानिक un-Buddhistic, irreligious.

इस भेद हुँद् प chos-min spyod-pa=इस ८६ भे अनुदायवे द्वार्य any practice opposed to Buddhiam.

इंश अेर chos-med चव्हाल; वार्य the uncivilised; a name for a Candala, the lowest class of men in India.

ক্ষান্ত্ৰ chos-myon religious frenzy, mad with religion; a religious bigot.

इसः मु:प chos-smra-wa धक्तंभाष to preach Buddhism; to deliver a sermon.

इस द्वा chos-tshon-wa चन्नेपचन to trade in religion.

May ≥ Chos-rdson n. of a monastery and of a fort in Nye-thang, near Thasa.

* र्कमायवै प्रवे प्रदुष्टम Chos-behi-wahi dbyahs चन्त्रेशानियोव n. pr. (Ta. 2, 213)

ह्मान्दे chos-gshi endowment for the support of a religious institution.

IN A chos-shog priest-craft (Ja.).

ত্তি বিষয় chos-bzañ 1.= ত্র্যান্ড স্থান্ড স্থান্ড স্থান্ড স্থান্ড স্থান্ত স্থান স্থান্ত স্থান্ত স্থান্ত স্থান স্থান্ত স্থান্ত স্থান্ত স্থান্ত স্থান্ত স্থান্ত স্থান্ত স্থান

- * ইমান্ত্রন মন্ত্রন Choş-banh bşkal-pu মুখনী-কাষ (Kālac. T. 14) age of good fortune; the lucky age in which Buddhas appear.
- * In the Bar Chos-bean sprin, or Saddharma megha (Tā. 2, 277). [one of the ten bhūmis or stages of perfection].

ৰ্ভমাপ্তৰ্য chos-lugs 1. নীনি, অবস্থাৰ usage. 2. a denomination, sect.

ঠম'নীম'ধন'এই, chos çes-pur hdod জিল্লান্দ্রনী দ্বনী: inquiring after religious matter, wishing to know of religion.

ጀጻነቅዶላ chos-sems religious temper, piety. ጀጻነቅዶላምዶርያ chos-sems khań-bu=^ሚጀና a mountain hermitage; a cave used by Buddhist recluses for meditation.

ৰ্ভ্তমন্ত্ৰ choş-semş-can inclined to religion, pious.

* ১৯ এই chos-srid (১৯ টুই chos-kyi-srid ঘদীনাম) religious government: ৭৭১ মার্কার ১৯ ইণ্ডীমার্ক্তিম hbañs-rnams chos-srid kyisskyoń the subjects were protected (governed) by religious government (Yiy. k. 27).

মেন্দ্র প্রামান প্রা

Nठ5 य mchad-pa मृतस्य 1. tomb, sepulohre. 2. अक्रप्य द्वाप महिमन् greatness; also the magical power of increasing one's size at will. 3. acc. to Jä. प्रमारित killed, slain; but अक्रप्य केर्प = entire, perfect.

মাজন mehan 1. a footnote, v. নাক্রার. 2. ভাষা the side of the breast: নাক্রারীর bosomchild, darling; নাক্রারীনাইনার্ম bosom-wife; अस्त्र 5 वह वाय mehan-du hjug-pa to put into one's bosom.

প্রসায়ৰ chan-khug = প্রসায় সংস্থাত armpit.

Syn. अक्टू प n.chan-hog; अक्ट्र व्यव mehan-shahs (Mnov.).

প্ৰসংগ্ৰামনে-hu l. note, annotation, footnote in a book; আল্ইমান্ত্ৰ words or lines written or printed in smaller character the, the original and inserted in the অত্যা (main-work). 2. a helper, an apprentice (Jū.). 3. v. অইমা

अरुप् विषय mchan-shabs, v. अरुप् पृत्रा. अरुप्रम् mchan-hou, v. अरुप्रम्

মঠি ন mehi-wal. eleg. for to come, to go, to appear: মান নিৰ্মাণ কাই I shall come later; মুনমান্ত কাই মানা মানা মানা কাৰ্যানি go under the protection of, take refuge: বন্ধমান্ত কাই I will obey (as a subject, servant) (Mil.); কাই অবা = আন্ত আবাৰ্যা yes sir, it will be or it will do. 2. to say, in the phrase ক্ষানাই thus he said. (Jai.). 3. v. কাইম.

अक्रिंश mehi-ma resp. धुन्स्य, क्षेत्र् सम् tears; अक्रिंश्या to shed tears; अक्रिंश द्रुप्त mehi-ma skyem-pa to dry tears; अक्रिंश द्रुप्त to wipe away tears; अक्रिंश यहार to be choked with tears, acc. to Sch. to sob violently. अक्रिंश द्रुप्त प्रक्रिंश

মঠিব mchig (পানে) মিলা stone for grinding spice, etc.

mortar. 2. a postle. 3. the nether mill-stone.

अदेव अंद a mehig skor-wa to grind (Sch.).

अध्यास *chig-ma* the runner or upper mill-stone (Sch.).

Nदेद पु molyń-bu 1. काच glass ornaments, trinkets, v. व्हेद द. 2. n. of a place in Tibet. 3. a precious stone.

Syn. of 3. Kranentarika nor-bu mdses-bank rol-po; kardarayriga rin-chen kgyur-byed (Mñon.).

মঠিই mehid or বাবং জাই 1. resp. talk, discourse, speech (of an honoured person).
2. letter: বাবং জাই বৈষ্ণাইবাৰ তুলি ভূলিই ভূলিই কুই
বিষ্ণাইবাৰ আইই! "pray let your letters come to me uninterruptedly like the flow of the divine river (Ganges)" (Yig. k.).

মইস্ম mehin-pu (resp. মুখ্যুর acc. to Lex.). 1. acc. to Ja. the liver. 2. n. of a fruit called অইর্থ মৃত্

अहेद दे nachin-dri or अहेद दे the midriff or diaphragm.

अदेव वर् mehin-nad liver disease.

মইব্ৰ mchin-nan lit. liver-pressing, i.e., keeping the liver in order. মইব্ৰুইব্ৰ to breakfast. It is believed that taking food early in the morning keeps the liver in good order.

মইব' #5 mchin-tshad liver-fever; স্থাম দ্বান্ধ মিল বৃত্ত কর্মান্ধ মিল বৃত্ত কর্মান্ধ মিল iron-mixture cures eye-disease and congested liver (Med.).

HENN Mehims n. of a village near the great monastery of Sam-ye; n. of a tribal family.

Mehims who was married to king Khrisrón idehu htsan.

भद्रवाञ्च mchil-khra the sparrow-hawk.

মইৰামৰ্থ mchil-mgo a fabulous stone, resembling a sparrow's head, supposed to possess marvellous qualities (Jä.).

দু মঠিথ ব I: mchil-pa অতুম 1.= lcags-kyu an iron hook; described as মুহ ইনি ইমাধ্য মনুবাৰন হৈম (Mnon.) the thing which makes the elephant obey his conductor. 2. fishing hook; মইবাৰমাধ্যমান কৈ fish with a hook.

মট্রথাম II: টুয় কলক the common sparrow.

Syn. বৈশ্বন্ধ ñer-chays; টুম 5 3a khyim-du-ñal; দু মুধ্বা বর্ম্ব দিyu-mchoy byrod-pa; মুণ ব্যা ryyab-bkra; ম্যুগ্রুগ mgrin-shon (Mhon.).

মঠিঅ'ম m̄chil-ma (resp. প্রুপমান্ট্র) spittle.

Syn. P'& kha-chu; an an (Mnon.).

করিষ্টার প্রান mehil-mahi thal-wa particles of saliva: শুরার্ম্বার মান্ত্র প্রান্তর বিশ্ব নার্থ করিছেন rgyal-srid mehil-mahi thal-wa bshin-du spańs he threw off his kingdom in the manner one throws out spittle (A. 11).

अदेश अदे भूर mchil-mahi-snod resp. (नवप्येर) कटाइक, क्षेत्रकटाइक spittoon, spitting-box.

अद्वेव सुर् mchil-lud or अदेव ध्रूपम mucous.

মই যে প্রমান কর্মান কর

মঠিনা I: mehis-pa pf. of নই ব (জ্ব্ৰ)
মালি, eleg. নইমা আল্মান to be, to be there,
to exist: মু নইমা how much was there, how
many were there? (Cs.). মুন্দ্রমান ইমান ইমান
whoever has the holy doctrine.

মঠনাম II: pf. of নই'ন to come; বনাইনম্বন্ধানইনাই having come from afar. দু মাউমান্ত্ৰ mchiş-bran (lit. a house where one exists, resides) 1. a housewife, partner. 2. eleg. dwelling, abode, domicile; also when speaking of one's own dwelling: ব্ৰেণ্ড মাইমান্ত্ৰ my humble residence, of. ইন্তৰ palace, হানু lana's residence.

Syn. इ.स. chuń-ma : वण् स bag-ma; हैस वर्ष्य में kyim bdag-mo (Mnon.).

মাইমানা mehis mal bed, bedstead (Cs.).

মঠ mehu I: ব্ৰন্ত, ছাত্ত 1. the lips; অত্যাত্ত the upper lip; and the lower lip. 2. beak or bill of a bird, also called MX in Sikk.: two, the bird called the long-beaked and the Ting-ting-ma" (Rdsa.). মন্ত্ৰ আইন্মান and a going off, carrying something in the bill. মঙু বিমম ভুম ব্যাহ the lips were red like the Bimba fruit. अङ्ग्रह mchu-rkan-dmar lit. red bill and feet=इड परे नुष्य a gander (Mñon.). अङ् उन mchu-can possessed of fine lips; = ₹ mchu-rdo beak, the bill of a bird; अङ्गार्थ mchu-non-pu pointed beak; अङ्गोर mchu-med walka one whose lips are very small, one who has no lips. ** mchushen बायाम;=535 dkyud and निषेट length and breadth.

Syn. শুরু রূম mchu-sgros; রূম নাম sgrosdmar; মাটা নাম no-yi-qyogs; মার্নাম soskyobs; মান্ত্রীন so-sgrib; মার্মাম so-gos (Manon).

II: constellation called Maghā in Sanskṛt; one of the lunar mansions, v.

Syn. এই স্কুম pha-me tha-skyes; ধ্ব-বে মান্ত্র sñan-hag-mkhan; দু-তির rta-chen; মান্ত্র maghā. (Mhon.); also প্রবাম বিশুই ব্রেম ম tshigs brgyahi dwah-po; মহ-হ্বা বিশ্ব beu-drug hodldan (Mhon.). *** ** ** ** Mchu-sde-laa n. of a chapter in the Mdo series of Buddhist sacred books.

+ Mg. 25. mchu-rin = 55 M 5 P. C. J dkyus-me rin-po long, lengthwise.

NG देहन प्रतिकार प्रतिकार (बहुन देह: hkhrun-rift)
1. इ.प. प्रिये (Moon.) the long-beaked-bird, the 'copee, the erane 2. व्याप्ति the wild boar; long-snout. 5. acc. to Ja. mosquito.

अह वस क्रिस nuchu-las skyes संचासन born ander the constellation of Maghā.

মঠুম'র mchum-po (ঋটণ) pearl; also string of pearls.

মঠি mche-wa হল, হঁছু, বিপাৰ tooth, generally canine tooth, the eye-tooth, fang; এই পুণ elephant's tusk.

अते ग्रिंग्स प mehe-gtsiys-pa कराज in W. to show one's teeth, to grin; अते पटन ग्रेंट्र the class of tusked animals, viz., the carnivora and the tusked pachydermata.

अके देन mehe-sder अके प्राप्त में mehe-wa dan sder-mo teeth and claws of wild animals.

अबे प्रापृष्ठिष् प्र Mche-wa gcig-pa एकदम a name of Ganapati, the son of the goddess Umā.

মই মণ্ড্ৰে ট্ৰন্থ mche-wa ldad-byed-pa বিস্কু to chew the cud, ruminate.

মান স্থান শ্ৰেষ্ mche-wa ston-ldan (র অ কুমান) fish, said to possess one thousand teeth (Mann.).

শ্বন ট্ৰমান্ত্ৰ mche-wa stobs-ldan = মুম্ব an elephant.

মই হ'হ হ্ৰণ শ্ৰ্ৰ mche-wa drug-ldan হৰ্হৰ n. of the king of elephants on whom Indra rides.

* अके वर्ष के Mohe-wahi-sde दंद्रीन n. pr. (Ta. 2, 212).

सकेंद्र mehed (मु:भकेंद्र sku-mehed, भकेंद्रभुभ mched-leam) resp. for brother, also for sister; অত্তর্পাস্থ two brothers; মুমার্রাপ্রাঞ্জ अकेर पने four princesses, sisters; देवे अकेर his brother, in reference to a king, prince, etc., esp. of gods; अहर पन four divine brothers; अडेर ज्याम or ज्याम अडेर clerical brothers, politely addressed as brother. अडेंद ज्यामा अर द्वास्थापर where many elerical brothers assemble; अडेर ब्रॅन्थ रुअ डेन गठेन प betrothed brothers, religious brothers (\$4.84 chosspun); an intimate friend. ผลิจุ นัก the race that originated from the five early patriarchs of Tibet. अपुर श्लु अहर पने four brothers .called: — অণু মৃত্যু Myur-tha: (1) প্রাণ্ড Gñen, (2) 58 Dmu, (3) 1 Glu, (4) & Tsha.

নার mehid-zla= শ্রু নার spun-za) brothers; also brother and sister.

अकेर्'य mched-pa प्रस्वित, ख्रहिप्राप्त, श्रायतन : to spread, gain ground; to increase, multiply; the word अडे5'4 is seldom used except of fire, plague, etc.: यद्वाची वर्द्र कवाया के के भद्रे पत्र as the fire of voluptuousness spread or increased within me; अर मे नहेन य नहेन महित्द as one kindles one light by another; बाहिवा ब्रोदः बिक्स ब्रोदः रेकायमा अकेदः दे geig-glen gnisglen rim-pas mched-de as (the news) spread more and more passing from one to another. 夏 科子58kye-mched, v. 夏 skye 夏· पर अडेर इkyes-puhi mehed. अडेर डे अद्र u mehed che min-pa very widely spread, very largely. व्यामाया भरा महेर् हे मेन्यर भरा के मुन्द्रिया hbrum-pa yah mched-che min-pahi yah lei sna-tshogs (Ya-sel. 17) also several cases of small-pox of virulent and light (types) were very widely spread.

Syn. Bou khyab-pa; dru rgyas-pa; dr Aruche-ru sok-wa; arufu nak-du hyrowa; du skye-wa; adau hphel-wa; adau hyrim-pa (Mhon.). মউম্'ম mcher-pa (also spelt হয়ম'ম) acc. to Jä. the mult, spleen.

মঠিথ mehel ঘৰন্তন a support, help: খন্থাই মঠথ the hand stretched to rescue (A. K. 111, 21).

अर्देग mehog अप्र, परम, वर, प्रधान, खमम, बेह, बेय: प्रवर, महान the best, the most, the most excellent of its kind; निव अर्द्धव the greatest rarity, the Deity; v. also under जीन नेन नेन कारी cin-tu mehog the very excellent or superior, sublime, exalted; उभामाईन Chos-mehog धर्मानर n. of a Buddhist philosopher who wrote the न्याय-बिन्दहीका. अर्धना वी अर्धन mchog-gi mchog= रन है รุง ฐามจิฐาม the most excellent, the best of the best, superior of the superior; দুগানু অইব skyes-bu mchog the chief of great beings, also Buddha; মই মাই ব the greatest of men, a king, also Buddha: শ্রুপ্রার্থ রূম শুরু মুক্তর दिपदानां श्रेष्ठ the chief of the bi-peds, i.e., of men, any Buddha. र वै वहेबा हेब वहे ৰ অৰ্থন I am the highest in this world (says Buddha immediately after his birth). नुसुद्र अर्द्धन chief of the fundamental doctrine. প্রথান্ত্র Potala is the chief of (holy) places. ^২্নুত্ৰ excellent taste or flavour, delicious. अन्य अर्धन इसम most learned men: ইংশ্রের thou best of men. अळ ज उभद the great and the low; अर्डवा दृद्ध अर्थ . the nobles and the commons: अळेण ५६ अव 4 the great and the vulgar. As adv. মুক্তি অন্যান very, most (used with verbs).

Syn. वर्ष a gtso-wo; हे नेंच che-ços; हे से हे व ches che-wa; ध्वाइट phul-byuh; हेन् व chenpo; है में rtse-mo; रव rab; हान मेर blu-na med; मुन्न व gya-nom-pa; र्वेन dpon; चिट म goh-ma; र्द व dañ-po; धर् र वसुर phud-du-bskur; है मेर मेन rtse-mor-son; वेवास प्रकु-pa; वेवास वनस legs gnas; स्टर्व yah-rab; चिट सर्वे चिट म goh-mahi goh-mu; 549 \(\frac{d}{d}pah-bo; \) 85 \(\frac{A}{2}\) can çeş-pa (Mnon.).

मह्म क्रिं mchog-skyon the chief protector.

শইণ পাঁ কুন mchog-gi rgyan = এইন শ the chief ornament; pure-born; a holy lady (D.R.).

अर्ड पाँची हुन अ mchog-g: eug-ma the principal of the women in a family (Mnon.).

শ্বৰ দীৰ্থ mehog-gi-bdag the load of the best; the principal among the nobles or lamas.

শেষ বাৰী কুমানাৰ mchog-gi rgyal-mtshan n. of a gem, v. ব্যাপিনা বৰ্ণ বৰু the eight auspicious objects.

અર્કેલ વૈત્ર-દાર્વે અધ્યાસુષ Mehog-gi dań-poḥi Sańs-ryyas the Supreme Adi-Buddha, v. 5મ ત્રુ વિષ્યુ જેવે અર્ક્સ Dus-kyi hkhor-loḥi mtshan.

अर्डन ने प्र. के mchog-gi bdud-rtsi चन्द्रत-सार the best elixir; n. of a medicine.

अश्वन में अ mchoy-gi-ma the chief mother; epithet of the goddess Dolma (Mñon.).

अर्डव द्वार mehog-dgah or अर्डव हु द्वार व वरामोद, प्रमोद great joy, eestasy.

মঙ্গ nchog-ñal (মুম্ম) নিজৰ n. of a number (Ya-sel. 56).

अर्डन तुन्त्रावस mchog-tu-bkrabs त्रेयस् the chosen.

মাৰ্ক মুখ্য mchog-tu hgro-wa to become great or attain to the position of the great, to be elevated to an exalted position. নাৰ্ক মুখ্য mchog-tu gyur-pa, id.

सर्व तृत्व प्रतिकृति mchog-tu rgyun-pa to be very well-dressed.

अर्डवानुः सुन्नः सुन्नः डेवसः व mchog-tu phun-sum tshogs-pa to become very prosperous.

* अर्डण तृ अपने प्रवाद mehog-tu tsha-wahi dpah-bo वरकरकार (Kālac. Tā. 2, 162).

कडेन तु: अरेश प mchog-tu mdses-pa दिस्युति very handsome, lustrous. अर्डण हुः भेर् १९६६ mchog-tu yid-hthad परम मनोज्ञ exquisite, very pleasant.

শ্রুবার বিষয় বা mchog-tu rin-u very remote শ্রুবার ব্যবস্থা mchog-tu bsam-pa wellthought e

মুক্তা হ্ব ব behou-bdag met, the earth.

श्रद्धवाको mehou-bde met. a fish.

अर्द्धण वर्दर mchog-hdod खर्म met. the sun.

মার্কাপুর mchog-ldan (মুন্ন) 1. n. of a great number. 2. মুন্দুন saffron (Mñon.).

अर्डण धुन mchoy-sbyin 1. वन्न, धन्मे the god of water. 2. पारद quick-silver.

ভাৰৰ ট্ৰবাৰ mehog-sbyin phyag-rgya a gesture made in practicing magic, in conjuring up or exorcising ghosts.

અર્કવા ક્ષેત્ર મ mchog-sbyin-ma = પૈંદ્ર મધ્ય (ક્ષત્ર વાદ) n. of a medicine (Mñon.).

अर्डण हुँर व mchog-sbyor-wa वरयोजन to unite the principal ones, also to mix up the chief ingredients of medicines.

**Sq 35. mchog-zun the model pair; the two most excellent amongst Buddha's disciples, S'ari-putra and Maudgalyayana.

শুৰ ক্ৰি mchog-hod or শুৰু প্ৰীন্ত mchog-srid ব্ৰেছি n. of the celebrated Sanskrt grammarian who wrote during the reign of king Vikramāditya.

মৰ্ক্ত্ৰণ ক্ষম mehog-yas (মুম্ম) দুবৰ n. of a great number.

अर्द्धन नेम mchog-çes = नेम रन प्रति wisdom.

শर्जन सेमम mchog-sems 1.= इट सेमम a saint, purified soul, प्रचेतस्. 2. वच्च; ६ श्र the god of water, also called अर्जन क्षेत्र.

NE मुर्शे र Mchog-srid, कात्यायन, वर्षाच: 1. n. of a great Buddhist sage who first composed the Pali grammar. 2. one of the nine sages who adorned the court of king Vikramaditya. মাজৰ ৰাজ্য mchog-gsum = গ্ৰীৰ মাজৰ ৰাজ্য the most precious ones: মাজৰ ৰাজ্য প্ৰসাধী ৰাজ্য দেশ দেশ ক্ষম বাই here I am in good health by the grace of the three chief ones (Trivatna) (Yig. k. 15).

which is believed to have the property of curing paralysis.

Nউন ব mehoń-wa ৰাত্মন; pf. এইন to leap up, to jump (into the water, etc.), also to bathe in water: ইন ব্যাস্থ্য এইন বাৰ্থা কৰিব when the fox jump in the place where lions leap, he breaks his waist; হুম এইন মাই having leapt into the water.

Syn. २वेटमाय hyens-pa; वन्याव bryal-wa (Mnon.).

अर्डेंद्र'य mchod-pa (vb.) चाराधना, पूजन, अञ्चला, मानना 1. to honour, to worship, to revere, respect; to receive with honour. ध्रेवे अड्ड प्य formal worshipping, i.e., to honour saints or deities by offering articles of food, flowers, perfumes, etc.; ब्रा ने अड्डा to honour Buddha, Bodhisattvas, etc., in faith by meditating on their virtues. **พฐ**๔.ส_{ร.}ฐพ.สพ.พฐ๔.ส mchod-par hos-pas mehod-pa प्रमप्तित because worthy of being honoured; (he) is honoured. sbst. offering, oblation, libation; MIST य बदुवा व to make offerings; रवाजी अक्षर पर agara to bring an offering of music; अड्ड प्याम जिन्न दिना है carrying along with them all sorts of offerings; अर्ड, परे पुर पर पर the ten kinds of offerings; a state offerings or libations to the gods; মুন্সামার্ক্রণ offerings made to the lamas in order to honour them; against an offering consisting of grain; 5N'NX5 offering presented on prescribed occasions; কুর অর্ক্তর daily or usual offering or religious service. 3. = 549 \$4 festivity, festive entertainment (Mñon.).

enerally made of bell-metal, brass, copper, silver or gold.

માર્ક મેં mchod-khri the chair or seat of the priest performing any religious service. Also માર્ક trestle, table, altar or frame for placing offerings on = અંદ દેવા, v. Jü.

अर्केऽ कर mchod-khan प्रवादह a chapel.

শেষ্ট্ৰ mchod-loog a table or altar on which the offerings are put.

শইণেক্য mchod-chas utensils necessary in making offerings.

শ্বস্থিত mehod-mehog ব্যার a grand religious service; chief or principal service [n. of Indra] S.

maises, &c., of the deities and saints worshipped.

अंडर हेन mehod-rten, चैत्र, जूप lit. means "receptacle of offerings," but is the common term for a chaitya; in Tibet this takes the shape of small and tall masonry monuments of settled form crowned with the भू । (emblem of the sun and moon) and generally having in some cavity inside the ashes of a saint or other relies.

শ্রমান্ত্র প্রতিষ্ঠ ক্রমান mehod-rten-yyi hkhor-sa বিষয়েন the walk or passage round a chörten for devotional circumambulation.

अर्ड देन निर्मातिक Mehod-reen-çin चेत्रद्वम lit. the tree which grows on the (brick) chaitya; or which is venerated on account of Buddha having attained to the state of Buddha under its shadow; C. इ. इ. निर्मातिक Bodhi or pipal tree.

अर्ड हेर हेर mehod-rten-byed met. an elephant (Mānon.).

মাইণ্ট্ৰীপ mchod-stegs offering-table, altar.

*** #5 mchod-stod an offering with a hymn of praise (Sch.).

a sort of libation, given to the priests.

मर्केर धर mehod-ldan सर्थ the sun (Maca).

শুর্ম mchod-lda::-mu महिला an epithet of Umā. (Mnon.)

श्री हैं। mehod-sdon=श्री हैं mehod-rten

1. यहि, युप्तानु a stick [a sacrificial post] S. 2. offering-lamp (Sch.). 3. the wick of such a lamp ($J\ddot{a}$.).

মার্ক্তি ক্র mchod-sdon-can a kind of water-fowl (Mon.).

সর্ভাই ইন্ট mehod-sdoń chen-po কুখান প্রথম the great offering trunk or Bodhi tree. নাম্ব নাম বিষয়ে নাম কুম নাম কিছে নাম বিষয়ে নাম

শ্বর্থ mchod-pa-po a sacrificer, one who gives an offering.

মাই থেই দ্বির mehod-pahi-sprin মুজানী ল (মাই হ থই ইল্মান্ট্রর) ["a cloud of worship" described in the Bodhi. II, to be a magnificent mode of worship in which incenses, lamps, garlands of flowers, etc., are profusely used] S. মার্ক্র থান বিশ্বনা mchod-pahi-tshigs মার্ক্র থান্তব্ধ অপান্তব্ধ বুলি ইল্মানত্ব the Gatha or verses recited at a religious service.

अर्ड १४२ 95 mchod-par-byed प्रश्नि worshipping, paying reverence.

শুর্বার্থ <u>n</u> chod-par hos-pa (খুর্বার্থ or অর্জ্বার্থ) মুখ worthy of veneration, worthy al; they are three such, viz.:—(1) গুর্বার্থ আভাষ্ট the teacher or spiritual guide; (2) শুর্ব অবাদ্যায় the high priest; (3) those who are elders or superiors.

अर्ड दे दे देवा स mehod-phyir-thoys यत्त्रोपनीत, अर्ड प्यापनीत, अर्ड प्यापनीत, अर्ड प्यापनीत, अर्ड प्यापनीत, अर्ड प्यापनीत्व स्थापनीत्व स्यापनीत्व स्थापनीत्व स्थापनीत्व स्थापनीत्य स्थापनीत्य स्थापनीत्य स्थापनीत्य स्थापनीत्य स्थापनीत्य स्थापनीत्य स्थापनीत्य स्थापनीत्य स्थापनीत्य स्थापन

মার্ড a mchod-bya object of worship.

*\$5.35 mchod-byed=*54.4 offerings, libations.

মাজ্য mchod-hbul the offerings in a sacrifice (Cs.).

अर्डेर हैं न mchod-sbyin मन्यु, यज्ञ, ऋतु, यजन a religious service where sacrifices of small figures are made. अड्ड विज्ञ the five Yajña (sacrifices) are:—(1) ๕๔ พ. นุวิ. พ. ธร. ষ্ট্রপুর্বিষ tshañs-pahi mchod-byin klog hdon-pa the Brahma Yajña, which consists of recitation of the Vedas; (2) and significant মুশ্র প্রত্য lhahi mchod-sbyin—sbyin-sreg-byed the Deva Yajña, consisting of burnt offerings to the gods; (3) মীবী মার্ক্র মূর্ মার্ক্র ব্যামার্ক্র মার্ক্র ম mihi mchod-sbyin mgron-hon mchod the human Yajña consisting of hospitality to those present; (4) ผาผิพาผธิราฐิราพสูราธิมา \$5 pha-mes mchod-sbyin mtshun-tshim-byed the Yajña for ancestors consists in giving them (their souls) satisfaction; (5) 494.42 अर्केर् श्वेद महर अर्द hbyuh-pohi mchoa-sbyin consists in gtor-maho, Bhuta Yajña,

making torma offerings of cakes to the ghosts.

Syn. ট্রিক্ট্র sbyin-sreg; ব্রুগ্নির্ব rgynd bdun-pa; অই ইমর্ম্ব miko-ris don; অহ্ন a-dhara (Mnon.).

अर्थें भुत्र में है न में हैं mehod-sbyin-gyi rig-byed यसर्वेद the Yajar Veda of the Brahmuss.

अर्ड दे हुँद रूप mchod-shyin-can मधवन an enithet of Indra.

कार्ड हुँद बहुँग mehod-sbyin-hjoms जानुंबी one who destroys a sacrifice; a Yavana, Mahomedan [an epithet of S'iva as destroyer of Daksa's sacrifice]S.

মান্ত সুত্ৰ কৰি mehod-sbyin hitsin = মান্ত বুল প্ৰ অমান্ত্ৰত সাম্প্ৰ mehod-sbyin-gyi las byed-mikhan priests who recite the ritual at a sacrificial offering.

শ্বৰ্জন ব্যাপ mehod-shyin dyra-wo = র শ প্রবাম Asura, a demon.

भड़ेर भुद्रवर्द्धम mehod-shyin hdon-me सवित्र met. mother.

মাজ বিশ্ব প্রথম mehod-shyin gnas = মাজ বিশ্ব বিশ্ব বিশ্ব the house or place where Yajña sacrifices are performed.

ਅଧ୍ୟ ଶ୍ରିଶ mehod-shyin spo= ଶିଷ ነፃች sposdkar lit. white incense, the resin of the Sal tree (Mňon.).

અર્ક કું કું કું mchod-sbyin-spyod the performance of Yajua.

শুর্থ পুরুষ mchod-sbyin-phyngs gen. the object that is sacrificed in a Yajña.

শুর প্রশাসন mchod-sbyin-byas আন্থিক one who performs a Yajña sacrifice.

শর্ম हैन हैन हैन प्राप्त method-sbyin byed-du hjug-pa याजन to make one perform a Yajña sacrifice.

মার্ক্তির দ্বার mehod-sbyin-sbyar = ত্রেপ সৈ আল the self.

सर्हे देव भ्रेन mehod-sbyin-lhag असत nectar.

মাইণ্ডা mchod-me offering of lighted lamps in honour of a deity.

ভাষ্ট্ৰ mehod-rdsas নৰ, বৰ the articles of Yajāa, particularly clarified butter, i.e., articles of religious service (মার্চ্ড্র ক্ষার্ত ক্ষার্থ মান্ত্র sacrificial utensils), requisites for festive processions in honour of a deity.

ভাষ্ট্য বিশ্বৰ method-come or ভাষ্ট্য বন্ধৰ the arrang ments for a religious service and the placing of the offerings on the table before the deity to be worshipped.

মাহ্য ত্রৰা mehod-tshig (নাৰ্গ্ৰেৰ or নাৰ্গ্ৰেৰ) ভাৰ words of praise to a deity or saint.

জাহিদ্ধন method-hos 1. দ্বয়া met the sun (Mion.). 2. worthy of worship, worship-ful.

अर्डेर देश प्रश्न mchod-hos-gnas = पुर्व व्याहर a sanctuary or Gandhagrha (दे प्रेंट हर विशे stran-khan) or Vihara (Mnon.).

শ্বৰ্ধ nehod-you remuneration to a priest or lama performing any religious service.

Syn. ঈ ইবা ñe-rey; জ্বানীৰ behal-geil; দ ঘ-ব্যান kha bçal-wa; উর্কন yon-chab; বর্ষ-বেপ্তুম hthor-thuk (Mhon.).

শ্রু পূর্ব mehod-gyog one who serves in a religious or sacrificial service.

અ≛५ः * mchod-ro remnants of offerings consisting of cakes, etc., that have already been presented to a deity.

hphyor-po 1. pretty, handsome, neat, elegant; ቕ መደና ä a handsome man; 55 ልና መደና ä a pretty woman, esp. a smart gaily-dressed female. 2. in W. also vain, conceited (Ja.).

Qক্তৰ hehag constitutional walk; in colleq. is called ইণ্ডাৰ lto hju-wa constitutional walk for the digestion of food; in

eleg. language of the lamas it is called as walk for clearing the wind." A MARK TO Play, to walk, and to move about, not lying down (1).

Asa stamped; solid, firm, compact.

Q&प्र'य II: also হৰ্মণ্ড, pf. বহৰ্ম, fut. বহৰ্ম 1. to tread, to walk, to move, esp. when speaking respectfully or formally: অবাইমাট্রেমা

ৰু ক্ৰমণ whehag-sa चंक्रमण (এবমানক্ৰণ মত্নু) a place for walking in; ৰু ক্ৰমণ মত্ৰক্ৰণ to take a constitutional walk within a limited distance.

२३-११-१३ hchag-par-byed चाचंक्रमेत takes constitutional walk after dinner; also the place for this purpose.

ৎক্রণ মই প্রশ্ব hchaj-sahi bug-pa an artificial cavern where a recluse takes rest or retires.

Q শ্রম্ম বিভ্রমণ ব 1. confession: ইপ্রথ মুক্সম ই sdig-pa hchags-so I have confessed my sins. 2. v. মুক্স্ম 3. sometimes for মুক্স্ম hcheg-pa (Jä.).

Q&K'A hchan-wa= aka'u hdsin-pa, pf. asku, imp. &k or &ku 1. to hold, to take

hold of, to keep, bear; also possession: भारण, धति; वग'रु'२३ to hold in the hand सेमधायायहरूद to b ar in the mind, also to retain in .e mem ry: अ गुँभ ग्रंभ पदे है जर मुस, सार्वापटाय प्रदाय अर्थेट | san-quis asospa'a khyi-rga s gyiş, am-shig ran-la hchanwa mthon one night I beheld the old dog which I had fostered with food laying hold on my own solf. ज्यहाँ दें हे वस्तावि श्र dwahpr ido-rje hehan-babi tha the god Vajradhara-n. of the ideal Buddha of the Gelugpa school ace. to the Tantrik section of it. อัจ ฏิผม ธิสุนั จะเนิง ผมัก tshulkhrims chen-po hchan-bahi mchoy a very good character is the chief of possessions. 2. to carry, to wear, to carry about with one, e.g., amulets, etc. 3. to have, to assume, e.g., the body of a goddess, of a Raksasi (Jä.). 4. to bite or bark it.

ARE BEN hehan-suns handle, crook of a stick.

REEN'S hehańs-pa in W. a (closed) handful, i.e., of dough; REEN'S a clod (of clay), a snow-ball, etc., formed in the hand (Jä.).

प्रहित्य I: hchad-pa 1. pf. ट vb. n. to प्रहित्य; like केंद्र केंद्र न, चंक्रमण to be cut into pieces, to be cut off, to decay, to separate or break asunder: वन्य ए प्रहा कर्य cut like a rope. 2. to cease, end, stop: ५६ न्या प्रहा केंद्र में केंद्र में he is stopping for breath; to die away, to become extinct (of a family, a generation); to be consumed (of provisions, of bodily strength) (Jä.).

Qऊर्'य II: pf. and fut. वन्, imp. क् भाषण, निर्देशन to explain; explanation, explaining: ५ भृष्क it is now explained; इस वक्ष्य कुष्य क्ष्य क्ष्य क्ष्य क्ष्य क्ष्य क्ष्य भिर्म्म क्ष्य क নহন্ সুব্দ to listen to an explanation (Sch).; নইলু ক্রম লুচ্ছা নহন্দ to teach the transitoriness of existence (Sch.).

ast where hehad-mkhas-pn = aft ast or as a clever description. In Bon terminolgy ast = a convincing explanation, where there is no room for doubt.

৭২১ ম.১ hchad-hdod বিৰক্ষা (মণ্ডম) desire for explanation of any discourse.

२८५'म III:=नेहर सतर dead-house, a shed where the corpse is kept.

म् एकप्राध्य behab-pa pf. परवस, fut. परम, imp. इन, क्षेत्र व sbed-pa प्रतिक्षदयित to conceal, to keep secret. प्रकाप श्री परिशेषण a candid mind, open-heartedness (cog. to प्रवाप). The word is also explained as कर्म क्षेत्र पर हाय ran-gi skyon mi-mhon-par bya-wa not to make evident one's fault, to hide it.

Q&N'U I: hcham-pa=अव्वाप (pf. वरका Lex.), also adj. and sbst., to accord, to agree, agreeing, agreement: क्षेत्रपात्रेश्वरका प्रभारतीय mi-hcham-paş as they did not agree about the government. वरका हुत्य hcham-byed-pa to make agree, to reconcile; विवस्ताप to agree upon, to concert: क्षेत्रपात्रका the officers having disagreed (Pth.).

Q ক্রমান II: শ্বংবহন, শ্বংবহনম নর্থন to dance; also a dancer: দ্রাবেহনাথ khro-hchampa who dances in frantic leaps wearing a frightful mask; শ্বংবহন a dramatic or stage dance (Jü.).

ABNET heham-po or ৭৪৪ এই 1. a dancer.
2. অনুবাৰ harmony, concord: কুমাই বিশ্বিকার কর্মাই ই ইংমারম the king sat between the two parties to reconcile them to each other (Yig. k. 52).

ৰক্ষাব্যন্<u>h</u>cham-dpon director of a dance, a stage-master.

रुडम भेग heham-yig a book on dancing.

वक्रमभ hchams कत्य a dance, dancing.

Q&Q hchah in Ld., a cup-board (Jä.).

Q&Q'A I: hchah-wa 1. pf. ASN rarely : REN fut. 489 beah imp. EN chos to draw up, prepare, construct, adjust. अनुसायका quas hchah-wa to prepare a place, or abode ; to settle. अव वक्क व mal hehah-wa to prepare a bed; SNOTONE a dmag-gar hehahwa to pitch a camp; Aq 15 389 4 skyilkrun hchah-wa to adjust in cross-legged posture; ANN TRANS khrims-ra hchah-wa encamp, to establish a court of justice; कुष ब्रिक्ष वक्कर व rgyal-khrims hehah-wa to draw up a law, to give laws. 2. with 54 dam to make a vow, to promise, assert; frq. ঐ ক্রম ক্রম ব yi-dam hchah-wa to promise by oath; \$ 455,434 blo-gtad hchah-wa to place confidence in. 3. with 34.4 shenpa or अगुभाय chags-pa to be attached to.

Q&Q'A II: to snap at, mangle; पहेना व महेना प्रस्त देश में a geig-la geig hehah-shin sa-wa to maul and devour one another; निर्म्बन प् cin-hehah-wa to gnaw at a piece of wood (Jä.).

মঞ্জন বিশ্ব hehah-rlom-pa = শ্বাস বুল বিশ্ব kha-la za-rgyu la rlom-pa one very fond of munching; a greedy person.

Qऊर hchar खर्य rising, appearance (as of the sun).

बडरान Hchar-ka उदयो n. of an attendant of Buddha, who became a Bhiksu.

ৰুক্ত ট্ৰুম্ম hchar-skyems (ই শ্ৰম স্কৃত্ৰ blo-gros lta-bu) habit.

ALL A hchar-ga the rising, the appearance.

ৰঙ্গ নি hchar-sgo thought, idea, conception নিম্মান তথ্য ইনি মুদ্ৰেই বৃহত্ত ব্যাহ sems-can so-sohi snañ-wahi hchar-sgo las from the thoughts that dawn (in the mind) of different animated beings (Ya-sel. 43).

ৰঙ্গ দুদ্ধাৰ Hehar-stehs-pan. of a celebrated Lama of Charteng (Deb. প 44).

Q&X'ন hehar-wa (pf. নম্ন) ওব্য, ত্বয়, ত্বয

Q&থ hehal সন্তাদ random talk or speech: ৭ই ৭৯০৭৭ বৃদ্ধান্ত হত ইন্ধান আছি as this is meaningless talk, let us, every one of us, now go.

বক্তব্যক্তিৰ hchal-hchol or বক্তব্যক্তিৰ confused, pell-mell.

নকৰ পাচন hchal-gtam meaningless talk; নুমাণানী, পাণানী, বিশ্বানী, নকৰ পাচন meaningless talk where nothing practical comes out; বকৰ পাচন মুখ্য to rave, talk nonsense.

Q&Q'A I: hehal-pa (नेभ-रन कुन्द) a kind of supernatural wisdom; বহৰ বাই নিম-হন হীম্মা mischievous wisdom or knowledge; বহৰ বাই দ্রিশম হু:মীল bad morals; immoral.

Qত্তথান II: or ন্ত্ৰাল hchal-po lecher, fornicator; ন্ত্ৰাণ কুমাণ টু আৰু hchal-pa rnams-kyi tshig obseene language (Jä.).

QEQ!'A hchal-wa 1. to lose one's wits, to be confused, to be in disorder. ARAY to break moral discipline; to make confusion of the doctrine. 2. to hesitate,

वस । अ mhal-mo a whore (Jä.).

ese to he ull-tshi = 59 939 delirium, vain talk.

* ९६ hchi मृत्य death (Kālac. T. 109).

ে নু hehi-gu= পহৰ ও sling, stringweapon.

९ ३ ह प्रभ hehi-rtags sign of death.

The Hehi-rtays, mtshan-ma ran-yrol another work which is read when the sign of approaching death is perceived. It is read in order to hasten death so that after death the deceased may go to some ascertained place in the next world.

ৰঙ পুম hchi-ltas, খবিং, খান forebodings of death; গুলাবিং পুমানবিং লালেeasing the signs of the sun's death (by the approach of the eclipse) (Ya-sel. 51).

নই ন্বৰ *Hehi-bdag* = শ্ৰীৰ ই, যম, স্থান্ত্ৰেদিন Yama, the lord of death.

৭৯ বৃদ্*hchi-nad* a fatal disease.

बिश्व hchi-hpho or बि=बिश्व प्रति-संज्ञम, भवसङ्गाल termination of worldly concerns, death.

ৰেই ব hchi-hpho-wa= ই বৰ্ষ ব to change one's place of existence, to transmigrate.

নত মান্ত hohi hpho-mcd= টু এই মান্ত ব্যৱসা not subject to change, without birth and death. Q के प्र hei-wa, मरण, चत्यु, चन्नाय्या, देइ-याचा; साधन, खप्त, परिसर, यह vb. to die: इ.८.१६४ ran-hehiho I will seek death; १६८ प्र प्रेम् he is about to die; १६८ प्र प्रेम् causing death; १६८ प्रेम् मरणाणिक appertaining to death, relating to death.

Syn. श्रृ वर्ष प्रमाभवम श्रिक-wahi gnaş-skabş; सम्विष् प्राप्तः shiy-pa; दुम निक्रम देत्र dus-kyi choşñid; भ्रवा वर्षेष skal-hjig; इ वर्षे tshe-hyro; पश्च परे भवव bita-wahi mthah; देव पठमा द्वार कि के प्रवि til-beaş khyor-chu şbyin-pahi yul; इ वर्ष tshehdah; इ वर्षे tshe-hpho; वहे वर्षे hehi-hpho (Mon.).

A& य मेर् hchi-wa-med, चमर immortal, v. a& भेर्

विक्र न पश्चिष व hehi-wa las-rgyal-wa, मृत्यु-ज्ञय he who has conquered death; an epithet of Buddha.

A& प्रमुख् hchi-wa-bslu-wa, चत्युवचन to decieve death, to ransom the life of a dying man.

बडे अर hehi-med, खनर, खनृत, खरिष्ट 1. सिंत emancipation, immortality. 2. met. the raven which is famous for longevity.

बङ्गे अदिन्द्रवाद व hehi-med dyah-wa, u. of a religious work (Ya-sel. 60).

এই এই hehi-med-rha, or এই এই হ'ব ঠ, পুই হ'ব ঠ lit. colostial drum; n. of a Buddhist work (Yig. k. 20).

ৰঙ্ক মিন্কন Hehi-med-chab— & বিশ্বন্ধ a name of the river Ganges (Mnon.).

এই এই মাই মাই hehi-med mehod-yon, an epithet of the river Ganges (Ya-sel. 76).

વજ્ર એડ વર્ડ ક hehi-med haud-rtsi the immortal elixir of life, Ganges water : વળાવ

মন্ত্র বিষয় স্থান এই ইন্বান্ত ই ই কুরা নাইব কুনা নাইব pray let your letters, communication. &c., flow like the deathless elixir—the stream of the Ganges (Yig. k. 12).

बर्ड मेर् मु म hchi-med bu-mo a goddess.

विकेश अर्दे hehi-med-massed, चमरकोष n. of a Sansket Dictionary composed by Amara Simha.

વસે એક રેવાલ hehi-med ril-bu (કેરેવ) lit. lifepill; the life-giving pills. The abbess of Samding monastery and other sacred personages have such pills at their disposal.

बिक्ट अंद द्वार में hehi-med dwih-mo, धामरेश्वरी the queen of the immortals; a name of the wife of Indra.

• ९क्टे भेर् सेर में <u>h</u>chi-med sell-ge, **समरसिङ** (Bull, 1898, 296).

Q ঠীবা 'ব hehig-pa 1. = এই বু মিলা a postle. 2. said to = ইংমান্ত মিলা মেলা a postle. as holy that which is not Dharma (Buddhism) (K. d. ৭ 355).

९६८:पञ्जेगम hehin-bsyrigs an agreement.

ৰইন গ্ৰৈম hehin-ñen-pa to become connected or related by marriage: ৭৯ অনু শ্রি এইন গ্রুম ব্যুদ্ধ in Bengal I entered into marriage relations (A. 14).

Agr. u hchin-pa न्यन bond, binding.

Q&C'A I: hehin-wa बिस, नाइ, यमन, (pf. परेटम fut. परेट imp. परेट or परेटम) to bind, tie up, make fast to exorcise.

Qदेद व II: sb.t. any binding-material.
1. ribbon; अनुवाद्धम necklace, neck-cloth, neckerchief. 2. cord, fastenings, fetter, shackle: व्याप्तिकार क्यांप्रेयोजन the fetters of Karma, also fig. for magic curse, anathema. 3. used in colloq. for cramp or convulsions.

Syn. affa'u bkyig-pa; affa'u bkhyig-pa; abe'a bein-10a; pf. aben'u behins-pa=affan'u

bkyigs-pa; ዓይባዛ u hkhyigs-pa; ዓራር ዛ u bcińspa, signifying ସଧ୍ୟୟ bdams-pa (Mñon.).

२८८: प्रेर hehin-byed= हे rñe or है। बण rñethag (Minon.).

মইন ট্রিন hehin-byed-ma a general term for women.

Aदेर मधुन म hehin-wa sbyi:-ma a handsome woman; maiden.

Aইম'নম Hehin-war n. of a village in পুম' কুম, in Tibet (পূল্প া)

রেটারন hehin-sub = শ্রীমারন or শুমারন hehin-sub depth, profundity (Yig.).

attig hehm-bu trinket; glass-bangle for feet.

बहेद दुवे दूर hchin-buhi snod a glass vessel.

Qदैवाय hehib-pa or बदेवभाय, pf. बदेवभ, fut. बदेव, imp. देवभ, resp. to mount a horse or carriage; देवाया बदेवभाय to ride, to mount a horse.

Qदेअअ'ध्रा Hehims-phug n. of a holy place with a small temple near Sam-ye.

Qইমঝ'ম hchims-pa to be full, to get full (Sch.).

Qकेर व hehir-wa evidently a form of हरान cir-wa to press, to squeeze. विकास has pf. वर्डर, fut. वृद्धर, to press, to wring, &c.; व्हरान and हरान being mere corruptions of the foregoing, though Jä. has them.

Qદ્વેપાય hehil-pa sometimes stands by mistake for અદેવાય mehil-pa, a sparrow.

Q&'A I: hehu-wa acc. to Jä. 1. vb. n. to be twisted, distorted, pf. asn. 2. sbst. curvature, crookedness, distortion.
3. adj. as asnu crooked; pasnu the mouth distorted.

Qकु'न II: pf. न्यूम, fut. न्यू, imp. क्य 1. to scoop up or ladle water; क्योन व्यक्त व्यक्त

to draw water from a spring; § ** water-bucket. 2. to irrigate, to water.

Qকুৰ hehua said to=পুর্বশন্ধিবনাথৰ phyin-was slebs na la having reached; arrived at (Yi_i).

এংবাজি hehry-med=ৰ্মান্ত্ৰাইন্থ nor-likhral med-pa without mistake (Rtsii.);
বঙ্গাইন্স্মানু sure necessaries; unmistake-able wants.

ইউন hehm or ৭৯৭'ৰ under one's control, hence. 1. to be tamed, subdued, made to yield; ষ্ট্রম'ইঝ retained by force; অম'ট্রম' ৭৯৭'ৰ subdued or overpowered by hard work; ৭৯০'মম'বেজুৰ entangled in vicious indulgences (Sch.).

Q কুমান hehum-pa 1. to wish, to long for. 2. sbst. = মৃত্যু ser-sna coveteousness (Mion.).

Q কুম'ন hchus-pa=ৰূপ্ৰ gyog-po কৰ্ম awkward, acc. to Sch. also left-handed; acc. to Cs. curved, crocked.

Qক্ত ন hehe-wa (pf. এইখ, fut. এই, imp. এখ) to attest, to promise দুখাএই ব resp. এবাট্টানা এই ব id.

Qতী ন I: hehey-pa related to কংব্যাধ (pf. বন্ধ্যা, fut. বন্ধ্যা, imp. ব্ৰণ çog) 1. to cut in twain, cleave, split; নিম্নেইণ্ডা to split wood; মাণ্ডামানিইণ্ডা to cut with a saw (Cs.). 2. to confess, to acknowledge (Jä.). 3. to be afraid of.

দু Qক্তিমানা hchems-pa pf. ঘটনান, fut. ঘটনা to chew (Med.; Jä.).

Qद्धेर्'य hcher-pa (वर'व्रेव) यञ्चत tho spleen.

4 एकेए। A hehel-wa or बडेव प = वेत प or बडेव प सम्म desire, wish; acc. to Jä. and Cs. to believe, to give credence to.

Qত্তী ন hches-pa sometimes spelt as মইমাণ happy advent.

Qইবা'ন hchog-pa ছমার to smite; acc. to Sch. a wall.

মুক্তা hehog-thog the sound of a falling article or thing.

Qर्देर प्र hehoft-wa or वर्ड स्थाय=वर्ड पालन, धारण to be holding, keep fast.

+ ৭ ইবেম নিবা hchobs-çig = প্রত্যে নিবা made secret.

QŽAN'U hchoms-pa=वस्त्रवाय vb. n. to वस्त्रवाय,

+ 93 +

৭৯২ ব hehor-po occasionally for মার্কর ব

QXX'A hehor-wa I: vb. n. pf. 4× 1. to escape, flee or steal away; also to flow out, ooze; \$\text{Pq^3\text{X}^2} the blood exuding; \text{Pq^3\text{X}} the without splendour, lustreless; \text{X}^3\text{X}^2 the money has fled; \text{N}^3\text{X}^3 the vow is dissipated; \text{N}^3\text{X}^3\text{A} to be consumed by fire; \text{X}^3\text{A}^3\text{A} to be carried away by water. 2. to come out, to break forth, frq. of fire; \text{X}^3\text{A}^3\text{A} hkhrug-pa-çor a quarrel, a war broke out, also of water breaking through an embankment. 3. to go over, to pass, be transferred.

Qঠিং ব II: vb. a., pf. বৃদ্, fut. বৃদ্, to pursue, chase, go after; ই বৃদ্ধ hares by means of nets; স্বাচন to fish; ব্যান্ত্রীৰ a seducer; a swaggerer (Sch.).

king; asa xa z asa a they made the queen tend the horses; श्व न्यू व व व विकास के may be employed as a soullion; 595 25.5 axa to make one powerless, to compel authority; वर्डव वरे वरे manager. वस वर्डव व or (resp. ধুর্থম বর্ষথান) to commission one with an affair or transaction; वह इं भुक देवे श्रुः प्रदायमा वा चेत्रः वर्षेवा महितः रूपा ban-so yul dehi lhasrun rnamş-la phrin-bcol mdsad-do he entrusted the sepulchre to the tutelary gods of the country. 4. to be thrown together confusedly, e.g., of the loose leaves of a book: र्ने क्षेत्र पर वर वर्ष virtue and vice are intermixed. 5. to rave, to be delirious, to talk confusedly whilst heavy with sleep (Jä.).

committed to another's care. 2. a sly, crafty woman. 3. acc. to Sch. a dissolute woman (Ja.).

수 Q존지'의 I: hchos-pa=역하다: 1. pf. पर्देश or बद्धेश, fut. पर्दे, imp. द्वेश, supine प्रदेश सु. to make, make ready, prepare; to construct, build, etc.: AKN NA am I to build? देशासाववायरावर्डसाय to make ropes out of dresma grass, prop. to make ropes out of it. प्राथ to dress, to train one's self up (Sch.); जुलर 5 वर्डसप to renow, renovate, repair (Sch.); araigrassia to retouch, amend, correct, improve. & A hypocrisy, a mere outward performance of religious rites and observances : र्ड्य ९ ईस अ दुस सुद् tshul-hchos ma-byas spyod-pa to live without hypocrisy. র্থাবেইমান্স hypocrite. র্থা बर्डे अ' u or वर्डे अ' u acc. to Cs. an established rule or canon (Jä.).

QANUII: htshos-pa 1. adj. disorderly, dissolute, immeral. 2. abst. disorderly conduct, dissoluteness: ANUIVA

E

E ja I: this the seventh letter of the Tibetan alphabet, according to the grammarians of Tibet, was not borrowed from India, its equivalent being unknown in any of the Indian languages of the seventh century, A. D., when the Tibetan written language was shaped by Thon-mi Sambhota. In sound it corresponds with the English J, but as an initial it is pronounced in C. as Jh. However when it is surmounted by any letter or has a prefix preceding it, as in the words E_{Tje} and E_{Tje} mjal, it then resumes the sound of a pure J.

E II: 1. tea; word derived from the Chinese ca, signifying tea. The resp. form for ja is $\P \times q \times gsol-ja$.

** ja-ko a hide bag for packing tea (Rtsii.).

FINT ja-dkrug a twirling stick, the tea churning-piston.

FF ja-kha of the colour of tea; n. of a Chinese scarf of brick-red colour.

মন্ত্ৰ ja-khug a vessel or bag in which tea is kept.

EE ja-khra a large tea-pot made of copper, silver, &c., for serving tea to the congregation of monks at a religious service.

and Sikkim table-talk commences after tea has been served.

ছামার্ক্র ja-mchod libation of tea.

grider (in Tibet powdered tea is put in boiled water); grinding stone, used for kitchen purposes.

tea-drinking meetings; head tea-cook.

which is sometimes offered to the gods; first quality of tea.

erage ja-hbin tea-pot, tea-kettle. This word, sounded *cham-bing*, is the common term used in C.

Fig. ja-sbyor a mixture of tea with butter and salt (Rtsii.).

who prepares tea and gruel, &c. (Rtsii.).

ষ্ট্রপ্থ ja-tshags a sieve to strain tea (Rtsii.).

 \mathbb{R}^{av}_{a} \mathcal{E} $Ja-y\bar{a}-ju$ n. of a kind of tea (<u>R</u>tsii.). \mathbb{R}^{av} Ja-yu another kind of tea (<u>R</u>tsii.).

era ju-ril in W. acc. to Jä. grindingstone; also a skull.

হ'বাণ্ডিম ja-lay-gñis an abbr. of হ'ম and বাণ্ডি, i.e., one who prepares tea and another who serves it (Rtsii.).

rest ja-lun the handle straps of a leathern-trunk.

plant is styled § 95 and 35, i.e., the plant which cures Indian or Chinese diseases, as being an antidote against malarial fever.

হ'মন' ja-san plain decoction of tea: হ'মন' ব্যাধি কথাৰি get plain tea with its accessories! (Rtsii.).

इन्हेन्स ja-sigs used in इन्हेन्स हैन्द्र Jo-bo ja-sigs ji-sñed-dan (J. Zan.).

* 55 ja-sun time when ten is served.

E-34-34 ja-sun-can acc. to Sch. a cup of tea; as much as a cup of tea.

ছাইৰ ja-ser yellow tea exported from Amdo into Eastern Tibet.

দু E বুঁদ ja-hon= এই মুধ্য beod-mdog or বুশুমান dmar-ser দক্ষিত্য yellowish-red, acc. to Jä. ছ'ৰ্ব ja-hod is yellow-red.

Eप jag चौर robbing, robbery; हप कुष्य jag rgyag-pu to commit robbery.

হৰ্ণ jag-pa হৰে one who terrifies by shouts and gestures; a robber. এ মহহ্ৰ এই মূল আৰু it is a lurking place of husbandmen who rob, or who are robbers (Mil.). In this passage হৰ্ণ might be almost a verb "to rob."

হণ্যন্*jag-dpon* captain of a gang of robbers; a brigand chief.

EQ Jal n. of a place in Tibet; EQ J. Jal-gyi-phu the uplands of Jal (Deb. 941).

E ji I: 1. num. fig 37. 2. the correlative form of the pron. 3ci what.

E II: is used in expressions illustrating examples, comparison, measurement, dimensions, also extent of time. E and 3 are of same signification; but Tibetan grammarians discriminate their use as follows:—5455. **Signal and Tibetan grammarians discriminate their use as follows:—5455. **Signal and Tibetan grammarians discriminate their use as follows:—5455. **Signal and Tibetan grammarians discriminate their use as follows:—5455. **Signal and measurement use ji, in the case of direct significations use ci.

म् द्वित्व ji-ga=ष्ण्य when examined or searched into: है ना भूभ पुरे हैं अडें हैं। या प्रेड इस ji-ga skyes-bu de ño-mtshar byed-pa yin-nam (K. d. & 4) if looked into, is not that person really wonderful?

E gar a ji-sñam-pa equal to what?

है हैं ji-sũed, = है हैं जावत्, यावत्, कियत् : 1. as much as; as great as. 2. whatever is or may, be possible. 3. just about (so much).

ই অব্ or শৃহ অব্ what is, or as much as is (Dag. 8).

हे श्रु ji-lta or हे श्रु व 1. यथा, याहक्, कथं how, of what kind, of what nature. 2. sbst. quality, nature, condition (Cs.); हे श्रु = रे न्य थय then.

हेन्द्र ji-llar, यथा adv. as, in what manner; विश्वे द्वर बेर य महिन्द्र केट. to what he has said; हेन्द्र हेन्द्र in as much as, in the measure of. हेन्द्र

ই ট্ন ji-ste is said to = ই ট্নেম ci-sta denas আন so and so. It also is a conjunction meaning but if, nevertheless.

हे क्ष ji-nas= 3 क्षाहे थ्राच or हे दूर ji-ltar also ९२ क्षाबस as for instance; henceforth.

2.5% In ji-nus-kyis = 3.5% In as much as possible; to the utmost, to the best of one's ability, as far as it lies in one's power.

हे अन्द्रः ji-ma-ruń = हे अन्द्रः अन्य exclamatory phrase akin to अन्य, तुः अ or तुः दुद् चत, alas!

ই র্বা ji-tsug = আন ৭২ how, like what? in what manner? দুবন সুবন সুবন পুৰুষ ই তা কুমন ও বিশ্ব করে (A. 128) 'how the merciful ones, the refuge (of the helpless), have passed away!

हे हैं अ je-tsam कियत् how much? हे हैं अ दूध as soon as, when; हे हैं अ दूध how many have been got?

 $\mathbf{\hat{E}}^{*}$ नेप्पji-shig कदाचित्; हे देप्, $\mathbf{\hat{E}}$ देप्प $\mathbf{\hat{F}}^{*}$ कदाचि-देव seldom.

देन्द्रीय ji-bshin now, like what?

दे विषेत्र Ji-bshin-du accordingly.

+ an ji-hos=955441. in accordance with, conformity with. 2. 95344 whatever is tit, is becoming (Dag. 8).

है श्रेर ji-sgid यावस as long as; है श्रेर १ र्थं परे पर र यावज्ञीवन all the life long; as long as one lives.

हैंद्र' jiñ the Chinese term for Buddhism which in Tibetan is क्रेंग, in Sanskrt धर्म.

5 ju num. fig. 67.

By Ju-thiy denotes a drawing of lots by threads of different colours, whence a class of Bon-po is called अविश्वास्त्र (Ja.).

 ξ ' $\vec{\lambda}$ ju-po a globular stone used for grinding spices= $\epsilon^{\cdot \hat{\lambda}_{q}}$ (Ja.); acc. to Mhon. $\xi^{\cdot \hat{\lambda}_{q}} = \P_{\xi}^{\bullet}$, a pestle.

55 ju-ru-ja a kind of tea (Rtsii.).

हु-वेश ju-çeş a kind of satin.

ફ્રૅંગમાં Jun-wan n. of a celebrated Tibetan chief under whose orders the sacred series of works called Kahgyur and Tangyur were engraved on wooden blocks at Lhasa (Lon. ૧, 17).

EJ'4J jub-phab a kind of tea (Rtsii.).

EN jus strategy (Jä.).

হুম অনুষ্ঠা jus mkhas-po = ম্বন খন্দ্র one skilful in means, one full of resources.

চুমানীৰ্ম 1: jus-legs = হুমানীৰ্ম আইন one who has conquered his enemies; a Buddhist scint of the Hinayāna School.

ાં ભાગ ભાગ કે ૧ મુખ hthab-rtsod-ryyal; વાયવ પ્રેમાન્ય gyul-wys-pa; ૧૫ વર્ષમાં dgra-bcom-pa; ૧૫ ચર્મ મુખ dgra-las-ryyal (Mnon.).

চুণ এবম II: 1. acc. to Sch. possessed of good manners, of propriety of conduct decent, agreeable; হুম'বুই sincere. 2. acc to Cs. clever, skilled, able, experienced; ইন্ট্ৰেম'আইম'বুই skilful in agriculture; হুমবুৰ হুম'বুবুম'বু skilful in agriculture; হুমবুৰ হুম'বুবুম'বু skilful in agriculture;

ENN jus-ma a sort of silk stuff (Cs.).

E je 1. num. fig. 97. 2. a particle, used for expressing the comparative degree of an adj. or adv., and esp. a gradual growing or increase, often with termin. case or a; 2.3.2.3 = 3.5.3.5 grew larger and larger: कु बुद अर ट्रांटे के हे के व कुम दम बरा | many streamlets increased in size becoming larger and larger (Behu. 50). ই'মান' মের্ম্ম (they) go on increasing in number; E quas at it has become more evident; E'3'E'3'XK'? going nearer and nearer; E-ME E-ME higher and higher; इ.व.इ.इ.व.इ.व.व. to grow better and better. 3. progress: 34 grafa water ? ลิศามสัง (Suran. 5) whatever progress you observe in the advance of the doctrine in this place (association). 4. acc. to Lex. 5954 sound, voice (Jā.). 5. acc. to Schtr. a hortative particle, often connected with a vocative.

È ₱ je-kha a deed.

E 55 je-khyod acc. to Sch. now you, you first.

ইংমে je-dah-po the very first. ইয়=
যুত্ত মুণ্ড thinner and thinner or finer and finer.

450

2.534.4 je-dbul-wa = 35.55.5 44.4 to grow poorer, become more and more destitute.

हे नेज je-shig=रे नेज a little while, sometime.

हे देह je-rin=देह ५ वर्ष व growing longer and longer.

EC' jen=1. ५८ व dan-po or रे भेग पृथम, चादि the first or earliest. 2. रूर, घोष sound, voice.

Ĕ jo 1. num. fig. 127= 智 or 智知.

हैं है jo-jo चग्रजभाता elder brother (Dag. 8);=आहे in C. and आई in Sikk.

Syn. Ya phu-bo, ka na shon-skyes, an wyn thob-ma skyes, ku aka nes-husin, ga thu-bo, asa a geen-po (Mnon.).

E পাত্ৰ jo-gdan = ই ৰহ' নী পাত্ৰ with seat or head-quarters of the Jo-nang-pa sect of Buddhism in Tibet

E 55. Jo-nañ or E 555. n. of a place with a lofty Chorten and a convent situated about 100 miles to the N.W. of Tashilhunpo; the place where Phyogs-las Rnam-rgyal the founder of the Jonang-pa sect was born, and whence the name Jonang-pa was derived.

हैं ते jo-wo पुस, खामी, चार्या; है 3 also हे २ वास्त्र lord, master, noble, venerable; also one of the nobility.

Syn. প্র্টুর glso-wo; মর্ল্যর mgon-po; মর্ল্য ম্ব্রু mgon-hdren (Minon.).

Exercise Jo-wo Ja-ma-lin. of an image of Buddha in Yambu the ancient capital of Nepal.

독적 Jo-wo rje (lit. the noble lord) the Tibetan title of Atis'a.

ইবঁ দ্বীন্দ্ৰাম্যৰ Jo-wo phyin dkar-wa n. of a demi-god (Rtsii).

* শ্বিই প্রথম ট্রাই মন্ত্রীর Jo-wohi lugs-kyi rtamgrin (56c) the deity Hayagriwa acc. to the system of Jo-wo.

**F jo-mo 1. The female head of a household, a woman that governs as mistress of her own servants. 2. a cloistress, nun.

हें अन्या Jo-mo kha-nag snowy mountain in S. Tibet towards Bhotan.

ভিন্ন বিদ্যান Jo-mo gans-dkar lit. the lady of the white snows, a Tibetan name for Mount Everest.

변화경우 Jo-m that-ri the snowy mountain between Tibet and Bhotan ordinarily called Chumalari.

** jo-rtsi varnish for wooden furniture.

ই' ই' শ্ৰী jo-rtsi gser-çoy lustrous goldleaf for painting purposes.

EET Jo-rdson or EXET Jo-mo rdson n. of a fort and district in Tibet (Rtsii.).

* · ই প্রবাম ব্রাথ বৃশান Jo-lugs sgrol-dkar (2A.)

अह्याय mjul-wa resp. for ९४५ समागम; imp. MEQ mjol. 1. to meet; to interview, obtain access to an honoured person, to wait on, to pay one's respects to a person: भवाद्रामह्यादर्भवार्षे I will pay a visit to my father; धुम सुर नु अहव नु जिद phyis myur-du mjal-du yon I shall take the liberty of soon coming back; MEQ QX g to ask for an audience; MEQ'5' A' 454 cannot get in, cannot obtain admittance; মান্ত স্থান ব্ৰী শাহমা মান মান they exchanged many compliments and expressions of joy; প্রথান্থান to visit a sanctuary or a holy place; to go on a pilgrimage; প্রথান্থ a pilgrim. र्षा प्रदेश अहता म yo-wahi mjal-wa जा to understand, comprehend; 33 NEW to understand the meaning.

ভাষাৰ mjal-kha audience, access to a great man's presence, admittance; ভাষাৰ পূলি বা or প্ৰান্থ বি প্ৰাণ্ড audience, grant interview; ভাষাৰ প্ৰাণ্ড বি to have an interview with; to meet.

अध्याहेन mjal-rten a present made at an interview with a great n.an.

মহম দুব mjal-dar the searf that is presented on the occasion of an interview.

master of ceremonies (Cs_s) .

MEN' GO mjal-phyay salutation.

straist mjul-man a visit paid by many together, a grand reception (Cs.).

MEN'S mjal-shu a prayer made on the occasion of an interview or meeting

지원도'의 *mjin-pa*=역원도'의 1. 중축기조축 the neck (*Dag.* 8). 2.=종'원원도' meadow (*Schtr.*).

મદેદ વર્ષેય mjin-bsnol explained as બેવલ લગ્નેય પાયત હુંવ વર્ષેય વ નાદેવા વેશ નાદેવા વા સંસ લુવાય પણ લું among birds or animals, for instance one hugging or embracing the neck of another to pick or tickle each other with the teeth; સુદ વર્ષેય સાદ્રેય સાદ્રેય સાદ્રેય સાદ્રેય પાર ગ્રેસ let the four corners be made beauteous with peacocks crossing each other's necks (A. 4).

MELN'30 mjing-sab, v. ME'30 klon-sab.

ইন্দ্ৰ mjug the back, the tail; what is behind, the hinder part, of anything, resp.

ইন্দ্ৰ posteriors, backside, tail (Dag. 8).

ইন্দ্ৰ posteriors, backsi

we mjug-sgro lower or inferior part, underpart, buttocks; tail-feather (Snin.).

अह्या र्भे रुप mjug sgro-can = ा ५ कलापी peacock.

মন্ত্ৰী কলাng beho-wa to make a prayer after having ine some act of merit.

এংশ নাইশ mjug-এরনিতঃ (শংম ট্রিং ব নার্গ mthar phyin-pa hṣñad) বিশায় gone to the extermity: attaining thoroughness in any subject.

শ্বদ্ধ mjug-do the bone of the tail: প্রণ বি শ্বদ্ধ মান্ত্র কিন্তু ক্রেক্টি (Sman.) the sheep's tail-end cures kidney, pains in the waist and disease caused by ক্রেটিন

শ্বন <u>mjug-rdum</u> = শ্বন শ্বন ব with short tail, tail cut off, an ill-conditioned improvident person who at the end disappoints or behaves ungratefully.

अह्ना विर ठक mjug-phod-can=5 न अह्ना देद केत् a comet (Milon.).

মন্দ্ৰাম mjuy-ma or ৭৪ৰাম hjuy-ma ৰাজুৰ, মুৰ্ক, ৰাৰামৰ the tail, the posterior that hangs down; মন্দ্ৰাম প্ৰথম mjuy-ma syril-wa to wag the tail; fig. the further progress and final issue of an affair; the consequences; ধেন শিমন্থিয় the last.

Syn. & na-ma; II shu-gu (Mnon.).

* अहम् देदम mjug-ring or ५ म अहम् देदम Duua mjug-ring केतु comet (Kālac. T, 49).

अहम देद किंतु one of the nine planets of Hindu Astronomy.

মাই mje বিদ্ধা पুঁলিদ্ধ the penis (Dag. 8); in the Tantras it is called প্রমণ্থনিই; মই প্রমণ্য or ব্যং ই থেম গুড়ানে ব crection of the penis; মই এব the glans penis; মই এব mie-rlig the penis and the testicles. মই প্রমণ the membraneous covering or the sheath of the penis (Jā.).

Syn. & squ pho-rtags; & squ pho-dwan
(Mhon.).

지문 기 nyed-pa 대통 suffering, enduring, bearing patiently; acc. to Cs. obnoxious; 의하는 prop. free; gen. acc. to Buddhist ideas the world, the universe.

QEATA hjag-papf. EAN jags (Cs.); acc. to Sch. to establish, settle, fix, found; hence prob. অইবেশম and প্রশংশক khris-hjags, বহবমান্ত্রম prob. বহবমান্ত্রম time of prosperity, of peace, of rest; a time without disturbances, war, epidemic, etc. (Ja.).

पहला स hjag-skya, v. पहला अ.

ৰহণ পান hjay-gdan a seat made of the grass called ৭ছন স; a cotton-rug with its edges turned up with red cloth.

মন্ত্ৰ hjag-ma বীংছা 1. a fragrant grass, Andropoyon maricatus. 2. acc. to Sch. a coarse and thick grass of inferior quality used in roofing huts. 3. a blade (of grass); stalk (of corn); এইবাজাইই টুমেন on every blade of grass; মুন্ই এইবাজাইবাল a bundle of blades of Kuça grass. এইবাজাইবাল a bundle of blades of Kuça grass. এইবাজাইবাল হেলাজাইবাল (Jā.). এইবাজাই also called এইবাজাইবাল (Jā.). এইবাজাই also called এইবাজাইবাল the roots of this grass. In Tsang at a since called প্রকাশ চeing colicq. a word of C.; in Tsang we hear মানুহাল ক্ষিত্র ক্ষিত্র ক্ষান্ত sa-shiñ phru-rloy byed-ryyuñi khyem a shovel with which soil is overturned (Rtsii.).

বহন্দ hjags v. under বহন্দ 1. = অবন as ধ্ৰমখন্ত্ৰম ভ্ৰমখন্ত্ৰম remember, keep in mind: ইন্মান্ত্ৰম কৰ্মখন্ত্ৰম ইন্ধ ধ্ৰমখন ধ্ৰমখন ক্ৰম ক্ৰম চলক কৰা a the ocean of your mind that we may meet before long (Yig. k. 26). 2. clay or mud (Dag. 8).

a present, to formally present (Georgi's Alphabetum Tibetanum).

वहन्य दें. hjags-rin= वरे वरे अत् दें. the time of happiness or prosperity.

QEA' Hjan place in N. W. Tibet which once formed the kingdom of Hjan (J. Zan.).

auf ት ት መደ <u>Hjak-yyi ryyah-mkhar</u> one of the thirty-seven holy places of the Bon (G. Bon. 38).

QET' hjun-wa to devour, swallow (Sch.).

son of king Passas Khri the son of king Passas Khri the gtsug-brtan betrothed to the sister of the Emperor Jūh, Jūh the fifth of the Tang dynasty. He died before his would-be spouse could reach Tibet. His father, however, married her as she would not go back to China without becoming a queen.

GET & hjun-80 = N' NENN sa-mtshams.

AREN GAN Hjans-shabs n. of a place in Kham (Lon. 3, 12).

REEN NOW Hjans-sa-tham n. of a place in Kham (Lon. 3, 12).

中央民事 首 hjan-po a consort; properly set = husband, and set = wife.

QEU'ন্

A hjab-gdan a soft rug made of wool (Rtsii.).

QEQ'U hjab-pa pf. prob. agan fut., aga, to sneak, slink, creep privily; to lie in wait, in ambush; 3 a aga to make an attempt on a person's life.

ব্দির hjab-bu-wa = শুর্ম rkun-po or শুর্ম rkun-ma (Minon.) a thief; ব্যার্থ মানা দিয়া বিষয় এই এই বি steal clandestinely.

aga & hjab-tse a pair of scissors, nippers, teezers.

of Existance (Jig.).

QEN'U hjam-pa कोमल, मृदु, मन्द tender, soft, lovely, charming.

Syn. ผริสุน mnen-pu; อุธันา**น h**bol-wu (Mnon.).

वहमान hjam-klas प्रसर, ऋनु straight.

वहमामर्गेष Hjum-myon मस्त्रनाश; v. वहमाद्राव.

ৰহম মার্থির ইমান্ট্রিকার <u>Hjam-mgon</u> chos-kyi rgyal-po the complimentary title by which Tsong-khapa is addressed in Tibet: বহম মার্থ্ ইমান্ট্রিকার বিষয়ের মার্থির হিন্দ্র। to the lotus feet of the king of the Doctrine, Jam-pal.

न्दस्य सर्वेद यङ्गद्र यथि श्रें व निष्ट <u>Hjam-myon bstan-pahi sroj-çiñ</u> Jam-gon the life-tree of the Doctrine.

বহস স্থান নিজ্ঞ hjam-nagou bla-ma an address of politeness to the hierarchs of the S'akya school.

RENEN hjum-jus= JEEN a rkyun-jus a kind of silk searf or satin.

বহন প্রুম ব্যাহর hjum-ljañ hdab-ldan a parrot or the bird with light green plumage (Mnon.).

৭ছন শাইন্স hjam guen-ma a woman of fascinating speech.

AESI ADA hjam-thabs gentle means, milder measures.

२६अ यथे हैं *Hjam-pahi rdo-rje* मस्रुवच n. of a deity; a *Bodhisattva*.

* वहमायवे रहारम Hjam-pahi-dbyans मस्तु घोष, में Maitri हे दर्व (Org. m. 113, 35).

वहस्यवे श्वास hjam-pahi rigs मन्द्रजातीय humbler classes (opp. to ह्रवय rtsub-pa), soft, tender, smooth, mild, e.g., of cloth, hair; a meadow, a plain without stones or rocks, of fruit, the air, the character of a person, a person's way of speaking.

व्हम व hjam-po 1. soft, gentle, not rough or cross; क्राउम अवस्य yyon-po-ma yin-pa not stiff. 2. कूच्य, फल्करीकं mild; alum.

es বৃষ্ণ ইন hjum-ros-len to draw out information or any secret from another by using fascinating or smooth language.

মহন্দ্র hjam-por-smra speak softly, gently.

एह्यार्थं Hjum-dpal मझुत्री n. of the third Dhyani Bodhisattva, who regarded as the deputy of the third Dhyani Buddha, Dzin-sten Jung-do. Is popular throughout Nepal and Tibet. His several names are:—वहमा५६६ मस्त्रोष the soft-voiced; ৰূপাম্বানীপু Çes-rab-kyitha the god of wisdom; यहन अवे विषय के Brtan-pahi hkhor-lo; ব্যাপ্ত Ral-grican; इराधुराधाय Zur-phud lina-pa; क्वें भाषाहर Blo-yi-gter ; ८व वी ५०६ ध्रुव Nag-gi dwan-phyug; बेट वो हैन Seh-ge-rtsen; श्वापिते नुषाय Smrawahi rgyal-po ; श्रु वरे श्रु Smra-wahi-lha ; पे नेस ঐ র্বাম Ye-çeş meloñ ; অ এম মু Ye-çeş-şku; এম মন এর্বিমার্ক Çeş-rab hkhor-lo; শ্রমাম্বাস্থ্র Çeş-rab-şku; इंहेर्ड स्वा Rdo-rje rnon-po ; म्या में कुष में Nay-gi rgyal-po (Mñon.).

वहअत्यय गुरुषः म सुश्रीविद्यार the residence or sphere in the heavens of Jam-pal.

* बहुअ: ५५व: प्राण्य *Ḥjam-dpal-grags* म**ज्**यी-कीर्च (Bull. 1848, 295).

REN 544 5 348 Hjam-dpal rgya-mtsho n. of the eighth Dalai Lama of Lhasa who died in the year 1805, aged 46. From the birth of Tsong-khapa to the 20th year of the Dalai Lama Hgam-dpal rgya-mtsho 420 years elapsed (Lon. 3 16).

* व्हमः ५५वः ह ब्रु *Hjam-dpal rha-syra* म**लु** भी-दंदुभी बर n. of s. Buddha (*Tā. 2, 279*). बह्म ५५४ हैं ६ म Hjam-dpal sñin-no the name under which Tsong-khapa is now believed to be known in the Tusita regions.

बह्म ५०व ने अस्य कुष ने के ने पंतर १५ वर्गे ५ म सुत्री-सुद-चेत्र बहु n. of a Buddhist religious book giving description of the region where dwells Manius'ri or Jam-pal.

- * वहअःद्यथः माईअः कुरः कुरः य Hjam-dpat gshonnur gyur-pa मञ्जूषीकुमारमूत a manifestation of Jam-pal.
- * ૧૬અ: ૧૫૧ મને અ: ૫) તેનું મુક્કાના કેલ્લક-gñen, મન્નુ શ્રી મિત્ર.

ব্যুম I Jam-dbyans মন্ধ্রন্থ v. ৭৪ম ব্যুম called also the principal Bodhisattva among স্থান মুখ্য ক্রিয়াল ক্র

- * বহুস-বৃদ্ধ-বৃদ্
- * वहमारहार मा श्वासेर मा jam-dbyans smra-sen भ में न्र Wa-yhi çea-re नागी खर Lord of speech.

বহসংবৃষ Iljam-hbraşn. of medicinal fruit reputed useful in diseases of the kidney (Med.); বহসংবৃষ্ণ সদ্পান্ধ কৰি বৃদ্ধ ই রিখান্ম টুন্

৭৪৪ বর্ষ স্ট্রেম hjam-hbras dhye-pa, v. কছে প্রেমিনে.), a medicinal fruit. [the tree Pongamia glabra]S.

प्रकास hjam-nut 1.=हे वहम resp. for अन्य gruel, broth. 2. goddess of fortune.

মহন্দ hjam-mc post-stage (Sch.).

ess & hjam-rtsi বিক্ত a purging clyster; a mild purgative medicine.

sel. 57).

বহু বানু মান্ত্ৰ <u>h</u>jam-<u>b</u>slus <u>mgo-skor-wa</u> to deceive by sweet and fascinating language.

QEQ hjah or REA & CRUE; REALT,

Syn. 5ac al sus dwah-pohi mtshon; ang Bang bryya-byin gshu, he ngal sus rluhgi rayal-tshan; he na rluh-gi bal; he na rluh-gi bal; he na rluh-gi royal-tshan; he na rluh-gi bal; he na rgang rshah-tshon; asa ka hjah-ris; na al na ryan-pohi thiy; gi na sus sus lha-ryyul mtshon-cha; un na sus ka bhad; 5ac na dwah-gshu; gi un sus ka bhad; 5ac na dwah-gshu; gi un sus ka lha-yi tshan-ris; 5ac al al an dwah-pohi cih-bal (Mhon.).

QEQ'A hjah-wa 1. also aga acc. to Sch. lame, gen. a'a; aga ax 35 a hjah-war byed-pa to make lame, to lame. 2. to bespeak, to concert, to confederate (Sch.)

QEQ'A hjah-mu laces or needle-work representing the colours of the rainbow; generally Chinese shoes are made with such laces.

QEQ'N hjah-sa or again edict, diploma, a permit (Cs.); said to be a Chinese word Tibetanized.

बहर रेम hjah-ris, v. बहर hjah.

মন্ত্র ম hjah-sa, মনে প্রমান্তর বা faithful servant of the king.

QEX'A hjar-wa are to Cs = 95XA to stick together, to cohere.

QEQ'A hjal-wa, pf. 484, fut. 494, imp. 484 (Rdo. 46) 1. to weigh. 484 35 385 (a pair of) scales for weighing. 2. to measure: \$5.35.25,4544 to measure the length. 3. to appraise, to tax; to weigh

in one's mind, to ponder; more fully expressed by ह्रेंभ प्रविध blos-qshal-wa (मानन, मिमीते) to understand. 4. to pay; pay back, repay; giágiasaia to pay a debt; भेदाय प्रदेश न skyin-pa hjal-wa to repay a loan, BUREA to pay rent or tax, esp. with and; स्त्रायत् मार्द्र-प्रशासम्य Or योगासा पर्वायत् केसापसायम् to retaliate, return, repay, return evil for good; also in the way of a fine or punishment. In the Tibetan penal code Basa khri-hjal, i.e., payment in ten thousand fold is necessary for making good the loss of sacred life or objects; FJ5 98 989 in eighty-fold for the property of the clergy; 59 REW nine-fold is compensation for the property of ordinary men. ARA BA SKA H the articles or essentials of payment in purchase or of exchange in barter.

ব্দ্ধান hjal-kha the act or business of measuring; ব্দ্ধান্ত্র দিন measured.

बह्य पर है 5 hjal-war-byed = \$ 5 है 5 or अ३अ है जिमीते paying in price; बह्य प्रश्न hjal-was माय dry or liquid measurement or weighment.

ৰহণ 35 hjal-byed ছীৰ = 4 ādhakas; a measure; a measure of capacity.

QEN'U hjaṣ-pa, v. 劉石明자미 (Minon.).

Qદે ન hji-wa 1. or વધે નેવ = દ્વિન વિશ્વ a flea. also દ્વારા lji-wa. 2. acc. to Cs: = વદેશ 4. 3. soft, smooth. 4. acc. to Sch. disgusting. nasty, e.g., of a filthy smell.

Qदेवा है ।: hjig-rten=वृद्धिय संसार 1. the transmigratory existence (Mion.): व्येष है विश्व विश्व कर्म प्राप्त कर्म प्राप्त प्र प्राप्त प्राप्त प्राप्त प्राप्त प्राप

Qहेपाहेंद्र II: मत्येखोक receptacle of all that is perishable. 1. the external world, the universe; बोबाहर बेबाई से श्री the god of the

world (who is also subject to death); again हेर्'यम' १५ hjig-rten las hdas-pa one that has escaped from this world, enancipated, blessed; बहैन हेर नासुन hjig-rten-gsum the three division of the world: earth, the heavens and nades : बहेबा हेब च च hiig-rtenger b na-wa worldly things or affairs; १९व ' ริสานารที่พาย์ล อาเลีย hjig-rten-la dgos-pahi bslab-bya useful maxims of life, moral rules; बहेना हेन मुं क्रिंश प्रकृत अष्टलोक धर्मी the eight worldly objects:—(a) के5्प rñed-pa जाम gain; (b) अहे ५ व ma r ned-pa चलाम l vss; (c) कुर्ययम: fame; (d) शे.कुर्य खयम notoriety or ill-fame; (e) श्रुप्तिन्दा slander or scandal; (f) वर्षेत्र प्रश्रंसा praise; (y) वरे व सुख misery. बहेना हेर ने अहर पा हा the five temporal acts of a Buddha:-Conception in the mother's womb, birth, youthful achievements, marriage, and reigning over the kingdom. बहेबाहेदायमाबद्धायकी सहदाया the five works leading to the passing out of the world of a Buddha: (a) 375' प्रतत्व (प्रजच्चा) renunciation; (b) नुगदायं भुत्य (तपछा) asceticism; (c) র্কম প্রিম মন্ত্রীম ব choshkhor bskor-wa (धर्मभन प्रवर्तन) turning the wheel of Law, i.e., preaching religion; ciń bdud btul-wa subduing the devil (Māra) by exhibiting religious miracles; (e) NEN 3N'4 the attainment of Nirvana. 2. world, as a more general term: বই ব ठन ने विद्याहेन bde-wa-can gyi hjig-rten the Sukhāvati the world of bliss. There are two kinds of worlds:—(a)अर्या परे वहें वा हेद the impure or defiled world, i.e., the world of sin; (b) द्वापदे दहेन हेद the sanctified world, i.e., the world of purity. Buddhists include our world. in the Madag-pahi Hjig-rten. The following five include the pure worlds or Dag-pahi hjig-rten: (a) बरे वर पानेवास पान्त्र

्ट्रवाहेर् म्थ्यं *hjig-rten-kham*ङ् लोकघातु the

Syn. महेन sa-rten; पड्ट ग्रेश्नेट्र एटवर्य-kyi şnod; प्रमाहेन gnas-rten; म्ट्र मुद्द राज-skyed; भवेन sa-bon (Moon.).

बहेबाह्रेह्राह्मकारीक नुष hjig-rten-khams kyi kha-ças लोकपालंग part of the world.

* वहेबा हेब अवश्व मुjig-rten mkhah-hgro n. of a nymph.

बहेबाहेश्याहरूप norganization mkhyen-pa स्रोक-विद् the knower of the world, i.e., of all that happens in the world.

aইবাইড্রাইজন hjig-rten-khrims = কুমাইজন rgyal-khrims the laws or institutes for governing (Minon.).

बहेन हें ब जै नाइन hjig-rten-gyi gtam worldly saying, common saying, proverb.

बहेना हैं के ने निर्मात hjig-rten-jagi thad आवसारिका worldliness; in the direction of worldliness, or usage, custom, etc.

बहेबाह्रेड पुँचिक hjig-rten-yyu bar लोकाम्मरिका in the world a dark space, n. of a hell.

बहेबाह्रेत्र श्रे वार्ट विश्व <u>Hjrg-rten-gyi</u> gtso-ho the lord of the universe (M. V.).

बहेन हैं भे कें कि hjig-rten-qui tshul लोकयाचा worldly manner, according to custom, or usage.

बहेबाह्न अर्थेष Hjig-rten mgon-po खोतनाय the patron or protector of the world; an epithet of the Bodhisattva Avalokites'vara; also n. of the Buddha.

बहेबाहेदाबहेबा a hjig-rten hjig-pa खोकाभिभवन the destruction of the world.

बहेबा हेंद्र बसमा उद् बास्मदेंद्र यह की द्वाव यदे वह नेम सर्च-कोकचनिमरितमंत्रा an aversion to the concerns of this world, being the outcome of adherence to the Doctrine.

बहेबा हेद बहुब hjig-rten-hdul (अरुष कुष हुँ व अर्ध्द इवर्ध s-rgyas spyihi-mtshan) जोकजित one who has conquered the world—a general epithet of Buddha (Mñon.).

बहेग हेर 4 hjig-rten-pa लीकिक, लोकतः a worldly man, a layman.

्टेबा हेब ६५६६ *hjig-rten dpan-po=* १ म also बोकेस, संसारसाची the sun, the witness of the world.

बहेबाह्रेड धार्रेय hjig-rten pha-rol परलोक the next world.

ৰইৰাইৰ উদ্বাদ্ধন byed-po the maker of the universe, an epithet of মুদ্দে মুৰ্কিত Mahes'vara (Situ. 8).

aeq हेन हेर व Hjig-ten byed-po= भू रहा व lha-tshañs-pu a name of Brahmā (Mñon.).

प्रेम हेन द्वा मुंगु मुंगु - rten dwan-phyny नाक-भर a name of Avalokites vara (Mnon.).

* बहेना हेन द्वार धुनाओं विद्र Hjig-rten dwanphyng yi-ga bdan the seven letters symbolical of Avalokites'vara (A. 24).

a है बाह्न की an hing-ren-mig= १ अ जोकच सु the sun as the eye of the world (Maon.) n. of a Rishi, the founder of Lokayato sect of Indian atheists (Grub. 7 5).

वहेन्द्रिश्रोश <u>Hing-rten mes-po</u> (श्रुट्टाश्रप the ancestor of the world; an epithet of Brahmā (Mñon.)

* विदेशहें बान hjig-rten zla-wa को केन्द (Kā-lac. T, 74).

মইবাইশ্থমত্ম্য \underline{H} jig_{-i-n} las hdas-ma an, of the queen of the Noi-Jiu demons (K, g, 5, 130).

९६ महिन्द्र है है है से hjig-rten çin rta-ma=९९५ के hbab-cha a hill torrent (Mñon.)

Qदेवा । hjiy-pa=व्येवाव अङ्ग breaking down, destruction, ruin.

Qहेन् या: 1. vb. act. pf. पदेन, fut. न्देन, imp. देन (Rdo. 40) to destroy, to devastate, to devour, to abolish, to do away with, dissolve (an enchantment). 2. vb. n. pf. पदेन or देन ship to be lost; undermined; to decay, perish: बहेन्यर हेन्स (earthly good) may be easily lost again; बहेन्य देन न्देन पर्वेश हेन्य to restore repair. 3. to suck, draw out moisture (Sch.), v. बहेन्य

्टेब्र्य ठड्ड *hjig-pa-can* frail, perishable (Cs.); क्षे ३टेब्र्य imperishable.

बहेन्यवे बह्नवय hjig-pahi bskal-pa भवनंत्रच्य the period of dissolution of the universe.

बहेन्यदे इ.स. इ.स. hjig-pahi nan-car विनश्चर subject to destruction.

बहेन्दरङ्ग hjig-par lta-wa भवदमी apprehensive of danger, fearful.

बहेन अनुष hjig-tshogs lit. collection of the destructibles, i.e., the worldly things: भोषण terrible.

ing on death; (3) मिखादृष्टि false conception, i.e., denial of future existence; (4) दृष्टिपरामर्थे hesitation or dou't about truths; (5) शीजनतपरामर्थ doubt about rules of conduct [8].

ब्हेन्**यः** - *hjig§्रा* ् इ.स. *ba-ru-ra* a medicinal frui

प्रदेग्राम hjigs-pa I: भी vb. to fear, be afraid, be terrified. Frq. both in old ar I recent lit., also common in colloq. In books occurs with the instrumental ease of the object: শুহাট্টুহারইআ্মহানুষ্টার্থাইত্তা विश्वविषय है fearing those who were able to destroy the city; but in later writings and in colloq. 'akes আ: ট্রাম্বসূহ্রমজুইাআ बहेन्स पर कुर है because her anger was acising. he became afraid of the goddess $(M\mathcal{O}_i)$: દાલું વારદેવમાં મેં લેમાલુમ I am afraid of you. thus he said. The form of the supine seems to be बहेबाबाझ not बहेबाबायर and is in common use: द्वसानुःद्राह्मथामनुवायस व्हेन्ससुः 55 TAN TE as it was proper to fear the poisonous snakes in the trench, they filled it (with water) (G. Sndg.). Intensive forms of this verb are very frq. in early lit., এই পৃথ being combined with either সুশ or 555 or with both; esp. common in the Kah-gyur treatises: ब्रेन्स् भूनपर कुर grew afraid ; व्हेन्सर्टर हुन् इंट was sore affrighted.

বইবাম ন II: sbst. fear, apprehension, dread. Often with genit. case: ৰুণাইট বইবাম ন প্ৰায়োধন কৰিব of the king; ৰূপ্ৰায়াধন কৰিব of the king; ৰূপ্ৰায়াধন কৰিব of robbery, I am happy; মুন্দেইবাম নাইন্যান্ত্ৰ when having no apprehension of expenditure, he felt happy.

Syn. भूषाय şkrag-pa: ६षम् । aoys-pa; ६८६म । द्वितकी -pa; भ्रेष्ण्य skyi-gyah; भ्रेष्ठित skyi-bun; वष & a bag-tsha-wa (Mñon.).

• વદેવામાં નુવામ hjiys-skyobs કરે mehi... હવે chuhi...સેદ વેવે કરત-yehi... શ્રુદ દ્વે glan-pohi... ক্ষেত্র chad-paḥi... মুই kluhi... ধ্বং এই ফ্রিnhi ক্ষেত্র ক্ষেত্র ক্ষান্ত ক্ষেত্র ক্ষান্ত ক্যান্ত ক্ষান্ত ক্যান্ত ক্ষান্ত ক্ষান্ত ক্ষান্ত ক্ষান্ত ক্ষান্ত ক্ষান্ত ক্ষান্ত ক্য

ৰইল্মাস্থ্ৰ hjigs-skrag fear, panic; also a terrible object: বইল্মাস্থ্ৰণ নূৰ্যন he has become frightened

মইল্মান্স্ৰ hjigs-mkhan one who is frightened.

भ्रेष्या प्रवस्थ hjigs-beas समय, भीत with fear, possessed of fear.

বইবাম বৃত্তমা এ hjigs-bcaş-lam a bad, unsafe road (Mñon.).

बहेबास हुमाय hjigs-chum-pa, v. हुमाय.

• व्हेन्स हेर hjigs-ster भगदा (Kālac T. 152) [inspiring fear, causing danger]S.

बहेन्स हर hjigs-sdan सरकर fierce, terrible; also a term for wine.

बहेन्स है Hjigs-şde भीषा, भीमसेन, भयानक terrible, a name of the second Pandava, also Bhishma.

्टेन्स नुद्रभ hjigs-gnas 1. lit. a fearful place; a cemetery, where dead bodies are left or disposed of. 2.= व्युष्ट विभव wealth, prosperity.

Syn. রুম র্মির dur-khrod ; মাঞ্চল্প ro-yi-gaş (Mñon.)

বইব্যাসক *hjigs-pa-can* 1. fearful, timorous. 2. dreadful, frightful (Cs.).

९६व्ययवङ्ग्य hjigs-p ben-pa = अ रे ma-he प्रतिभय a buffalo.

बहेबासपारें hiigs-pa-med जामय fearless.

ब्हेन्य परिवाहित <u>ujigs-pa</u> set-byed the remover of all fears; a kind or ruler; also= **द्र**ा व a Jina, who removes all fears.

Syn. એই মর্থার মা mihi mgon-po; মালাই রুমা sa-bshi skyon (Minon.).

९६ेन्स'यर ९ चुर hjigs-par-hyyur निमेति becomes frightened; व्हेन्सपर है hjigs-par byed भायय-तिका frightened

aहेवास ने मुंग hjigs-byed-skyes भीषाञ्च born of Bhishma.

* व्हेनाभाष्ट्रिः पष्टमाय Hjig-byed bsdus-pa (Schr.).

ब्हेन्स हैं ५ स्मृंगुड़-byed-ma 1. n. of a princess of the Yakṣa or Noijin demi-gods. (K. g 5, 130). 2.=्रेस परे वस the way to sin (Mion.).

वहेण्य प्राप्त व्यवस्था प्रमुद्द भ्रें र गुः श्रुपायन्य भयकरवेसा-लाप्टकसाधन propitiating eight fearful goblins (Schr.).

रहेग्यहर (य) hjigs-run-(wa) भयानक, प्रतिसय, बीभत्म, रोह. भीषक भेरत, मीम fearful, loathsome; one of the names of the second son Pandu Rāja.

२हेन्। hjiiyş-sa dangerous quarters or

्टेन्स् स है hjiys-sa-che a place where there is much occasion for being afraid.

बहेनाका सुन्द्रसम्भ hjigs-su run-wa-ma रोवणी, रोपण, भोलाक: n. of a goddess of fearful mien

QEK' I: hjiñ a mineral substance applied on old sores.

REC' II: seems to mean the midst, as well as the expanse, the whole bulk; कुम्बर्ध भेट्ट rgya-mtsho-ye hjih the whole surface of the sea; अवस्थानम्बर्ध महिन्द्र विद्याप्त hjag-po mtsho hjih-hjug the smooth-bodied Takshaka (snake) enters into the midst of the lake.

QECA hjiń-pa also अहेद य neck, resp. अवहेद यहेद जूँग hjiń-kyog a wry neck (Cs.); यहेद हुन the nape of the neck (Jä.); यहेद हुन the back part of the neck (Cs.); यहेद हुन प्योन (lit. sunk-neck) a short-neck (in a man).

QEKN hjins मण्ड, मण्ड the center, the pith or ५३%, कुलाई १२६% = कुलाई १५३% the depths of the sea; the centre of ocean (Dag. 8).

ब्हेन वहर hjib-hthun lit. that drinks as soon as it is born = भुवान वन्य skyes-mathag-pa an infant just born.

Qहैन'य I: hjib-pa or এইবন্ধ u pf. এইবন also প্ৰীন্ম ashibs, fut. এইব or প্ৰীন্ম to suck, e.g., of a baby; শুরুমাএইবন্ধ u to suck with the lips (Dag. 8). দ্বপ্ৰথম to suck blood; also to blister

QEप्राप II: or बहेबबाब, cf. ब्रेब्स्य to relish, also to taste.

aga & hjib-rtsi acc. to Cs. a syrup, a medicinal plant.

Qहेअ य hjim-pa कई म mud, clay, also muddy water (Mnon.). विशेष mud image or statue. विशेष में hjim-skon a small cup of clay; a crucible (Cs.). विशेष गुरुष्य a figure formed of clay.

રદેશ વસ્ત્ર *hjim-las-pa* one of the four classes of the rural people who make mud houses; those who work in mud, cultivators of the soil (*Ya-sel.* 55).

Qहैयान hjil-wa 1. to shed blood. 2. pf. पठेल beil, fut. पानेल to expel, eject, remove, turn off. पुरावेशान phyir hjil-wa to banish out (noxious animals, vices, etc.).

‡ ৭ই অ'ব'-প্ৰ *Hjil-na-çan* river mentioned in early history of India (K. my. F 198).

QEQ'Q hjil-li= A3'A5 khrihu-çiñ a chair, wooden stool; also= 484'A hjah-riş colours of the rainbow: Exw? FB5'Awaea'a'swaw rdsiñs-kyi kha khyer-laş hjil-li byaş-naş (A. 18) a seat was furnished him by his being carried on the dock of a vessel.

QĘ'A II: 1. digestion; \P and hyu-wala-syo the digestion is in order, is easy (Med.); \P and \P the digestive power is weak (Med.; Jü.). $2 = \P$ a flea (Sch.).

ርዷሻ 1: hjug, ነባል stabs to plant, fix, pitch; ዓርማ ማና ባ hjug-hde-wa = ነባል ናና ባ stabs-hde-wa easy to plant or to fix.

মুধ্য হৈ ব hjug-hkhrun chod-pa to make the last settlement, settle a thing once for all.

৭৪ ব ব hjug-brgya-pa = ম্ব glog মনাবৰ্ণ lightning; banks, margin.

ৰহ্বাইবাম hjug-nogs, নীৰ n. of Vishou; কুৰে a ford, where one may cross a river, also the margin of a river.

৭৪৭ পূর্ব hjug-ldog obstacles.

२६ष ४५ hjug-sdud for अ६ष ४५ निगमन insertion, also conclusion in a syllogism.

एह्नाय I: hjug-pa गमन, प्रवेश, निव्धेश, वर्षन pf. and imp. ६१६ shugs I. to go into, to enter; इवे दर उव्ह्वाय to enter into the water; कु अईद व्ह्वाय to start on the sea; अअ उव्ह्वाय to set out, start, to proceed on a journey. Gen. व्ह्वाय is used with the termin. case, but sometimes it occurs with a: हे इक्कर देव द्वाय देव व्याप by the blessing of

the reverend lamas I have entered the mountains (Mil. 🟲 278); प्रथम वात्र द्राद्य वस प्रत्या वसमायाहर जिन्सायाय नुज्य and when they had emerged from the first stage of Samtan abstraction (i.e., dhyāna), they entered into the second stage (Dzl.). In this passage, we find the termin, case employed: ব্যুল্মার সুহার্স্বান্ত্র বিষয়ের when I feel cold, I enter into the fold of the very Void (Mil. न 92). इने वायायह्नाय to betake to pious works; agq ua works that are a consequence of having really entered upon the practice of virtue, positive good works; इंश्वायह्नाय=इंश्वायनम to turn to religion, to be converted; यहुद्यादिवायायह्याय bstan-pa shiq-la hjuq-pa to adopt a certain religion, a certain doctrine. 2. almost analogous to 1. is another common signification: to begin, to set about. the vb. is always coupled to the participle by ब: इर्वेद्रश्रयावायह्याय to begin to think upon; इंड्यायावह्याय to begin showing; ग्रेग या नहिना इसायरा वर्त्वनाया या भुनासायस having started entirely exterminating one another (Ja.).

Q ह्वाय II:= শ্ব এ sbst. the going into, the entering; the beginning; the first stage of a disease (Mág.); also can signify: भवनार the incarnation of a deity. মুবনার the incarnations of the Supreme Being (Vishnu), viz., ३ मदस्य the Fish; ১৯৯৭ কুর্মা Tortoise; বল বয়ের the Pig; ঐইইম ল ইন্তির the Man-lion; ঐইইম বাদন the Dwarf; মুল্ম স্বাম্বর মান্তর্ভার স্থান স্বাম্বর স্থান স্

Qহ্বান III: pf. বহুব (perh. also বহুবাম Lex.), fut. বহুব (Rdo. 46), imp. হুব vb. 1. to put into, insort; to infuse, inject; to fix. A AMENIA SQUE to convert a man, to induce him to adopt a certain religion.

2. to appoint, constitute; also to manifest, place out, settle. 3. to command, induce. 4. to permit, allow, suffer. In last two senses with termin. case of root of verb.

ন্দ্রবাধ শুরিষ hjug-pa-gcig= মন্ত্রার শারী of one opinion, of the same party; প্রশাম মন্তর; প্রশাম মন্তর; প্রশাম মন্তর; প্রশাম মন্তর (Mnon.).

৭৪ৰ এই প্ৰথম hjug-pahi-gnas met. nouse, residence (Mñon.).

बहुन पर वर्दर्य hjny-par hdod-pa to wish to take up any work.

बहुन्यः हेऽ । hjug-par-byed-pa to under-take.

ন্দ্ৰপান hjug-bya 1. road. 2. dwelling. ন্দ্ৰপান্তিক hjug-rins (for অনুধানিক) mjugrins কিলু comet.

দৃত্তিমে'ন hjuńs-pa = ইম ছাই ব 1. avarice; avaricious (Day. 8). 2. ক্রমণ a miser; হুচ্মেণ্ডৰ hjuńs-pa-can avaricious.

ተርፎኝ ረ hjud-pa and more frq. ፍርና a secondary form of ፍርጣ u cf. ቂና u, ፍቂና u.

+ ৭৪5 শুর্ম hjud-mthun-ma or ৭৪5 ৭৪র ম = প্লার্থ ক্ষিমে বাজিকা a prostitute, harlot. (Day. 8); ৭৪5 শুরু টুড় ব hjud-mthun byed-pa to play the harlot.

ৰহ্মন্থন Hjun-hyar a tribe of Eleuth Mongols who invaded Tibet and destroyed monasteries circa 1645 (Lon. ৭ 12).

QEA'H hjun-pa pf. ASA beun, fut. ASA gshun (cf. ASA bshun, SA shun) ace. to Cs., to subdue, make tame; to make confess; to make soft, to soften, to punish (by words or blows); to convert. ANN BANGERY One who can tame by certain means or strategy.

^{ম্}ট্র By hjum-khyad = রুম্ন বের অভ্যান কর্মণ to diminish, to become less (Rtsii.). 461

Q ভূম' U hjum-pa or বহুমাথ pf. বহুম bjum, fut. পারুম, imp. ভূম, prop. to cause to shudder, but is frq. as neut. vb. to contract; প্ৰভূম'থ contraction of the muscles, shrinking (Sch.).

बहुर नेवाश Hjur-gegs n. of a kind of Yi dag whose throat is so contracted that a drop of water can hardly pass through it to quench his ever-burning thirst.

Q हुर न hjur-wa (pf. २३४ q.v.) 1. to draw tight; १६४ न २ २३४ व to be entangled; १६४ भ3न wrinkled, as the skin is in old age; १६४ भेन hjur-miy a wire-drawing hole or vice. 2.=१६४ न to evade, to shun, to go out of the way; १६४ भे5 unavoidable $(J\ddot{a}.)$.

ৰহ'ব hjur-bu the act of busying one's self in worldly concerns and thereby remaining tied to them, ৰহ্ম বুম মইম এই রমম । ইম্বার্থ মুম্বর ইঙ্কা এই (Lo. 40).

AEN hjus seized, held by the hand, v.

QÈ hje sometimes written for ME.

ৰইন'ৰ hjem-pa also ৰইনন্ত or বইনন্ত 1. dexterity, eleverness. 2. skilled, eleverness. ইংৰইবাম Hjer-hjigs an epithet of Indra (Mion.).

QÉ'O hjo-wa I:= क्षेत्र' sgeg-pa खाखा fascinating, charming, seductive. व्हाय्याक्ष व्याप hjo-bgam phyos-pa = व्हाय्या ठत् or व्हाय

ে প্রাণ চি চুরি মুক্তির fut. মুক্তি, imp. এইম ইছিল to milk; মুক্তির to milk a yakcow. এই গুরুত্ব hdod-hjohi-ba কালবির a com yielding all desires; a cow that gives milk at pleasure.

ৰ্ধ আনুষ্ঠ *Mjo-mkhan* one who milks a cow; also ব্যান hjo-wa-po.

वह व में hjo-wa-mo a milkmaid.

a milch-cow.

Syn. a # bu-mo; aaa 35 hbab-tyed; Ala ala yons-hjom (Mnon.).

ৰ্ম ন hjo-ça and ৰম্প ন ক্ষান্ত hjo-ça-ka chen-po are celestial flowers. = প্ৰাটি ন দ্বা thahi me-tog flowers of the gods (K. d. ৰ 156).

८ हैंगा'म hjog-pa I: चाकड, निचेप, प्रचेप, सापित, सबसेपण; pf. यवण, fut. गवण, imp. विन: to put, place, make a place for. settle ; to assign : 🐧 जैस वहना वि द के ने निवस जै नाम ጥ ያና ና ሻካ (A. 95) if you can employ me I must do the work of an attendant. वस सुत्रहेंबा व to set one a task, to employ one in a certain service; हून नु द्वर दाम हैना वा नहिना to set up some person as false witnesses; सेमम वायहेवाय to bear in mind; भ्रेरायहेवाय to leave behind, to leave out, to put by, to lay aside. इर व्यवस्थान कर treasure and articles were not put by. ৰাইৰাখানৰ one who hoards up wealth. 2. to leave, to leave behind ; वनाहेम an impression ; रूट नी सुवायहँकाय to leave one's own country; ALNIGHTHE 4x so that it is not left to poverty; न्द्र वनुद्र वस्त्र to leave offspring behind, to propagate the species (Jä.).

মুন্দি, মা: pf. মুন্দ, ব্যাস, fut. প্রাম, imp. মুন্দ to cut, to hew, to square (a pen, timber, etc.), to carve, to chip (a thin piece of wood, etc.) $(J\ddot{a}.)$.

ৰ্ছণ্ট Hjog-po = ৰ্ছণ্ট নজন n. of a species of Naga or Lu. ইৰ্ছণ নজমিলা Taxila, n. of an ancient city in the Panjab which was visited by Alexander the Great. মুনুষ্ট্ৰাইল্ট Klu-rgyal dgah-ho Hjog-po Naga-raja Nanda Takshaka.

Qहेंब् ने कjog-byed n. of a bitter medicinal plant.

QÉÉ hjon 1.= ছ্ ি leon tadpole. 2. a hoe, pick-axe: বছ নি দ্রীন hjon-chen, দুবা ই a large hoe, also pick-axe: ব্যুক্ত দুক্তি কিন্তু বুলি কিন্তু কিন্

QĔC শ hjon-po also hjon-hjon oblong, longish, oval, elliptical, cylindric, bottle-shaped, etc.; also applied to stature: tall; ৰুহ্ন সুমাত্ৰ oblong shaped, in relation to leaves, cones of firs, etc.; বিভাবইন মুবমাস্ব ক্ষাড়ঃ; leaves split into narrow slips. (Vai. sn.); ১৪৭৭ বুইন an oval form (Jä.).

વેદ કે hjon-tse=લ્વા કે a small low table (used as dining table for a single person in Tibot).

Algorithm A hypor-dmar = A copper (K. du. 19).

* व्यक्ति hjoms भग्न broken (Kālae. T. 144).

QEANT hjoms-pa, pf. ঘটন, or ঘটনম also of শুন, fut. শুন্ন (Rdo. 46), imp. উন্ন 1. অমুজন, মহমন, খুন, ঘান, বিনামন, বিশ্বতন,

ufta to conquer, subdue, put down, suppress; of REAR to root out a disease; SAGT वारहें अभाग to defeat in a war; ह्रों सुनारहें अभाग blo-mun hioms-pa to keep down or suppress a wicked person; वर्त्रक्षण ग्रेम गुन्न्व वस वहसमाय to be quite overpowered by lust; sages यर्दे the following overpowering (charm): वह्ममायर वश्र इनिधात will be killed, destroyed; বৰ্জন an exclamation: I am done for! (Ja.). 2. to oppress, tyrannize over, plunder: बहुअअ:पदे: गुनक मुख्य व as thev were on the point of plundering him. कृषः देखः वर्दे असः धः वससः उदः गुरः चुँषः वरः अञ्चः ६ all who were oppressed by the king were delivered. From this verb is derived the well-known appellation of Buddha, অইমপুৰ বহুম, meaning "he who, possessed of victory, has passed beyond."

nagical formula. 2. an exorcist who suppresses the vanquisher.

Syn. अशु'विके mthu-bo-che; देहे वहेद्रय rdo-rje hdsin-pa (Mnon.).

* ९६ँअअ: छे11: श्रमनीय the conqueror; conquerable ($K\ddot{o}lac$. T.~153).

વર્ષે અપ્રાપ્તિ Hjoms-bycd-bu the eldest of the five Pāṇḍava brothers (Minon.).

QEX hjor=ৰ্জ্ম 1. hoe, grubbing hoe, mattock, pick-axe; ব্ছমপুৰ্ম the iron of a mattock (Cs.). 2. the supine of ব্ছাৰ as in ব্ছমপুৰ্ম নাৰ hjor-gyis rko-wa to turn up with the hoe; ব্ছমপুৰ a small hoe.

ব্ৰং ল hjor-po a large mattock, spade; ব্ৰং পূ hjor-yu the handle of the hoe.

বৃষ্ণ বৃষ্ণ a sof a robe, grament. 2. occurs for ৰবুৰ a hbyol-wa to turn aside, to make way.

QEQUA II: a sbst. acc. to Cs. = এইবা থ্যা hjol-hjol or প্ৰথি a gshol-wa train, trail, retinue; এইবার্থান hjol-gos or এইবার্থান hjol-ber বান a linen cloth, a robe or garment with a train; এইবাঙ্গা hjol-can having a train; ইমা মচচান্ধ্রাথাই এইবাপ্রমূল put on the protecting robes of listening, reflection, meditation (Mil. পা. 92).

ন্থৰ এইব hjol-hjol hanging belly or pauneh Ja.; (প্ৰস্থান্থ সংস্কৃত ইং এই অন্তর্বাধ like a flowing robe touching the ground while walking) (Dag. 8).

নইবান Mol-le hanging; ef. ধুন দ or ক্রিবান নইবান hanging-belly, paunch.

Piel-mo 1. a singing bird of very sweet note, said to be abundant in the juniper groves near Lhasa and in Lhokha: बहुब इंदि में निष्ठ में कि प्रकार कि में

Met. Syn. ᢓ ସଦି 59.5 % \$ [na-wahi dbyanssñan; দ্বী ৭৪.১ ৬৭% gre-hgyur-mkhan; 5 % ጀጣል። ସୁଣ ଦୁର୍ଘ dus-tshigs kun-hgro (Mnon.).

長にも rjan-ma= だらい store-room (Ja.).

ጀζ'['] rjid-pa acc. to Cs. lean; gen. ኛናዋ.

Eq. $Q = r_{jib-las}$ in W = service done in socage; compulsory service in the fields, on roads etc. (Ja).

हुँ पार्गायी-pa= कुर्पार्गायी-pa चापद, जापत trouble, danger, disadvantage (Dag. 8). ह rje खानी, आयं, अस lord, master, superior, chief; अहे के ये his lordship, his majesty; a title of rulers and chiefs. In Tibet this title is also applied to ministers and officials up to the rank of अद्युक्त Mah-dpon (general) if appointed from among the hereditary nobles of the land. अविश्व अविद्युक्त yul-gyi rje mdsad-nas having acted the part of a sovereign of the country.

電音調査 Not Rie Khri sgra spuñs-can one of the kings of Tibet (Yig.); 電音通 Rje khri-thog the reigning king (of Tibet).

हे प्रे वर्ज अप Rje Dge-hdun-grub Gedundub, the famous Lame of Lhasa who founded the monastery of Tashi-lhunpo in Tsang, and who was one of the most distinguished disciples of Tsongkhapa. Note: the title of Dalai Lama was not assumed until 200 years later.

हें दर rje-nar जड़ा the loin; but acc. to Jü. the lower part of the leg.

* हेब्र मुस्वपदे हे Rje leah-skya rol-pahi rdo-rje or ब्रह्म स्वपदे हेवे विषय Leah-skya rolpahi rdo-rjihi-shabs (18B), v. Rolpahi Rdorje.

ो <u>rje-ñid</u> प्रसुत्त your lordship, reverence.

Fig. 34 Rje-thog-rtsan n. of a king of Tibet (Yiq.).

हैं प rje-wa, pf. व्हें भ, fut. व्हें, imp व्हें भ परिवर्षन to change, barter, to give or take in exchange: व्हें द्वापी भ व्हें दें it may be changed for these; to shift, pass on; हें दुवे केंद्र articles of barter.

हैं वें rje-bo देशर, चार्य, खामी, प्रश्त 1. lord, master, ruler, king: वंदान्त्रकार केंद्र क्षेत्र क्षेत्र क्षेत्र क्षेत्र

became sovereign of Tibet; মত্ত্বিশ্ব ইনি ইং sa-yi bdag-po mi-yi rje the lord of the soil, ruler of the people; ইত্ত্ব master and servant; ইত্তি master and slave; ইত্তি master and slave; ইত্তি master and slave; ইত্তি master and slave; ইত্তি আৰু rje-ci lugs sir, what for, why? 2. a title of honour for dreaded persons or deities.

Syn. শাই ব gtso-bo; বৃধ্য বিশ্বর dmag-hdren; ধর্ম বুর্বর mgo-dpon; ব্যুর ধর্ম dpon-mgo (শ্রুর্গতা.).

FRANK rie-hbans the king and his subjects.

हे अ rje-ma= म्रोडभ अ acc. to Cs. a lady of rank; हे अन्दर young lady.

हे अ rje-mo रेचरी mistress, lady.

है पहुंद rje-btsun भद्वारक reverend, worshipful. This title is applied to saints, hermits, learned lamas, e.g., to Milaraspa, the author and peripatetic teacher.

- * हे वहद र साथ च्चें वाहर वहद यशे कुषा सहत Rje-btsun dam-pa blo-bzah bstan-pahi ryyal-mtshan Schr.
- * हे पर्द्व ५५०० rje-btsun-dpal श्रीमद्वारक honourable sir! (Bull. 1848, 301) Schr.
- * ই বর্জ ব্রন্থ Rje-btsun byams-pa or ব্রন্থ এন্দ্রান্ত্র your beneficient reverence! (1.4.) Schr.

ই বিধ্য ম rjc-htsun-ma ইবী lady who has entered the order of ge-long-ma. Applied also to any very charitable or devout woman. বৃদ্ধ বৃধ্য বৃধ্য মন্ত্র মান্তর মান্তর বৃধ্য মন্ত্র মান্তর বৃধ্য মন্ত্র মন্তর মান্তর বৃধ্য মন্তর মন্ত

* हे पहुन्न अप्तृपाये हम Rje-btsun-ma kā-pa-li tā-ra (54 A.) *हे पहुन्न अवस्वाभाभाई वाभ Rjebtsun-ma hphags-ma syrol-ma महामाद्यारिका चार्या तारा titles of the goddess Dolma (Tā. 2, 151). हे २ प्रमा*rje-rigs* the caste of the nobility; हे3 २ प्रमा the caste of the smaller lords, *i.e.*, gentlemen.

Syn. 45 3 brla-byun (sprung from the loins); 45 3 brla-skyes (loin-born); 43 areg, 23 294 rjehu-rigs (Mnon.).

ই'ৰ্'ই *Rje Rin-po-che* the epithet by which Tsong-khapa is commonly known in Tibet. His real name was কুণ'ন ভ্ল'বুড়া বুড়া
हे3 रेज्य rjehu-rigs, v. हे रेज्य rje-rigs.

हे अ <u>rje-sa = वे अ</u> deference, respect; वे अ 35'4 to show respect, to pay one's respect.

দুই নৈ rjed-pa অর্থ না, pf. and fut. এই brjed 1. to honour, reverence; মুহ্ন ওই এই বি honour and worship; এই প্রতিষ্ঠ venerable, worthy of honour. 2. অনুস্থানি to forget; এই তি ভূমি আছিল কি brjed-du hjug-pa to make forget, to cause to forget: মন্ত্রামন্ত্র নি having gradually forgotten my native land (Mil.).

हेर्स का rjed-has-can acc. to Lex. consulted; by Jä. मुप्ततमृति; forgetful, oblivious; Cs. gives instead of it हेर्स्स का.

₹5 % rjed-chu draught of oblivion, water of forgetfulness.

≹5 ¥ <u>rjed-tho</u> list of notes, memorandum, journal, note-book, etc.

新 rjed-rdo prob. memorial stone (Ja.).

\$5.35 rjed-byan specification or list of goods, luggage, etc., which the Tibetans mark with letters of the alphabet.

ইণ্ডিগ rjed-byed or ইণ্ডিণ্ডিশের 1. a demon that takes away the power of memory. 2. অবস্থাৰ epilepsy.

Estimates (Cs.); any food that produces oblivion.

हेर्र rjen-pa नग्न, अवेख 1. stark, bare. naked: क्र हेन bare-footed, unshod: अवस हेन'यर'माइव'प to go bare-footed: माइँ हेन'ड 25.4 adon-rjen-du sdod-pa to sit with unveiled face; अर्गे हेर with uncovered head; 1924 rgyab-rjen-pa naked backside; हेन'यर'वर्दन'य to strip perfectly; उसर हैं quite naked (Sch.); रव भे हेन्य rul-gri rienpa a naked sword; भाहेन्य the bare ground, an uncovered ground; हेर् ने प undisguised, obvious to the understanding, manifest. 2. raw, not roasted or cooked: त्यरहेत red raw meat; यरहेत Lutter not melted; swest raw barley, not parched; also the meal of it; I at buck-wheat meal (Sch.). 3. unripe (chiefly from Jä.).

દેવ rjen raw; નાદેવ 1. raw meat. 2.= ખરાવાસમાં માંગ્રેકાય a naked person (Dag. 8).

Syn. ગઢેર લુ geer-bu ; મુદ્દ ય rkyah-pa ; ક્ર્રેવ એક્ ક્યુrib-med ; વર્ષેવિષ એ , gyoyş-med (Mhon.).

ইব ত্ৰেম rjen-htags raw barley or peas ground, without being first parched.

Eng rjen-phye unparched barley, pea, or wheat flour (Rtsii.).

ইন্^{থ্}ৰম <u>rjen-riy</u>s victuals that may be eaten raw (Cs.).

En zien-zus uncooked meal or victuals.

rjes has primarily the signification of a mark left, an imprint made on the ground; and this meaning is more exactly expressed in such terms as Toren rkan-rjes, a foot-mark, the trace of one's foot and the impression or mark left of one's hand, hence fig. an action or deed. 2. However, from this the primary sense of there is derived the second and more ordinary signification of the word, i.e., that which comes after, that which follows, the consequence. Hence we obtain the most common usage of all, namely its use

as an adv., signifying after, afterwards; and the postp. ইমন্ত, ইমন্ত, or simply ইম, meaning after, behind, &c. ইনান্তৰ্মীন to follow; প্ৰতিইমন্ত্ৰমেজন pursued after the stag. Als, conjunction ইইম therefore, consequently. 3. the hinder-parts, v. ''h. 270, line 6.

हेश प्रकार rjes-kungs-pa चतुवर्भ to recall or find cut afterwards.

हेरू ईंद *rjes-khrid* नतु, किन certainty, sureness.

ਵੇਮਾਲ੍ਹ ਭੂਧਾ to recover, to re-acquire, v. ਵੇਮਾਲ (Situ. 110).

हेस र्इंस rjes-dños real.

हेश गाँठ rjes-geed = भे knife (Mhon.).

हेश प्रिंत rjes-cod-pa चनुष्ट 1. acc. to Sch. to destroy, blot out, efface a track or trace; in Med. to eradicate the trace of a disease, to cure thoroughly. 2. to separate, disjoin. 3. In W. acc. to Jü. to follow a trace or track, to find or to come upon the track.

हेशः क्षण rjeş-chays चतुरक्त attachment, attached; compassion.

Syn. देश शुन्दे rjeş-su-brtse; द्विन्दे इग्रांतrje. वर्षेण्या hyrogş-pa (Minon.).

ইম হৰ্ম স্থ্ৰ *rjes-chags-skye* = মৃত্^{তি}ৰ or ন্যুহ' ইৰ্ণ eulogy, praise (*Mhon.*).

हैश वर्षि *rjes-brjod* **च**हवाक् imitative words; a copy; also postscript, anything sail or written afterwards; an after-expression.

हेस हेनास प rjes-snegs-pa to follow after (in Sikk.).

हेम व rjes-thog=हेम व afterwards.

हुंभ देव 41. cessation of meditation to take food, but no more of it than is absolutely necessary for preservation of life. 2. इस्त्रक्य, चतुलाम profit, gain. 3. to find the track.

हेश अधुन प rjes-mthun-pa चतुकाय (A. K. III. 38) to make similar, to adjust afterwards.

हेभद्द rjes-dran **चतुम्**ति remembrance, recollection.

हेश णार्दः rjes-gnan चनुत्ता, चनुमति, समस्ति, चात्रप्ति permission, leave, consent.

₹NU rjes-pa, v. ₹ u rje-wa.

हेशर्यण rjes-dpag 1. खनुमान conjecture, guessing or guess. 2. consideration, deliberation. 3. ace. to Was. a syllogism consisting of three propositions.

हेश'वतूर rjes-hbrañ चतुगत a follower. an adherent.

हेश अ rjes-ma 1. चरम last, final; the final one. 2. sometimes for ξN rjes. 3. the hinder part (Cs.)

Syn. g'ə phyi-ma; है 다 rtin-ma; g'. 취화 phyi-ços; 미역하 gçum-ma; 러턴미 a mjug-ma; 로짜 영고형도rjes-su-bgyid; 로짜 영휣리 rjes-su sgrub (Mnon.).

ইমানি <u>rjes-med</u> without leaving any traces, trackless; ইমানি বহিলাল to destroy without trace being left.

દેશનાર્દેશ rjes-hdsin acquirements; accomplishments: દેશનાર્દેશ રેવાયલે ખદ જે નાર્દેશના માં કે નાર્દેશના માં જે તરે ત્રાખદ છે. ત્રા

हैभ वड़ : rjrs-bzuñ बतुपच the taking or receiving at last; a favour or kindness done (A. K. XXX. 3).

ইম-শ্ৰম *rjes-çes* **অনু**ত্মান, অনুত্ৰমি knowledge; knowing after.

Twis rjes-su adv. afterwards.

हैश सु भे rjes-su-skyes = अवुद पर भे भ mthunpar-skyes, v. हेश भे rjes-skyes, चतुज a younger brother; also करण a deed, act.

देश इ.हेर *rjes-su khyod* प्रतिमा a statue, representation; a figure representing some person or deity.

हैश सु व्युच्या rjes-su-hgugs-pa to recall; to summon; to order to do according to one's instructions.

ইমাধ্য বর্ষন *rjeş-su-bgrod* gone behind, followed.

ইম ধ্ৰাৰ rjes-su hyro-wa খাল্য to follow, go behind; to imitate.

हेश सुञ्चाय rjes-su hsgrub-pa **चत्र**विधान lit. doing after an order; following, obeying.

हेस सुनाईन rjes-su good = met. a knife (Mñon.).

हेश सु क्रमश rjes-su chags=हेश क्रमश चनुराग attachment; चतुरक्त attached, fond of; हेश सु क्रमश चरुश with love or fondness; also सवेग with motion, or force.

हेश सुन्देवास <u>rjeş-su-hjigş</u>= २ गुँ५ 4 hgyod-pa a repentance (Mñon.).

ह्रभः शुः २६ गः ्य rjes-su hjug-pa चतुसारि or चतुसारिणी, चतुवर्णि imitation; imitator; follower.

हेश सुः हें गुभ पर द्व rjes-su rtogs-par lya चतु-सन्तव should ponder on, consider, reflect upon.

ইমান্ত্ৰ শুন্তঃ-su bstan-pa অন্তমাননা orders, ruling instruction; ব্লাহ প্তম তা ইমান্ত্ৰ লাক্ত

देश सु वंश rjes-su-thos चतुन्त्र hearing afterwards, anything heard after.

हेश सुन्धद्व u rjes-su mthun-pa चतुक्तोन, चढा regular, harmonious; faith. हेश सुन्धद्व पवि क्रंस क्रिय पहिल्लीमिक धर्म six regular virtues:—(1) हेश सुन्धद्व पवि पर्भ प्रमुख्य प्रमुख्

हैस सु दुन्य rjes-su dran-pa, = हैस दुन चातुमृति subjects of recollection, which are six:—(1) सदस नुसाहेस सु दुन्य चुनातुमृति the remembrance of the Buddha; (?) ें अहेस सु दुन्य धमां तुमृति the remembrance of the Dharma; (3) द्ने २५ देश सु दुन्य सङ्ख्यातुमृति the remembrance of the Sangha; (4) ईय विस्माहेस सु दुन्य भीता-तुमृति the rememberance of religious duty; (5) गाइँद यहेस सु दुन्य त्यागातुमृति the recollection of renunciation; (6) क्षृहेस सु दुन्य हेनातुमृति the remembrance of the gods.

हेश स्था rjes-su-ldan वायन practised, habituated.

हेश सुनाबर न rjeş-su gnan-wa, v. हेश सुनाइन प rjeṣ-su bṣtan-pa to propound; to grant religious instruction.

हेश शु ५५१ *rjes-su-dpag* or ५४१ **चतुमा**न to weigh, to deliberate upon.

हेश.सुर्बेर्य <u>rjeş-su</u> spyod-pa=हेश.सु.व्जे.च or धेर.वत्र. (<u>M</u>non.) to perform or practise.

हेश सु वर्षे प्य rjes-su-hphroy-pa चतुः to deprive, to plunder, to rob, to snatch.

हेस अं हेर्प rjes-su byed-pa=हेस अं वड्डर व rjessu hgyur-wa चतुकारण to do like another, to imitate; imitation.

हेश सु १९६८ rjes-su hbyun-wa चतुमव feeling, thinking.

* हमासुन्द्राव rjes-su hbrañ-wa चतुसार going after; usage, custom (Bull. 1848, 291).

हेभ सु त्यूद प rjes-su hbrah-wa चनुसरण to follow.

हैश-सु-ध्वेथ-प rjes-su hbrel-ua चर्चना to adore, to worship.

हेश सु की अनुक्ष rjes-su mi-mthun-pe प्रतिस्रोम discordant, in contradistinction to another.

हेश सुन्द्रिन rjes-su brtse-wa चनुक्तमा to pity; to favour out of compassion (Mhon.).

हेश सुर्क्षिय ries-su tshot-wa अन्य पेषा searching atter; अनुप्राधि imploring help, favour. etc

इस्ट्रें वर्षे //es-su-h'sho सेवक, एषण being supported or backed by another, maintained or favoured with sustenance

≧ুজ ধু:ৰূপ্ৰ -shugs স্বিত্ত involved with.

દેશ સું સે ૧૯૬૫ *rjeş-su mi-hdsin-pa* not retaining; not retentive

Syn. Anaka mi-hdsin; Anaka de-hah-hgal (Mhon.).

हेश शुंबहाय rjes-su hdsin-pa 1. अतस्य to follow (one in reading or in making a speech, etc.); to welcome or receive kindly. 2. to believe; to have the impression of, to retain.

Syn. มะัส นะ นที่ mnon-par-bskyed (Mnon.).

हेश कुषि पर व rjes-su yi-ran-wa to rejoice in ecstasy.

हेश सु च-न् प rjes-su bçad-pa चतुवाच्यान to explain; explanation, description.

हेश पुर्विषय rjes-su slob-pa चतुमिचा teaching according to another's system.

E5.4 pf. and fut. 455, to say, to recite (525 from a book); pronounce, utter, e.g., a charm or magic formula; to annouce, promulgate (54 a religious doctrine); to enumerate, set forth, 2927 or 324 the good or bad qualities, actions etc.; to treat of a subject in writing.

ጣፎሻ <u>brjid</u>= ማ³ ጣዲሻ <u>gri-brjid</u>, ናላማ ጣዲሻ <u>dpal-brjid</u> glory, halo, splendour, lustre; ባዲኝ ያለ ጣዲኝ <u>brjid-kyis</u> <u>brjid</u> shines with still greater brightness. মান্ত্ৰ <u>brjid-can</u> = পাইনেইন কান্দ lustrous, refulgent; very able and accomplished.

নাম্ব brjid-chays-pa= নন ক্রমান্ব or ৭১' ক্রমান্ব (Dag. 8).

אַבְּלִים brjid-pa to shine, glitter.

ፍጀና ሀፍ ዓላ brjid-puhi-hyros = ችና ሀፍ ዓር 35 walking with a dancing gait (Mñon.).

यह brje परिवर्त sbst. change, barter.

ৰই ৰ <u>brje-wa</u> to be absorbed in thought; মুই ৰ মুক্ত কুল টুক্তিম behaviour after the manner of a *Bodhisattva* whose self is lost in the thought of the well-being of others. As a vb. ১ ইন ত বিশ্ব

A brje-bo a making up, a compensation by barter; A ₹ ₹ ₹ ₹ ₹ ₹ 4 to exchange, to give an equal measure in bartering, e.g., of salt for barley, &c.

when a new officer takes charge of a post from an old officer (Rtsii.).

叫的 brjed=叫的 bskud-pa oblivion.

बहेर द्रविषक brjed-ha-wahi htshe-wa the danger of forgetting.

न्द्राह्म के tried-fias-pa मुचितकृति one whose recollection (memory) has been robbed. नेश सुन्द के इस्ताहम के इत्यानम जिल्ला में इंडा इस्ताहम के इत्यानम जिल्ला में स्वाहम के इत्यानम जिल्ला में के which has been forgotten in reference to a religious discourse" (K. d. a. 355)

of bried-the memorandum.

Syn. 54 I dran-tho; बहेर छः brjed-byah (Mhon.).

মইব্রাক্রমাণ brjed-tho-btags-pa to keep a memorandum; মান্ট্রানি টুরার্ট্রানি বা to keep note with a view not to forget a thing: ইত্রাক্রমান কর্মানি বার্ট্রানি বার্

पहिंद्र' । brjed-pa विष्कृति, सल्प्रमोत्र to forget. Stated by lamas to be the correct spelling of केंद्र प rjed-pa.

महेर् य केर्प <u>brjed-pa</u> med-pa **असन्य** मोष without forgetfulness, oblivion.

지ደና ነገር brjed-sprod prob. mis-spelt for ማደና ነገር brjid-sprod to give or make over charge of an office or duty.

नहेर हेर brjed-byed चपसार forgetfulness (Zam. 11).

মান প্রতি প্রতি ক্রিক brjed-byed-kyi gdon demon who brings in forgetfulness (Mág. 77, 79).

पहेमाय brjes-pa pf. of बहे व q.v.

বৃদ্ধি কুলাবি, ভ্রীবিন (নিম্বিন Kālac. T, 101) speech, clear expression; a phrase, utterance. অইন মুন্দি আন ত vb. to be inexpressible. ইংই মিন ব্যাহিন মাইন মাইন মাইন মান্ত one cannot mention or enumerate each by its name: অইন মুন্দি আন অইন মুন্দি কুলাবিন-wahi phyir mi-bkod I do not write it down, because it is impossible to relate everything (Jä.).

वर्ष्ट्र असम^{्र} विक्*rjod-ñamş-tshig* = वेन् वार्ट हैं। केट्य *tshig bzah-po med-pa* bad language, vulgar speech.

মূর্ণ 5 এবং <u>brjod</u>-du med-pa বন্ধবাত 1. indescribable, inexpressible, ineffable; पहुँ ५ और य यम पश्चेमाय **चनमिलाय परिवर्त्त** recording what is unspeakable. 2. (प्रस्म) n. of a number.

ባጀና ξ brjod-do ዓሕ said, described.

also one able to speak with facility.

ΨΕς αξη <u>brjod-hdod</u> a.e. to Schtr. a mere supposition.

बहुद्रयाचेत्र <u>brjod-pa-yin</u> कवित it is said, related, v. हिंद *ind-pa*.

নইন্দেন্থন্ন <u>brjod-par hdod-pa</u> wishing to speak; also বিৰয় to desire to talk of one's own self, conceit.

মইন্থন ও <u>brjod-par</u> bya-wa ৰাজন fit to be spoken; মইন্থন উন্ত: <u>brjod-par</u> byed-pa ৰহ to speak; sbst. বাছৰ a speaker

पहें 5 brjod-bya = ६४ don meaning; बाच, बाच, चर्च, चिमचेय, परिघोष an expression, anything said; an attribute (Zam. 11).

মুহ্য ও brjod-bya-can = ধ্য জ don-can possessed of meaning; explainable.

पहिंद्र 9 थ्य brjod-bya-ldan वराक, स्ततक met.

বাঁহা প্ৰথ <u>brjod-bya-bral</u> = বাঁহা প্ৰথম that cannot be said, or described.

ন্<u>ই</u> ভূতি ধূৰ্ম b<u>rjod-byahi-rtays</u> sign of expression; সন্ম্যুটন begging back.

यहॅर द्विः स्व <u>brjod-byahi-rab</u>, यहॅर वेर् स्व प्रवस्न नीय fit to be proclaimed, praiseworthy.

बहु अपि व brjod-mi bde-wa one who is not able to speak well.

বাইং নিং briod-med 1. the unspeakable, the transcendental. 2. a speech not earnestly meant; empty words, mere talk. 3. সুমেশাস্থ n. of a very large number. ব্ৰশ্ বৰ্ণ বৃদ্ধান্দ কিংলীৰ apag-roug-gnis dan briod-med-gnis (Ya-sel. 57).

afficier, briod-bran=figure, or addr.

delivery (Mion.). ALTITES synonymy, explanation of words; imagery. ALTITES praise, eulogy; acc. to Sch. invertion of a deity. Lagest complimentary expression, adulation Lagest acc. to Schtr. preface, increditation; acc. to Ja. in C. to approve, commend, sanction; acc. to From the title of a book called Actual, class of gatha delivered by Buddha out of joy.

वहिष्म brjod-yaş (भूष्म) n. of a large number.

প্রত্যা *ljag-ma* tine satin generally spread on cushions used by the great of Tibet.

भूग अधि-ग Ljag-mo glifi-ga n of a state grove in Tibet (Rtsii.).

প্রাম ljays resp. for ৡ loe জিক্কা, বননা the tongue; প্রুপমাট্রমাক্তব্যুহ্ম ljags-kyis chab-hdor-wa to spit, to spit out; প্রুপমাক্তব djags-chab spittle, saliva; প্রুপমাহ্যুশমাহ্যুদ্ধ dwant-po জিক্ক ভ্রিম the organ of taste, the tongue.

Syn. Kaka ro-hdsin; & lee (Mnon).

টুবান-pa to ejaculate charms or mantras.

a place one day's journey to the west of Lhasa.

धूर प्रा ने भ र्जे र *Ljan-bkra-çiz dyon-pa* n. of an ancient monastery in Jang (Deb. 40).

green (light).

part ljan-ja also salled part a ljan-ja-pa-ri green tea, exported from the Chinese district of Kang-tse Rapak situated on the confines of Tibet (Rtsii.).

pr 5. ljan-dun in W. acc. to Ja. solid, not hollow; it also prob. signifies, bar-silver, i.e., silver beaten.

gran-skya greenish-white.

ভূম দু ljan-khu also spelt পুম দু ljan-ga হবিন, আন green (Dag. 8).

green base; different colours on green back ground.

भूर विषय / jan-nan कालधामल blackish-green.

धूर दुसर Ijañ-dmar greenish-red.

भूर केर *ljāń-ser* greenish-yellow.

প্রতি নির্বাচন adj. 1. green, not ripe. 2. green corn in the first stage of its growth, green leaves of barley and oats. 3. silver-plate, pure silver: ১১০০ট প্রতি বিশ্ব কর্মন বিশ্ব কর্মন প্রতি প্রতি প্রতি প্রতি প্রতি প্রতি বিশ্ব কর্মন ক্রমন কর্মন কর্মন ক্রমন Syn. ผลิฐาน ma-smin-pa; อังเม รูก์o-sańs; เมษา ที่cs-sgrib (Mion.).

253 tjan-bu the seedlings of rice, when they grow a foot high and are fit to be transplanted; greenness, verdure (grass, foliage, shrubs); 5253 a green 1-af, also having a green leaf.

일투적 ljan-ma = 일투 및 ljan-bu.

পূর্ণ *Ljan-mo* a district in Lithang beyond Kham.

्रेड्र tjan-tjin परिक्रंट defilement, filth, dirt, dust, sweepings: पण म्याश्विकाञ्च क्षिण्य के अध्याप्त करिया के कार्या करिया करि

일지 tjab in W. flat, plain, even (Jä.).

실디'실디 ljab-ljab a large number

वे । lji= र्रे sbst. भार heaviness.

টুটিং *lji-tiā* heavy, depressed, as if pressed with a stone: ক্ষুত্ৰ প্ৰথম টুটিং দ্বিম ক্ষুত্ৰ প্ৰথম প্ৰতিষ্ঠান ক্ষুত্ৰ প্ৰথম প্ৰথ

हैं न *lji-wa* or है ¥ *lji-mo* adj. 1. भारि, गुर heavy, weighty. 2. a flea.

활화 Lji-med light, not heavy.

প্রি' শার্কীর ljid-gnon also প্রি'র ljid-non साद्यं oppressive.

ইণ্ডিব ljid-can heavy; ইণ্ডিব ljid-che-wa very heavy.

ચૂર્ડ પાંતુના શુ જ heaviness, weight: વાલેર ૧૬ દૂર પાંતુના શુ જ heaviness, weight: વાલેર ૧૬ દૂર પાંતુના શુ જ વાલ heaviness, weight: વાલેર ૧૬ દૂર પાંતુના જ gser-dan ljid nams-pa of equal weight, equal in weight: લુલ લાલના અલ્લુના પાક-thams-cad-kyi ljid-phab he sat down with the whole weight of his body (Cs.); હ્વેડ રેલ ljid-ci-tsam what is the weight of.

बुर ljur prob. for धुर ldur.

প্রতিষ্ঠান-pa to enter, to penetrate; র পাইশ্ব blo-la lien-pa to be perceived, understood; উপস্থি tshon-lien a dye or colour penetrating and remaining fixed in cloth, etc. (Ja.).

፼፝ዹ 5ጜ / joń-dar = ዳናሬ ፟ጜ ቫርኣ mdah-dońgi dar a scarf that is used to cover a quiver; ፼ኡ ፕሮፌዴግ tjoń-dar rer hbru bre (ਬੇ) of corn for each scarf (Rtsii.).

প্রতিষ্ঠ ljoñs 1.= প্রতিষ্ঠ a cultivated valley;
মুগ্পর্ক sman-gshoñ or মুগ্রিম sman-ljoñs a valley of medicinal herbs. 2. a province or district; প্রতিষ্ঠ ljoñs-chen-po a large country; শুন্তর গ্রিপ্রতিষ্ঠ Kha-wa-can-gyi ljoñs হিমবন্ সইম the snowy provinces. মুণ্টিম mu-gehi ljoñs starving country, a poor country where food is scarce. ব্যাম্প্রম

nags-ljoñs woody district. প্রুমের বিশ্বরুষ ljoñs-mi rnams provincial people. প্রুমের বুলি ljoñs-su rgyu-wa to rove about: প্রুম্বরুষ বুলি ljoñs-rgyur byon-pas when the teacher Jetāri was roaming in the district (जनपर), .e., at a place round about his monastery after the summer recess (Sñiń). প্রুম্বরুষ ljoñs-rgyur-wa the time at the end of the summer confinement in the monastery when monks are allowed holiday to roam about in the country

ভূমে প্রশ্ন ljoñs-gsum 1. ঐ রুল ্রমার শ্রমান্ত্র প্রথম বিশ্বমান lho-uub antshams-na sba2-yul Hhraṣ-mo ljoñs on the south-western confines (of C. Tib.) is the hidden country of Hbraṣ-mo-ljoñs (Demojong or Sikkim).
2. রুমানুম সাইমাম মাধ্রমান্ত্রমান শ্রমান্ত্রমান nub-byañ mtshamṣ-na sbaṣ-yul Mkhan-po-ljoñs on the north-west boundary (of C. Tib.) is the hidden country of firs. 3. মুমানুমান্ত্রমান শ্রমান্ত্রমান শ্রমান্ত্রমান ভূমে byañ-çar mtshamṣ-nas sbaṣ-yul Luñ-gsum-ljoñs on the northeast boundary (of C. Tib.) is the hidden

country of the three valleys. (Kathan. 168). Note:—Huc's San-chuan.

2ूद न्य ljon-pa an immortal paradise, or country of the gods. 2ूदपर द्वाप a sublime forest.

्र्य पि *Gon-çio* इ.स. वस, तर a tree; a magic tree in Dewachan.

Syn. প্রবিধান বিদ্যালি কুলাল কর yal-gal-াল ; ব্বল্প hdab-ldan; ক্রিব্রুম দুমিল-hthuñ; ক্রিমেন্ড্রম দুমিল-paṣ-hthuñ; ক্রিমেন্ট্রম দুমিলlaṣ-ṣkyeṣ; ক্রম্ম প্রুম hun-mi-lhun; ক্রিম্বর rtse-mo-can; মর্ল্ প্রিমেন্ট্রম কর mgo-ldiñ-can; খামাল বিহুম yal-ga-hdsin; ব্বল্ম কর hdab-ma-can; প্রম্ম কর phuñ-po-can; ব্র্রম্বল hyro-hyog; ব্র্রমির hgromed; ক্রম ছাল-ছkyeṣ; মান্তুম sa- kyeṣ; খামাল ব্রুম yal-ga-hbrel (Mñon.).

बूद्रपञ्चः Ljon-pa-luñ n. of a district in Kong-po in South-Eastern Tibet.

ञ्चॅद प सेर व ljon-pa ser-po=वर नेर देवदाव-एक the deodara tree.

পূর বিং ক্তম ljon-çiñ rtsa-chaş a branching magic tree (Mñon.)

- 3 Na I: the eighth letter of the Tibetan alphabet corresponds in sound to the Sanskrit \blacksquare . The sound of this letter, when followed by u, may be heard in English in such words as neuter, new, &c.
- 9 II: in general Buddhism this letter signifies শৃষ্ট আ wisdom, knowledge (K. my. শু ৪০৫); in Tantrikism: গুলি মুর্ট মুর্ট মুর্ট মুর্ট মুর্ট মুর্ট মুর্ট মুর্ট মুর্ট মুর্ট মুর্ট মুর্ট মুর্ট মূর is the symbol of passive existence; being free from action it leads to Nirrāṇa (K. gu. ম 42).
 - 3 III: symb. num for eight.
- 9 IV: দীন, অনিদিণ, অদ'ন, অদেজ the general term for a fish; means also the egg-born, the fixed; বুঝাইই ৰাই এই the king's table fish; ৭১% an eel (Cs.).

Syn. क्रें कुष इतुर्गत-इस्प्रुटङ, विष के वहुँ इस mig mi-hasum-pa, वर्ष अत्र haro-laan, रूम वर्षु gnamhphyo, अं अवस्तु sna-tshogs ryyu, नावेर कुँ वेन क्ष gser-yyi mig-can, रूम के वर्ष्ट्य chus mihtshub, इर ३० chur-ñal, कुप देर ryyab-riñ (Moon.)

গ্ৰু ña-kyu, described as গৃৎইন্থই পুৰুষ্ণু ña hdsin-puḥi leags-kyu, iron hook for eatching fish.

Syn. ३ वर्षेण्य ña-hhigs, ३ वर्डेंय ñy-hdsin, कृष्यः मु leags-kyu (Mñon.).

3 পুণ ña-rkyal the bladder of a fish (Cs.).
3 পুণা ña-skyogs = 3² গ্ৰাম (Min.).

- 3'B ña-khra probably Pandion haliaetus, the osprey; but in W. is the n. given to Polioaetus humilis, Hodgson, also of Polioaetus ichthyaetus; two species of grey fishing eagle.
- সূত্রতার ña-khrab-can earp; সূত্রতার ñakhrab chen sturgeon (Sch.).
- 3 চন্দ্ৰ নিন্দু নিন্দু dkar-mo=চন্দ্ৰ dkar-mo=চন্দ্ৰ dkar-ka ma a species of white crane, a fisheating bird (Rtsii.).
 - 3 जुँ ña-ryya चानाय a fishing net.

Syn. প্রথম প্রথম র tshoys-kyi srad-bu, ধ্য dol (Mānon.).

- 3 99 na-rgyab coping, covering of the top of a wall; acc. to Jā. earth heaped ip (like the back of a fish) on the top of the outer walls of a house.
 - 3 Nr. na-syon fish-spawn, roe of fish.
- 3 ব্রুবন na-leils মানিকা 1. mother-o'pearl, a kind of oyster: 2. fish-gills (Cs.). 3. n. of a medicinal root: 3 ব্রুবন নিজ ক্রিবন ক্রিকাটিঃ meş-tshig chu-şkyem htsho the root of na-cib heals scalds and blisters.
- স্থান টান্নৰ জ্বান-leibs kyi smin-hgyu head ornaments made of mother-o'pearl used by women of rank in Kham.
- ३ द्वेषण विष्य में ब्रेड प ña-leibs khog-par sminpa may be taken to indicate स हैन the pearl.
- 3 ब्रेयस य विष्युक्त मुख्य मुख्य na-leibs pa-phog namskyes फालि बीज lit. the sky-born pearl-seed. Acc. to the common belief, drops of rain falling in the mouth of river-mussels become converted into pearls.

३६व ña-dol चारक, पातिली fishing-net.

3 Kara ña dol-pa a fisherman; such as hose living on the southern shores of Yamdok Tsho.

Syn. Na da skyal-chen, 3'afr ña-hehiñ, 5'a afa dea-wa hdsin, 3'an af a ña-yiş htshowa (Mñon.).

3 KN na-dos a load of fish.

oyster shell; it is believed that any food or drink kept in a vessel of mother of-pearl never becomes poisonous.

র্থনীশ্ৰম *দ্যা-hhigs* fishing hook; রংশীশ্ৰম ঐ5 কল্পন্ন, v. কলু≺ a kind of wild duck (*Mైnon*).

দুমির ইব্র ña-mid chen-po n. of a sea-monster; ক্রিব্র ইব্র ইব্র ইব্র ইব্র বিশ্ব বাব বা taking the form of the sea-monster called নি-mid, he obstructed our passage. স্ক্রির ইব্র অনুষ্ঠ বাব্র he said:—"we also saw the Na-rion mid chen-po" (A. 16).

3 # ña-mo a female fish.

3 अवे मुख ña-mohi çul= 3वे अवाय.

3 3x na-tsher fish-bones (Sch.).

3 अ ña-san मत्त्वामन 1. n. of an aquatic nonster, perhaps the crocodile. 2. an aquatic bird, a fish-eater.

3 व विवा na-goog the fin of a fish (Cs.).

3 No na-sag fish-scale.

3 % na-sog the saw-like fringe on the back of a fish.

7) V: acc. to Jā. 1. tendon, sinew. 2. in colloq. mark left by a blow, a weal; in W. 3 45 the blow has left a weal. 3. acc. to Sch. a lock. 3 43 the four muscles, viz., those of the arms and the calves of the leg. 3 5 na-chu tendon, sinew; perh. also a large nerve in the

nape of the neck. 3 4 na-log a contraction or wasting of the sinews (Mnon).

9 VI: पौर्ष भासी, पूषिमा, पश्चिषी the day of the full moon; সুত্ৰম a day in the increasing plass of the moon; সুত্ৰম on the sixth d y of the moon; সুত্ৰম দুখিনা full moon; গ্ৰহম দুখিনা full moon; filled with fish; স্কুম nargyas (রুল zla-wa) the full phase of the moon, সুত্ৰম নি-ston पाছरমান a festival observed on a full-moon day.

3 5 ña-khrar a kind of brick tea.

গ্ৰী Na-khri p. n. the youngest son of king মুখ্য বংশ্ব Digum-tsanpo.

3 T na-ga or 3T nag a steel-yarl.

3章 na-bo body, figure (Sch.).

3'A ña-ma I: acc. to Sch. mistress of the house, house-wife; hearer of a lama, without being a regular disciple (Ja.).

সুসাই ইন্টেম্বন na pho-mo rnams hearers, male and female.

3' H II: 1. in the colloq. of C. a woman; the word occurs in the Gurbum of Mila-ras-pa where it applies to a lady who helped the saint. 2. in Amdo colloq. the vagina.

সুসাম্প Na-mo gans n. of a snowy mountain in Tibet to the north of Palpa in Nepal

ን 'ସቋር' א ña bzuń-ma = ସ୍ୟାଧ୍ୟ a bride.

Syn. 55. A. Fa sa a dah-pohi rdul canma; B a sa khyo hdam-pa (Mhon).

3 T na-ra care; 3 T 35 4 to take care of, to provide for a person, to keep a thing safe; of. 93 T.

3'X'3'X ña-ra ño-re weak, fragile, frail.

3.2 Na-ri n. of a place situated to the north-east of Tashi-lhunpo.

3 a na-thog n. of a disease.

તું સુવા ñwa-sul, defined in તેમમ હત્વાર દુદ ને ત્રદ્ર પરે મુખ sems-can gan-run-gi rkanpaḥi ñwa-yi sul the muscular ridges of the legs of any living creature.

3975 ñay-rkyań obstinately; 3955 955 9 = 373745 955 9 to send anything obstinately, not listening to any one.

স্বাস্থ্ৰ নিৰ্ভুগ ক্ৰান্ত কৰিব in Sikk dialect:
বাং ক্ৰেছ সুখ ক্ৰান্ত বিশ্ব স্থা সুখা বাং ক্ৰান্ত কৰিব in Sikk dialect:
বাং ক্ৰেছ সুখ ক্ৰান্ত বিশ্ব স্থা সুখা বাং কৰিব should only
press the application to be permitted to
send the Nań-chań (proposal-wine for
marriage).

३वा पठेष जैबन-geig = विं न alone, the only : भुवस ने ३वा पठेषा भूति अर्डण पार्ट the only refuge is (in) *Dkon-mehog gtso* (*Hbrom.* म 28) : सम्भः कुष ३वा पठेष only Buddha (Ja.).

রণান ñag-ma single; মু'রণান spu ñag-ma or মু'ঝ'রণান a single hair.

अवा वेष ñag-ñig filth, dirt (Sch.).

সৃপার্থ ñag-ñug = ই ইল্ম various, of different kinds.

সৃত্য ñag-ñoy 1. not clear, turbid; mixed with foul matter (as water mixed

with mud). 2. confusedly, speaking irrelevantly; also contradicting one statement by another.

স্থান ñag-thag thread, chain (of gold or iron), cord for stringing turquoises (Jä.).

३ण अवेष ñag-mthil scale of a steel-yard.

 $3\vec{q} \cdot \vec{k} \tilde{n} ag - r do$ the weight of a steel-yard.

अष-विद: ñag-çin the beam of a steel-yard.

গুলাবা দ্বানুসক notch, indenture = খুণ্ডা notch or hole in the nose, or a notched nose ($\S{\tilde{n}}i\hat{n}$).

4 পূর্বা স্থান নির্দ্ত নির্দ্ত করে an arrow; acc. to Cs. a beam, a pole.

ঙ্গা ই ñag-mo acc. to Sch. a woman

3 পাই Kay-re 1. n. of a place in Kham (Lon. 39). 2. single.

 $3\P^{\text{KL}}$ $\vec{N}ag\text{-roi}$ n. of a small principality ruled by a petty king in Kham.

३ण ने Nag-le n. of a place in Tibet.

35 ga nan-grum the square carpet-rug manufactured in the district of Nan.

75. Nan-chu the tributary of the Yeru Tsang-po which, rising from the mountains in the district of Phagri, flows N.N.W. and falls into the Tsang-po near Shiga-tse.

35. & y nań-chu skya-mo a feeder of the Nań-chu.

35 K nan-stod upper Nang containing the town of Gyang-tse.

সংশ্বা: Nań-pon. of a place in Tibet visited by Atis'a: সংশ্বন্ধ he also visited Nań-po (A. 27).

35.4 ii: n. of a district in the province of Kong-po.

সংক্রিপ দ্বান-resi bray a kind of yellow fibrous root largely exported from Tibet to China: সংক্রিপ্র মান্ত "weight of দ্বান-tsi-bray is so much a piece, de." (Resii.).

35. ২. বন্ধ ই শ্ৰহ \hat{N} ań-ro \hat{p}_{r}^{c} am-po \hat{m} khar a small town in Tsang: 35. ২. বন্ধ ই শ্ৰহ জী ২. ২. ব on the top of the hill of \hat{N} ań-ro \hat{p}_{r}^{c} am-po \hat{m} khar (Yig).

 35^{-45} Nañ-ron n. of a battle-field where the people of Tibet fought with one of their kings (Yiy).

35 ๆ กันก์-ka or 35 ๆ กัลก์-ge in Sp. a currant (Jā.).

35'ব্ৰ ñań-non= 3শ্ৰ্ম এব espionage.

ንጓ' 디 ñan-pa त्रवण, 1. imp. ¾ to hear, to give ear to, to listen; sbst. hearing or a hearer त्रोता. ३४'पर छे प्रणीति hears or does hear. 34'35=4'4 ag the ear. 34'34 ww-णोत् have heard. र्श्वियाद्यंत्रं ग्रें व्यदः द्वांत्रं में व्यवः क्रियाद्वां क्रायाद्वां क्रियाद्वां क्रायं क्रियाद्वां क्रि attend to the religious instructions of the teacher; and or any 354 to listen to the word (of the teacher); Farata to obey; वन्तराय 3इ.य to obey the commands or orders, to yield; হল ই ত্রু ইম হাই দুল এর listen to my words as I speak. Paragram or শৃত্য সুৰ্ শৃত্ৰ one who is obedient; শৃত্ৰ কী সুৰ শৃত্ৰ one who is disobedient. 2. to be able: वर्ज्ञाःअन्यम not being able to walk (on account of illness); in W. ३५ भेद yes, I shall be able. In this sense 35 is used also a formative, added to the root of a verb, signifying capability, possibility, &c. વુક્દ ઇત્વર ત્રુવ રૂવ વર્ષ the river is fordable.

3র ইমান nan-thos-pn সাবক; ইমানের ইমানের ইমানের মি lit. one who hearing the Dharma understands it; a follower of the Hinayana school.

Syn. इन-इन-पाइट हुम thub-dwan qsuhçkyeş; देश हुना thos grog-pa; वेन हट हुम द they-chun sky, इ-' h; पहुना इनाम इन्ट brtul-shugs dwan: कुट ाट प्या इन यान्य प sbyans-pahi yontan प्रवाहना (Mñon).

সংর্থ দু মান্ত্র ñan-thos kyi sa-bdun सप्त-সাবকর্ত্তান the seven stages of perfection no... to the S'rāvaka school: (1) মুক্তবিহ্ম -নামুনি; বৃশ্ব ইন্ধান্ত অইন দেই ম the white illuminated stage; (2) মান্তমুনি; ইন্মান্ত ম the exalted stage of noble birth; (3) হম্মন্ত্রি; ম্রান্ত বিষ্ণান্ত ম the stage through sight; (4) নত্ত-মুনি; দেইবিষ্ণান্ত ম the fine or subtle stage; (5) বিস্নাব্যাস্থানি; ৭২১ ক্রম্মান্ত মুখ্য ইন্মান্ত ম the stage which is free from passions (desires, etc.); (6) ক্রম্মানি; মুখ্য মুল্মান্ত ম the finished or perfected stage; (7) অন্তম্মুনি; মন্ত্র মেন্ত্রিয়া the eighth stage.

সুৰ্ধান্ত বুল ñan-thos beu-drug the sixteen chief disciples of S'akya-muni, i.e., the প্ৰথম বুল or Sthavira of the S'ravaka school.

সম্প্রাস nan-thos-ma সাবিকা a fem 'e hearer of the Hinayana school.

३४,९६५ ñan-hdod-pa = गुभाव ग्राज्यमार , ग्राज्या respectful, respectful service.

ንኝ ች ñan-rna messenger, envoy, ambassador.

Syn. 4'3 pho-ña; 1954' gam skyet (Mñon.).

३द'इ' *nan-rnu-pa* उपत्रद to overhear; an overhearer.

३६ प में ñan-pa-mo a female listener.

সংশ্ Nan-po the birth place of a celebrated Lama called বুল কুম কাইন Çākya rgyal-mtshan (Lon. ম 10).

And ham locust; also 34.39 acc. to J. a cricket.

त्रस्य nam-na or असम् उपायास despair anxiety, dread, fear (of a thing); असम्बद्धाः वस्त्रकृति to be delivered from anxiety.

সুষ্টাৰ নিৰ্দেশনাৰ-কৰ — ইব্যান নাম্নত, বিদ্ধু, আনক sbst. danger, fear, anxiety; also adj. anxious; fearful; vb. n. to be alarmed, to be in great anxiety: ইমান সুনাম্বাই বৃশ্ভি বৃশ্ভ বৃশ্ভি বৃশ্ভ বৃশ্ভি বৃশ্ভি বৃশ্ভি বৃশ্ভি বৃশ্ভি বৃশ্ভি বৃশ্ভি বৃশ্ভি বৃশ্ভি বৃশ্ভি বৃশ্ভি বৃশ্ভি বৃশ্ভি বৃশ্ভি বৃশ্ভি বৃশ্ভি বৃশ্ভি বৃশ্ভি ব

সুসামের ñam-ña med intrepid, fearless. Syn. স্থিম ইব্যাত্তর shin-stobs-can, এইল্ডাইন hjigs-med, ইব্যাত্তর stobs-can (Minn.)

३४१६८ ñam-chuñ दुर्खेल weak, feeble. ३४१६८५८ ñam-chuñ dwañ-po सङ्ग met. a fly, a bee.

3अथ्याय ñam thag-pa चार्च to be stricken, exhausted.

३अ क्षर ñam-इत्रवंत चामास a sudden flash; also a hint.

วงเจริงผล nam-pahi lum= พละสุน a bad dangerous road (Mnon.)

રુખર્વાલ જૈલામ-yoş in Sikk. locust. = the Tib. જેલાવલ or જેલાવ.

নি hought, apprehension of ideas: রীমন্ত্র বিষয় বিষয

วมมารุฐ ทัสเทร-ปญา, v. วุมมาถอม ทัสเทร-thabs.

সুস্থান জুন hams-hayar কাহ্যনা handsome, elegant, to be elegant, comfortable.

রুশমানু দ্বালার rayud=রুশম, রুশমানু ব্যাল্প বা intellectually skilled, well-versed.

งคน & กิลตระสาย ในการ a bee.

अअध केंद्र inams chen-po pride.

সুস্থান্দ্রা ট্রিব *ñamṣ-ḥṛtaṣ hựcd-pr* to strengthen, restore: সুস্থান্দ্র he recovered, grew well, got up again (Jā.)

সমম ইব্যা ট্রান্থ *ñamş-rtogş byed-pa* to inquire fully into any subject.

उसम इंद वस्त ñams ston-gsal, v. वस्त्र में.

งผล รู้อน ก็ams-stobs strength.

রুমম ৰবা u ñams thag-pa, v. রুম ৰবা u suffering, tormented, exhausted: রুমম ধবা uই হেই the cry of suffering, doleful cries; রুমম ধবা uই হেই বেটুর ব আর্মান্তবিদ্যা ক্লান্তরি bewailing under agony, to utter cries of suffering.

সমস্থান $\hat{n}ams$ -thabs, সমস্ব্যু appearance, colour, figure $(J\hat{a}.)$

সমান্ত্র দ্বার্লান dań-wa bright appearance সমান্ত্র দ্বার্লান bde-wa কল happy, comfortable.

সময় ৭5 ম ñams-ḥdus met. মীদ the male organ.

সম্মণ দিলাছ-pa 1. বিনাম, বিদর, বিনন্ধ ছীন injured, hurt, spoiled, damaged, impaired, imperfect. মানুম্মণ uncorrupted, untouched, not weakened. 2. defiled, polluted. সুসম্প্রত্বসূত্র to grow weak, become deteriorated, to degenerate. 3. sbst. degeneration: अभ्याय नामुख the three deteriorations or impairments:—(1) ฐ์จาติผมางผมาน depravity of morals; (2) প্রবাসমধ্য vicious principles; (3) 3-43-44 mistaken religious observances, rites, &c. (K. d. 5 52), 1948 4'54 nams-pa-drug the six kinds of degeneration;—(1) ব্ৰন্থ degeneration in one's self; (2) म्बन्दुअस्य the fall of others; (3) প্লাবাসময় degeneration in religion; (4) द्वव विसम ३मध्य bad or deterioratedmorals; (5) \$543884 spyod-pa nams-pa bad behaviour; (6) A T T JAN 4 1 .d habits, living. Besides these qualities are others with which the word 3444 is joined:-व्हरमा में र असमा प् वस्र असमा असमा प 454.4.3MM.1 रेवास उसमाय. रेवाय उसस य, इ. उसमाय shortened life; প্রশারন্থমাধ of impaired health; অব 55 3544 of impaired talents, ability: ५व८ में असम u impaired faculties; यहुर् अभग degenerated vitality; हुम प अभग प loss of energy, depreciation of ability. of efficacy, &c.

३अस प केर्प nams-pa med-pa खणुत not damaged, unimpaired, uninjured, indistructible.

दृशस्यविष्माद्गैरः ñamş-pahi ma-nih पण्डक impotent, uscless.

३६६ प्राप्त क्षाप्त क्षाप्त क्षाप्त क्षाप्त क्षाप्त क्षाप्त क्षाप्त to be languid or weary; to despond.

३८४ पर हेर्प ñams-par byed-pa सीदितः;= ३८४ सु २६वाप ñams-su hjug-pa.

अभाय ñamş-po हानि injury, damage.

วงพารุฐราช *กิลms dpyod-pa* to investigate; examine minutely.

344 35 ñams-byed are that which damages.

วงเพลฐา ก็ลms hbru-wa to irritate, vex, provoke.

રુક્ષ્મ મે વરે વ ñams mi-bds-wa= જિમ્મ મ વરે વ bad health, unwell, ill Syn. ৭5 ব ৭ বুৰ্মণ hdu-wa hkhrugs-pa; বুজ্ব nad-pa; ব উ দুজ্ব na-tsha byuñ-wa; ব্ৰ na-wa (Mñon.).

3मम नेपानिम हुए दिसाद्वरण nams-shib-kyis sbug-don nes-oc in-wa by minute inquiry to ascertain the real state of things or seen to any matter.

সুষ্পান্ত দ্বিলাছ-med আছোৰি undamaged that cannot be spoiled; also strengthless.

3ল' বিশ্ব namṣ-dmaṣ= ব্লং 5 মহ'ব dmah-ru son-wa degenerated.

วमभ भुँद ñams-myoñ experience; but acc. to Jä. enjoyment, delight कर पवि अभा भुँद tshor-bahi ñams-myoñ experience acquired through the medium of the senses.

३४४ : इ८ व ñanış şmad-pa **चपत्र**, id.

সম্ম হ্ব ñams-rtsal skill; dexterity.

રૂઅમાં અર્કેડ વ ñams mtshar-wa wonderful, most becutiful

३८४ पत्रप्य nams behag-pa is said to be = ५५ पत्रपत्र पत्रप्य dran-pa ne-war behag-pa.

সমাৰ্থনি ñams yod-pa ৰাজ to be in possession of.

રૂપમાં એક $\tilde{n}ams$ -len a memorial verse, a rhyme or verse for retaining things in memory $(Mil.; J\ddot{a}.)$.

3343 A nams len-pa 1. v. 35 A nan-non 2. to take the measure of, the dimensions of, to survey (in respect of land); inquiring into the state of any object, &c., to explore; to take an inventory, to ascertain or compute the state of any property.

असम सुः सुर न ñams-su myoń-wa चत्तमव to suffer, undergo, experience. असम सुवह्रवाय to injure, spoil, render useless.

39.3x ñahi tshir my a large fish.

3\(\tilde{n}\) \(\tilde{n}\) \

१८ केंद्र ñar-ñer भेज n. of an immensely large number.

3x'5'Q'P'X Nar-du li-kha-ra n. of a placelying between India and Tibet (Yiy).

३६ प्रदेश $\tilde{n}ar-gdo\hat{n}=$ ६६ प्रदेश in W. shin, shin-bone (Ja.).

সংস্থান nar-ma & বিশ্বশ্য particles of water, spray (Mnon.).

গ্ৰান নিবা-খন ম্বান, ম্বান, জ্বানি imp. ব্ৰুম নিবা. to lie down, to sleep: গ্ৰান্ত ইন নিবা-du son he has gone to sleep; শ্ৰান্ত নিবা mal-tin la on the bed; গ্ৰান্ত মূল্ম নিবাৰ নিবাৰ-go he sleep. Sometimes: শ্ৰী নিবাৰ wishing to sleep; গ্ৰাহ্ম নিবাৰ নিবাৰ to sleep.

३वाचे ñal-khri=अवाचे mal-khri a bed-stead, couch, sofa.

স্থাপ্ৰ ñal-yoş counterpane, quilt, blanket (Sch.).

३व २र्च nal-hgro= २०० ह a river, stream.

3এ এই বিশ্বি নিয়াৰ nal-hyrohi gter receptacle of rivers, the sea wherein all the rivers flow (Mnon.).

3্য'ধ্য ñal-thag bands or ropes stretched to sleep upon.

३थ व ñal-po ग्राम i. a village. 2. coition; ३थ व ब्रिप ñal-po byed-pa to practise cohabitation.

३वड ñal-bu bastard, whore-son.

স্থাৰ্থি nal-slon 1. মন্ত্ৰী [understanding, intellect] S. 2. শৃথাৰ দলা wisdom, spiritual knowledge (Mnon.).

স্থান nal-sa= স্থান or প্ৰিন্ধান্য also,প্ৰিন্ধান্য board to sleep on, a bed to sleep upon, a sleeping place.

ট ñi 1. num. fig. 38. 2. num. used inst. of শুস্থ gñis in compounds: শুপু two hundred; শুন্ন ři-khri twenty thousand, etc. 3. for গুৰু the sun.

रे भेष ñi-skyes ब्राह्मण, शनैयर, स्वयंप्रत्र a Brahmana, son of the sun.

 $\fine 5$ $\fine 5$ $\fine 7$ $\fine 7$ $\fine 8$ $\fine 8$ $\fine 8$ $\fine 8$ $\fine 9$ $\fine 8$ $\fine 9$ \fin

3 हिं अ ñi-khyim धामक, जामाता a traveller, a son-in-law; also halo or circle round the sun.

γ β ñi-khri (ñi-thi) the title of a book; the Prajñā-Pāramita containing 20,000 s'lokas.

স্ট্রেণ $\tilde{n}i$ -dgah = স্থুনাথ lcam-pa a mystical term $(Mi\tilde{n}, 4)$; a flower.

ኝና ፬ጣ ñi-dkyil disk of the sun (Sch.).

ን ሜና ñi-guñ noon, midday.

³ πi-cha the sunny parts or flanks of a hill or mountain.

ী ৰূপ ni-ston কন্ত্ৰম the lotus flower; the tree Terminalia arjuna

³ξ^Nñi-dros morning time, from 8 A.M.
to 10 A.M., when the sun is warm and pleasant.

ን ጅግ ñi-ldog the solstice; 594 ን ጅግ dyun ñi-ldog the winter solstice; 595 ን ጅግ dbyar ñi-ldog the summer solstice.

3 30 ñi-nub sunset.

টি মা-ma 1. হুফা, স্থান্দ, সাহিন্দ the sun: গুলাকে the sun is rising; গুলাক্ বা the sun has risen, shines; গুলাক্ or গুলাক্ বা the sun is setting or sets; গুলাক্ বা মানা sunset (Sch.). 2.=গুলাক মানা the day: গুলাক two days; গুলাক every day.

 १४ अर वेर ñin-mor byed; 📭 वेर guan-byed; ৰ্ব প্ৰি hod-byed; ব্য আন্ত ৰ্ম nam-mkhahi nor; ኝ'፼ፍ' <u>r</u>ta-ljan; ጣደን ባናጣ gzah-bdag; ጃና'ጅፍ' वयर hod ston-hbar; वर्ष hod-ldan; सुद्रावेच mun-sel; १५ अवे ४६ ñin-mohi nor; ४५ पाइन्स hod-gaugs; र्द वहेन hod-hdren; न्द्र स्वीन ñinmohi hbyin; ዓጻዓ ያና bsrub-byed; ४५ എർട്ട് hod gtsan; K5.29 9495 hod-hgr rgyas-byed; मान्यः प्रकार mkhah-hgro; इस ब्रुर-पूर्व तुम mam-sqyur hgro-lus; प्रभव परे दें gsal-bahi nor; के अन tsha-ldan; देश श्रेण nes-srey; वर् बर् केर् hodzer ldan; ኛና ያሟላ hod-kyi rgyun; ฐጣላ ያና 35 phyogs-snan byed; 45 35 gdun-byed; \$ 35 tsha-byed; दूर वेद rnam-snan oyed; खुद aena mun-hjoms; अम लेंच lus-skyob; वर्म मेन মার্ক hdam-skyes mtshan; মার্ক্তির mehodldan; पर्व में पर्व bdun-gyi bdun-pa; द्वाभ ጣናጣ phyogs-bdag; ልጅጣ ፍ፟ጚና mchoy-haod; ልኋ፡ विषय char-hbebs: वर्धि कि hdsin-byed; अट परि स 🖪५ इत्रवर्ग-bahi mu-khyud; 🖫 🛂 इत्रवर्ग-ldan; भेन माइन्स mig-gsugs; इस न्यास्य हेर rnam-gsal byed; 45'495 hod-hgyed; 484'5 bsten-bya; पर्5 'अभ कृष bdud-las rgyal; अ हुअस ma-zlums; र्थेन हेर् hphrog-byed; हेर्य rtsen-pa; ब्रेन्स র্বার্ বি phyogs-dgod byed: শার্মাথই ব্র gtumpahi hod; ሺና ඕ ቜ 84 hod-kyi skra-can; ቋ ጅጣላ ጃና sna-tshogs hod; ਝૂદ ସଦ ਅጀና snań-bahi mdsod; द्वर में अर्दे nor-gyi mdsod; मु परे पहुंच भुषा rgyu-wahi brtul-shugs; पान्य पनिष gzahbces; শঙ্কর mchod-hos; বর দ্রীর্কর hod-kyi nor-can; य5' अदे वाजाय pad-mahi lag-pa; हजा हु RES rtag-tu hchar; 3935 RDE rig-byed hbyun: अभाभारी पास las sna-tshogs; प्रापारी khyab-byed; 45'25 nad-med; 435'35 hthunbyed; दर ने त्रेंदर के hod-kyi hphren-can; भेषा पार्वाम mig-gzugs; र्वर् धूर hod-snan; र्वर् ह्रेंट aka u hod ston hdsin-pa; B & khri-can; ac पदे म र्ज प lon-bahi kha lo-pa: प्रभाक्त lam-ston; र्भे दे के srid-byed; नेट ह अब çin-rta mtho; देवा वी मान dbyig-gi khu-wa; अभावा वी zlum-po hdsin; 5भ ग्रेडिर व duş-kyi byed-po; अभ अपदे a nam-mkhahi mig; aka ≥x 5ac a hjig-rten

dwan-po; र्रायुर्ध hod phun-po; र्रायुर्ध मान्यान कार्या hoh-zer gzugs-man; द्रायुर्ध मान्या हुन nam-mkhahi ton; द्रायुर्ध मान्या हुन phyogs kyi makhyud; उद्याप परि, द्रायुर्ध है tshan-pahi rta; द्रायुर्ध कार्य मान्या मान्या मान्या कार्य क

সৈশার প্র \tilde{x} \tilde{x} i a gan-car sun-flower, Hei average

Notation Ni-ma dyah 1. a name of Karna, the king of Anga. 2. n. of a medicinal plant.

त्रे अ इर्दे ñi-ma sña-dro early morning.

গুলামুল্পিম ñi-ma beu-gñis twelve demigods who ace to Chinese astronomy represent 12 divisions of the day (as of other periods) and are therefore called গুলাং they are ইন byi-wa (mouse), মুল glañ (ox), মুল stag (tiger), মুল yos (hare), বুল hbrug (dragon), মুল sbrul (serpent), দু rta (horse), বুল lug (sheep) মুল sprel (monkey), 5 bya (bird), টু khyi (dog), ল্ল phag (pig).

? NAC. Ni-ma than n. of a place situated to the west of Lhasa (Lon. 4).

ગું કાજૂરાયલે રે Ni-ma įdan-pahi ri n. of a mythological mountain believed to be situated 5,000 yojana beyond the Southern Ocean $(K. d. \leq 275)$.

भुभावमा हेन ni-ma nag-chen and भुभावमा हर। are the names of two (Sa-bdag) demi-gods.

भृष्यभुद्भ ñi-ma phyi-dro पराञ्च, पराइ afternoon.

જુ.અ.ધુ.અ ñi-ma phyi-ma a future day.

গুলা বুঁগুলা ni-ma phyed-lhag আয় কর্মা lit. more than one half of the sun, i.e., from early morning to the afternoon.

স্ভাৰ্থ Ni-ma shas দ্বায়ে one of the successors of Buddha in the Buddhist hierarchy of India.

१ अ ध्याद म ñi-ma bsan-po सुदिन a good or auspicious day.

480

१ अ न्य म ni-ma car-wa स्वयोदिय sunrise. วิชาตัฐธาตุฐร ที่i-ına lho-byan bgrod the course of the sun to the south and to the north (of the equator).

3 x2 P 4 4 ñi-mahi kha lo-pa the charioteers of the sun are: ____ skya-rens, & अद bla-med, दर्बर hod-srun, हिर्देश के khuun-snon skyes (Mnon.).

જું અવે વિર ભુવ ñi-mahi khor-yay the surroundings of the sun.

? અવૈ વર્ષેં ni-mahi hkhor the attendants of the sun; they are: - 934 35 gnas-byed, 539 4 54 dbyna-pa can, 50x; x dmar-ser.

% अ विश्वभाष ñi-nu hkhyims-pa सर्व्यापरिवेश the circumference of the sun.

१ अवे पुर ñi-mahi gun मधाक when the sun is at the meridian, midday, noon.

ን અଦି ሟጜ ጮጜ' *ñi-maḥi gur-khañ* the sun's pavilion, the halo of five different colours which surrounds the sun; 3 MA BE FE ñi-mahi ldin-khan the floating eastle of the sun; 3. Ma. B. the sun-sphere.

१ अवे जुर ñi-maḥi rgyud चाङ्किरस the descendants of the sun.

१ अवै प्रेष ñi-mahi gñen चाहित्यबन्धु relative of the sun, epithet of S'akya-muni.

วางจิธาจุรุง กัก-mahi rta-bdun the seven horses of the sun are the following:--rlun, विद अर्गुवास yid mayogs, अर्व 2 u mdog linapa, 34 a st thig-le can, 24 a f nes-briod, 44 5 बुव अर्डेंद çin-tu rgyal-mtshan, ६ व वर्षका ri-wo hjoms. To these are occasionally added four others: -- \$4.42.45 rtsen-pahi hod, 44. मुन्दे यु nam-mkhahi gru विषेर में १५५८ म gser-gyi dbyañs, 3 अदे बिद इ दब बिदे हैंद ni-mahi çin-rta rel-grihi phren (Mnon.).

ን መጀማር ማስ mi-mahi gdugs lit. the umbrella of the sun, i.e., the day (Zam. 13).

) Ma My Ni-mahi mdah an epithet of the god of love.

१ अवे द्वा ñi-mahi dpal स्ट्रांगी: n. of a Buddhist author of ancient India.

त्रे अवे पु ni-mahi bu स्वयंपुत्र ; क्षेत्र प spen-pa the son of the sun, the planet Saturn.

หลิส ลักเ-mahi bu-mo the daughter of the sun, a name of the river Yamuna or Pakshu (Mnon.).

วิษณิ อฐส มี กัเ-muhi btsun-mo the wives of the sun-god are: -- কুলার্স Ryyul-mo, অব্যাদর্ম ম Legs-holod, garast Rdul-bann, To Burn Hod skyes-ma, MATET ATT Grin-rje ka-lin-di, রমান্ত্র Nam-gru, মার্ খ্রিমার Ma-nu shyin skyed, 경역'형5'의 Skrag byed-ma (Mnon.).

ี 3 เมลิ ๆ สุดมาจุล ! ñi-mahi gzugs-brñan the reflected image of the sun.

ৰ মই মান mahi hod the following are the names of the sun's rays: - 45 - 45 - 45 hod-chags snan-wa; कुम अमार पहल nam-mkhah hjal; पर्दे हेर gdun-byed; अपि tsha-zer; रूप्युर र्द chu-hthun hod; अडेन झॅ प्रहेमस mtshan-mo hjoms; ጃና ቻውና hod-kyi char; ጧና ያር ዓመሩ 4 kun şnah hbar-pa (Mnon.).

ን ቊ የ ነ ላና ነቾች ni-mahi hod-skor the circle of light round the sun.

วิ. พลิ ซุรุ พรุม ที่i-mahi hod mที่am n. of a flower (K. gu. 7 446).

ৰ প্ৰাম কিন্তু প্ৰাম কিন্তু কিন্তু কিন্তু প্ৰাম কিন্তু ক the sun, sunbeam.

१ अदे देवाम क्रेम ñi-mahi rigs-skyes=१ अदे રવાયાવદ્વમાં ñi-maḥi rigs-hkhrufis born of the race of the sun; occurs as a name of Buddha Sākya Sirinha.

भुः अवै इस ni-mahi rus स्वयंत्र the race of the sun, a section of the warrior caste of India claiming descent from the sun.

१ अवे अस ñi-mahi lus स्ट्यांक 1. the body of the sun; 2. ** copper.

ने अदे श्वाम ñi-maḥi lha-mo ख्यांची the wife of the sun-god.

3 MN 795 ñi-mas bshad met. a lotus (Mnon.).

3.35 ñi-myur evening, a little before dusk; the hour of sunset.

গুট ñi-tshe acc. to Sch. 1. the time or duration of one day, a very short time. 2. acc. to Lex. प्रदेश direction; sphere, country.

** it she-wa 1. ephemeral, single, simple. 2. n. of a class of infernal beings.

3. very small, minute (Grub. *2); ** it calæ (Lum-ti.). 4. animals that do not live more than a day, very short-lived animate beings.

গৈ ni-tshod গৈ গৈ প্ৰথম ৰ বিভালন a sun-dial; also a wheel to ascertain time, a watch.

) কৈ টুৰ্ নি zer-yyi rdul বানায়ৰভিত্ৰ the dust seen flying in the rays of the sun coming through apertures of a window; a mote floating in a sunbeam.

3.4 ni-sla, lit. sun and moon; but is the term designating the topmost ornament of a chorten, which takes the form of a ball superimposed on a crescent. This nyi-da ornament is also placed above the gyal-tshan or Buddhist trophy of victory.

วิสารณ์ ลี ก็i-zla dwan-po n. of a Dakini (Lon. < 9).

গৈৰ ni-hog lit. below the sun; অব্যান the western limit; সুৰ্বাণী পুৰালকান Ni-hoggi rgyal-khams Aparantaka the western continent or kingdom.

१ विश्व में में भ ni-hog-gi gos अपराभकम् or dress of the ancient people from Bactria.

१ वर्ष ni-hod स्वयाग्र, स्र्यंप्रमा the rays of the sun, sunbeam, light of the sun.

ৰ ñi-yol a screen, awning.

ን ๆ ñi-ça fresh meat.

7-95 $\tilde{n}i$ -car=25 $8\tilde{n}a$ -dro sunrise, early morning.

हैं नी मां-çu (inst. of भेगाई) विंगति twenty; भेनु काप the twenty; भेनु काप about

twenty; १९४० वर्ष twenty-one; इ जिल् alone sometimes signifies twenty-one. In Sikk, and B. and C. Tib. े सु हेर जारेज or हेर जारेज is used to denote twenty-one. In the same manner the use of the abbreviated form है जिल्लेश or इ जिल्ला है जिल्लेश or है जिल्लेश or है जिल्ला है जिल्लेश is common, and so on.

রীপ গীপ $\hat{n}iy$ - $\hat{n}iy$ in W. loose, slack, lax, not tight or tense $(J\hat{a}.)$.

রি দু ñiń-khu मण्ड 1. the juice, essence of any substance, the pith or ক্ষ্মিন ফুলান (heart, soul) q. v. 2. spirit (of wine) কান্টোম্ব; হুম্পুরি সুমান (yeast, the froth of the liquor] S.

সংশ্বিদ্য নূল-sgo-phugs the private or inner (hidden) door of a castle or palace: কুল্ট্ৰ্ডেন্ট্ৰ্ভ্ৰেন্ট্ৰ্ডেন্ট্ৰ্ডেন্ট্ৰ্ডেন্ট্ৰ্ডেন্ট্ৰ্ডেন্ট্ৰ্ডেন্ট্ৰ্ডেন্ট্ৰ্ডেন্ট্ৰ্ডেন্ট্ৰ্ডেন্ট্ৰ্ডেন্ট্ৰ্ডেন্ট্ৰ্ডেন্ট্ৰ্ৰেন্ট্ৰ্ডেন্ট্ৰ্ৰ্ডেন্ট্ৰ্ৰেন্ট্ৰ্ল্ট্ৰেন্ট্ৰ্ল্ট্ৰেন্ট্ৰ্ল্ট্ৰেন্ট্ৰ্ল্ট্ৰেন্ট্ৰ্ল্ট্ৰেন্ট্ৰ্ল্ট্ৰেন্ট্ৰ্ল্ট্ৰেন্ট্ৰ্ল্ট্ৰেন্ট্ৰ্ল্ট্ৰেন্ট্ৰ্ল্ট্ৰেন্ট্ৰ্ল্ট্ৰেন্ট্ৰ্ল্ট্ৰেন্ট্ৰ্ল্ট্ৰেন্ট্ৰ্ল্ট্ৰেন্ট্ৰ্ল্ট্ৰেন্ট্ৰ্ল্ট্ৰেন্ট্ৰ্ল্ট্ৰেন্ট্ৰ্ল্ট্ৰেন্ট্ৰেন্ট্ৰ্ল্ট্ৰেন্ট্ৰেন্ট্ৰ্ল্ট্ৰেন্ট্ৰ্ল্ট্ৰেন্ট্ৰ্ল্ট্ৰেন্ট্ৰ্ল্ট্ৰেন্ট্ৰ্ল্ট্ৰেন্ট্ৰেন্ট্ৰ্ল্ট্ৰেন্ট্ৰেন্ট্ৰ্ল্ট্ৰেন্ট্ৰ্ল্ট্ৰেন্ট্ৰ্ল্ট্ৰেন্ট্ৰেন্ট্ৰেন্ট্ৰেন্ট্ৰ্ল্ট্ৰেন্ট্ৰ্ল্ট্ৰেন্ট্ৰ্ল্ট্ৰেন্ট্ৰ্ল্ট্ৰেন্ট্ৰ্ল্ট্ৰেন্ট্ৰ্ল্ট্ৰেন্ট্ৰ্ন্ট্ৰেন্ট্ৰ্ল্ট্ৰেন্ট্ৰ্ন্ট্ৰেন্ট্ৰ্ল্ট্ৰেন্ট্ৰ্ল্ট্ৰেন্ট্ৰ্ন্ট্ৰেন্ট্ৰ্ল্ট্ৰেন্ট্ৰ্ল্ট্ৰেন্ট্ৰ্ন্ট্ৰেন্ট্ৰ্ন্ট্ৰ্ন্ট্ৰেন্ট্ৰ্ন্ট্ৰেন্ট্ৰ্ন্ট্ৰেন্ট্ৰ্ন্ট্ৰেন্ট্ৰ্ন্ট্ৰেন্ট্ৰ্ন্ট্ৰেন্ট্ৰ্ন্ট্ৰেন্ট্ৰ্

ንና ñiñ-to acc. to Sch. sure, trust-worthy.

+ 35 AFR nin-gtor=2445 certain, sure.

ગુન્ય માંગે-sprul acc. to Ja. an emanation or incarnation. પાદ મુખ્ય yun-sprul an emanation of an incarnate being.

ৃত্য অধন্য ট্রান ল নান-mtshams sbyor-wa প্র-মিমানি to be reborn, to be transmigrated in regular routine; the re-appearing of the soul after death in one of the four forms of birth, i.e., the linking of the limits of existence.

भूर विषा मांगी-lay प्रत्यक्ष 1. minor or secondary members of the body, such as the forehead, nose, chin, fingers, ear, eyes, etc. The up or limbs of the body called अन् विषा कर the head, arms, legs, &c. 2. a division, section, part, subdivision. N.B.—Sampa

includes the following in the গৈনেবা; অবাধ, মিবা, ঘুন', মুমার্ম, মু, মানুম'ব, মুন'ব, ইনেম, মুবা, মন' ইবাম, মু মিম'বল্লান &c. Acc. to Jā. members of a second order, parts of the আন'বাৰ, i.e., of the limbs.

সংগ্রিব নান-slob — গ্রিব নাই গ্রিব না a pupil's pupil: সংগ্রিব বাসনাই বহু বা বাই ব্রন্থ (A. 124.) the two Nin-slob depending on the ten (i.e., being supported by them).

দু ইন্দুৰ্ব one's own flesh; the expression সংস্কৃতি আন in the older form of Tibetan signifies ক্ৰেক্ট্ৰিয়াৰ one eating his own flesh, i.e., ruining himself.

🕽 र्र ñid तल, एव, तद् 1. self, same, opp. to other persons; \$\%\\$5 your (honour's) self: 535=535 I myself; 435 the mother herself : भे दे वे क्य यं दे दे पे this man is you (yourself), O king! (Ja.). 2. the very, just, etc.: ৰমাট্ট্ৰব্ৰিন্ত্ৰসূত্ৰ just where working: 32 55 35 4 dehidrun nid-na close by, at the very spot; 543355 at the very moment; 455335 that which is honograble in itself. 3. when added to adjectives it denotes abstract nouns, as in English the terminations:—ness,—ship, ty,-cy,-y, etc., but it is chiefly limited to the language of philosophical writings $(J\ddot{a}.)$. 4. in the more recent literature it is used resp. for \$5 khyod thou, you; 35 3 thy, your; 35' \times you, in W. 5.= \times only भुद्रभागे अर्थ के only the numeral थ ; ने के दि the letter sa (*) alone.

৮ ই বৈশ্বথ ñid-hgrul a very low caste.

हैं हैं जैंग-mo दिन, बार, महारोहा, बहः the day; the time lighted or illuminated by the sun. बदे अध्यद्भाववद्भादः, वाष्यावद्भादः दूर धूर धूर्व द्भार hdi-na mdans-hbar dan, gsalwar snan-dan snan-idan-dan, सङ्ग्लेब प्रावदः นจิ:54 mun-sel pad-ma bshad-pahi-duş (Rtsii.).

স্কৃত্যুত nin-dkar a white, a lucky day (Sch.).

সংস্থান nin-skar the star that is visible during the day time: অনুধ্নই প্ৰাথম ৰ সংস্থান বিশ্ব কৰা agreeable friend is like the day-star (Hbrom. 55).

ንላ ቻና ñin-skyoñ the observance of a fast, rite, etc., for one day.

সুব্যুদ্ধ ñin-hkhyons for one day, one whole day: অর্থ প্রপ্রেশ্বর বর্ধ কর্ম নির্দ্ধি নির্দ্ধি বর্ধ কর্ম নির্দ্ধি নির্দ্ধি বর্ধ কর্ম নির্দ্ধি নির্

ንኝ ግዶ ñin-gañ all the day long, during the whole day; ንኝ ኳዶ ñin-guñ noon; ንኝ ኳ a day's hire.

সৃষ্ট্ৰিংখ ñin-gyi riñ-la during the day time.

স্বাইল ñin-cig one day, once; স্বাইল বন্ধ ন daily; স্বাৰ্থ during the day time, by the day light; ব্ৰীস্কাৰত on that day; ব্ৰীস্কা the following day, on the following day; ইনাম্ভাইলুৰীস্কা the 15th day, on the 15th day; মহুৰ্থাস্কাৰ্থ আহ্বাহ্য a person who brings to light the faith.

সৃষ্ট্ৰ nin-chas= সৃষ্ট্ৰি দুৰ্গান্ত nin-rehi dyos-spyad the requirements of every day; daily necessities (Rtsii.).

ንጓ ፫፯ ፮ ¼ ¼ ¼ ñin-ltar chos-chas the daily needs for religious services.

त्रेन अवर छेऽ \tilde{n} in- \underline{m} thar-bz ea दिनामान ;= स्व पmun-pa darkness (\underline{M} \hat{n} on.), v. त्रेन स्व \hat{n} ं \hat{n} ं \hat{n} in-mohi syo- \hat{n} a.

ንጓዜና ዝባላ ñin-thuñ-ṣkahṣ, ን ል ዴር ጉል ñima thuñ-dus the period of short days; when the day becomes short.

NAME nin-par during the day-time, v. Pth. 268 b, line 4.

3435 nin-physed 1. midday, noon. 2. half a day, i.e., six hours.

भिनेत ñin-byed दिवाकर 1. the sun—the maker of the day. 2. अर्धव mtshal vermilion (Sman. 355). 3. कुद्भन saffron.

ৰূপ দ্বাল-bral ৰন্থ without day, dayless.

ৰ নান-sbrel the accumulated works of several days (Rtsii.).

গুৰু মান্ত্ৰ ক্ৰান-med mtshan-med without interruption during day and night, continually.

% अंश्रंभ ñin-mtshan खड़ोरात्र day and night.

त्र अवंद अनुस्य nin-mtshan mian-pa विद्युस the time of the equinox; त्रे अ द्वीव विद्युस सम्बद्ध when the sun passes over the meridian not causing increase or decrease (in the hours of the day). Described as व्येव विद्युस अद्भाव विद्युस अपना there is neither increase or decrease but the sun passes direct (over the head) (Rtsii.).

সৃষ্ণৰ nin-shag 1. day; প্ৰাণাৰ্থ three days. 2. অহাবাৰ, সনিবিৰা every day. 3. as a symbol num. 15.

সুৰ্বহ' nin-ran = ইব্ৰম day-break, morning twilight (Schtr.).

সৃষ্টি প্রথম ñin-riñ-skabs, স্থাই বেই দুৰ the time when the days become long.

१६२ विषेत्र ñin-re-bshin every day, daily.

স্বাধন nin-lam a day's journey, daily march.

35-55 without interruption, day and hight (A. 150).

রিম' ইব' নান-byed-pa or ব্যাপ্ত ইব', গাতে ব্যাপ্ত ইব'ল নান-be byed-pa, to trickle down, fall in drops (of tears, etc.) প্রথম এই নিম্মন প্রথম ই পুরুষ্ঠ ইব' ইন' বৃথা ই এম' বুমা বুমা (Brom. 25.) Legs-paḥi çes-rab rose up and tear-drops like peas trickled down.

in the straight of the first of the straight o

ત્રે જેવા nis-rgyu chiy-pa serge cloth in which two threads cross, one stretched lengthwise (Rtsii.).

সমান্ত্রই ই ñiṣ-bltaḥi mi one who looks to the interests both of the State and of the Church; also one who serves two masters (D. çel. 5).

§ ñu num. fig. 68.

3'ਗ੍ਰ'ਖ਼ੁੱਟ ਹੋਸ ñu-gu spań-leb n. of a kind of worm (Rtsü.).

3.5 ñu-ti a pear (Ld.).

39'39'4 ñug nug-pa to stand out, to project.

3বারন ñug-rum lit. the testes cut out; 3বারন or 3বারন ব — টুনাবার্মান্ত্রন eunuch, one whose testes have been extracted (Mñon.).

રુપાય $\vec{N}ug$ -pa I: n. of a place in the province of Tsang.

3 વાંપા: 1. to besmear, to rub gently; માંચવાય sposnuy-pa to rub perfume; acc. to Sch. to stroke, to caress. 2. to touch; feel for. 3. to protrude, stretch out: ઢાલમાં માંચ લાવાય of water; ૧૬ ૧૧ માંદ્રાય to look or peep out, to take a peep at.

39 ह मे हैंग ñug-rtsa me-tog Carthusian pink (Ja.).

ঠু নৈ নিলনি কৰি বিভাগি নিলনি কৰি নিলনি নিলি নিলনি নিলি নিলনি নিলনি নিলনি নিলনি নিলনি নিলনি নিলনি নিলি
35 34 ñuñ-skyon slight defect.

355 ทันท์-ทัน खला, चला less, little, small: ३८५ শ্বামী speaks little.

Syn. & chuń-wa, 35.5. ñuń-du Mnon.).

35. अ र्म स्थान स्थानां turnip, turnip soup; अदेश स्थान स्थानां turnip leak, a fragrant gum resin; अद्भेत स्थान स्थान क्रिकेट स्थान स्यान स्थान स्यान स्थान
35.34 nun-rum, v. 39.34 nug-rum.

30'D nul-wa to wander or rove about, to step gently or steal through, to creep. 34'A a detective; N34' a spy.

3 ne 1. num. fig. 98. 2. for 3 near.

३ और ne-skor = विषा और thog-skor समन्तक those about (us), retinue, v. ३ विष्र.

) In ne-skyon fault of partiality (e.g., in a Jongpon district chief or judge). If In In the inclining to one side.

 $\tilde{\beta}$ and \tilde{n}_e -mkhon = $\tilde{\beta}$ $\tilde{\gamma}$ $(C_8.)$.

ই'ৰ্ফি ñe-hkhor समन्त, অपविचार, निकट, অपवर्भन, अपविचेक 1. an attendant, one near or in waiting; relations, kindred, neighbour. 2. n. of one of the hells. 3. neighbourhood: বিষয়ে দিই দুল্লি কুলাৰু ব a beggar belonging to his neighbourhood. 4. ज्याचि (Upāli) the disciple of Buddha who narrated the Vinaya piṭaka.

हे विषय के बिल Ne-hkhor-yyi mig n. of a great ocean lying between the continents of Godaniya and Uttara Kuru (K. d. $\stackrel{\sim}{\sim}$ 330).

? ५९९ ñe-dgah चपनन्द a king of the Naga.

है न्यु ñe-bsgyur जपसर्ग trouble, misfortune.

ን ዃግላ $\tilde{n}e$ -grogs fellow creature, neighbour (Cs.).

う词 ne-ghe a tribal name in Tibet, one of the three:— 5可は shug-pa, 真こう ston-ne, う词 ne-ghe (Yig).

ই কৈ ñe-char 1. at present or very shortly: (Yig. k. 29). মান্দ্ৰমান্ত্ৰ অধ্যান্ত মূল্য বিষয় ব

हैं के स ne-chos समय, चिन्तक time; usage; neighbour; near.

3.5 ñe-ti a pear (Schtr.), v. 3.3 ñu-ti.

ንናጣ ñe-dag relations (Cs.).

३ ५ ñe-du जाति, कुट्टम kindred, relations : ३ ५६ तर १ १५ ७६ जातिमध्यातकस्य (he) is certainly fit to be among the kinsmen.

3.54 ñe-dus now-a-days.

३ वर्ष ñe-hdab स्त्रजन one's own people, friends or admirers.

ই'ল্বন ñe-gnas ভ্ৰম্ম = (ই'ব্নে:) 1. the male organ. 2. ভ্ৰম্মনীয় disciple: ট্রংটি ই'ল্বন অনুষ্ঠ I shall be your attendant, or I wish to become your disciple; ই'ল্বন মুলাই মি I am becoming a follower.

3. 34 ñe-tshan relative, kinsman.

हैं डेब ñe-tshal or हैं पर डेब खपवन an artificial grove, garden.

+ ৰূপ ও ñe-rig-pa 1. = এপ্ৰাণ hkhrig-pa (Mion.) copulation. 2. = মুখ টুণ্ড khrus-byed-pa to wash.

ৰূপন ñe-rigs near relation.

है प ne-wa 1. समीप-स्था, सक्तिकड-भू, अन्तिक y vb. to be near to appreach: 54355 3 44 when he was near dying; 3 4 35.5 3'44 (when she was) near the completion of the months, i.e., the time of giving birth to a child (Ja.) : अव ५ वर्ष वर देव ५ ३ वर्ष when the time of the teacher's return drew near; 34.5.4.3.7 being not not having done; प्रशादिर श्रेप हुं ने पर श्रेप when he was near arriving at the place. 2. also as an adj.= near: अअर्रेट वी वाहेब प्रशासिक अर्थ है का अर्थ भी the neighbour is nearer than a kind man living far off; M'4'55'3'44' at a place near the pillar; क्या के प्राप्त near. र क्या के प्राप्त frq. in colloq. neighbouring hill, standing near, being closely connected with by consanguinity; ৰ ব্যাহ্য those who are near, near relations; अर्डअस् अर पाञ्च रहा दे रहा है यदे हैं या the five worst sins and those coming nearest to them. 3. as an adv. the form is generally 3.95 newar almost, near, nearly: 3.543.44 when they had come near. Sometimes the form is के पान, as in वनायद्वादेशमभाके पान हैं नाम है these seven days being almost ended. 4. as a postp. it requires 55 to connect it with the word it governs: PK. 45K. 3. 4K. 34. यसः रेवः में 'द्र' ब्रूर' देर' य देश देश when he came near to the house he heard music and dancing; ৰ্শ্বাহ্য বাহ্য ব্যবহাৰ it came near to the time of going.

স্পান বিশ্ব বিশ্ব বিশ্ব কৰি দল-wahi dgah-byed-ma = প্রামান প্রামান প্রামান করি মা n. of the queen of the Noijin or Yaksa demi-gods

है कि इंड्र ñe-wahi rna-rgyan उपकित ear-ornaments beside the ear-ring.

रे विद्युद्ध ñe-wahi dhyans उपगीत musical airs, musical notes to help in singing. ই মই মান ñe-wahi ma-ma ধারী 1. a foster-mother, a wet-nurse. 2. ওবানা step-mother.

‡ গ্ৰহী ৰূপ হ'ব ভ্ৰম and the has superstant do hat vive expression used in exorcism.

े, ांच ne wahi thal= क्रेड्डिंग skyed-tshal चपनन a grove

ই কেই কিং-waḥi ri-mo can = ম ব আনুবৰক (Mōn.) n. of a medicinal plant. [the plants Salvinia cuculluta, and Croton polyandra]S.

ঈ বই ৰ ñe-wahi sa ব্যৱসা table-land, plateau, plains on or by the side of a hill.

दे विशेषर शु र्नेह-withi sar-gyu=पद्गेष b्हर्नेहरू चामन्नीयुत्र become intimate, near

है परे सुभा है द मुद्दु ति ह-wahi sras-chen bryyad खरमहाजपपुत्र the eight chief spiritual sons of the Buddha described under that title are said to be:—(1) मझ श्रीकृमारभृत; ९६ स्पा रपुत्र रपुत्र रपुत्र (2) व अपाणि; धुगा र १ है; (3) खवलोकिते खर; धुन रभ गोवेगभ रपर धुगा र १ खितिगर्भ; भ भे कितिगर्भ; भ भे कितिगर्भ; के सम्बानियायविद्वाकि; भ्री प्रदेश सेव; (6) खाका श्रामं: क्रम सम्बन्धि है हैं हैं (7) मैचेय; प्रभा द (8) समकाभ ह; गुन ह प्रमा दें.

अञ्चलीं ñe-war bkod जपन्यास appropriate arrangement, good design.

રેવર અર્થિ વ ne-war mkno-wa 1. of urgent necessity. 2.= રેર વચેલ rapid increase or growth; it increases rapidly.

रे वर वहु र ñe-war hkhyud उपासिक devotee.

३ वस पुत्र कृत-war एवड चपनिषत् lit. humbly near; the Upanishad or Veduc literature treating of Brahme है वर दर्गेरम *ñe-war dyons* उपन्यास tale, story, romance.

র মহ মন্ত্রম ন ne-war brgal-wa স্থানিকান, (ত্য-ক্রম) to pass over.

हे पर क्ष्मुश्य *ñe-war chags-pa* उपराग, ग्रहण 1. eclipse. 2. कन्दल quarrel.

दे पर डेअ ईवा के ñe-war tshim-tshoqs सन्तीष contentment.

है पर अर्द्ध में ñe-war mehod-pa सस्त्रत, सत्त्रत to honour, respect.

ই বহ গ্রহণ *ne-war mjal* or incorrectly ই বহ গ্রহণ, v. শু-ৰ sku-ça 1. health (Mñon.); = শুণ্ড sku-hdra, প্রশ্য অধ্যান, মূন, মত্ত. 2. image, likeness (Mñon).

স্ত্ৰমণ্ড্ৰণ a ne-war hjog-pa ভাৰজাৰ lit. to stand near; to worship, to wait upor

हे पर पहुँद्य ñe-war bshen-pa उपसेवा service; to attend or take care of.

हे वर ह्रेन्स व ñe-war rtogs-pa उपपरीचण to inquire into; investigation.

भे पर बहुदाय ne-war brten-pa जपस्वन enjoying, serving, honouring.

है पर पश्च ne-war bstan उपदेश advice, counsel.

हे पर पहुर्य ñe-war bstan-pa to command, instruct (Mñon.).

 \mathfrak{F} as $\tilde{n}e$ -war $gdu\tilde{n}=$ one attacked with disease.

१ वर 25 वा व ñe-war hdug-pa खपोषच to fast on the prescribed days.

है पर पहर प $\tilde{n}e$ -war $na\tilde{n}$ -wa = प्राप्त सुर.

র প্রথম ñe-war gnas = प्रार है adulation, also flattery; স্থাম দিন-war spyod प्रपासना supplication. স্থাম প্রথম ব নিম্নতিক to be near, in attendance (Mñon.).

है पर ब्रेंद्र गेंब-war spyod-pa जपभोग to enjoy.

३ पर धन ñe-war phan सस्पन्ति put together, constructed, produced. है पर धन पर्यास ne-war phan-hdogs उपसुच्यते is fit for, suits.

ঈ মন বধন বৰ্ম ne-war hphar-hgro=স্থাপতন আন্ত the demon who causes the eclipse of the sun (Mnon.).

है नर हेर ñe-war-byed= पुष्प उपासि service, veneration.

३ वर ब्रेंस ñe-war sbyor जपनय friendship, harmony; ३ वर ब्रेंस अ= ब्रुव व जपनेहार fulfilment, completion, conclusion.

त्रे पर से देव ñe-war mi-rig=त्रे पर से प्र्य or

है वर दश्रीवश ñe-war dmigs उपलब्बन prop. support.

है पर पर्या में ne-war bshag-pu to make use of, to employ; इत्य है पर पर्या प्रमुप सान earnest meditation, v. इत्य है पर पर्या है पर पर्या अपर अपर मुख्य सार्त्री है पर पर्या है पर पर्या प्रमुख्य के पर्या है पर पर्या प्रमुख्य के पर पर्या प्रमुख्य के पर पर्या प्रमुख्य के पर पर्या प्रमुख्य के प्रमुख्य के प्रमुख्य के पर पर्या प्रमुख्य के प्रमु

ইবং ৰ ñe-war shi ব্যাস relief; it is also applied in reference to ইন্সেইন, ন and আহ্ব, to signify putting out, and forbearance (Mnon.).

त्रे पर वेद यं ñe-war len-pa 1: त्रे पर वेद यं दे पर व्याप्ट the five upādāna or vija or fundamental skandha are:——(1) रूपस्तमः, पाइन्याणे पुरावः; (2) वेदनास्तमः, क्षेत्र प्ये पुरावः; (3) मंज्ञास्तमः, व्युः नेषा ग्रे पुरावः; (4) मंस्तारस्तमः, व्युः पुरावः; (5) विज्ञानस्तमः, क्ष्म पर वेषाये पुरावः

The Sanskrit equivalents may be rendered as follows:--

[(1) Form-group; (2) sensation-group; (3) names or idea-group, *i.e.*, verbal association. (4) predisposition-group; (5) knowledge-group]S.

है पर वेद्य II: to seize eagerly, to strive for earnestly, to aspire to; also हेर वेद्य.

্ৰ বৃদ্ধ বিশ্ব ট্ৰেন্ড ne-war sreg-par-byed-pa ব্যৱস্থা [to set fire to, to burn]S.

? ६०६ ñe-dbañ उपेन्द्र a name of Vishnu. १९९९ ñe-hbrel connection, kindred, relations.

3'39 ñe-tshiy उपपद a secondary word which limits the idea contained in the principal word.

है हैं व ñe-tshe-wa प्रादेशिक provincial.

हे डेदे सम्भाकुष *ñe-tshehi sañs-rgyas* प्रत्येक-बुद्ध Pratycka Buddha.

33 ñehu small fish: এর্ল্ এর্ ট্রাইন্সের্ল্য, ইর্ মুখ্য অংক্ষ্যুম্ম an impure man like myself will be a small fish east out on dry land.

ঈশ্ব ñe-sho 1.=দ্বৰ্মাই partiality. 2. mishap.

+ গুলিম্ব 1: ñe-sho med-pa = গুল্মান্ত মান্ত মা

रे वे वे दे व ाा: पूरित filled, complete; without damage.

3 র্মান্ত্রর ñe-shos dwen=ব্রাইন্ or ব্রাইন্ without disease; healthy (Mূnon.).

3 สุรพ ñe-suñฐ=°Ã¶ 4 hkhrig-pa copulation (M̃ñon.).

+ 33 9 nehu-gyi = 457 % beud-chor.

ই প্রথম প্রবেশ প্র *ne-gyog bya-war hod-pa-lña* the five persons that are worthy of being served are: (1) ৰ father, (2) ৰ mother, (3) ৰাজ্য teacher, (4) প্রান্থৰ spiritual guide, (5) ৰাজ্য a sick man.

ንዴና ñe-riñ 1. near and far. ንኳን ዴና near and distant relations. 2. distance: ልተንዴና ያልነሣና how far is it from here to the gate? 3. partial: ታሚኒንዴና ዴካ the king is very partial. ንዴና ዴኒፕ impartial.

है अस ñe-lam= क्या है यदै अस close or shorter road.

हे विवास ne-logs= २व है व समीप, सज्जिक शे

३ नैद ñe-çin जपत्रच n. of a tree the root of which is used in medicine.

Syn. द्रश्वेरायन् dran-sron brai; abqui dran-squi hjigs-med hdab; द्वारा अर्थवा dran-mehoy; अर्थवा क्षाया mehoy-ldan; अर्थवा क्षाया mehoy-ryyatia; रावाद्या rtsa-va bryya-va: उभार्का-mañ; विद्युवा हार्य-syrub-bu (Mion).

র টের ন দলন-byed-pa to glance at an object by lifting up the head a little : মানুমা লাই ইন্ডেমারমানুর এই প্রবাধী কালি it a child of the gods who has come and who has been obtained by just glancing at the door of the palace? (Hbrom. 123).

35'4 ned-pa=435'4 mned-pa.

র শ্বন near (Nag.).

গুৰ মান nen-skor = পাণ gnen a relative; গুৰ মান শ্বিপ nen-skor shig he is a relative, kinsman.

ইন্দ্রেই ইন ñen-kha che-tsam may become dangerous, full of danger; ইন্ট্রেন ñen-can dangerous; ইন্ট্রেন সূত্রি দল-snar bskyod-pa continually moving towards danger; ইন্ট্রেম ñen-pahi lam = অভ্যান্ত্রি lam ñan-pa a dangerous road, a road which leads to anger (Maon.).

354 nen-pa 1.=344 neg-thag, v. 344 nag-mat. 2. an enemy. 3. to be pained, pinched, pressed hard, e.g., by hunger; to labour, to drudge, v. 45 ban.

3 ner 1. 3 ne neur. 2. used in lieu of 3 ni-çu in counting numerals from 20 to 30 3.=3 nya-nan affliction, pain.

সংশ্বৰ্গ ñer-skad = শ্বৰ্ধ শ্বৰ্গ geoñ-skad suffering, ery of suffering.

हेर वर्ते र ner-bekyod उपपत्ति suitability.

१८ मृत् ner-bekrun चत्पत्ति, चाता said to = नऽप १८ self.

३८.वर्षेत् ñer-hkhod चासन near.

३८ ६१९ ñer-dyah जपानन्द delight.

ner-dgu 29; also the 29th day of each month when offerings are made to the demons.

रेर बहुर ñer-b्इनुभाग उपपुत unlucky accident.

সংশ্ৰম ñer-shogs theme, task (Sch.)

 $3\times 3 \times \tilde{n}er-\tilde{n}er=3\times \tilde{q}$ in W, dregs, sediment $(J\ddot{a}.)$.

সংখ্য ñer-spyod ওঘৰাৰ offerings; ঘথা-ঘৰাৰ or the five kinds of offerings to be made to the gods in worshipping them:— (1) মাৰ্থি দুঘ্দ্ম flowers; (2) শুনুপ্ৰিগ খুদ্ incense; (3) সংখ্য আভাক lamps; (4) ব নাৰ odours; (5) ৰ্থাখন নীৰ্ঘ্ eatables, cakes (Ya-sel. 53)

35'95' ñer-byuñ Sas origination.

35 35 ner-byed met. a tree.

रे. इस *Ner-sbas* = रे. व्याप्त the Buddhist priest who was spiritual guide to As'oka.

हैर देंद ner-tahad चपमच, चपराम, विश्व personal danger (Mnon.). हैर दे के तर के tahud-med=45 के प nad-med-pa or age विक्रें का hbyun-bahi snoms without danger to health (Mnon.).

35.85 her-tshad=4.95 sku-hdru, v. 3.

रेन वे न ñer-shi-wa 1. यह प्रविद्युक्त beyowa bshin ñan-pa to listen to an instruction or direction. 2. देवर वेप जनमन alleviation, pacification.

हैर बेद य ner len-pu=है पर बेद य or कुँदे चुं the cause of a cause, the original cause $(J\bar{a}.)$.

3x' U ñer-pa 1. acc. to Sch. to tan, dress, make soft. 2. acc. to Jā. in W. to snarl, growl. 3. to tarry, stay, linger.

র্বীং ম ñer-ma in W. for পাণীৰ ভা red pepper (Jä.).

300 ñel-wa to fall ill; become sick (Sch.).

है अ'य ñes-pa I: दोष, अपराध, अत्यय 1. sbst. any evil or misfortune or injurious केम पाक्रम उर्देश श्रम वा वर्दे श्रम occurrence : things noxious are massing together upon his body; ₹3N a year of calamities, bad harvest; ৰ প্ৰায় কৰি ই when the harvest had been bad; ३स.प.वासुस also वाई५.छे५.३स.प वासुस the three humours of the body, viz: बात कृष्ण wind; पिका सङ्गिमाय bile; स्रोद्धा वर ५ मुन phlegm. 2. moral fault, offence, crime; देश पदे औन the failings of immoral acts; अभ ५६: द्वा वी देश व guilt of speech and bad action; રેમાય દુરાય in reference to the body,=to commit a fault, a crime, to sin; but the word used for "sin" in the N. Testament and in the Christian sense is not 344 but क्षेत्र व क्रेम व क्ष्मक lit. wages of faults, i.e., retribution, punishment.

ঈশকে nes-chad= ঈশ্মণ্ডবীশু crime, also fine.

ইমানুহ' ñes-ltuñ a moral slip, trespass:
ইমানুহ'লীমাৰ্শ্বল he has met with a moral fall (Mil.).

देशयाम्बाधीयेव nes-pa khas mi-len not to confess fault or guilt.

র্থাম II: vb. to commit ar offence: alu 3:34.3 age. Adie el nes-to beun for committing what offence has he been seized; ุยุราผาสูฐานาริฆาฆี ฐก็สา ma-şhran-pa ก็eş-so not reporting earlier, you did wron; वर्षेवस प नेश्व you have committed a fault by covering it; square if harm is done to me; B5 3 3 4 4 H 4 khyed-ci nes-pa smroscig tell me what has befallen you: \$154 क्य है हैस is she out of her senses: है हैस ब what is the matter (with her)? अन्यापवै ৰবাঁৰ innocent beings; মা ঈমাধান্ত্ৰীম দ্ৰমা he came out again unhurt. The commoner verbal usage is with \$5'4 annexed. Thus, in their N. Testament translation, the Moravian missionaries invariably use 344354 in the sense of to trespass, commit a fault.

Syn. बॅर भाष nong-pa; बुँब ठेंब skyon-can; देभ पद्दर तंबड-bृडधर्म; ब्रेंब २६८ sdom-behiñ; विश्वभ प्रदेश प्रदेश क्षेत्र प्रवेश क्षेत्र प्रवेश क्षेत्र प्रवेश क्षेत्र क

देश य हें अप में ñes-pa sbom-po खू जात्यय a great sin, serious fault.

রমাধ্যালার রম ñes-par gñan-byas, v. দমা ব্রম has been promised (Mann.).

नेम ५५५ इट ब्रॅंट्र ñes-dpyad snar-spyod continually committing mischief or trespasses.

३भाइ८ ñeş-spyad दुव्या bad habit, immoral conduct.

34.34 neg-byas a wicked action.

त्रेस-एन्द्रि-पदि: ने क्या ज nes-pa byed-pahi çogam-pa a tyrant; oppressive tax-g or ruler. देशपुर्श्वेषक nee-dmins चादीनव, उपासक reproach; punishe at for faults: हिंगपुर देशपुर्श्वेषक देशपुर्थ व्याव considering the punishmen of lay life to be great, i.e., ever pressing (A. 11) In C. "nyumij" I a term or pur shment, penalty

§ no 1. num. fig. 128. 2. carrot (Cs.).

3.8 no-ti pear in Ld. (Ja.).

টি no-wa, न्नय, pf. and imp. শৈ to buy, to obtain by payment; গ্ৰ a "buyer," of the bride at a Ladak wedding; গ্ৰুত্ব a buyer: প্রভাগের দুলেই ক whether any or many wants arise he buys, i.e., a constant customer; গ্রাম account, bill; শুলাম anything bought, commodity to be bought; গ্রুত্ব buying and selling, commerce, traffic; গ্রুত্ব ত্রুত্ব ক্রম্বিকাষ to trade; গ্রুত্ব নিত-wahi ched for buying.

নি দৈন lo inferior animals which cannot carry burdens: ৰ'মই ইই বন্ধান্ত হ'ল বিশ্বা ৰিক্তি বন্ধান্ত বিশ্বা ই ইউ বন্ধান্ত হ'ল বিশ্বা colts and mules of the worst sort whether adult or small are said to be "little ño-lo" (Jig.).

ইশ্ৰ ñog-pa or ঈশ্ৰ কলুদিন soiled, dirtied, made unclean, e.g., of victuals; ক্ষুত্ৰ muddy or foul water.

भूष भूष गंजु-गंजु-pa confused, mixed up.

সৃত্য বি নিত্ত কি কিছে-byih (Sch.) too soft; সূত্র নিত্ত-নিতা soft, maudlin, weak. নুম সূত্র হর cas নিত্ত-can in W. for কুইম সূত্র fondling anything (Ja.).

少うち、こ nod-pa=34 **4** food.

3 विस्थान क्रिया क्रिया 1. misery, trouble, distress, any misfortune. 2. vb. to be troubled, in misery: अपस्थान क्रिया क्रया क्रिया क्रया क्रिया क्र

into trouble, to be distressed; ANGENIAR had you not any trouble? prob. you had no troubles. 3. often has the technical meaning of misery as the result of ignorant clinging to existence and the world, and therefore, in the Buddhist sense, the misery of sin: ANGENIARIA delivered from such a misery; ANGENIARIA delivered from troubles, perhaps also sinless: ANGENIARIA ANGENIARIA the sinner buys the flesh of fish (Jä.).

সুমুদ্ধের এই ম non-mons-pahi sa acc. to Buddhism (K. d. ৭ 355.) the ten smaller causes of moral misery are:—ই ব wrath, বুজির এই spite, কুর ostentation, show, এইবার adherence to what is contrary to Buddhism, বু illusion, বুল বৈ jealousy, envy, বিম্ন covetousness, মুন pride, পুলুবাই মুন arrogance.

कृत क्रांचित सहित चड़ ñon-mon-pahi sa-chen ben the ten greater causes of moral or mental misery:—अ ५५ प्रथम of faith; वर्ष्ट्र प्रथम bartering, also vacillating; केक्स प्रचेद स्थाप bartering, also vacillating; केक्स प्रचेद स्थाप bartering or changing the mind; क्षेत्र प्रचार वर्ष्ट्र प्रथम confusion or mental derangement; क्षाप्रकृत स्थाप प्रथम प्रथम प्रचेद स्थाप practising actions inaccordant with custom; क्षाप्र प्रभाप irreverence; क्षाप्र laughing aloud; स्थाप ignorance; प्रमास्त्र immodesty.

१५ कॅट अ के ५ प non-mons med-pa निष्-क्रोप, धनंगन free from pain or misery.

সুন মনে উল্ ñon-moñs tshig = ঐ ক্রি উল্ words of idleness (Mূnon.).

37 37 ñob-ñob weak, feeble-minded (Sch.).

Fig. 7. 2. a rectangle (Cs.)

Fig. 7. 7. 2. a rectangle (Cs.)

 $\tilde{\beta}$ N $\tilde{n}os$ pf. of $\tilde{\beta}$ 'a: $\tilde{\beta}$ N' \tilde{a} a man who has been bought, a slave (Cs.).

বাস্থান gñags n. of a place in Tibet (Deb. ৰ 2)

শাপুর gñan I: 1. n. of a place in Tibet (Deb. ৰ 2). 2. very powerful and at the same time fearful.

বাসুব II: 1. a pestilential disease, epidemic, infectious sickness, plague; भट्ट. बर्चेश.चे. व्येष्ट febrosh and small box are pestilential diseases. The following diseases are mentioned under the term of প্রস্ pestilence (Sman. 108): প্রায় gzerthug, अवादा मुना व nag-po rgyug-hgyel, 115 Alad-gzer, aguriga hasum kha-rtsey, वहुंअ क्ष्म रने hdsum ltag-dgye, 3 र्ट्स्म ñba-log or भुत्र क्ष byin-log, के श्वर pho-glan, के हा पुरा पर्वेषस rna-rtsa phus-hdebs, 545 fam-ru, 934.44 anan-srin, 934 45 54 gnan-nad rkun-po, ण३४ व्यास gñan-hbras, ण३४ व्यास gñan-hbur, ञ्रेण य lhog-pa, वावाय gag-pa. The four remedies prescribed in Tib. medical works for gnan called প্রস্থান্ত্র plague killers:---ष्ट्र or lagerstramia, पर्दर् ५ व arsenie, श्राद्रण and The musk (Sman. 450). 2. a class of mischievous demi-gods (ম'ব্ৰ্ব্ৰ্), also called 939 the parti-coloured gñan, পাৰ্থ the green gnan, and পাৰ্থ প্ৰায়

not the Ovis ammon but the Ovis Hodgsoni. Its range is throughout Tibet, but never in the Sikkim-Himalaya. In the Kuen-lün and Altan Tag ranges, both this species and the true Ovis ammon occur.

ৰাজ্য বুলা gnan-thab-pa certain medicinal roots so called on account of their curative virtues in plague, namely:— মুণাণ, মিল্ডের, মুণাণা টুলেন্তেন, মিল্ডের, মুণাণা টুলেন্তেন, মিল্ডের,

ৰাজ নহ'ব gñan hdul-pa root of a plant used in the disease called Gñan-gzer tshawa of which high fever and severe aching in the body are chief characteristics.

নাপ্তাৰ gnan-pa or নাপ্তাই বছ 1. errel. fierce, severe: নাপ্তাৰ্থ বাৰ্ত্ত বিশ্ব হৈছা the Bon religion is cruel and Buddhism is noble (Gyal. S.). প্রানাধ্যম deities of terror; ইমম নাপ্তাৰ severe justice, cruel laws; প্রান্ধার rigid vow, a selemn oath. 2. wild, rugged, precipitous: নাপ্তাৰ a rugged country.

পাৰ্থিত gnah-wa (in composition, often পাৰ only) 1. neck, nape: পাৰ বাৰ্ত্ত কৰা the neck is contracted or shortened. 2.= ৰূপ্ত প্ৰসাৰ্থ partizan, one backing a side.

पात्र-भी gñaḥ-ko hide or leather 1 a beast's neck.

ৰাও বিষয় gñah-khobs screen to protect the neck attached to a helmet.

ৰায়ৰ নিৰ্দেশ বৃদ্ধিন ই Gñaḥ-khri Btsan-po the first king of Tibet who was carried in a sedan-chair and was therefore called the "neck-chaired."

मात्रव मार्च प्रश्ने ह्रंब $g\bar{n}ah$ -goh du nu-snol, भ ς = मात्रव.

 $q_{3} = q_{nah-rgyab}$ in C. castellations, parapet.

ৰাজ্য Gñab-nañ a village on the confines of Tibet and Nepal, but belonging to the former.

+ ৰাণ্ডন মু gñab-po a witness, one that gives evidence; ৰাণ্ডন মুটা বাণ্ডন to vouch for, to be surety for: ৰাষ্ট্ৰ বাণ্ডন মুটা ৰাণ্ডন মুট

The gnab-rise the cervical vertebra with its projecting process $(J\ddot{a})$.

न्युव देन्य anah-tshigs spinal joints.

পাৰণ ইন্দ gnah-rens stiff-necked, obstinate: ক্রেণ পাৰণ ইন্দানীৰ দুবা পাৰ্ডখন ই বি (Rdsa. 28) Ser-smug, thou obstinate wretch, listen to this my word. পাৰণ ইন্দানৰ gnah-rens-can stiff-necter, obstinate.

The is girth-yin an yoke (for oxen);
The is girth-yin an yoke (for oxen);
The is girth-yin an yoke (for oxen);
The is girth-yin an yoke (for oxen);
The is girth-yin an yoke (for oxen);
The is girth-yin an yoke (for oxen);
The is girth-yin an yoke (for oxen);
The is girth-yin an yoke (for oxen);
The is girth-yin an yoke (for oxen);
The is girth-yin an yoke (for oxen);
The is girth-yin an yoke (for oxen);
The is girth-yin an yoke (for oxen);
The is girth-yin an yoke (for oxen);
The is girth-yin an yoke (for oxen);
The is girth-yin an yoke (for oxen);
The is girth-yin an yoke (for oxen);
The is girth-yin an yoke (for oxen);
The is girth-yin an yoke (for oxen);
The is girth-yin an yoke (for oxen);
The is girth-yin an yoke (for oxen);
The is girth-yin an yoke (for oxen);
The is girth-yin an yoke (for oxen);
The is girth-yin an yoke (for oxen);
The is girth-yin an yoke (for oxen);
The is girth-yin an yoke (for oxen);
The is girth-yin an yoke (for oxen);
The is girth-yin an yoke (for oxen);
The is girth-yin an yoke (for oxen);
The is girth-yin an yoke (for oxen);
The is girth-yin an yoke (for oxen);
The is girth-yin an yoke (for oxen);
The is girth-yin an yoke (for oxen);
The is girth-yin an yoke (for oxen);
The is girth-yin an yoke (for oxen);
The is girth-yin an yoke (for oxen);
The is girth-yin an yoke (for oxen);
The is girth-yin an yoke (for oxen);
The is girth-yin an yoke (for oxen);
The is girth-yin an yoke (for oxen);
The is girth-yin an yoke (for oxen);
The is girth-yin an yoke (for oxen);
The is girth-yin an yoke (for oxen);
The is girth-yin an yoke (for oxen);
The is girth-yin an yoke (for oxen);
The is girth-yin an yoke (for oxen);
The is girth-yin an yoke (for oxen);
The is girth-yin an yoke (for oxen);
The is girth-yin an yoke (for oxen);
The is girth-yin an yoke (for oxen);
The is girth-yin an yoke (for oxen);
The is girth-yin an yoke (for oxen);
The is girth-yin an yoke (for oxen);
The is girth-yin an yoke (for oxen);
The is girth-yin an yoke (for oxen);
The is girth-yin an yoke (for oxen);
The is girt

পূপ্য Gñal n. of a place in Tibet; প্রথম a native of Gñal; প্রথম পুরুষ Gñal-pa grha-tshañ the section of Daipung monastery where monks from Gñal are admitted (Loñ. ২ 3).

याहे या gñi-ga = प्रेश म उभय both.

ৰ্গ $g\tilde{n}i$ -zer sometimes for গুল sunbeam (Lex.).

বাইবা চু gāig-tu ছকাল; = গঠন চু into one, aimed at one, having only one object in view; but ৰীশু মানাৰ ৰংশ ৰহুৰ seems to = the two loved as one.

पीठेंद निका, तन्द्रा, मिंड, खान, भयन sleep; पीत्र ५ वर्ष प to fall asleep: पीत्र अ वेप I am sleepless; প্ৰস্কাৰ্থন sleep has not come, I cannot find sleep; 435.34.4 one uninterrupted portion of eleep; পীৰ্ অধুপাইৰ মান he fell into a sound sleep; ማንና ኳባ light sleep, a slumber. ୩୬၄ 🕽 ជីឡ 4 añid-kyi logpa चपसापर to fall asleep, to sleep: पार भु रत्रास्तर वार्दर व्यापायवे से दे वदे कर विदेश वें वार्पर वश्चर he who is free from misery will sleep happily; बुँर वश रूँद बंदा य वस बुद झंदस पदे विदेर ही क्र phren. 288) he who has attained to the stage of Sbyor-lam will not fall asleep. विश्वास aleepy, droway; वीर क्व जागरित sleep interrupted, roused from slumber 475.5 %5 has gone to sleep

Syn. প্রির্ gñid-bro; প্রবিংশ, gñidhdod; প্রিপ্রাথ্য gñid gyur-ua; মন দুর্বিমা rab-tu hthibs-pa; অব্ধ mnal; প্রাথ্য gzim; প্রি দ্রপ gñid khug-pa; শ্রম্ম এই স্থাম ল rmoñspahi grogs-po; শ্রম্ম হোম প্রায় hdsumpa (Mñon.).

ৰীৰ্ব বৰ্মৰ gñid-hdod wishing to sleep.

ৰ্গ্য বুৰ gñid-rdol somnambulism.

मीत्रअञ्चरः व gñid nut-byun-wa जागवक wakefulness, sleeplessness.

Syn. অণ্ড ইন gñid-med; অণ্ড শাসুৰ gñid-ma-khug; অণ্ড হল ব gñid chag-pa; অণ্ড অং অ gñid-yar-wa (Mnon.).

ৰ্পি-ম gñid-mo অসান, মুন্তুন asleep, in sleep.

ৰী সংশ্ৰম gāid-rmugs dazed, stupid with sleep: ৰী সংশ্ৰম বিশ্ব প্ৰথম বিশ্ব কুমা বিশ্ব বিশ্ব প্ৰথম বিশ্ব কুমা বিশ্ব বিশ্ব প্ৰথম বিশ্ব কুমা বিশ্ব বিশ্ব প্ৰথম বিশ্ব কুমা বিশ্ব বিশ্ব কুমা বিশ্ব কিন্তু

শীৰ্ণ কুলাৰ gyur-pa to be overcome by sleepiness.

ৰণি বিলম ghid-lam= ই এন rmi-tam dream.

ৰীপ বিশ্বংশ gñid-loy hdod-pa to desire sleep, to be sleepy.

শীর ম gñid-sa bed, place of sleep.

Syn. 30 % ñal-sa; sor \$5 mal-stan; sor mal-sa (Mñon.).

শীস্মের্থ লামবিন, লামখন awakened, to awake; শীস্মের্থম্বস্থুম লাফ to become awake

বাইবান gāil-wa to be dessicated, to crumble away; to thaw.

নাইম gāis বি, বয় 1 two: ট্র্নেন বাইম কুম নি বুই we two shall marry each other; নে নে নি কুম either of us: টুর্ন বুইম প্রকাশ বুল কুম । which is the better of the two religions, Brahmanism or Buddhism? বুলাই বুইম এ Brahman couple man and wife). 2. both: শ্রুমে এক্স বুইম both Maitreys and the lord (Atis'a); \$5.58.8.434 both you and I.

ৰ্গুখ প gñis-ka ভাষৰ the two, both: ৰগুখ প্ৰইৰ ভাষৰাই the meaning of both; the interests of both parties; ৰগুখ ৰগুখ gñis-gñis two each.

ৰঙ্গিন ট্ৰাৰণ্ডিম শ্ৰুম্ব gnis-kyi gnis sprad-pa इयहयसमाप्ति placed in two and two (in pairs).

শীপান্ত্ৰী gnis-skyes হিলা, হিলানি, ৰুছেছ the "twice-born," i.e., a Brahman; used, also, of birds in general, and of human teeth.

गीत्रभाषा gniş-ga= गीत्रभाषा gñiş-ka both.

गीभारपिर हिंस gñis-dyahi khyim रतिस्ह met. for the female organ.

ৰাণ্য ব্যুগ্ন gñis-brgyud==১ম copper.

ष्रेभ क gñiş-cha सुगपत् half.

শ্ৰীম শ্ৰীম খুঁনি gñis-gñis spyod নীম, কছ said to be either the curlew or lapwing.

ৰীম'ৰীম'ৰে, gñis-gñis zun pairing, also male and female living together.

ৰ্গমান্ত্ৰৰ añis-hthuñ faq met. for elephant; ৰ্গমান্ত্ৰৰ ব্ৰুম হা the king of elephants.

শীৰ প্ৰ gñis-ldab two-fold, double, twice.

ৰীপত্ৰ gñis-ldan ছিবাৰ, ছাবৰ twice; also the second age, the age according to Brahmanical astrology in which two measures of virtue were left to humanity.

नीय ध्राप्त प्रमाह-ldan-dus दापरस्म the second age of the present Kalpa.

ৰীম'ব দুলাঃ-pa ছব, ছিনীব 1. the second.
2. having two, possessed of two, e.g., মই ৰীম'ব mgo gলাঃ-pa having two heads, the two-headed; ই'ৰীম'ব loe gলাঃ-pa doubletongued; ৰীম'ব ইনাম all the second ones; ৰীম'ব কা ছিলা the second only.

की पार्च gnis-po इय both, the two.

विश्व केर व्यक्तर य gñis-med gsun-pa an epithet of Buddha. विश्व सामित विश्व कि

बदयनदी a propounder of the non-dualist doctrine; epithet of Buddha.

শ্রীমাণ্ড্রৰ gñiş-hdsin হয়ৰ holding to two; doubt, unsteadiness, wavering.

ৰাজ্য বাইৰ প্ৰায় gñis-hdsin lta-wa to look upon two things as differing, to think them different.

The gnis-cad the strokes put after a complete sentence (Sit_{i}).

শ্রম অপ্তন ব্রম এ gñis-gsum zlos-pa= সুম উল skyor-tshig or সুম এই উল skyar-wahi tshig repetition (Mnon.).

¶3፫'5ጠጁ gñuń-dkar rape seed.

୩3ସ'ସ gñul-wa= ୬୯୮୮ ñul-wa.

বাই'ব gñe-wa to woo, court.

ৰাইৰ gñeho = 'ই smye-ho a wooer, courtier ($J\ddot{a}$.).

বাই স gāe-ma (ক্ৰেল্ডৰ nań-khrol), ৰবাছৰ the coiled intestine (Zam.), the twisted part of the colon or great gut (Jä.).

यात्रेज gñen बन्ध, बान्धन, सम्बन, resp. श्रु वात्रेज sku-gñen kinsman, relation: ध्रमभायवे वात्रेज beloved relation; আইবাৰাল্ডমানাইনে to love one's relations; আইবাৰ্ট্টা মুলাৰ্ট্টা mother in-law by relation; as a degree of relationship; আইবাৰাল্ডমানাইনে লুটাল byed-pa to marry, to become related by marriage; আইবাট্টাৰাম friends and relations, আইবাট্টাৰামানাইনি ক্ৰমানাইনি ক্ৰমানাইনিক ক্ৰমান

Syn. মধুব বুঁলম mthun-phyogs; জীং তথ্য প্রাণ্ড bcugs; মধ্ব তথ্যম mdsah-bcugs; রব হলে; ব্রুম মি hor-med; জীং মধুব ও yid mthun-pa; মধ্ব নেন্দ্র mdsah-bces; র্মুলম ল grogs-po; মধ্ব মান্তিম mdsah-was bcins; র্মুলম চি০-মি-wa; মে বুলম rah-phyogs (Mhon.)

শুগৈত্ব gñen-can ৰন্ধ used in polite language for শুগৈ gñen.

महेन है प gñen ñe-wa or महेन है में gñen ñe-mo कुद्रम, निकडकुद्रम near relations cousins.

नोभ ने विषय gnen ne-hbrel, v. relatives by blood or marriage connection.

শুগুর টু gñen-sde, শুগুরুর gñen-tshan, শুগুর শ্বীৎ gñen-srid are words signifying relatives.

मानेन वर्ष gñen-hdab, v. मानेन gñen.

শুসংগ্ৰহ্ম gñen-hdun 1. relatives; এতাৰ অধীৰ পাইন পাইন pha-yañ ma-yin gñen-hdun min neither father nor relations. 2. acc. to Sch. concord, harmony, amongst kinsmen: শুইৰ প্ৰহ্ম হাত্ৰ এই gñen-hdun zad-pa yin the harmony ceased.

বাই বা gñen-pa দ্বানি kinsman: বাইর্থমা মন্ত্র্য gñen-pas bsruñ-wa দ্বানিংদ্বিন preserved or protected by (his) kinsman.

Syn. बार्नेन gñen-gçin; बार्ने १८० gñan-hdab; इवा वा बार्नेन इत्रवा-gçin; बार्नेन १८० व्या कितिको है। अर्थन विश्व कितिको कितिकितिको कितिको कितिको कितिको कितिको कितिको कितिको कितिको कितिको कितिको कितिको कितिको कितिको कितिको कितिको कितिका कितिका कितिको कितिको कितिको कितिको कितिको कितिको कितिको कितिका कितिका कितिका कितिको कितिका कि

শুগুর ঐ gñen-po प्रत्यनीक, प्रतिष्ठ, प्रतिष्ठ adversery, antagonist; adverse, in opposition.
শুগুর ঐ উল স্ট্রীন্ম শুগুর ইম - শুস gñen-po chos-dbyiñs gñen-por çar (Hbrom. দ 33).

नीर देर a gnen byed-pa विवास marriage.

প্রথম gñen hbrel-wa to be related, connected by marriage or friendship.

নাগৰ gñen-zla consort; companion by marriage: ব্রিন্থ সূত্র হৈ বুগ্রাথ বাইন ব as ye (Tibetans) may enter into connubial connexion with us (Chinese). বাইন কাইন কাইন কাৰ্যালয় ক

माउन भेग gñen-yig friendly letter.

मानेन रहाय gñen rin-po दूरकृदस्य distant relation.

बाहेन बाहिन gñen-gçin, v. बाहेन gñen.

শ্রন্থ gñen-bees relatives and friends: ব্রুপ্ত অনুষ্ঠান এই মিন্তুল বি gñen-med bçeş-kyan-med you have neither relations nor friends.

বাইন প্রন্ত 1. meaning, occasion: ইবি বাইন উপ্তি dehi-gner ci-yod what was the meaning of that (A. 33).

স্টাই স্কুলি-ka or স্টাই gñer-kha attention, care; স্টাই স্টাই gñer-ku byed = ই ব্যাইই do-dam byed take care (of a thing, property or person), to supervise, to pay attention to: প্রামান স্টাই

ৰাই শ্ৰাহ্য a gner-ka gtad-pa to commit a thing to a person's charge, to put a person in trust of.

প্রত্যান্ত প্রাক্তির বা grad-pa হা বিজ্ঞান ১৮০ gtad-pa to entrust, confide in.

ष्रेर्प gñer-pa भाष्डारी a store-keeper; बैट नारेर farm-steward : संज्ञार्बेट बैट विद्रार्विर अन्त्रम्, वासवायहँवा निभायावार्तेरायाधेत (Gul.) he was the steward, wise in protecting agriculture and its surroundings and knowing how to collect and to keep accounts. ১পাৰ পাইৰ dkongner keeper of precious (religious) objects; भु पारेर sku-gner temple-minder; ५प्ति पारेर dgon-gner the steward of a monastery; 44 ৰ্ gshi-gñer manager of an estate or farm; मदः नारेद khan-gner one in whose charge a house or house properties are left, housekeeper: देर यहेवस दस विर वारेन having arrived at Dingri, they asked the housekeeper; প্রবাদার slob gñer a student : প্রবাদার ๆะ 5 ๆ รูlob-gñer gan-du bgyis where did you study. 955.93 gtag-gñer to entrust a thing. Magagas mgron-quer (lit. receiver of guests but) practically a general manager or secretary under a king, minister, or landlord.

Syn. भेषा वे अभारत mig-gi chos-can; अभिष्य lde mig-pa; बर वे बुल्हर nañ-gi gru-hdsin: अ बरेर sku-gñer or भुष्रेर a keaper of images of gods, &c. (Mñon.).

বার্ট্র স্থা gñer-ma বলী wrinkles (of the face), a fold of the skin; प्रेर अ दूरका gnerma dans विततवलीक defined wrinkles; मारेर अध्यक्ष वजीप्रसुरता with many wrinkles; बारेदालायात्रपुर the wrinkles have become settled or rigid, vb. 4734 gner-pa to wrinkle; अर्चार प्रेंग sna-gon gñer-wa to ॅ्र्<u>स</u>्त्रेर स्कृटि knit the brows, to frown. a frown, a severe, angry look; লু প্রংক্ khro-gner can with frowning looks; the goddess Dolma in her terrific, frowning (18년) 제경지: 84 is called manifestation Sgrol-ma Khro-gner-can स्कुटिसारा.

শ্বন্ধান্ত gner-ma khums-pa, ব্ৰামান্ত্ৰ the object not fulfilled (A. 65).

म्बदेर अव gñer-ma can wrinkled.

न्द्रेट अपे न्द्र gner-mahi gdon lit. the wrinkled-faced; met a monkey.

ৰাই কং gner-tshan store or store-room; house where provisions are stored up: ৰাই বাই বাই ইন বাই ইন বাই হৈ বাই হাই কাল the stores; one who issues such.

প্রতি দেল-ত্র বিশ্ব গ্রানিক সম fairgue, also সাম thed, to get tired; acc. to some authors, the proper spelling is মুগুৰ ফালিল কর.

প্রত্যু-pa to desire, wish earnestly (Cs.), v. শ্র্পথ sñog-pa (Jā.).

প্রতির gñod strength, durability, stoutness; প্রতির gñod-can strong; প্রতির gñod-chuñ or প্রতির gñod-med weak; ধুমা প্রতির lus gñod-chuñ a weakly body or feeble constitution (Jä.).

ተ প্ৰতি প্ৰতিবাদিক প্ৰতিবাদিক কৰি importance, worth. প্ৰতিবাদিক ভা unimportant, worthless. 2. generous or charitable

প্রতিষ্ঠ gños n. of a tribe in Tibet (Lon. 23).

মাপুর mñan boat, skiff, wherry.

শসুর্থ mñan-pa boatman, ferry-man. শসুর্থ সুপী বৃত্ত a fish-skin (Sman. 350). শসুর্জর mñan-yod সাবদ্ধী n. of a city in Kos'ala where Buddha resided for many years. Occasionally শসুর্থ occurs erroneously for সুর্থ to hear.

지원 mñed-pa pf. and imp. 자기씨, fut. 자기 1. to rub, between the hands or feet, e.g., ears of corn. 2. to tan, curry, dress; 제대자기가 4 to tan skin. 3. to coax (Cs.)

अ९अ mñam सम, समापच similar, equal, like (Mñon.).

Syn. 959 hdra-wa or \$13 lta-bu also \$13 de-lta. \$1855 de mtshuñs.

अत्र र्गर māam-dkar; अत्र मुख्य māam-skyes समयको colleague, brethren in the same work or profession.

अतुमा पुरा प्राप्त पा māam-hgyur bkal-pa the age or Kal-pa next to terminate (D.R.).

अत्र वहिषा *mृत्तं am-hjog* = अत्र यर वहिषाय ध्यान, धमाधि contemplation, preserving the equanimity of the mind.

अत्रअंति कृतिका-ñid = धुअंकि phyam-chad समसा, समानता impartiality, evenness, equality; justice. अत्रअंति के क्षेत्र क

अत्रभः अत्रभः mृत्रंबm-mृत्रंबm समसम level, very even; smooth.

अत्रभ 5 mñam-du 1. together, in company with. अत्रभ 5 वर्ष म mñam-du hyro-wa going together. 2. in Mnon. समीन yearly, annually.

અરૂચ ચૂક્ વસ્ત્રાય $m\tilde{n}am$ - $\underline{l}dan$ \underline{b} $\underline{s}kal$ -pa the Kalpa that is continuing (D.R.).

अरुअ प्रश्न mnam-gnas समस्य residing together; also of equal position.

শ্রমাথ mñam-pa, सम, য়ুগ্যথা, মহাজ্, মদাছিল

1. like, alike, equal, same: শ্রমাই জিব
mñam-po yod they are alike, equal, not
differing; পুর্মান্তর্মার জিব lha-dañ mñam-pa
yod they are like unto the gods. মুখ্য শ্রমাথ
zlum-po mñam-pa roundish; ইবামান্তর্মান্তর্মান প্রায়ম্ব বার্
mñam-pa of equal birth, rank; ক্রমান্তরমান বার
mñam-pa contemporary, simultaneous;
শ্রমান ব্রমান বার্
ভিত্তি ভারমান বিষ্
ত্রমান ব্রমান বার্
ভিত্তি শ্রমান ব্রমান বার
nam-pa flat like the palm of the hand.

अनुअप पर्दे प्राप्त कृति का क्ष्मा क्षमा क्ष्मा क्षमा क्ष्मा क्षमा क्ष्मा क्ष्

अत्रभाषाभेदाय mnam-pa med-pa असम वर्त्तमान uneven; unequally. अभूभ यह वर्षे वृत्य कृत्त्वm-par hjog-pa समाधि to adjust for contemplation.

শঙ্গের মন্ত্র ব mnam-par bshay-po মনাছিন, মনাহ্যানি, স্থিছিন, স্থিয়াল to compose the mind to perfect rest for meditation.

ভাষ্টি ব দুৰ্মান্ত byed-pa to make even or level, to equalize; to divide equally; ইন্মান্ত ভাষ্ট্ৰ sems দুৰ্মান্ত imperturbability, evenness of mind; not to be affected by kindness or by the reverse. ইন্তান্ত দান্দ্ৰিল-pa unequal, uneven.

अनुभ प्रथ māam-bral तुद्धं नान्ति unequalled, matchless.

अरुअ बेर mñam-med, v. अरुअ व्य mñam-bral.

अ१३अ पाउट mñam-gsuñ समापन lit. receiving equally; finishing.

એટ્રેંગ mne-wa or અફે વિવેશ mne bshin-pu संवाह, परिमाहन to tan, to rub; અફે વર દુસ tanned, rubbed; અફે વર દુ will tan or rub, v. અફેડ ય mned pa.

মই এই আন্দ্ৰ-hbol cushion, a pillow.

মাই বৈ 1. mñen-pa resp. ধুণা কার্ব a phyag mñen-pa দুবু, জিন্দ flexible, pliable, supple, soft. 2. = কার্ব শূর্মিen-po জানজ tender, soft.

अनेत द्वा mnen-louy soft and pliant or flexible.

ষ্ট্র ষ্ট্র মূল mñen mñel-wa to make soft by tanning (Sch.).

মট্র মট্ন শ্বির ও mñen-mñes gçin-pa to caress, to fondle (Sch.).

अनेत्र पर विष्ठर म mñen-par hgyar-wa to become soft.

अहेब पर ने दे प्राप्त क्षा का and byed-pa चिम्ह्य स्य to make soft, smooth, flexible.

+ N3Q'A mñel-wa= 59'A hal-wa or 95."
4 than chad-pa to be tired, fatigued.

মাই শূর্মিণ smoothened; made soft (like leather).

মন্ত্ৰমান mmes-pa নাখিন resp. for ১৭৭ ম, same as ১তুমান dgyes-pa to be glad, to take delight in; also pleased, delighted: মান্ত্ৰি ব্যাম মন্ত্ৰমান dla mahi thugs mmes-pa the lama's heart was delighted.

अने अप्याप्त भेत्र । mñes-par byed-pa to make glad, to give pleasure.

अहेश हैं mines-byed मानना, चाराधना adoration, paying respect.

अरोभ पनित mnes-gçin वसास, प्रपयिन् loving, affectionate (A. K. 1-10). अरोभ पनित्य mnes gçin-pa=क्रि: धून snin-sdug beloved. Acc. to Sch. to love much; to be rejoiced at.

ম) mño fond; মাই মাই কা mño mño-can in W. fondling, petting (খ্ৰাখ) a child (Jä.).

কুঁনে Rightarrow a n. of a place in Tibet. (Deb. ¶ 11).

うて rūa-lo or 等域 sña-lo several wild-growing species of Polygonum (Jū.).

\$፫'ቯ ፫ñań-wa=፡፡ዓማ'፡፡፡ bçal-wa to rinse; in W. to suffer from diarrhœa. \$5.55 ፫ñań-nad diarrhœa; \$5.4 ፫ñań-pa or \$5.4 ፫ñań-ma diarrhœtio stool (Jä.).

ৰূপ rnan=ৰাণ gnan the Tibetan argali (Ovis ammon).

\$7.574 $\underline{r}\tilde{n}ab-\underline{r}\tilde{n}ab-pa$ to seize or snatch together (Sch.).

র্বামান sñabs-pa stretching out the hand to catch; ট্রানি অব্যান আমুনমান অম khyehu yi lag-pa me-la ṛñabs-pa yis holding out the hands of a child to the fire.

rāi and net, snare or trap for capturing wild animals or birds. \$ 9594 ri hasug-pa to lay snares; \$5 phurgai mouse-trap consisting of a flat stone supported by a little stick or pin (\$5.4 phur-pa).

3:49 rñi-thag, v. 3 rñi.

รี้ C' rñiń, v. รีเน rñiń-pa.

old, ancient (of things, i.e., clothes). 2. muddy. प्रश्नि gsar-rñiñ new and old; इस् जु जो के द्रियम्ब shar-gyi yi-ge rñiñ-pu rnams the ancient records; प्रदेश brdu-ñiñ the ancient orthography; प्रदेश lo-rñiñ= द्रिय na-niñ last year (Wts.); द्रा प्रदेश drañ-sroñ rñiñ-pa the old rishi or sage.

Syn. कह य ryan-po; बर य thar-po; हैंन हुआ shon-skyes; हेंन रुभ अ shon-dus-ma; खन १९६ अ yun r.h-ma; केर अ rñih-ma; बेना अ thog-ma; क्षभ य ryas-pa; क्रभ क्षभ य chos ryas-pa (Mhon.).

ইং ন rñiń-wa vb., pf. ন্ট্ৰম brñiñs to age, wax old; স্মান্ট্ৰম gos-brñiñs worn clothes; জুমন্ট্ৰম tham-brñiñs old shoes; ট্ৰনেমন্ত্ৰমন rñiń-war bgyur-wa, ট্ৰনেমন্ত্ৰমন byed-pa to wear out in a short time (Jä.).

Fr. Räiß-ma 1. general term for the various unreformed red-cap sects of Buddhism in Tibet. 2. particular name for one of the oldest of these same sects. 3. = ક્રેક્ટલ rñiń-pa, ક્રેક્ટલરેલ વર્ષ ભાગાદ અર્ધ rñiń-ma de-la rab-ynas kyań mdsad he also consecrated that old one (A. 93); ક્રેક્ટલરેલ મુદ્દેર લાઈને rñiń-mahi gter-gshuń the religious works which, it is said, were unearthed by Gter-ston-pa belonging to the Nying-ma school of Tibet.

\$5.45 rnin-tshad old fever; chronic disease.

क्रिः कुष rnin-hrul worn-out, old and rotten (things).

हैदस्य <u>rñiñs-pa = देस्य reñs-pa</u> भीर्ष worn out : delapidated ; cast off.

र्देर प rhid-pa pf. को hrhid, को hrhis fut. बीत ghid. 1. to fade. 2. to grieve (vb. n.) (Sch.).

中文 rnil or a snil gen. as 本语 so-rnil the gums.

द्वेय न rñil-wa, v. द्वेय न sñil-wa.

मुह्नेस'य <u>r</u>ñis-pa=हिस्स sñiñs-pa pf. खान, भीषे to be worn out, become old, faded.

ই5'ম II: sbst. profit, gain, property, goods; ইপ্ৰথম মান্ত গুলিক লাক্- ক্ৰিন্ত ক্ৰিন্ত

ইণ্ডাৰ rñed dhah-wa হুলা; ইণ্ডান্থৰ difficult to find, rare. The five hardly obtainable things are (see K. d. ন 475):— (1) ্ৰত্তি নিজ white human body which is slowly prepared; (2) ম gla (Mñon.) wages, remuneration for work done, rent; (3) মন্দ্ৰমুখ্য হণ্ডাৰ faith in Buddha; (4) the conception of saintly ideas, i.e., the enlightened heart of a Bodhisattva; (5) মন্দ্ৰমুখ্য বি

ইণ্ণাৰ racd-bkur = পি ৰ্ব thob-nor riches and honour.

\$5.৭২১ rned-hdod==৭২১ ক্রম hdod-chays inclination for gain (Mñon.).

কুনা ব rñog-pa (cf. বুল্ব ñog- pa) vb., pf. বুজ্ব brñogs, fut. বুজ্ব brñog to trouble, to stir up (Cs.); also adj. thick, turbid; কুজ্ব chu rñog-pa muddy or dirty water. কুল্ব ক্ rñog-pa can: 1.= কুল্ব skyon-can faulty. 2. dirty, turbid, troubled ক্লুক্তৰ্ rñog-ma can. miry, muddy.

ইবানান rñogs-pa, আৰিন্ত, কলক dirt, scum, stain; ইবানান দিয়াল stainless, clear, purified, washed; উইবানী

chu-rnog med= र प्रदान chu tsan-wa pure water (Mnon.).

ইবাৰ ঠেব rñogs-tshad n. of a disease (Ja.).

+ र्देट rñon= प्य gal जान trap, snare.

ዝ' ላደ' \$ña-nah = ୩ንዓ' ላና' gñah-nah.

對句 sna-lo=する rna-lo.

ষ্ণুবা'ন sñag-pa col. for ধ্বা'ন sñeg-pa.

*¶N sñags=595N dbyańs music, harmony (Jü.).

মুন্দ sñad-pa pf. and fut., বৃদ্ধ bsñad, imp. মু sñad to relate, to report; ব্যুমান্ত্রন্ধ lo-rgyus sñad-pa to relate a story; মি ব্যুমান্ত্রন্ধ rmi-lam sñad-pa to relate a dream; ক্রমান্ত্রন্ধ sñad-pa to state, inform, give notice; to rehearse.

ৰুব্ মব্ ৰুব্ ব্রীম sñad-med sñad-dkris imputation without cause; false charge.

क्षेत्र इति कर्ष, त्रोत्र, resp. for द पानत-wa the ear: नुष्य प्रति कृद दुवस rgyal-pohi saan-du thos it came to the king's hearing. इत्या-khun the ear-hole, hearing.

ধুৰ পুৰিছি কুই sñan-gyi góñ-rgyan **অবর্ণনক,** কথিব ornament worn on the tip or uprelap of the ear; ধুৰ কুই sñan-rgyan কুছেল an ear-ring; ইনুই rna-rgyan ক্ৰিকা earornament.

স্তুর শ্বীশ্বশাস sñan syrogs-ma= গুর মার প্রিক্র ম bud-med blo-ldan-ma (Mñon.) a noble and generous lady.

সুস্থা sñan-ńag lit. speech which is agreeable to the ear. 1. কাৰ, কৰিলা poetry as one of the four divisions of the science of words. 2.=৭ মহন pa-asńs মুক্ত the planet Venus.

ধুন্দ্ৰ পূৰ্ব snan-hag mkhan 1. কৰি a describer, post. 2. a learned man (Mhon.).

য়ুম্বে সাম্ম the spiritual guide of the Asura demi-gods.

Syn. बाब्दा भारस gzah-pa sahs; र्दा भेरा सु nan spon-bu; क्षांसेद च्चास lha-min bla-ma (Minon.).

इत्रास्त्राच्याच्या ५ द्रव्या इत्या-तिवष्ठ mkhas-dwan कवीन्द्र chief poet; a complimentary address to the learned.

য়ুণ নি ক্ষান ক্ষ্য ক্ষান ক্ষান ক্ষান ক্ষান ক্ষান ক্ষান ক্ষান ক্ষান ক্ষান ক্ষান ক্

স্থাপুৰ হূলan-grags fame, reputation.

इत्यस्य $s \tilde{n} a n - h j e g s$ polite and gentle (Yig. k).

इत्वाहर इति an-brjod वर्ष graphic description.

भूत इत Sñan-nañ also called अनुष्य Mnahnañ n. of a district in N. Western Tibet.

ষুষ্টা sñan-pa 1. like প্ৰপশ্ব grays-pa यम:, अभिज्या fame, renown, glory, praise: र्तुर ने भूत य बुन्य नहुर न्याय your fame has spread in the ten quarters, i.e., all over the world; देवे दूर प कूद दस इस dehi sñan-pa ryyan-nas thos his praises are heard far and wide: डेम देवे भुद प पहेंद हैद ces dehi sñan-pa briod-cin thus speaking praisingly of him; हेका परिश्वत पाया हेना क्या ces-pahi sñan-pa-la rtennas relying on a rumour of this purport; हेमा बुद्र पार्ट पुर्वामा पार्टेद या पुटा ces sñan-pa dañ grags-pa chen-po byun so his praise and great fame arose; 32 \$45 dehi sñan-du to his praise, or to his hearing. 2. adj. wellhounding, sweet to hear; अत्या श्रुवान इतिका-par smra-wa प्रियंवद sweet expresion, sweet and polite language; সুৰ্থেম ট্র snan-par byed त्रियकार that does pleasant things; अन นจิ:รุนิ: 84 gñan-pahi dpe-can n. of a warbling bird, v. Maraka nin-ka (Mnon.). र्ने श्रूर रचरभ रच है इन य a monk having a wellrounding voice; 39 34 44 tshig snan-par with pleasant words; \$5.95 snan-skad melodious language. 3. vb. to praise, extol, glorify. 4.= विकास gor ma-chag without interruption (Lex.).

মাধুন আন্তর্গনা-pa 1. discordant, prating; মুন্ন মাধুন বাইন ন skad-ni mi-sñan-pa zer-wa to utter discordant cries; (Jä.). 2. offensive, insulting: আন নিল্ল মানুন মাধুন মানুন বিশ্বনা আ-sñan brjod he who in a dispute says to me insulting words. মাধুন মানুন মা

zer-wa dań-du len-pa to put up with offensive remarks.

শ্তন ধুবা gtam sñan-pa 1. good joyful news, glad tidings; শ্তন ধুবা gtam-sñan byed-pa to bring glad tidings. 2. pleasing conversation (Cs.);= সুন মুল্ম sñan-yrays, v. মুল্ম grays; সুনুত্র sñan-ryyud=ন্দ্রত্তি bkah-ryyud oral instructions of lamas.

মুন্ত্র sñan-phra shu-wa to slander, to backbite.

সুৰ এইৰ sñan-hphrin 1. good tiding, gospel. 2. n. of a bird which lives very long (Mňon.).

ধুন উপ snan-tshiy साम, ধুন উপাণী ইপাণ্ডিন snan tshiy-gi rig-byed सामवेद the third Veda of the Hindus. ধুন উপাণ্ডন snan-tshiy byun सामज grown out of the Sama-Veda.

ধুৰ জূnan-shu petition, memorial; ধুৰ ভূ বৰ্ম ৰ জূnan-shu hbul-wa to present a petition.

মুব-পুৰ sñan-çal the flap of the ear.

कृद प्राथव द्वीपभाष *sृत्त an-gsan hbebs-pa*, **चामन्त्रण** invitation; to invite, to call attention to.

সুধ মৃদ্ snān-srab = সুধ মৃদ্ rjehi snān-dad chewa credulous: $\tilde{\mathbf{k}}^{\hat{n}}$ সুধ মৃদ্ rjehi snān-srab the king's credulity (Gyal. 2).

รูราฐะ จ รูกิลก-lhoล-wa to make dear.

ষ্ট্রাম $\hat{s}\tilde{n}al$ -pa to smack with the lips (Sch.).

ষ্ট্ৰমান কৰিলে-pa 1. vb. to think, consider, imagine: ন্ব্ৰান্ত্ৰ বি ই ন্ত্ৰ মুখ্য ই we thought we should give up the jewels; মঞ্জাই we thought we should give up the jewels; মঞ্জাই we thought an ha-leeb dyos-sñam-nas thinking I should commit suicide; আৰু চুৰ্ম্ম মুখ্য মুখ্য yon-tan dañ ldan-par sñam-ste considering him to be possessed of talents. 2. sbst. thought, sense, mind, sensation: ইমানুমান মুখ্য আমি বি ক্লিক byas-na sñam-pa yoń-yin gdah we have thoughts of practising religion; এইব্যাই মুখ্য আমি আমি ক্লিক byas-a sñam-pa yoḍ

re-skan I am far from any thought of fear; ঈ의 35, 45 ঈ의 35 ଅዶ though one may imagine that it will help; ፮ጣ፡፡፡፡ skyug-pa, 5፫ዴህ 5፫ህ ୬ ጵያ 35 bṛduñs-dkris sñam-byed there arises a feeling like that of nausea, like that of being beaten, of heing (tightly) wrapt up (Jä.).

সুথা শাসা $s\tilde{n}ul$ -yas (মান শাস্কা) n. of a number; শাসা সুথা শাসা বংবা বংবা হো । (Ya-c-l. 5i).

মু sñi, v. ই rñi.

 $\Re \Re s$ $s\tilde{n}i$ -ste \hat{n} = \P 3 $g\tilde{n}ah$ neck; nape of neck.

ង្គីដ ន្តា៍i-po=ង្គីន ដី ន្តា័រក៏-po the heart.

ই'ৰ্থ sňi-phul corn of luxuriant growth; abundant harvest.

§ 9 sñi-wa 1. a dwarf. 2. softness. 3. n. of a plant.

क्षेत्रं इग्रां-wo बदु adj. gentle, soft, delicate, tender.

ชิ ผ ฐกัเ-ma for ซิ ผ ฐกัย-ma (Ja.).

ষ্ট্ৰন্ম হুন ছন। জনানু dus or ষ্ট্ৰন্ম জনানু same or affer the degenerate age, or the age of sin.

ৡল্মান্ত্র ম sñigs by ed-ma acc. to the Bon n. of the god of air (D.R.).

মুবাঝ'ম sñiys-pa degenerated, grown worse, v. মুবাম'ম sñiys-ma.

ইব্যাস sñiys-ma ক্ষায়, নিক্ষায়, মাৰ 1. a whet stone. 2. ক্ষাপুত্ৰ impurity in food, poison or defilement in food; impure sediment; মুহানুষ্ট্ৰীয়াম mar gyi sñiys-ma impurities in butter; হুহামাণ্ট্ৰীয়া এই বি চহনু parate the clear (fluid) from the rediment,

क्षेत्राभा अध्या अध्या क्षेत्रां क्षेत्र का thams-cad selwa to clear out all the impurities. के द्विष्य अ shin shigs-ma भूमिकवाय a yell wish sprout growing up on land. 3. अन्य अध्या tshigs-ma a member between two joints.

ষ্ট্ৰালান্ত্ৰই হ*ানুঃ-malfia-ni* the five impuritions of the duration of life; byrib-pa the decrease of the duration of life; (2) প্ৰবিষ্ট্ৰামন, হুছিকৰায়; ভবুৰ ইব্যান্ত্ৰত্বৰ ক্ৰেণ্ডাল ছুল ব্ৰত্ত versity in thoughts, religious disbeliefs, ওঁ০. 3. ইন্মন্থই গুল্মন ক্লেম্বল্য := 5্লাপ্তাল ব্ৰেণ্ডাল the five poisons; (4) ইন্মন্ত্রাল্ডিলামন, নল্লবায়; ৭5্লামন, নল্লবায় ইন্প্র rtsod-ldun degenerate ages or times.

र्रेट sñin बच:, इदय, मनस् 1. the heart, both met. and physically: \$5.955. \$5.992 sñin-hdar shin-hgul the heart throbs with fear: વદ્યાં વી સમ જી ફેર દૂર વહેલ bdag-gi lus-kyi sñin-ltar gees as dear to me as my own heart. 2. चिम the disposition. ଧ୍ୱିୟ 'ସ୍ୱ' ସ รกัเก-dgah-wa or ริเวา รกัเก bdc-wa gladness, cheerfulness; द्विर ५८ अवा व्यूवा व इतांत-dan mig hphrog-pa to transport, to ravish (Sch.). 3. courage; श्रेद:अ-कुद: भेष be not afraid! श्रेद: শ্রশুমানমুম sñiñ gdon gyiş bşluş the heart is infatuated by a demon. \$1.44 snin-nas (i) heartily, zealously, earnestly, e.g., looking for or to a thing; with all one's heart, most earnestly, devoutly, e.g., to say one's prayer; (ii) actually, really: [[] [] [] [] [] ৭ট্রিম য' অব khoń sñiń-na mi-hbyiń-pa yin really he does not sink. 3. for মুহ'হা, মুহ'ংবীনমা'ব hyems-pa stupified, confounded, 8ñiñ depressed (D.R.).

Syn. of No. 1. 3नम thuys; न धे अठन çayı mehoy; ठम के ४ विष्ठ chos kyı rtsa-hkhor; युन के ५ kun-şkyed byed; र्सेन ने जनम sroy-yı gnas; केम्स केम्प्र च semş-kyi khah-pa; इस-नेस हेन rnam-çes rten (Uñon.). \$\$\mathbb{F}\ s\tilde{n}i\tilde{h}-kha \text{ \text{gen} the heart; }\text{\$\$\tilde{h}\tilde{h} \text{F}\\$\$\sin{\text{s}\tilde{h}

PARAM sñin-khams the heart; acc. to Sch. courage.

東、日 sñiń-khu=うに 円 ñiń-khu.

हैर न हमांन-ga the breast: हैर नर हु अर हु अ पानर नर क्षेत्र हमांन-gar हम्य-mañ skyes-pa bdewar htsho he will live to be happy on whose breast grows much hair (Mi.).

द्वैर ५ १११ व इतांत्र dyah-wa द्वयोचान heart's content, joy, cheerfulness.

हैंद ५वस sñin-grogs सहद्, वस्रम a sympathizing friend, a bosom friend.

ষ্টি কা sñiñ-can courageous, spirited, bold. ষ্টি ইমান sñiñ rtses-pa, v. গুই ন sñi rje-wa রুদা mercy, compassion.

ইন স্থান \mathfrak{g} নান-chu bshug in W. afflicted with dropsy in the pericardium (Ja).

हैं है sñiñ-rje करणा, दया, खतुषक्क kindness, mercy, compassion: শ্রী দুর্ভিত্ন to meditate with pity for all men. हैं दे हैं होंगे-rerje, occurs in हिंद् देशका हैट दे हे khyod Bodrams sñiñ-re-rje I pity you ye Tibetans (A. 65).

Syn. Ann's thugs rje; as a btse wa; susann rjes chags; su gras rjes-su btse (Mhon.).

क्रिके भार snin rje skad lumentation; cry of compassion.

हैं दें अ sñin-rje-can कपास merciful, kind hearted; a merciful person.

ষ্টি ই বি Snin rje chen po, ষ্টিই প্র Snin rjehi lha, are names of Avalokites'vara.

क्षेट्र के विश्व प्राप्त इतान rje chen po pad dkar क्षणा-पुष्ट्रशैक n. of a sutra in the Kah gyur, vol. क, Mdo section.

हैर हे न्य sñiñ-rje bral=हैर हे केर पड़ ñiñ-rje med-pa निद्याप devoid of mercy or compassion, merciless, cruel. The following

ten acc. to Buddhism are included in the category of those who are called rāin-rje-bral:—4444 butchers; \$ 444564 sellers of pigs or pork; 34 fishermen; \$ 544 \$\tilde{2} \tilde{2} \tilde{4} \tilde{

ইন ই ফ sñin-rje mo 1. compassionate: you are compassion personified. Acc. to Jū. in বিশ্বেশ সংক্রি বিশ্বর্থ you are much to be pitied. 2. colloq. dearest, most beloved, amiable, charming.

র্কি সৈত sñiń ñe-wa 1.= শ্বি শ mdsa-bo, or সৈতি লি-wo, friendly, amicable, loving, affectionate. Figurative expression for it is অৱস্থিত সুষ্ঠানিক আৰু wid-kyi wehu hbru (Yig. k. 1). 2. dear and near relatives. 3. কৰ্মানুৰ money.

ষ্ট্ৰিম shin-stobs सल, चिवर्ग, ग्रुप, प्रकृति fortitude; character; courage, spirit, virtue: শ্রুম নিম্মান্ত ক্রেম্বার্থ ক্রিম্মান্ত ক্রিম্মান্ত ক্রিম্মান্ত ক্রিম্মান্ত করি ক্রেমান্ত করি বিষয়ে নিম্মান্ত করি করি endightenment increasing in the wise and learned; they go not after evil deeds and indolence (Ld.; Gir.).

र्द्भेदशस्त्र इतांत-stobs can सानिक, fearless; possessed of fortitude, moral courage.

Syn. 54२ चं dpah-po; ३अ ४ अ५ ñam-ha med; कुम ध भे भद्द shum-pa mi-mhah; क्र्वथ छेद stobs-chen; ध रेवा वर्षेत्र pya-rol gnon (Minon).

क्षेट ह्रेंप्स हे sāiń-stobs-che परिचाइ, महासत्व great soul, one of great fortitude.

ইংশ্চম sniń-gtam confidential speaking a secret: ইংশ্চম অংশু নি নিমম অংশু বা sniń-gtam yin gyi sems-la shon (Lo. 30.) put away in your mind talk which is confidential; মই মুক্ত ইংশ্চম btse-bahi sniń-gtam the secret

speech of kindness or of love; ধন্ধেই সুহ প্রমা phan-paḥi sñiń-gtam useful admonition.

ৡি ইবম শাইন হুনানি-stobs gter মালনিমি;= ৡিন ইবম প্রশ্ব মালবান, মালমাজিন intrepid, one whose heart is stored with courage (△. K. 1, 18).

हैं हुन्य इतांगे-du sdug-pa or हैं हुन्य charming, handsome; हैं हुन्यय महन्य प्राप्त करिया प्राप्त करिया प्राप्त करिया प्राप्त करिया प्राप्त करिया प्राप्त करिया प्राप्त करिया प्राप्त करिया प्राप्त करिया

ষ্ট্রেম্ন sniń-bdom ornamental equipments of a riding horse, generally what is put on its breast (Rtsii.).

ইং ৭ ইণ্ড হলান hdod-pa to wish, to desire, to long for; মন্ত্রিশ্ব হা-ছলান hdod-pa to long to eat, to be craving for food; ৭মান্ত্রিশ ardently wishing to go.

ইন ধুণ sňiń-sdug a beloved one; a sweetheart ($\hat{N}ag.29$).

\$5.45 snin-nad 1 .= \$5.49 snin na-wa disease of the heart, but not often any physical disorder; heart-sickness; grief on account of injury suffered from others. 2. defined as सेमसायाज्याचा विषय sems-la nag po shag-pa vindictiveness, to keep a grudge at heart: अ.स्त्रासेससायद्भवासायी से वदे देद क्ट्रेंक्या वित्र कया बे स्ट द्या चंश हिर तर में sems-hkhrugs yi mi-bde shin lto-chag qnidchag she-sdan drag-pos snin-nad skyed. Snin-nad is caused by fits of anger, sleeplessness, starvation, despoir and mental derangement from troubles, etc. The disease is of seven kinds:—(1) % dropsy of the heart, (2) ያና ዓቜላ, (3) ያና ላና ም ቅ ላዊ፤. (4) 월도 역회자, (5) 월도 하기, (6) 월도 미국, (7) 월도 월국 (Mng. 34).

ষ্ট্রিম বি I: sñiñ-po, सार, ছহয, गर्भ the pith, essence, heart; ब्रैट च अ भेत्र य अद्य प्रमुख sñin-po ma-yin pa med-par gyur अनगतफला far from being useless; useful. ฟร ปี ฟิร ฉั skad-kyi sñin-po the substance of a speech; \$ \$ \$ \$ 4 chos-kui snin-pe the essential part or purport of a work or the main substance of a doctrine; 34% จริสุเน don-shin hbyin-pa to draw out a summary, the sum and substance (of a writing): वेसस ठव वसस ठट् भटमा कुस ग्रेहिट दें ठव. એક ક semş-can thamş-cad sans-ryyaş kyi şnin po can yin-na if all living beings have the pith and essence of, i.e., partake of the nature of, Buddha; देवने पने प्राप्त के देव de-bshin bçegs-pahi sñin-po the spirit of Tathagata; 35 39 3 byan chub sninpo; the spirit of the Bodhisattva, i.e., Buddhahood. अँग में ब्रेट संवत्य व srog-gi sñinpo hbu:-wa to offer one's heart's blood, to pledge one's own life. The five chief essences or snin-po of food are: - salt, ৰিচ্ছৰ fruits, এত্ৰ treacle, ৰুত্ত honey, हैच ५ इस् red sesame (Rtsii.).

ब्रेट रें II: 1. अन्त flower. 2. वक्क the thunder-bolt. 3. मण्डल, गोकिल a heap, a plough. 4. इन्हील a kind of precious stone, sapphire.

ब्रैट स्मिन्य sñin po mkhreys pa=्रेट ये वि कांग्र pohi gshi घरची the earth, that holds everything, all substances.

કુંદ રહે કહેં જે re rje pity; to be pitied: ૧૨ મુખ્ય કુંદ રહે hdi rnams said re rje these people are indeed much to be pitied. As an adj. જેમમ દ્વારે કેટ કરાક-can said re rje the poor creatures (Ja.); કુંદ રહે સ્વાર્ક the pitiable sinners.

ब्रेट वें ठब इगांने po can सुदयास, सारवत substantial; also courageous.

ब्रेट ये होंगे-po che (हैंद व ये प्रश्न ने प्रश्न में प्रश्न में प्रश्न में प्रश्न में प्रश्न में प्रश्न में प्रश्न में प्रश्न में प्रश्न में हुन में प्रश्न में हुन में प्रश्न में प्रिक में प्रश्न

क्रिट्स अर्देग shin po mehog चयमत n. of a number.

ब्रेट से बेन्य दे प्या है इतांन-po they-pahi yanrtse n. of the chief works of the Anuttara mystics of Tibet and of Ancient India.

ब्रैट विश्वर अ sñiñ-po ldan ma सारवती an article that is possessed of some real properties, or of intrinsic value.

ब्रैट विष्यु व sñiñ-po badu-wa सारमंत्रक n. of a work composed by Atis'a (A. 66).

हैं वें केंद्र किंग po med pa 1. ससार, फजा, जम्; = दें केंद्र य worthless, null, void, false, hollow. 2. n. of सक्तुन the third Pāṇḍava, the hero of the Mahābhārata (Mňon.).

द्वैद दें कें द इतांत-po so sor (हैंद ५५ ५५ ५ स्वतdan dkar) पीतसार, white species of sandal wood; a yellow gem, a topaz.

ইন্দেশ shin-pohi khan pa= ইন্দ্ৰ a recluse's cell or hermitage in the midst of a group of hills (Mnon.).

ब्रैट यंदे द्वेद्राय sñiñ-pohi dben-pa void worthless; sbst. solitude.

क्रि. १९०६ दे होंगे hhab dri agreeable scent

\$5 \$ \$\tilde{n}i\tilde{n} \text{ rtsa heart-vein; the veins connected with the heart.

\$5 snin rtse the tip or aptx of the heart; the focus of attention, i.e., when all attention is concentrated.

ষ্টিনাই শ্ৰম sñiń brtse ldan, ষ্টিনাই তথ্য sñiń rje can loving, affectionate (Mñon.).

PRIMA sāin tshim gratification, satisfaction, consolation; also pleasure felt at the

discomfiture or death of an enemy or adversary; 3c.38.2244.4 snin tshim hdebs pa to show such pleasure; also vb. 3c.2.34.4 snin re tshim-pa to gratify or console; to become gratified.

 \mathfrak{F}^{κ} a \mathfrak{S}^{κ} in tshil the fat about the heart (Cs.).

\$5.44.4 \$\tilde{n}i\tilde{n} shos can. of a fruit which in appearance is like the heart (\tilde{R}tsii.).

+ क्रि. पर्वभागे श्वाप snin behos te smra-wa = क्रि. प्रभाग्य प्रभाग्य प्रभाग श्वाप snin gtam dan gsan gtam smra wa to speak out a secret or reveal a confidential thing.

🔻 🤻 Şūiń-ri n. of monastery in Tibet.

Frances of mind, perseverance. 2. courage.

জুঁ- জুঁন sāiā <u>r</u>laā 1. = বিন্দ্ৰ বিষয় anger, indignation. 2. low spirit, melancholy (Sch.). সুন্দ্ৰ ব্যাহাণৰ become indignant.

हैं है व द्विषय sñiñ-la khuys प्रत्युरस upon the breast.

જુદ વાંગ્રેલ sāiā-la āal= એડ્લાંગ્રેલ lit. that lies down on the mind; a name of Kāma, the Indian Cupid (Māon.).

हैंद्र व व्यवप्य sñin-la hbab-pa 1. इदयङ्ग fully comprehending, appreciating. 2. चनत nectar.

ब्रेंद 'यं इतांत-pa prob. क्रिय rhid-pa (Ja.).

ब्रें इ तें इ shid-mo ननम्य younger sister of a woman's husband.

Syn. ថ្មីៗជិន្ន័ khyo-yahi nu mo; ជុះ។ ជំងឺ ង្គី៩ន៍ bday-pohi srin mo (ឬព៌on.).

भूद प shin-pa, देव द shin-po, देव हे shin-te

士 ইম'ম sñim-pa or ইম্ম sñim-po== শ্রাহ্র thal-mo প্রালি two handsful; a measure for liquids, as well as for flour, grain and the like, as much as may be taken up by both hands placed together: Eight and grant grant for jo-wos hypronbu shim-pa gan bsnams-te byon (A. 69) the lord carrying both hands full of convince arrived.

মুসাম sñims = মাধ্য mdses pa beautiful, handsome (Nag. 29).

भूष sñil=भूष rñil, भूमिः धुरः व sñe mahi phuñ po a bunch of ears of corn (Nay. 29).

মুনা ব sňil-wa or ইপান rňil-wa pt. and fut. নিষ্টা চুহুনা। (cf. নিষ্টা gñil-wa) 1. to push or throw down, to break down, to destroy (houses, rocks, etc.); সুসম্পুর্ব phye-mar sňil-wa to reduce to powder (Sch.). 2. মুম্পুরান phyir ṣňil wa to expel, banish, exile (Sch.) (from Jä.).

ষ্টুবানে sñug-pa also ষ্টুবান smyug-pa, pf. বস্তুবান চূলugs, fut. বস্তুবা চূলug to dip in, to immerse (Jü.).

ৰুবা স sñug-ma more frq. মুবাৰ smyagma reed, rush, bulrush.

স্থুবাৰ sñug-gu reed-pen; স্থুবাৰ≦ sñug bzo wicker-work.

કુવારા ક્રિયા hdsin lit. one holding the reed-pen, a writer. કુવારા દ્વારા ક્રિયા hdsin dwan po a chief clerk in Tibet; દુદ એવાએ વારા વારા બાલ પ્રવાસ પ્રવ

 $\S \P \S \tilde{n}ug\text{-}rum \text{ n. of a place in Tibet}$ (Lon. $\ni 3$).

યુવા નેદ ક્રોંઘg çin bamboo.

ৰূপৰ sñug-si dark yellow-colour; শ্ল'ষ্ট্ৰ' broad-cloth of dark yellow colour (Rtsii.).

§¶¶ sñugs duration, continuity, time (Cs.).

মুক্ত ইব sings-chen continual (Nag. 29); মুক্ত মুহমন্ত্র sings-srins yun-tshad protracted, lengthened out (Ja.).

ুশুমান্ত্ৰ sñugs-sbrul a species of lizard (Sch.).

+ য়ৢঀ৸'য় ৽ñuys su=য়ৢঀ'য় in a long time.

श्रुवाश श्रेट sñugs-srin चायाम lengthened or continual.

રૂક કર્માર્મ = કુલ resp. for લંડ disease, illness, sickness: વહુલ પાયે મુખ્ય મુદ્દ એ બદલ લગ્ન btsun paḥi sku la કર્માર્થ mi mhah ham your honour I suppose is not unwell?

รู้นั้ว รูกันก์-wa I: vb., pf. จรูเล bุรกันก์ร, fut. จรูเล bุรกันก์ 1. to make less, to reduce, to diminish; acc. to Sch. to disparage. 2. to be ill, sick, indisposed; รูจุจะจุลิล people that are disagreeable, annoying to others (Jā.).

ষ্টুেন্দ্ৰ II: sbst. the state of being ill; illness, indisposition.

z g sñuñ bu awl, pricker, punch.

Syn. 3 Trise rno; Aradan 35 ko wa hbigs byed (Mhon.).

মুদ'শাৰ sñuń gshi=ৰ্দ্ৰ'শাৰ 1. illness, disease. 2. মুদ্ৰ'শাৰুণ'ৰুদ্ৰ' banishment; to expel, eject.

ৰুবি হূল্যা বৈৰা illness, disease, sickness: মুখ্যুৰ পুৰুবি বৰুদ sku la হূল্যা gyis bzuñ he was taken ill. Acc. to Jä. মুব্ৰি হূল্যা dri-wa or মুব্ৰি বৰ্ণ হূল্যা gsol-wa are expressions of inquiry after a person's health. বৃহ্ণা বিশ্বা shu-wa to wait on, to pay one's respects (Jä.).

हुन इत्याप इत्याग dbans-pn चारास cured from a disease, recovered from an illness, convalescent.

Syn. ব্ৰেষ্ট্ৰ nad sańs-pa; ব্ৰেষ্ট্ৰ nad gsos pa; ব্ৰেট্ৰ চেন্দ্ৰ nad kyis błań wa; ব্ৰেষ্ট্ৰ ন nad las grol wa; ব্ৰেষ্ট্ৰ নেৱছ las the r wa (Mhon.).

हुन्य sñun-pa 1. pf. and fut. पहुन bsñun to be ill, to labour under a disease. 2. = कृत्य nad pa, कृत्रियाय nad phoy pa, अस्साम्यद्रिय ñams ma bde wa, कृत्यवस्थाय bdu wa khrugs pa, विस्ताम यद्देय kyams ma bde wa.

ষুণ্মিন sñun med free from illness.

+ মুন্মিন sñun rmed (মুন illness, মিন্
rmed=ইন dri-wa) to inquire, to inquire
after one's health: ইন্ত্ৰামুন্মিন jo bo la
sñun rmed, ৭ই মুন্মেন্ট্ৰ (A. 75) thus inquiring if the lord was well.

क्रें से sñe-ma=क्रिस or ६वाप वक्करों, मस्तरी 1. ears of corn. 2. ब्युवे६वाप hbruhi dog-pa corn forming ears (v. धूराप ljan pa).

ষ্ট্ৰ'ব্যাব হলe dkar diseased cars of corn; ষ্ট্ৰ' মৰ্থ হলe mgo ষ্ট্ৰ'ম হলe ma ears of corn.

हैं किंद She-than, also written अने पदर mines than, n. of a village situated about ten miles S.W. of Lhasa city. It was at Nethang that the celebrated Atis'a spent his last days and died.

क्षेत्र ब्रेट्स अल्डिनिक glin-ga the large grove in neighbourhood of the monastery where Atis'a resided. It contains the chorten or chait where his remains were interred.

ৰ জ জ জ s village in Tibet (Deb. 43).

ই'ৰ Śne-phu n. of a small town in Tibet. ই'ৰ্থ্ডি Śne-hphreń n. of a large grove in Tibet (Rtsii.). ষ্ট্ৰ-প্ৰবিশ হলি hbol= মুখ-প্ৰবিশ pillow or cushion to rest the head upon ($\hat{N}ag. 29$).

ৰ্ণু কানীবা তৰ্ম <u>she-ma</u> miy-can ears of corn which have just got or formed grains. 5 ক্ৰিট্ৰু কানীবাৰ্মৰ now the ears of wheat have got grains.

ই মন্ত্রম ইন্ম হূলe-ma lus-leebs কড়ো the tree *Pongamia glabra*, used medicinally (*M̃non*.).

§# Sñe-mo n. of a district situated between Ü and Tsang (Ktsii.).

শুকাৰ্থ্য হৈছে She-mo Hphruh-rdson n. of a fort situated on a precipice in She-mo (Rtsii).

क्रे अदे धुर व sñe-mahi phuń-po मझरी a bunch formed of ears of corn.

মুবাৰ sñegs straight or stretched out (Ja.): অব্যাম şবাৰ lay pas sñegs with the hand stretched out.

श्रेवारा इñegs-pa pf. चर्रवाराय bsñegs pa îut. An bsñeg imp. Man sñogs 1. c. accus. to hasten or run after, to pursue; frq. also with EN AN rjes nus, EN & rjes su, EN DATE ries bshin-du, g 5955 phyi bshin-du. 55 ৰ্মু মাৰ্পুল্ম ran hyro sa snoys hasten towards your destination; क्ष्रेन ह रहिन्य bshey tu hdon pa or भ्रेष्म सुन्द्राय इñeys su hdoñ wa to walk hastily, to make haste or speed (Ja.). 2. to overtake; squaranta shed ma nus-pas not being able to reach. 3. e. dat. to hasten (to some place) প্রস্থা (tad-mo la sñeg hasten to the play; প্ৰথম স্থা nam la sñeg hastening up to heaven (as a flame). 4. to strive or struggle for, to aspire to; ৰ্বং অ क्षेण nr la sñey to aspire to riches; क्षेट्रेन यहिन sde chen la sñeg to aspire to the increase of territory; कि माम चार वाहित shin khams bean la sneg to aspire to the region of eternal bliss. For sneg-ma a pursuer (from Ja.). ક્રેમ્પ ક્રાંગ્લેક-va 1. to stretch. 2. also ક્રેમ્પ ક્રાંગ્લેક-pa to fear (pf. ન્યુપ્ય ક્રાંગ્લેક, fut. ક્રેમ્પ, resp. મુલ્યાં માં યુપ્ય નિષ્ણ પ્રાથમ ક્રેમ્પ ક્રેમ પ્રાથમ જેમમાં ક્રેમ પ્રાથમ જેમમાં ક્રેમ પ્રાથમ ક્રેમ ક્ર

हेर्य sñed-pa is mistake for हेर्य rñed-pa जाम, प्रतिज्ञ to gain, profit, acquire: हेर् प्रहास्केर्य sñed-pa blu na nud-pa जामोऽ-जमस्य the very highest gain or supremest state.

3. I snen-pa or 3. M. snen-ma, acc. to Cs. 1. to come, go near, approach. 2. to gain, to procure.

RANGE: sñems-chun 1. unpretentious, humble, affable. 2. sbst. poor, indigent.

রুম sñes, v. রূ'ৰ sñe-wa. প্রমাণ্ড মাণ্ড-la sñes (Nay. 29) reclined your head on the pillow; রুমাণ্ডাৰ sñes-hbol pillow.

ង្គី 🗖 sِno-wa sometimes for គ្គី ។ smyo-wa.

মূল্য'ম sñogs-pa or মুদ্রাম hsñog-pa (Ńng. 29) 1. secondary form of ঈশ্ব sñeg-pa esp. when signifying to wish earnestly, to crave for or implore; also শুরুষাথ kha sñogs pa id. এবাৰ মান্ত ইবাৰ বি lay-pas chu sñogs-pa to ask for water stretching out the hand. 2. = ইমান্ত ইবা সূত্র লা sñog অনুবালি following; আমান্ত্র মান্ত বুলি মান্ত্র লা sñog mar-sñog went up and down; now gone towards the uplands, then towards the levelands.

ब्रैदराय इतितंह-pa=व्याप खेपन, खेप to aprly (an ointment).

र्देर इत्तंब्रे = में क्षेर go-इत्तंब्रे caraway.

fut. 9% $b \in \tilde{n}od$ pa pf. 9% $b \in \tilde{n}od$ 9% $b \in \tilde{n}os$, fut. 9% $b \in \tilde{n}od$ 1. to draw out and twist, as in spinning $(J\ddot{a})$. 2. acc. to Cs. to tell, relate. 3. % 9% ad pa.

बुद्दा II: to feed, to give to eat and to drink: १ अम बुद्दा देवा मान्य कि mas sñod ciñ stobs pa fed and strengthened with milk.

মুধ্য I: sñon-pa অবস্থায় 1. pf. and fut. দুর্গন bsñon to deny, disavow (dishonestly); দুর্গন্ধ গুরুত্ব bsñon byed pa to assert falsely.

भूत पा := भूत प smyon-pa.

કૂંક સંદય કૃ $non\ mons=$ હવાય u ; દૃદય દંદર છુંદ પ્રદેશ છે. Mons =

চুল্লিচ, imp. গুলম চুলেচচ, fut. বঙ্গ চুল্লিচ, imp. গুলম চলেচচ, to stretch forth; বৰ্ অপুন্ধ lag pa জ্লেচচ stretched out the hand (Mag. 29). What is given as food is always placed in the instr. case, while the animal or person fed takes the dative: বুজু গুলা গুলা বুলা কি কুলা কি বুলা কি বুলা কি কুলা কি বুলা ক

ৰূম 1: sñom or ৰূমন থম sñoms-las কিলাম, আত্তহা indolence, unconcern, esp. religious indifference. कुँभ 11: or कुँभभाष sñoms-pa = २५.२५ विर् कुँभभाष hdra hdra khod sñoms pa very similar.

क्रम पर वहना पहना य इतिकान par hjug-pa drugpa the six Samāpanna sages are:—(1) रहमः ब्रॅंडिड अन्य के हिंदि स्वर्ग इतुश्रा bu Lhag spyod; (2) ब्रुड व नेम हिंदु रेट सुर हुपुण rtsal çeş kyi bu Rin phur; (3) शुरू हु वेना वाहर kun tu rgyu Legs bzans; (4) पुरु हु हु नेम वहस्य प्राप्त sehi khyihu Rgyal; (5) इत् अंद स्वर्ग दिस्म प्राप्त कर्ण ma Beins pa; (6) ह्रेट कुम वहस्य प्राप्त हिंदि rgyaş bod srun ral pa can.

कुँभम sñoms for कुँभमाय सम ; कुँभमा ५ और sñomsdu med without an equal.

দুমান এইন চুল্লিলা spa vb., pf. অইনন চুল্লিলাs, fut. এইন চুল্লিলা 1. to make even, to level; মানাইনমান sa-la sñoms-pa to level (with the ground), to demolish. 2. to equalize (different things), to arrange uniformly: মাইনমান হ্ৰছ sñoms-pa to arrange (uniformly) one's meals, i.e., not cold and warm promiscuously; বুল্লা ১০ বুল্লা

र्डेंग्स^{्य} इंग्लिक-pa क्रमय; 5⁹⁻⁴ dub-pa fatigue, exhaustion. ৰূপন্ত sñoms-po equal, even, uniform (i.e., in every part equally thick) (Ja.).

ब्रुंअअ'यर'वह्रवाय snoms par hjug pa समापत्ति evenness or calmness of mind, equanimity. The nine Samapatti are as follows:--(1) # सर्वेशो रूपसंजानं समितिकस्य प्रतिवसंजानस् अत्यागस्य नागालसञ्चानम् चमनसिकाराद् चनमाचाकाश् द्रत्याका-शानकायतनसुपसम्पदा विहरति। Having completely passed the form-group and crossed the aggregate of passions and not thinking of the varieties, he remains realising in his mind the infinite expanse of the sky, viz., that the sky is limitless. (2) सर्व्या चाकाशाननागयतनं समतिकस्य જાનનાં नन्त्रायतनम् उपसम्पद्य विद्वर्गतः। Having completely passed the infinite expanse of sky, he remains realising in his mind the infinite extent of knowledge, viz, that knowledge is unbounded. (3) स सर्व्या विज्ञाना-नाम अनन्त्रायतनं सम्तिक्रम्य नास्ति किञ्चन्यायतनम् उप-सम्पद्म विश्वरति। Having thoroughly passed the boundless extent of knowledge, he remains realising in his mind the realm of nothingness, viz., that there is nothing. (4) स सर्वग्र चाकिञ्चन्यायतनं समतिंत्रस्य नैवसंज्ञानासंज्ञायतनस उपसम्पद्य विदर्गत | Having thoroughly passed the realm of nothingness, he remains realising in his mind the region of conscious-nonconsciousness [M.V.]. In Tibetan we find these four thus expressed:—(1) **दे.१%,त.४%,१%,८५,२, च**३चल,क्री.५२.५४,१४४,०४,०४,०५८,८च.तर. २८४१ हे. इंगम. तरु , चेश क्षा क्षा वेत तर केर हिर है । क्षा थी रर्ने .चेश. इंशश. लुरे. ज. श. चेरे. तश. थेश शहर . शहर . लश. झ. थेश. यश्च त्रमा मानद मानद त्यात हैं सम्दर हैं यात पर विताहे वाह्य हैं। (3) 5. 44. 0.444. 92. 2. 44. MLO. 485. MM. \$. 49.2. 04. MT. 24. 12.624 . B. 84. 12. 44. 11. 486. MM. \$1. 881. 481. 481. चेस स्थर पस में स्थर र हैं वास पर मित्र हैं वास स्थर हैं वास स्थ दे.इस.त.बस्त्र.१८.टे.इस.चुत्र.सवट. लग्न.से.स९टेट.जग्न.लट.ट्यो. 4x.424. B. g.mr. 37. £. 34.444. g. mr. 32.46. #. 45. ह्रेयम:पर:प्रम:हे:यद्मश्री (4) दे:इम:प:वमम:स्ट्र-हे:अट: क्षेद्र थावे : श्रे : अहेद्र व्यक्ष पद : द्या पद : द्र्य : द्रम : द्र्य : द्र्

र्ड्समायमः हेऽ य sñoms las byed pa to be lazy, indolent, indifferent. र्ड्डिममायम उत्र इñoms las can जन्मनाः, तन्त्रालु adj. a lazy and idle person; an absent-minded person. र्ड्डिममायम अस्मायम् one who is not lazy or indolent.

Syn. a f & le-lo-can; J & gyi-na wa; The shaw & gton-shoms-can; a f f f h blo chud cos (Mnon.).

สุราส bṛña-wa pf. จุรุง bṛñas 1.= ๆ เพราะ gyar-wa to borrow (Nag. 30). 2.= รัจ ก็อะ wa to buy, to take on lease (Nag. 30). 3. to seize (by force), to usurp (Sch.). ใจรุงเล bṛñas-pa purchased, bought, borrowed. อุรุงเลจ bṛñas thabs arrangement to borrow, to take loan of; จุจุรุงเลจ bṣหลา-las bṛñas borrowed from others; จุรุงเลจ อุรุงเลจ bṛñas borrowed from others; จุรุงเลจ อุรุงเลจ bṛñas thing borrowed (Sch.)

קב ל שַּׁרַהְמּה-wa = בּאָם hkhru-wa.

디종독 '티 brñad-pa for 대통 대 beñad-pa.

বাই বি bňan-pa= প্ৰদেশ to borrow: বাই বি বি চ্ছানিল rohi gos borrowed dress. Acc. to Cs. a garment marked with the fig res of the rainbow, also fig. borrowed, reflected. প্রশাপন্য gaugs bṛṇan or মুন্দ্র snañ bṛṇan প্রিক্তিম a reflected image, frq. also image, picture in general; even a little statue. মি বুল পুন্ন বুল্ল বুল্ল বিল্লান প্রক্রিম্ returned sound, i.e., echo. অব্ বুংক mgo bṛṇan a mask, a fearful apparition. প্রশান্ত phyag bṛṇan servant (Cs.).

বঙ্গু চুঁথ <u>br</u>ñan-tol= দ সভাৰ্থ **kha-**mchu hdsugs to begin a case or lawsuit.

বহুবাৰ ব bṛñabṣ-pa diligence, painstaking; to take pains (Sch.).

ଘ፮ላ ፤ : $\underline{b}\underline{r}$ ña \underline{s} -pa, v. ዓን ዓ $\underline{b}\underline{r}$ ña-wa.

ার্থানা ার ব্যানর, আমিনর, আবলা contempt; also to despise, contemn, c. dat., frq. মানুহমানিব ma brñas çig do not despise; বহুমানেব্রানি চুল্লিৱঃ pa byed pa to treat contemptuously; বহুমানেব্রাম brñas-beos contempt, scorn. বহুমানেব্রানির paḥi khyad du bsod pr আবমান, আবস্থান disrespectfulness, contempt.

वर्भायम ने brñas-par byed one who is not respectful; one devoid of love and regard.

Syn. 57 25 dad med; अर्थाय ma mos pa; guus af yuş pa shan; 55 254 92 dad hdun bral (Mñon.).

พรุพาฐรุ brñas smad scorn and slander.

ন্ধান <u>br</u>ñas-se (ন্ধা <u>br</u>ñas contempt ৰ = slightly) adv. disrespectfully, slightingly

জামানুহ-প্রাথম বৃহমানী বুমান্ম A-mes byańchub lu yań brñas-se byas-pas, Ames even had behaved disrespectfully to the Bodhisattva (A. 94).

adj. old, worn-out.

বিষ্টুম <u>brñes pa= ৭55% bdud rtsi</u> or মনে বৃষ্টুম <u>mñah br</u>ñes 1. neetar, ambrosia, the food of the gods. 2. সাম vb. pf. of \$54 <u>rñed pa got</u>, received.

দ্ৰান্তি কৰিছিল বিজ্ঞান কৰিছিল কৰিছি

দ্বাই চুঙ্গাল্প pf. of শ্বান কৰিব-pa=বন্ধ চুণুলা pa স্থানো 1. stated, or related to others; সু সাই বিবাহ ryyu mtshan la চুঙ্গাল্প having stated the reasons (Situ. 7). 2. প্রাবৃহ্ব gshan চুল্লাল্প pa=to have oppressed the weak.

এই বৈ osñad-pa (মুম্ম) মল্ল n. of a high number.

नद्रभवाय <u>b</u>sृत्तams-pa pf. of द्रुववाय, बन्दुर्भ नद्रभवाय reconciled, न्दि-यद्रभवाय made even, level (Situ. 75).

নষ্ট্র bsñal pf. of প্র্যা sñol; এই তেন্ত্র hphrod la bsñol, এই নঙ্গুৰ than bsñal, এই অহ নঙ্গুৰ mar sar bsñal (Situ. 73).

মন্ধ্ৰী'**অই** bূşñal-yaş বিৰুষ n. of a numerical figure.

বিষ্ণান $bs\bar{n}igs$ -pa 1. to return, restore, deliver up (Cs.). 2. sediment $(J\ddot{a}.)$.

ন্ধ্ৰীৰ্থ <u>u</u> <u>b</u>sñiys pa = ইং <u>u</u> <u>rñiñ-pa</u> or সুধ্য <u>u</u> ñams-pa stale, old, less efficacious; প্লুং এইং বুৰ্থ lyuñ <u>bzed</u> <u>b</u>sñiys an old alms-bowl, ষ্ট্র-ইবম-বর্গবাম byin rubs bsñigs a benediction less efficacious (Nag. 30).

中 বাই থান bsñil-wa pf. of हैवान to throw down, destroy; squander: ইন্ট্রেব ri bsñil (Situ. 75) the hills were thrown down. ব্রুদ্রেব ইন্ট্রেব করিব বা bsñil wa to squander wealth earned without exertion (Yig. k. 2). হেইব হুন্থ bsñil sbud pa নামিন ন্মুছ to waste amassed wealth.

ন্ধুবা ন bsñug-pa pf. ব্যুব্ম bsñugs to become full (Sch.); সুন্দ ব্যুব্ম skyu gań bsñug a full draught; সমস্ভান্থ dmar khu bsñugs (Situ 75), filled up with red fluid (i.e., blood).

ন্ধু ম bূর্ল্যার্গ্ড = হুম্বেল্ব্ডুর slightly laid up (Nay. 30); মালীয়; ইম্ভেম্বে made less, belittled, অনুস্থার পুঠ bূর্ল্যার্গ্ড (Situ. 75).

দ্ৰসুধী beñun form of বন্ধুট beñun = শব na wa to be ill, laid up; ব্যুপ্ত প্ৰস্তুধ দ্বি nad kyis beñun to or বন্ধুপ্ৰপ্ৰিমন্ত্ৰৰ beñun gehis beñun ill of or laid up with an illness (Situ. 75).

ֈ ব্ৰুপ্থ ব bsñul-wa to be rubbed (Nag. 30), also to wash.

বন্ধীবাধ্য *b্sñegṣ-pa* pf. of ৡল্'ব *ṣñeg-pa* ল'ম'ল'ব্ৰম্প্ৰথ (his) position and dignity raised.

দ্ৰন্থীনে ট্ডলিনিঃ-pa=এইবাষ্ট্ৰ hjigs-pa ম্য fear, also to be afraid of ঐত্তিষ্ট্ৰ mi চ্ডলিনিঃ = ঐতিহ্বাষ্ট্ৰ mi-hjigs-pa not to be afraid প্রমান্ত প্রাক্তিম gnas su চ্ছলিনিঃ (Situ. 75).

ন্ট্রংখ নুঝ *bূṣñeńṣ bral* fearless, intrepid, = ব্যবংশ *dpaḥ-po* hero.

Syn. તુમાર એવ nam ha med; ભુમાય મેમદ shum pa mi man; શ્રેર ક્રેવમા હતુ ક્રાાંન stobs can (Mnon.).

पञ्जे ५ प्रकृति । bshen-pa = पञ्जे प bsten-pa or पञ्ज bsgrub चासेवित; पञ्जे प पञ्जे प bsgo-wa bshin

ন্ধন্দ্য 1: bṣñen-b̞kur, ন্থ্ৰামণ b̞sṅays-pa ল্লান, অথকান, অথকানি, মুসুদা, স্থানা reverence, veneration, respect; ন্ধুন্ন্মুম্ব b̞ṣñan b̞kur bycd-pa to pay one's respect, esp. to the priesthood by various services.

ন্ধ্ৰ নেমুক াা: ঘান্দ্ৰীমানা; প্ৰমাইণান্ধ্ৰমান shabs-tog shus-pa to worship, to do religious service. ব্ৰাণ্ড্ৰ ব্ৰান্ধ্ৰমান নিম dge-hdun la bsñen-bkur shus (Nag. 30) venerated the elergy; also asked permission of the elergy to do some religious service.

प्रेश्वापः वार्थे <u>b</u>sñen <u>bkur gnas</u> पर्युपास्त्र worthy of worship, veneration, adoration.

पद्रेन पद्भुव bsñen bsgrub सेवासाधना;=पद्यः पद्भेन gsun-bsñen service and worship.

म्ह्रेलं गुरूष bshen gnas अपनास, अपनासी fasting, also one who fasts (as a religious duty).

বঙ্গান্ত টুফুলন-gnas srun-pa to observe fasting as a religious duty, abstinence; to fast, to abstain from food.

ক্রিবে- ব্যাহন bhen-par dkah-wa hard to propitiate.

पड़ेब्'पर'हॅप्स'प bূsñen par rdsogs pa अप-सम्पन्न to be ordained, consecrated.

पहेन पर्दे र beñeh begin = 3.25 ño rin.

া বাই ধান চুঃলems = হ বুল ই ব na-rgyal checa মুন্দা, বৰ্ঘ very proud, great pride, haughtiness; ৺মেন্ট্রন্স tshańs-par dsñems (Situ. 75).

ባንጂ ካ bsñer-wa to make rimaces or gesticulations (Cs.).

বিষ্ণ কৈ sper-ma wrinkles; প্র গ্রাথ্য ব ইপায় প্রতান্ত dpral-wa sogs-kyi bsper wrinkles of the forehead, or of the cheeks, etc. (Nag. 30).

দ্ৰাম্বান চুংলি-wa resp. of এইং brjed to forget; প্ৰদাম নি দ্বীন্দ্ৰম thuys mi-b্ছলি-war not forgetting, not forgettil; বিষ্ণান্ধ চুংলি-war not forgetting, not minding; প্ৰদাম নি দ্বীন নি দ্ব

पहेच प भेऽ प bṣñel-wa med-pa नासि सुविता there is no oblivion; or नासि सुदिता there is no gladness. पहेन पदे पदे प forgetfulness.

মুখ্যী চুঃñogs = ১১৭ ই এই ব dbańs po med pa not clear, not sparkling; হ মুখ্যুম chubsnogs turbid, dirty water (Situ. 75).

নত্ত্বি <u>b</u>ջñod-pa to give to one another:
নুশুমানু বুল নত্ত্বি হ্চন্তু gi skyu-gañ zaşbջñod (Ñag. 3).

নষ্ট্ৰ চৰ b্ছলতn can = ম শ্বী ন' ব mi s<u>rid</u> pa, **অন্ত** অনষ্ট্ৰ দ্বি yshan-la b্ছলতn-to (Situ. 75).

নষ্ট্র দুর্গতন-tol = নষ্ট্র ত্র চুর্গতন-can (Zam. 10).

बङ्गेन देन bs \ddot{n} on-dor = बङ्गेन उन bs \ddot{n} on-can (Nag. 30).

মুধ্য এই <u>b</u>sñon-med untrue or false: মুধ্য এই মুধ্য এই ই অব o sbugs-hbyar bsñon-med ci yin la (D. cel. ?).

বৃষ্ণ বিশ্ব বিশ্র

5 ta I: is the ninth letter of the Tibetan alphabet corresponding to the Sanskrit letter a; it has practically the pronunciation of an English t.

5 II: 1. as a num. fig. it represents 9.
2. in Budh.: (a) 5 ব্যুপ্ত ইম্প্রান্থ ইম্পর্থন হৈছিল বিষয়ে হৈছিল বিষয়ে হৈছিল বিষয়ে হৈছিল বিষয়ে হৈছিল বিষয়ে হৈছিল বিষয়ে হৈছিল বিষয়ে হৈছিল বিষয়ে হৈছিল বিষয়ে হৈছিল বিষয়ে হৈছিল বিষয়ে হৈছিল বিষয়ে হৈছিল বিষয়ে হৈছিল বিষয়ে হৈছিল বিষয়ে হৈছিল বিষয়ে হৈছিল বিষয়ে হৈছিল বিষয়ে হৈছিল হৈছে হৈছিল হৈ

5 है ta-sde तवर्ग the four letters classed under 5, viz., 5, ब, 5, द.

5 भेष ta-yiy तकार the letter 5.

ラブリン ta ka-ri (Hindi) scales for weighing (in Ld.) (Ja.).

5.1 Ta-ku in W. 1. n. of a place and fort in N. China. 2. stick with a hook; a hooked-cane; a crutch. 3. crooked, contracted, crippled $(J\ddot{a}.)$.

‡ 5 पार ta-gar सगर n. of a flower; also of a city in ancient India.

5 7 x ta-gir in W, bread; esp. the flat bread-cakes of India $(J\ddot{a}.)$.

5 E ta-ja a kind of Chinese tea imported into Tibet (Rtss.).

5'বৰ ta-bag, in W. গ্ৰন্থ tha-bag, in Tsang a plate; 5'বৰ শ্লেম ta-bag skor-skor a soup plate, a round deep plate (Jä.).

5 $\Box \times ta$ -ber in W. a fence of boards or laths $(J\ddot{a})$

‡ 5 द्वारा ta-mā la तमाज, सिन्धुवार n. of tree with a very dark bark and white blossoms, Xanthochymus pictorius; also the small tree Vitex negundo.

Syn. 595 and dwan-pohi chan; 59 a ag-po phun-po; 55 and mun-pa hdsin; 55 mtsho-can; 55 ac a dwan-po can; 55 st mtsho-mchog (Mnon.).

5 শ এই বাঁজ ta-ma-lahi lo-ma নদাল্য ilithe leaf of Tamāla tree, acc. to Lexwith flowers supposed to be very acceptable to gods as offerings from their devotees (Bum. শ 17). চ স্ট মুড় ta-maḥi beud or চ শ এই মুড় ta-ma-laḥi beud নদাভামে the juice or elixir extracted from the fruit of Tamāla.

‡ 5 विज् Ta-zig for ध्वाजीव stag-gzig Persia, i.e., the country of the Tajik people.

5'35' to-zun सुचितिन्द a flower.

5' W र्व ta-yaş नेज a number in Buddhist astrology.

* 5 মাৰ Ta-ra na-tha বাৰাৰা n. of one of the historiographers of Tibet whose জুলুমাইন্যবৃদ্ধ "Rise of Indian Buddhism" has been translated into German. He

was known by the name of EASTS and or EASTS and Taranatha of the Jonang sect; his religious name was INTAR Kundgah sāiā-po. He is supposed to be still undergoing re-births in the person of each successive chief of the lamas of the Mongols who resides in great state at Urga on the Siberian border.

‡ 5 द है ta-ra ni तरची a kind of flower (K. ko. न 4); a species of rose, Rosa glandulifera (K. d. न 126).

‡ 5 \$ ¶ ta-ru-ka ব্ৰহ্ম or more properly হ 3 ৄ tu-ru-ka ব্ৰহ্ম Turkistan: ইং শৃইল্ লীমা নাৰ 5 হ শৃইল্ লীমা বিশ্ব ধৰা কি হল হল geig-gis mthab Ta-ru kahi pho-brañ-la phog-pas (A. 19) one of the rays at length having fallen on the palace of Turkistan.

5'₹ ta-re, v. ₹ re.

45'Q'Q ta la-la ভল্কা, = ৰ্ব্ৰিন syronme lamp, lantern; a meteor. চলাৰ নিজ ta la-laḥi mdo n. of a Sūtra in the Kahgyur.

5'ৰাই'কা ta-laḥi rhań-pa can lit. one with palm legs, i.e., legs erect, i.e., a human being (Mnon.).

5 ৰই বুল ই ta-lahi rgyal-po v. ই: ইন be ta-çin the cane, Calamus rotung; also acc. to some authors: মু:ই লিখ (নাহিন্দ্র) the cocoanut tree, "so called because of its being tall and majestic like the palm and more graceful than it" (Mnon.).

5'48'954 ta-lahi hdab palm leaf.

5 વરે મુ પુરમ ખવાન ta-lahi myu-guḥam yalga branch or stalk of the palm.

which the Grand Lama of Lhasa is known in Mongolia and China. His Tibetan designation is 3443 Agyal-wa Rin-po-che which seems to be sounded throughout Tibet as "Gye-wa Rimpoche." The Mongol term, really spelt Dalai Lama, signifies "ocean lama."

5 भे ने स ta-si gi-sa a kind of satin

5.33 ta-hun red Chinese satin (Jig.).

chorten at Ribo rtse-lña in W. China. During the days of Buddha Kās'yapa a certain king named As'vaka is said with the help of the demons to have erected in one night 84,000 caitya which all contained relics of past Buddhas. One of these is said to have been located at Tābothā near Ribo rtse-lña.

A.C. Tā-miň (in Chinese & tā great, A.C. miň n. of a family) the great Ming dynasty overthrown in 1643 A.D. by Shunte, the founder of the reigning Manchu dynasty of China. A A.T. Tā-miň guun-lo rgyal-po Emperor Yunglo of the Ming dynasty who greatly encouraged lamaism and sent an invitation to Tsong-khapa to visit China.

5. & tā-tshwa also 5. 45. tā-tshwañ are two kinds of Chinese tea greatly used in Tibet.

† 5 थे नि tā-li ka n. of a goddess; a mystic word for a dākinī. इ व न है आप प्रमुख्य वर्ष अव Tālika is a kha-do-ma fairy (K. g. न 5 থেই খ্রমেন Tā-lahi phreń-wa n. of a fabulous mountain situated five thousand yojana beyond the southern ocean. জুলুই খুন মুন্তু বুই ইম্মেন্ড্রের্ডি মুন্তু মু

‡ 57 प ने य Tak-sa çi-la तचित्रज्ञाः इव्हेंब the capital of the Panjab in ancient India, visited by Alexander the Great; the Taxila of the Greeks. The name Takshaçi-la frequently occurs in K. d. न.

59 59 tag-tag in W, the imitative sound of knocking. 59 59 $3\times$ there is a knock $(J\ddot{a}.)$.

55' tan through, v. 55' and \$5' ten (Ja.).

55'শুই tań-kun root used to allay inflammation of the heart and fever: ১১'শুই'
ৡহ'ণ ইব্য'হ্ম'ব্ৰ্ম্ব

‡ 55 गु ्य tat $k\hat{a}$ -tat तत्काल; = $\hat{\gamma}^2$ 5 श्र dehi-dus or 5 श्र हुँ dus-sbyor at that time; the occasion; a sequence of happy moments; acc. to $J\tilde{a}$. the present moment.

53.5 tan-dar Ld., a hard cake or bread, resembling biscuit or rusk (Ja).

5০'5০'র্ন tab-tab-por 1. মন্ধন suddenly: ১৭'5৭'র্ন মি'বাধুন বেই'ট্রন ম'চ্বজার্থ he tapped so as not to speak suddenly. 2. v. ১৭'১৭ tob-tob.

53.53 tar-tar in Ld., smooth or even under pressure (as wrinkles or folds in cloth, paper, etc., are removed).

5र पु tar-bu (ब्रेन u şmin-pa) ड न tou-ka?

5014 tal-pa or 50 % tal-ma acc. to Cs. a moment. 50 42 tal-par or 50 32 tal-mar 1. instantly, immediately, quickly: 50 42 35 tal-par son go quickly, without delay; 31 25 50 33 spyan-snar tal-gyi byon went

before him quickly. 2. acc. to Sch. completely, quite, thorough; 54'45'4 talpar good-pa to cut quite through; 54'45'4 talphigs-pa also 54'43'48'4 talphigs-pa to bore through, to perforate.

52'2 tal-wa a tool with holes in it used by nailers (Sch.).

b ti 1. represents num. fig. 39. 2. not originally Tibetan, designating water; has found its way into Ld. in Fb kha-ti saliva (water of the mouth) and Fb sna-ti water from the nose. 3. v. § spyi Ja.

‡हैं न ti-ka used for ते म ti-kā (टीका) explanation, commentary.

र् हैं भेषा ti-skay सारिका a bird, said to be the Indian mynah.

小克勒 ti-sga chopped meat (in Sikk.).

‡ हैं है है ti-ti bha नित्तिम n. of an insect, cochineal (K. d. 3 462).

‡ हैं हिंप ti-trig (\$3 byihu), तिचिरि the francoline partridge, a small bird (Rtsii.).

ট খ্রশ ti-thug (ace. to Sch. শই খ্রশ gti-thug) bad, mean, silly (Cs.); obstinate, stubborn (Schtr.).

ষ্ট বৃদ্ধ ti-nag heath-cock (Sch.).

‡ চি'বু'ই ti-pu-ri বিস্থবী the modern Tippera in East Bengal; -ব্যাপুৰ্কাই ত্বাই বিশ্বী (he) was a king of the country of Tipuri in the eastern quarter (K. dun. 13).

5 ધ ti-phu pigeon; acc. to Sch. દેષ્ટ અદ્ભાવિત ti-phu mjug-rin the long-tailed pheasant.

के इत्यद्भ just as the fish called the *Tibyi* liking to see light or rays does not sink below (K. my. ॸ 357).

† हैं श्रेश ti-mu-sa n. of a plant (prob. तिमित्र Benincasa cerifera): है स्थापीय श्रुव प्यापित पर हैंद्र ti-mu-sa-yis hkh: u-wa good-par byed the plant Timusa (used medicinally) stops diarrhœa.

দু চুঁই ti-tsa !. a mineral drug; চুঁও চুল্ম মুই-চুন্ম মুল্ম বা বা ti-tsu dkar-pohi dudpaş mig-ta phan the smoke of white Ti-tsa is useful for the eyes. 2. (acc. to Sch. = হু'ই tu-tsha) an anvil.

7:3 Ti-rtse or 3 7 Ti-se n. of a threepeaked mountain (fabulously described in Buddhist works) lying north of the Himalayas near Manasarowar lake. Beyond its northern flanks is the residence of Virudhaka the guardian king of the West. हैं हैं वेस मुन्दि रे द्यक कर श्रुप्त वा वार रूप रहे मुद्द देंब वस १८ द १९ व व पर। the mountain called Tirtse five hundred yojana long is situated at a distance from and on the north of the Himavat mountains (K. d. $\stackrel{<}{\sim} 287$). Under the name went there is a long account in Milaraspa's Gurbum of a contest between a Bon priest and the author for jurisdiction over the mountain. In modern days Tise or Kailas is still an object of pilgrimage; and four monasteries stand on its flanks. During the past 100 years only two Europeans have reached the neighbourhood of this famous mountain; Moorcroft in 1812, and Lieut. Strachey in 1846. Its height in the main peak is about 22,300 ft. above sea-level.

চিত্ৰ ti-tsha 1. same as দৈও, আঁ which there seem to be two kinds, the haite and the yellow: দৈও কাৰ্য আৰু ২০০ নিজ্ঞা (Mng.)

the yellow titsha obsorbs sores and cures eye disease. 2. a musical instrument, constructed of metal (Sch.).

534 ti-rug me Indian rupee (in Sikk.).

रे हैं ये ti-le fae seramum.

र् उपानित्र *Ti-la-ka nā-tha* त्रिकोकः नाष ः of a Brahmanical sanctuary of Mahāde /a near Nāhri.

চুবা tiy 1. a fluid measure, five দুবাম প্র skyogs or five dkar-tshad make one tiy (Rtsii.). ট্রাবাম tig-gan one tig measure. 2. in Sikk. the great hornet (Jā.). 3. to be sure; আম্ট্রা really, in fact, surely.

हैप दें tig-po= पहन य or केंद्र य steady, useful: किंद्र य क्षेत्र हैन य के विद्यापक having not got an intelligent steady man (A. 123).

ট্রপ' ইব tiy-men (in Ld. ইপ'ই) ribands wound round the felt gaiters that cover the lower part of the legs (Jä.).

हैपा र्क tig-tsha=है है ti-tsa.

চিট tin or विश्व कि कि you chab-kyi tin 1. cups made of silver, bell-metal, brass, or copper to hold oblation water which are placed before the images of deities in Buddhist chapels. 2. the sound of metal. 3. तान a note of cadence introductory to a song, etc. ইতি ব্যাহ কি বিশ্ব বি

हैट दे दें tin-ne-hdsin समाधि, असब acc. to Was. समाधिन, intense contemplation, profound meditation, perfect absorption of thought into the object of meditation. (cf. युवन पुन्न कार्य आवना) हैट देव के के किया मान कार्य आवना) हैट देव के के किया मान कार्य आवना। हैट देव के के किया मान कार्य आवना। हैट देव के के किया मान कार्य आवना। हैट देव के के किया मान कार्य के किया मान

है: देश्वा ने जिल्ला tin he-hasin-gyi akyilhkhor समाधिमञ्ज्ञ the mystic circle which is described on the place one occupies when meditating; a circle of meditation.

हैत देव हैं कुष व tin he-hdsin-gyi rgyal-po समाधिराज n. of a Mahayana Sûtra contained in the Kahgyur, Mdo section, marked ta-pa.

हैट दे बहु ने उस नुसद्ध प tin he-hasin-gyi saskyis htsho-wa living on the food of contemplation: पश्चपाल देव वर्ड हैट दे बहु ने देवे দ্যানী এই বি ইন্সাম হল চু বি লগাওঁ এ ইল্মান্ত লই লহ প্ৰথম মা। he being happily not attached to anything, the mind being at peace by tasting the food of contemplation during great periods of time (K. d. £ 362).

हैर दे वहेंद्र इस वायुक्ष $tin-ne-hdsin\ rnam-gsum$ the three kinds of हैर दे वहेंद्र. acc. to Bon rules are:—(1) दे वहेंद्र दे दे दे दे ते वहेंद्र

BE Et tin-rjin a n. given to several species of shrew in Sikkim.

うにうえた tiň-ti liň acc. to Jü. a snipe (Ld.).

ቅር ቅር tiń-tiń 1. is an auxiliary (ጃዊ ሻዊዛ) to another word to intensify its meaning (ቴዛ ፪ናዓና 4 to emphasize it); ፋዊ ቻር ቻር nag tiń-tiń intensely black, jet black. 2. acc. to Jä. clean, well-swept (Ld.; Ts.).

हैंद्र हैंद्र अ tin-tin-ma n. of a small bird: हेंद्र अद्देश्वर हैंद्र हैंद्र हैंद्र होंद्र स्वाहेश्वर व्यक्ति । there were two small birds, one called mchu-rinma (the long-beak) and another tin-tin-ma. हैं हैं दिन्सी tift tift-çag or हैं नग्भ 1. a kind of cymbal. 2. little bell moved by the wind (Sch.).

+ हैर हुन tin-tu ka= नेर नेन्निकेर a tree, prob the tamarind (K. ko. न ३).

two trees Diospyros embryopteris or Diospyros glutinosa; a Karsa is said to the weight of the Tinduka fruit.

ট্র-ইর tib-ril resp প্রকার in W.= ten-pot; ক্ষান্ত্র copper ten-pot; হ'ট্ন an earthen ten-pot (Jā.).

ਸ਼ੈਕ' ਦੇ tim-pi goat's leather, kid-leather from India, dyed green or blue (Jä.).

ਸ਼ੈਮ'ਪੈ' 8 tim-bi ca horse imported into Tibet from India.

हैअदी tim-bi (Ts.) funnel.

में हैं दें हैं Tir-hu-ta modern Tirhut: ध्राया अवस्था अवस्था अवस्था मुद्र कुन अवस्था

† চিথা til বিল sesamum; দীৰা বৃদ্ধ til-dkar white sesamum; দীৰা বৃদ্ধ til-nay black sesamum; দীৰা বৃদ্ধ til-gyi phye powdered sesamum; দীৰা দুৰি বৃদ্ধ til shiys-ma mixed sesamum; ধাৰত an inferior quality of sesamum; দীৰা বৃদ্ধ til-brduns বিলালী ব thrashed or beaten sesamum [also a sesamum-grinder] &

हैव अर til-mar तैस sesame oil, seed-oil.

हैय अद 'ठेंद्र til ser-can उरह, पिछा, स्टि n. of a medicine; the plant Cassia alata or Cardiospermum halicacabum (Mhon.).

† 5.57 tu-ru-ka 352 the Turks, sometimes used historically as a general term for Mahomedans.

5 8 tu-tsa, v. 3 8 ti-tsa.

চুবা বাম tug-gis suddenly; as if by surprise: ব্ৰাম-ইল ট্লান্থ বাম সূত্ৰ বাম ব্ৰহ্ম I suddenly met him on the way to the forest land (D.R.).

र्म देंद्र tuý-riñ or ६व ६व duy-chum prob. = ६व डेब tuy-chem (Cs.) noise of a wooden rattle; also of the trotting of horses heard in the distance (Sch.).

59.59 tub-tug either, or: whether I be able (to do it) or not (Lex. and Sch).

5 বৈ tur-chuń hardly any, nothing definite, little clearly: ইন্সাল্ড বিশ্ব ক্রিয়ার ক্রিয়ার করে আনু করে আনু sems-la re-dogs tur-chuń yod in his mind he entertained hardly any hope or fear (D.R.).

tur-tur at 1. quickly, with haste, swiftly: \$\frac{1}{2}\frac{1}{2}\frac{1}{2}\frac{1}{2}\text{tur-tur byed-pa} = \frac{1}{2}\frac{1

দুৰ্থিবাম tur phog-pu=ভূমিৰ্থ thonphog-pa or ধুমাৰ্থিকা dightly affected.

5<7 tur-wa in W. Tib. to darn (stockings) (Ja.).

5x33 tur-men (Chinese) one at a time in order or in a row.

চুমাই tur-re clear, distinct; cog. to প্ৰথম wal-le: মিন্তুমাই বৃদ্ধা is clear to my mind; চুমাই বৃদ্ধা tur-re bun prob. watch it! have a sharp eye upon it! (Jū.). নিত্ত বৃদ্ধা বৃদ্ধা কুমাই প্ৰথম কুমাই প্ৰথম কুমাই কু

† 5 के 7 a Tur-yā Bhq-wa-ni n. of image of Āryā Tarā in a temple situated on the bank of Godāvarī, and famed for its sanctity througout India (Dsam.).

5्यादे ठेड tul dri-can (prob. ५० दे ४४ rul) प्रतिगन्ध putrid, of offensive smell.

537 tul-wa=5459 daod-pa to laugh (mystic) (K. gu. 1926).

b to 1. num. fig. 99. 2. an affix denoting the gerund, and used after the final letters 4, 5, 9, 8; in subordinate sentences may be conveniently rendered by: when, after, as, etc.; and also used as a finite tense and in that case followed by 5, or 5 or sometimes without any auxiliary. May be also denominated a continuative particle.

B'J≺ n. of a place in Upper Tibet.

দট্ শৈশ te-por = এল্ডাম্ম legs-par ম্ম, মারিদারা 1. excellent, noble, intense, strong. 2. acc. to Sch. very, really, actually: ট্রেম্ম্ম te-teor dray-pa (মুন্ম মানুত্র really good (adviser).

Syn. 475 çin-tu, 5 ° 1 dam-pa, 3 ° 1 sra-wa, 5 ° 1 drag-pa, 3 ° 1 tshab che-wa (Mnon.).

ট্ট ব্ৰং te-war acc. to Sch. constantly, continually.

টি থ te-lon. of a bird: েইই সুন্ধম খুন হুৰ জুন ন্দ্ৰম নিয়া the brains of the Telo cures (the effect) of poison applied and heart disease.

দুই Te-se 1. n. of a demi-god of the nether regions: মান্ত্ৰাই ইন্থাইই শ্বম the son of Thésé king of the Sadag demons. 2. v. দুঁই.

দিও teha (Ld. Cdr.) (Senet f. 25. b.); দিও কিম্ম teha ser-po (Mil. 55, 4 of Jä. edition); দিও পিম বুলি-khri acc. to Sch. a square table.

চুবা teg-pu= ইব্ৰুম্থ to pack up, put up; to put in or into: জন্ম অব্যাথটিল put into your breast-pocket.

দিয়া tel-pa acc. to Cs. an instrument for burning; প্লেম্বাট্ৰ a burning instrument made of iron.

‡ টু থৈ Tai lin-ya the modern I elingana, the birth place of the Buddhist rage and author Dignaga: ব্ৰথাপুৰ্য টু মুহ ইই হন্ত্ৰ আই আই আই ব there is Tailinga the birth-place of S'ri Dignaga (Dsam.).

5 to 1. num. for 129. 2. (styled Fq. 3q) an affix added to certain verbs when they terminate a sentence.

F.F. QL. QL. to-to lin-lin W. an adverb denoting a swinging motion (Ja.).

চ্বা toy केतु, केतन, पद्म, जनाम the top of anything, a top ornament; esp. the button on the cap of the Tibetan and Chinese dignitaries, as a mark of distinction; हेन राष्ट्र toy-dkar ইন-কিন্তু the name by which Gautama Buddha was known in the Tusita heaven before his last incarnation. ক্রান্ত্র সূত্র সূত্র আহিন্তন-নুদ্ধ toy the top-point of a banner; বুলাই ইন্ shba-mohi toy the point of a helmet or Chinese cap. In medical works ইন্ toy signifies ইন্ or ইন্ essence, pith. শুনু ইন্ the point of a spear. শ্লেম ইন্ ক্রান্তন (in Ld.) (Jū.).

র্না না toy-ye (ব্যু নিম্মুর) wicker work vessel for grain, না না to-ka ni হারনী (Mñon.).

र्हेण ह्या toy-syra or हेण हेण ह्या any cracking or snapping sound.

हैंग ठेंद tog-can साम्ब a pillar with a capital.

FTF4 tog-til a bump or swelling from a knock on the head $(J\ddot{a}.)$

চ্বা ঠ tog-tse (also called এই or মান ট্রে ট্রেইন) জালির hoe, mattock; চ্বাস্থ্যম tog-teags the iron of the hoe. চ্বা ইন্দেম হা tog-tse ১০০০ কীবলিন, কীইলিক one who digs soil with a hoe.

हेंप रें व्हें व 10.J-tse htsho-wa one who lives by hoeing.

र्भिष tog-yu the handle of a hoe.

FC FC 35 U ton-ton byed-pa to perforate; also to produce a whirling noise with a whip.

54.8 tob-chi, more properly 44.8 thob-ci, a button.

57.57 \$\frac{1}{2}\tau tob-tob \sinva-wa to talk confusedly (Sch.).

53' Tohu-lo the polecat.

5 tra (अय srag) मर्कट an ape.

5317 tram-pa 1. hard, tough, stiff: -954 tough meat; 5454 hard bone; 8.54 rtsa-tram tough muscle. 2. acc. to Jä. 5457 tram-dkar, 5457 tram-nag are different species of gout.

5 tri=শারশাশত্র gzugs-can ম্বারী possessing form or body, anything that has form, a living being (mystic) (K. gu. F 179).

किंगीर tri-ked रेनेर ti-ked.

ਨ੍ਹੇ 'ਪਾਨੇ tri-pa ti=ਵਾਰ shu-wa a prayer, a petition (mystic) (K. gu. ₹ 26).

three cities, name of a part of Lan-kā (modern Ceylon); three strong cities of gold, silver, and iron, in the sky, air, and earth, built by Maya for a celebrated Asura, and burnt by S'iva (Dus-ye. 40).

र्फ़ tri-wa उद्यह taking up; any object that may be accomplished by religious acts.

5'A tri-mu a kind of bee the sting of which is very painful. It is said in Sikkim that an ox dies if he has received

the sting of this bee seven times. The honey of this bee is claimed by the Raja of Sikkim as a due from his subjects. **QUARCE RESTANTANTS THE Princess is now living, having taken the body of the bee called *Tre-ma* (Khrid).

Tri-mer n. of a sweet-scented flower (K. du. 5 319).

† চি পাৰ্ট্টি tri-ça ku-nai 1. = বু মান্ত্ৰাগ্ৰম three reasons or signs. 2. n. of a holy place in Persia (Dus-ye. 39).

‡ हैं पु 'य tri-çu-la विद्युत trident.

 $\hat{\mathfrak{h}}$ $\hat{\mathfrak{h}}$ $\hat{\mathfrak{h}}$ $\hat{\mathfrak{h}}$ tre-tre-ha (by the context) a dangerous disease of the stomach or a serious symptom of it (Ja).

ਜ਼੍ਰੇ'ਧ'83 tre-wa-can coloured (Sch.).

5 শাস tre-sam in চুমানস মুখ্য প্ৰবৃত্ত কৰিছে tres-sam sman phye-ma gshan phye-mahi miń (Liç.); tre-sam is a medicine in the shape of a powder.

5.25.5E. AEN tre-med dun-masses n. of a king of Tibet of the Bon period (Yig.).

कृ 'ब्रि'ब्राह्म गुरिय Tre-çod gans-kyi ra-wa n. of a place in Kham, the birthplace of the seventh head of the Karma-pa sect (Lon. 1 20).

‡ চুঁই tron ত্রাল 1. শুরুল্বল্লে চুইন্ট্র্মান ব্রহ্মান মান্ত্রাক্রাল 1. শুরুল্বল্লে চুইন্ট্র্মান ব্রহ্মান মান্ত্রালি চিলালি চি

শ্র্ম gtag-gtoń (Lex. w. e.) ক্ষ্ম প্রুম gtag-gtoń-wa to disperse (Sch.).

157 2 gtag-pa any species of white-flowering rhododendron, all of which kind are held by Tibetans to be of the male sex.

159 ** gtag-ma red-flowering rhododendrons, which are considered to be female shrubs.

বাচন বিশ্ব gtan-rag thank, thanksgiving, and prob. also thank-offering, esp. rendering thanks to a deity; ৰচন বেলুইন্থ or ৰচন ব্যাহ্য বা o render thanks (Jä.).

ৰাচ্চ্য gtad-pa নদ্দিন; ধ্ৰাৰ phul-wa to be made over, entrusted to. In Buddhism there are four kinds of ৰাচ্চ্য gtad-pa:—(1) ই ধ্ৰম উম্মেশ্বসং (2) উমধ্ৰম শ্ৰম বাৰ্চ্চ; (3) মুচ্য ধ্ৰম নি মাৰ্চ্চ; (4) নি ধ্ৰম শ্ৰম বাৰ্চ্চ মেন বাচ্চ (Lo. 14).

TST-KAN-USA gtad-rabs bdun the first seven (Buddhist) hierarchs in succession to Gautama Buddha. Mahā-kā-s'yapa is said to have succeeded Gautama. Kās'yapa entrusted the headship of the order to Ān-anda; Sanavastri succeeded Ānanda; Ārya Upagupta followed Sanavastri, who in his turn gave the charge to Ārya Krishna. Qhitika succeeded Krishna and before his death appointed Ārya Sudars'ana to the Buddhist headship.

Note.—This order of succession is partly founded on Brahmanic tradition; and Buddhaghosha gives a different series.

বাচ্চিত্ৰ gtad-so a refuge, resource; also store of provisions; বৃচ্ছ মন্ত্ৰ prob. বৃচ্ছ ব্যাধান বন্ধ to keep a store of food.

प্রিক gtan I: a husband, a consort: শ্তর দ্রী মনে ব্যাম না ন্মান। ব্রাম না নামান।

বাচিব II: 1. order, system. 2. put in order, arranged, reduced to a system. ব্যৱস্থান ব্যৱস্থান বিশ্ব বিশ্র

শাচন নি gtan-khra, শাচন ইন্ নী আলা নিমন্ত্র মাজনাৰ agreement, stipulation, convention; also order or decision passed; a decree; শাচন নি নিমান নিমান কিলেক (D. çel. 7).

প্রস্থা gtan-khrims established law.

বাচস্থান gtan-hkhel perfectly certain, quite sure.

শুচৰ দু gtan-gyi constant, continual.

শুচন বুঁ প্রাথম gtan-gyi grogs husband, a friend or partner for life (Mñon.).

শুকাৰ্মণ gtan-hjag=5ম শুকাৰ্মণণ permanent, enduring, perpetually abiding (Retsii.).

শুচন বু agan du-wa=চ্প্ৰ, বুচন ব to be or to make continual (Mñon.). As an adj. আন্দোৰ complete; পুচন বু gtan-du always, continually, for ever; পুচন বু বুবুৰু বি living or residing continually.

শাঙ্গ অ'অম' a gtan-la phab-pa সম্মানিশ্ব to decide a question.

षाइत्य gtan-pa कपाड door-bar.

ৰাচৰ absolute; absolutely.

ৰাজ্য বিষয় gtan-phebs বিষয় explained by দ্বীৰান্ত্ৰমান্ত্ৰ বা বাজ্য বিষয় published after being thoroughly revised or completely got ready.

बार्ज वाय्येयमाय gtan-la-hbebs-pa to put any matter into writing; to publish after the composition has been corrected; also to fix, to arrange.

ৰাচ্য নি gtan-med আনৰ্জন: perishable; অন্যানাৰ without duration or continuation.

बाह्य अवस y an-tshigs (अवाह्य दिवाहर देवावाह्य हो । an expression of fixed meaning. ते हो = इवस rtags; कुं अडेंस rgyu-mtshan not deviating from what has been first settled. 3. उपवित्त, प्रत्यय, प्रमाच proof, demonstated conclusion.

শৃত্য ইবাম ইব্যাম স্থাম gtan-tshigs med-par smra-wa to argue illogically; also irrational exposition.

মান্ত্ৰ gtam=ইবা হ'ব তা ইন হ্বনাল, কথা, বান্ত্ৰ, আলাম, কিলকখা 1. speech, conversation, talk. 2. news, tidings, intelligence, account of anything; also report, rumour: ই পুনাইন বুন বুনি বুন বুন বুনি বুন ক্ষাইন কম when the king heard the report that it had been given; বুনাইন বুনি বুচন thay-riñ-gi gtam accounts of bygone events; বুনা বুনি বুচনা কল কম হা have learned, have been told (Jā.); বুচনাইন বুচনা gleñ-wa or বুচনাই বিনাম বুচনাক ব

বাচন ব্যাথ gtam-hgal = মৃত্ত ন মান্ত্র্থ skadcha mi rtan-pa discrepancy in speech, contradictory language or talk.

ৰাচন ৰু gtam-ryyud আহ্বান oral tradidition, legend: ইণ্ডিন ৰু the legend of him; উম্পুন্ধ বুদ্ধানু বুদ্ধানু কৰা the boy said, has it been described in history? (Hbrom. 54).

ৰ্চনাহৰ gtam-han evil report.

শুচমান্তৰ gtam-can কাক, বায়ন met. the crow.

भाइमाधूत glam-sñan मध्रतथा, मध्रालाप elegant saying; pleasant conversation.

माइस बंदुसाय gtam hdres-pa चालप्तका mixedup stories, garbled accounts.

ग्रिअप I: gtam-pri बद्गर the face.

ম্বিমান II: pf. প্রথম ব 1. = দ্বিশ্ব to fill up, to make full: মু দ্বিশ্ব বিষয় কুল yri gramspa quite full of razors; ace. to Jā. is frq. spelt প্রথম ও. প্রান্থ to appoint, to commission (Jā.): প্রথম বিষয়েশ বিষয়েশ নিয়েশ কিন্তুল (not safe) to take charge of property. ও নির্মণ to be surety for or security (K. da. 5 200)

ব্যসংখ gtam-dpe proverb, common saying, maxim.

শ্রহণ বন্ধ্রণ ব to declare, to proclaim.

षाउभादेशय to make inquiry.

ण्डभण्डेन gtam-gshon तरम् strong or emphatic (speech).

শ্রন্থ প্রকাল-প্রবাজ-প্রবাজ-চক to make confession: এই শ্রিগ আইন ই জ ই এই এই এই শ্রন্থ শাহন বান্ধান এই এই অহন these two by avoiding the question of mischief appeared to make confession by the fact (Rdsa. 14).

বাচিৎ স gtah-ma a pawn, pledge; প্র-মহন্দ্রপথ to pawn, to give as a pledge (Cs.); ইন্দ্রান্ত mi gtah ma a hostage (Cs.).

মৃত্যু gtar-wa or শৃত্যু শৃত্যু has been described us ইন্সান্ত্র ইন্সান্ত্র ইন্সান্ত্র ক্রিয়া প্রায়েশ প্রায়

মুটানি gti-khe a kind of louse (Sch.).

প্ট বুবা gti-thug=ট ধ্ব ti-thug acc. to Sch. insane, mad.

4 प्रें प्र gti-wa to question, to speak.

মার্চ প্রথা I: ati-muy मोह gloom, mental darkness, ignorance, stupidity. Seems to be also used in the physical sense of stupeur or comutoseness: अर्ड्स में पहें स्वा विद at night I fell into profound coma. In a special sense it is a subdivision of the lowest of the three qualities of humanity, viz: - मल, रजः, तमस virtue, passion and ignorance. শুই ধ্বপ is symbolized by a pig in the Bhavacakra or শ্বীৰ্থবিশ্বীৰ্থ (gyele of existence) and is placed at its centre along with the serpent and cock which are typical of anger and lust. पहे स्वाप्त्र विमत-मीह he who is entirely free from gti-mug; पारे खपा केर यह अमोच्चक्रधलमूल. बाहे सवा निमा के व द्वी यदे हु य तीत्रमोद्ध stolid indifference, also stupidity.

মূট ধুনা II: (as stated above) met. a pig (in mysticism) also as প্ৰাণী ষ্টু the snout of a hog (Mág. 11).

বাইবাষ'ম gtigs-pa to trickle down, to fall in drops, to drip.

গৰ white above, and black beneath; প্ৰতিভাৱ profound (fig. with regard to the mind), considerate; reserved, difficult to fathom; প্ৰচিম্ম shallow, superficial.

ष्ट्रिः द्वायेश्य gtin-don len-pa to sound the heart or to know a secret design.

শুটার বুলার drong-pu fathomed, penetrated, ascertained.

The gith-rdo a stone or piece of lead fastened to a rope, and used as a plummet, or an anchor; also a heavy weight as a means for drowning delinquents.

শ্রীন প্রানি-sdib socket; প্রশান্ত শার্তি আইন mig-kyań gtiń-da sdib his eyes also sunk in the sockets (Rtsii.).

ৰাষ্ট্ৰম <u>Gtiń-skycs</u> n. of a district of Tibet immediately to the north of the Kanglachen pass. It is known under the name of <u>Tiń-kye-Jong</u> or প্রম্পার্ট টুম <u>ইন</u>; also we hear প্রমূপ <u>Gtiń skycs-pa</u> a native of Ting-kye.

শ্রীন ব্যাপ্ত gtiñ-dpay dkah-wa দ্বৰসাদ্ধ unfathomable, difficult to dive to the bottom of; hard to get at the bottom of one's heart (Mñon.).

महिन्द्रिय gtin phyin-pa=६५३४५ to examine or fathom thoroughly; अवर देउ। मार्गाव phyin-pa चना going to the bottom; probing the mind; also a perfect saint.

ৰ্টিং প্ৰথম gtiń gshal-nuş fathomable; ভূপ্টিং বুং ৰ shallow water (Mnon.).

निहर अप gtin-sab or निहर रेट निवृह, गमीर the deep recesses (of the mind).

ৰাট্নান gtib-pa or ৰাট্নমন gtibs-pa to be gathering (of clouds); মুন্দ্ৰেন্দ্ৰন thick

clouds gathering; ব্যুল্পরিষ্ট্রব্দীর বাইন চুduyspos sprin-bshin gtib incense passes along like clouds; ধ্রুব্দীন darkness envelopes.

ৰাইনমাইৰ glibs-hog, occurs in প্ৰথম এই বাইনমাই বাইছে বুল বুল khrims-pahi glibs-hog anh-nae phy r-la icur-gyis phyun (D.R.) on ide the subterranean obscurities of lawyers, entanglements are removed.

याहेअ'य gtim-pa, v. बेम u thim-pa.

+ 제5명의 giu-lum=학교 drunkenness; also intoxicated, drunk.

মানুনা যে gtug-pa pf. লাহ্নম, also নহন্দ্ৰ মুন্ত, নিমন্ত cognate to হ্ৰন্ম 1. to reach, to meet with, to fall down to; to touch, to join. উত্তমন্ত হ্ৰন্ম নাত্ৰ নাত্ৰ মুন্ত ম

শীঠুব glun= सुसल, মিলা, মিলাদর a pestle; also a stone ball or club; the nether mill-stone; acc. to Sch. কুব pestle.

শুচুৰ excavation in a piece of rock or stone to serve for a mortar where grain is pounded with a pestle; শুচুৰ সুন্দান-po a mortar (Cs.); শুচুৰ নু gtun-bu pestle; শুচুৰ ব্যান-hos মুম্মু a mallet, a knocker.

শুরু বিদ*gtun-çin* a pestle made of wood to pound Indian corn or paddy (used in Sikkim).

বাচুনান gtub-pa pf. বাচুনান (Minon.) 1. to cut to pieces, to cut up; to chop; to mince; বাচুনানু a chopper (Sch.). 2. = বাচুনান to be able: ইনান বিনাল shall you really be able to come back. মানুহানা to be unable, to be unwilling, to have no mind (to do a thing) (Jā.).

ৰানুকাহৰ gtum-drag one who is fierce, powerful. ৰানুকাহৰ নিশ্নত met. for a bear.

শুচুম্ব gtum-pa = প্রথ বছার 1. the Hinduized savage people or wild tribes of the lands S. of Tibet. 2. বছা, কয়ের fierce, furious. 3. sbst. feroeity, rage; মু নিং শুচুম্ব ফু মুর্ নিং শুচুম্ব কু মুর্ কু মুর্ নিং শুচুম্ব কু মুর্ কু মুর্ নিং শুচুম্ব কু মুর্ কু মুর্ লু ব to roar furiously; মুর্ শুচুম্ব furious with rage; শুচুম্ব কু ব লাক্ষ্ম কু ব কু মুক্ত কু ব শুচুম্ব কু ব লাক্ষ্ম ক

महम्भयदेः दि gtum-paḥi hod प्रचल्डरिम, स्वयं the sun, v. १ म ñi-ma.

শাহুনাথ gtum-pa for অনুনাথ or প্রনাথ to veil, to cover; to wrap up, e.g., the head (Jä.).

বানুসাম gtum-po I: 1. বছ fierce; sbst. ইনা, ছানবানিন, নাম, रोषण an Asura; an uncivilized Hindu tribe generally residing in the suburbs of a town. 2. v. শুম্ব (Mnon.). 3. a fierce-looking short-nosed man.

না কা বা : বাছ often বাহন প্ল gtum-mo, in the more developed mysticism, the special internal heat which arises after protracted meditation when such meditation has been accompanied by the peculiar technical inner absorption of the breath. Milaraspa speaks of "the blessed warmth of the gtum-mo."

 $\P_{\overline{b}} \stackrel{\text{def}}{=} Qtum-po \quad rje \quad n. \text{ of a fierce Bon deity } (D.R.).$

শুনুমান্ত্ৰ gtum-po nag-po = ব্যান্ত্ৰ (Sman. 125) the black species of aconite or wolf's bane.

ৰ্চ্চাইনেৰ gtum-po hbar the arising of warmth in meditation. The veins, viz., হ'ম, কুমে and জ্বেম are symbolically represented by (জান্ত), i.e., the second half of an জা a, hence (জান্ত্ৰানুষ্ঠাইন) the threeveins meditation-warmth (Mil.; Jä.).

শ্রুমান হল ভূমান দুবাল

শাरुअ ytum-ma चाडी, रौही an epithet of the goddess Durgā.

শ্চুমার্স gtum-mo चण्डाजी, কীলিকী, হুগা, ক্লীখনা 1. a fierce or violent woman, a female of the Caṇḍāla tribe, etc. 2. as an adj. violent, fearful; ক্লুম্পানুসার্ম rlun gtummo a violent wind, a hurricane. 3. mystic heat.

ৰাচুন্ধ ৰ্ম ক্ষা gtum-mo ma-ma ঘটিন্তৰা, অন্ধিৰ Paldan Lha-mo, a fierce goddess. ৰাচুন্ধ ইবি ক্ৰম ytum-mohi cha çaş হড্ড stick, club.

শহুজ প্ৰথ glum-sras also শহুজ শ্ৰমণ n. of a female deity of the Bon (D.R.).

দ্ৰ বৃদ্ধি বিজ্ঞান কৰিছিল কৰি

শ্বিষ্টাৰ gtul-wa to grind, to pulverize (colours, medicinal substances, etc.); cf. ২৪৭ ব.

মান্ট যে gte-pa, মান্ট ম, মান্ট ম in C. acc. to Lex. মান্ট যে pawn, pledge, bail (acc. to Sch. a present).

মৃতিই gter নিঘি নিঘান, কীম 1. treasure, store-place; গুণাটুই the repository of water, the ocean. In the Rāii-ma-pa School of Tibet there are Buddhist scriptures (generally spurious) called শুটাই, the

authorship of which is attributed to gods and holy lamas, also called अप महिन्द; others said to have been mysteriously discovered or composed by learned lamas of that school are called ऽप्राथ्य भागित.

There are different classes of treasures such as ज्यान निष्य the treasures of learn. ing of which again are eight: -(1) 5854 अद्यम द्वापवे पहिर treasure of learning always present in the memory and which cannot be forgotten; (2) ই ম্বাচ্ৰেট্ৰ ব্যাহ ব্যাহ বিদ্যালয় বিদ্ treasure of learning which develops the mind: (3) हेन्सप्येनिहर (सर्धे वसस्य उर्ते देव की द्रभाय विराद्ध करिया etc.) the treasure for meditation and reflection: (4) প্রমেণ্ট প্রম याबमभारु गुत्र तु वहत यम etc.) the treasure of learning to be retained in the mind as having been heard or understood, sometimes in the form of a formula धारणी; (5) ब्रियस यदे पहिर (येग्स पर पन् पन् पस सेसस ठन वसस ठ5 अभ्रम पर हेड प) the treasure of fortitude; (6) इस.मी.बाहेर (रम.तह.इस.ल्ट्रस.सी.संट.तम dampahi chos yong-su srun-was, etc.) the treasure of secret learning or scriptural knowledge; (7) छ्र छ्य ग्रेसेमभ ग्रे वाहेर, (५ने इ.स. १ व.स. reasure of a Bodhisattva's saintly heart, i.e., of unflagging faith in the three Holies; (8) श्रवःपदेः यहिर (क्षे. भ्रे : पदे: क्रंभः वः पर्वर्- वंवः un mi-skye-wahi chos-la bzod-pa thob-pas, etc.) the treasure of perfection, etc. (K. d.

ৰাই শ gter-kha a mineral vein, mine: ইং শু ৰাই শে হৈ dind a mine (of precious metals or stones).

are repositories of treasures according to the Bon are:—(1) 45.834 the ocean of lotus or the repository of countless precious things, gems, pearls, etc.; (2) 55.34 the ocean of shells or mines of fossil,

etc.; (3) এব্জাইক্ল ocean or mine of precious things larger than এব্জাইক; (4) & জ্বিক্ল ocean filled with crocodiles and other sea-monstres; (5) কুমানুখাইক ocean filled with turies, etc., and other seamonsters, (6) ইক্ল; (7) ব্ৰহ্মাইক; (8) ইক্লই; (9) ্ৰহ্মাই (৪) ইক্লই;

ৰাট্ম'ইণ gter-chen 1. a great store of hidden wealth, hidden books, etc. 2. মঙ্গাধ্য n. of an immensely large number.

ৰাই ইন্ ইই বুজন gter chen-pohi bum-pa n. of one of the eight auspicious symbols of the Northern Buddhists,—the pot of treasure, i.e., the wishing-pot which yields whatever precious object is sought.

শুটাৰ gter-ston a discoverer of hidden treasures, generally of sacred books which are supposed often to be kept concealed under rocks and ground for fear of being destroyed by heretics and unbelievers. Learned lamas are deemed to be expert gter-ston.

यहेर पश्चिष gter-blta çes-pa सनिवादी one who knows or can tell where treasures are hidden or where they can be found.

শন্ত্র gter-bdag খনাখি a wealthy man; n. of the god of wealth, Kuvera, in Tibetan celled ব্ৰথান্ত্র (Minon.).

দ্যান্ত্ৰ প্ৰৱন্ধ gter-gnas the place where a concealed treasure is unearthed. Acc. to the Rāih-ma school, Buddhist sacred books have been unearthed in the following places in Tibet:—(1) মুন্ত্ৰেল Glo-bo age-ka; (2) মুন্ত্ৰেল Spu-na rasa-ri; (3) মুন্ত্ৰেল মুন্তুল Kloh-thah-sgrol-ma; (4) প্ৰাপ্ত মুন্তুল প্ৰদ্য-phu rasa-lhuñ; (5) মুন্ত্ৰেল Byans-pa sprin; (6) মুন্ত্ৰেল সুন্ত্ৰেল Byan-gter gter-phran; (7) মুন্ত্ৰেল মুন্তুল Byan-ager gter-phran; (8) মুন্ত্ৰেল মুন্তুল Byan-druĥ rasi-luñ; (8) মুন্ত্ৰেল মুন্তুল সুন্তল সুন্তল (9) মুন্ত্ৰেল সুন্ত্ৰিল সুন্তল স্থান স্

khan; (11) अनि Lho-kha; (12) पहिंद पी दु अर्डअस Gtsan-gi ru-mtshams; (13) राज मा पुरुष पर Monkha bum-than; (14) ५वे कुम इस द र Dye-ryyas has-po ri; (15) ด พิ อู คะ ฮิ ม Sha-yi lha-khañ bi-ma; (16) ই রান্ত্রিম প্রথম Jo-mo gliñ-gsum, (17) अदेशमायु मिं अवेदः Mehims-phu kho-mthin; (18) भेदामानुराहेसाविकानेर Srin-mo spar-rjes khomthin; (19) จังเราสุร: Grom-แล รูกูหลก์; (20) य5्मानिवाधन Pad-ma çel-phug; (21) न्यूमानिका अ**न्द्र Gnam-skas mkhar-ch**u; (22) अद्रश्यम् प्रम Zans-yay brag; (23) न्यायर युन्स Gans-par phug-mo; (24) वापार अञ्चर्तर Gyah-ma spa-gon; (25) ই বৃৎ মার্ক্তম Rdo-bod mtshams; (26) क्षेत्र द्वेष्य Lho-mon phyoys: (27) ५९ रेव प्रेर पर Dbu-shalgser-khañ; (28) 3 अवा वाष्ट्र !! ॥-॥॥ ayag-sde; (29) 新門園園 Mon-kha spa-gro; (30) 3.45 【 Hu-çan rdo; (31) 四四四 图 为有新管下 Khams-kyr spin-mo rdson; (32) 594 2 25 2 59 Dwags-po ldan-labray; (33) 新环甲表項甲 Monkha chu-phug; (34) ब्रेन्थ भू र प्राप्त Hbrinthan ko-ro bray; (35) नेव मुन्न पुन Cel-gyi brag-phug; (36) भूषा और अधा शुरू Stag-tshan mtshams-phu; (38) पुरुषु व श्वर Yum-bu la sgan; (39) न 3 न इन झे Ça-hug stay-sgo; (40) มษัฐธิรารุกุราฮ Mchod-rten dkar-po; (41) ๆแล 5 प्रहेट व्यास Gyas-ru gtsah-hgram; (42) है अ है थ PK. Rtsis-kyi lha-khan; (43) MK II & Kon-po bu-chu; (44) 有工有量工程、Kon-po phyin-lun; (45) ঐব্বহ্ মার্ক Me-hbar mtsho; (46) ঐ প্রান্থ Br. मृदः Lho-kon byan-kon; (47) ५५व में प्रम dpyal-gyi brag; (48) Brish 99 Khyun-tshan brag; (49) Pxqyq Kha-rag phug (Bkahthan., 159)

ৰাই ক্ষো ৰ gter-bsruń sba-wa to keep concealed a disease, one's learning, coveted treasures, etc: শুন্ম বিশ্বি নাই মন্ত্র নাই বিশ্ব in the manner of one who keeps his goitre concealed (A. 15).

শুরু gter-bsrun lit. one who guards treasures; local deities, such as Shibdag

and Lu, who are supposed to be the custodians of hidden treasures, mines, etc.

বার্চ gto or বার্ট্রেম a magic ceremony for the purpose of averting misfortunes.

মাই কুম আই মাইন gto-ryyal ye-mkhyen the supreme Bon deity resembling in his attributes মহাইন কা Dīpamkara Buddha in the Buddhist series (D.R.).

শুর মুদ্দে gto-bu dog-de= গুলাই নের মান্ত্র Thugs-rie $bzu\hat{n}-nas$ taking compassion or having merey upon (D.R.).

শূর্ন মুম্ম <u>G</u>to-bu bum-suñs a disciple of Bon S'en-rab and the analogue of Ananda.

শুর্ট নিশাৰ শ্রুম gtohi bkah-sgromn. of a Bon work.

মার্ট্রাম gloy-pa 1. like বর্ষণাথ to grab, pluck, gather, tear out. 2. v. ইব্লিথ.

মার্ট্রাম্বার gtoys-pu पर्थापत्र (पर्थासत्र) 1. to assign, classify. 2. to belong to, appertainto; belonging to: কুমার্ট্রান্দ্রেমার বাদ্ধির প্রথম করি মুখ্য করি বাদ্ধির বাদ্

শূর্টপুষ্ণ atogs-hdod-pa acc. to Sch. to love, to like, to wish.

শ্র্টিং ব্র্থিম মার্ক্রন gtoń-dgos mehod-chas articles necessary for religious observances (Rtsii.).

নাইন স্থা gtoń-sgo allowances in money or in kind for religious observances (Rtsú.);
নাইন বুtoń-deb a register for such, etc.

শ্রু gtoń-phod generosity; শ্রু বিষ্ণু ব্যান্ত one who is able to give; liberal; bounteous.

ৰ্দি বি gtoń-wa pf. ৰচ্ছ', fut. ৰচ্ছ', imp. ৰ্ক' 1. to send, to let go, to permit to go, to dismiss: ইবি টুম বেবা হবা হাম টুম বাইন' why should we let you go? সাবাইন' do not let

him go. 2. to let in, to admit: MAN MEC A admit through the door; बुद न नहेंद न let in. to permit to enter. 3. to let have, to give: युर वी निश्वीव रुष हैं व कहर व having given blue cotton for the fringes of the tent: প্লাব to administer medicine: শুইং প্লেখ the manner of dispensing, or giving away of medicine. पहिंद यस अर्दर मनेस रथेय पर रजूर by generosity or friendship the number of friends increases. १६८ १६८ त्यावशील one who is able or has the heart to give away (many things, &c.) in charity; पहिंद्येलम liberality, bount,, इसव শুর্টন to give a person to religion, i.e., to destine him for the priesthood (Jä.). In W. बहुद व is the common term for the verb to give; the pf. form 555 btan being used as pres. tense. 4. to give up, abandon, forsake, leave.

TERM gton-lugs the manner of distributing, of giving away; also of forgiving.

শ্রেট্র ম I: gtod-pa= শ্রুমে pf. ব্রুম্ন or শ্রুম্ন, fut. 955, imp. 955 or 955 1. to deliver up, hand over, to commit to another, to bestow, confer: ५वे १५५ व ५५६ व confer important offices on the priesthood; प्रेम क्रेन व 955'4 to communicate one's feelings to one another. 2. to lean against or upon, to press on, to put against. 3. to direct, to turn: श्रे वासर्पे वे वाहर प्याप्त to turn one's face towards a person, to take refuge or seek protection under some one; श्रे.व.भट्टवः सं.वाहेर्य to point at a person with the finger, also in the way of threat; क्षें द्वा द्वेषा भावव यदे सुव दु पाइंद the door points south, towards Nepal; ब्येअ व नहिंद्य to take aim, to aim at; इ नवे द्वर व 955'4 to listen to, to give a person a hearing: 394795574 to confide in a person. 45 बेर थ जाइन दश ज बेजा अप turning after a ray of light, following it with the eye (chiefly from Ja.). नुषादा वा अर्थी वाइत्य to submit to the king's anthority. **8" PR' 9574 to place a horse in pasture.

মাইমান gtom-pat talk, to speak (Sch.).
মাইমানা gtoms-pe filled up, full, for

पञ्चलाय , ज्या व (६ %).

মান্ত্র বা gtor-va=ন্মান্ত bkram-pa ef. वर्षर म hehor-un अवकीर्ण, यावकीर्ण 1. to seatter, strew pread over (Mnon.): अ र्भ विषय गहराष्ट्र arewed flowers : राधासामहरासम्ब he that threw earth upon me; अपनिहरू to scatter on the ground. 2. to cast, throw (books into the water, a ring into the air); to throw out, e.g., spittle into a person's ear for healing purposes (९६६७); to cause to circulate the chyle through every part of the body; to waste, to dissipate (occasionally with the the accus. of the vessel containing the substance thrown out): इ.अ. मार्डर a cow emptying its udder by discharging the milk. 3. acc. to Sch. srub gtor-wa to rend, to tear to pieces (Jä.).

মাৰ্ক sacrificial objects, i.e., that which is strewn or scattered or given away. The gtor-ma offering may consist of ৰ্থ ঃম, শ্ৰমন্ত cakes (not cooked or baked) made of rice, barley flour, wheat, &c., and offered as an appeasing gift to gods, saints, evil-spirits, Naga demigods, &c., to avert dangers to the living and to guard against visitations of epidemics, plague, drought, famine, &c. Generally the torma is shaped into a conical form, the stuff of which it is made being cemented together with butter into a firm consistency. It is an essential that, after dedication, the thing offered shall be burnt or cast away. W. W. Rockhill in his "Land of the Lamas" gives an excellent account of one kind of torma offering (pp. 115, 114). बाईर अधिकाय to

offer a torma; नहरस्य gtor-ma bsño-wa to devote something for it. খ্রুব প্রতি offerings made to a deity that it may give anything asked for; कुन वाहर usual or customary offerings; glud-gtor offerings made to ransom a life; यनेन्य नाईन offerings made to avert the dangers caused by an evil spirit; & 955 oblation of water offerings made to the manes of the dead, i.e., to Preta. Other terms are इया पहुँद, अदापहूँद, नुसामाहर, अर्सामाहर, धेवसामाहर, वयेत्रामाहर, प्रायामाहर, द्वर वाहेंद् वयुद विशेषाहेंद् ह्य अवे वाहेंदास, दुसरा वाहेंद्, डे नहर, र्डन्थ नहर, अर्ड्य नहर, भे प्रमानहर, balogator, वद कवाभ वार्डर, bsruñ-mahi ator, all being offerings made to the guardian deities; these offerings are made of various designs and colours to suit the supposed fancy of the deities to be conciliated.

শৃষ্ঠ বুল gtor-ryyab offerings of pyramidal shape and painted in red and white colours as if flames of fire were inscribed on them, and which are often burnt inside a human skull.

ৰ্চাই বু gtor-rgyu the ingredients of which a torma offering is made.

ৰাই দ্বাম gtor-stegs trays and tables on which the torma offerings are placed.

ৰাজ্য gtor-dar scarves placed over offerings at the time of presenting them to the gods, &e.

ৰাই বাবে gtor-gdan (in certain Tantrik rites) the grain placed on the ground, on which the offerings are put.

नाई र अ glor-ma rgyas विज्ञ ह, वायस one that delights in torms or, rather, in the offering when cast away, i.e., the the crow.

শুৰ্চ্ব সম্প্ৰথ gtor-ma bshes-nas বলি ধুক্ৰা having accepted the offerings. শাইশ্সার gtor-ma sa বলিস্তন্ met. the erow

ৰাইন আনৰ gtor-ma can acc. to Ja, oblation of the remnants of a meal to creatures of every description.

ৰ্ট্-স্থে gtor-resam barley-flour for making torma offerings.

শুর্কন gtor-bzlog offerings to gods and spirits for averting epidemics, etc.

শুইংশুইন gtor gsos cakes of the size of the thumb offered to gods and demons morning and noon.

4 विष्य gtol प्रस्त a division of time.

মৃত্যান gtol-wa acc. to Sch. to perforate, pierce; to discover, disclose, v. ইপন.

ৰাষ্ট্ৰ নুষ gtol-bral, বাজ ৰু জাইন ইন্তাৰাষ্ট্ৰ নুষ্ট ইন্তাৰাষ্ট্ৰ নুষ্ট হৈ নাম কৰিছিল কৰিছিল। বিষয় কৰিছিল কৰিছিল কৰিছিল কৰিছিল কৰিছিল কৰিছিল কৰিছিল কৰিছিল। বিষয় কৰিছিল কৰিছিল কৰিছিল কৰিছিল কৰিছিল কৰিছিল। বিষয় কৰিছিল কৰিছি

শার্থ ঐব gtol-med= কান্তব্য, কুমান্তব্য or গ্রহমান্তব্য unknown, a stranger; also strange; one without any knowledge of a place or thing; acc. to (Jū.) not known, dubious; র্বন্ধার্থন ব্যুর্থান্তব্য one who does not know yet whether will come a boy or a girl; ইন্ত্রের্থান্তব্য কার্বান্তব্য নার্থান্তব্য কার্বান্তব্য নার্থান্তব্য কার্বান্তব্য নার্থান্তব্য কার্বান্তব্য নার্থান্তব্য কার্বান্তব্য নার্থান্তব্য
বৃত্তি প্রতঃ ভ্রমেন্তি size, dimension : অ বৃত্ত্তি বৃত্তি বৃত্তি বৃত্তি কর্ম the belly of the yidag (*Preta*) equals the size of a mountain; ইন্সু বৃত্তি কর homage or religious observances of great magnitude.

তানু বি btag-pu, v. বংশা (বংশা বেই বা cusht to be tied) বংশা ভূমি কুম an ornament to be worn.

D5 वा । ए. वर्षण bound, tied, as in द्वित्ताय bound or chained the dog; द्वित्ताय ornament worn; विक्राय anything bound to the face or placed in front of any one for a ceptance. 2. ground, crushed; विवक्ताय reduced to fine powder, to flour; क्षाय क्षाय medicine pulverized

W. instead of the latter.

यहर हें अभ उन btan-snows can जनानाः indifferent, indolent, apathetic person.

Syn. के के उन le-lo can, दूसमा वमा उन इग्राजाइlas can (Mon.).

ন্ত বৃহত btan-bsun হাছিছিৰ a species of flower; also n. of a mythical mountain.
ন্ত বৃহত ইণ্ড btan-bsun chen-po নয়মুভিছিৰ a larger species of Muchilinda flower.

प55'य btad-pa=ध्याप समर्थित made over, entrusted, presented to.

454 btab जन्न, रोपित sewn (Zam. 8).

कार्य btab-pa pf. of बर्वमाय.

বাট্ৰাম btig-pa pf. ঘট্ৰমণ acc. to Cs. to drop, to let fall in drops. শ্ৰম্প্ৰট্ৰাণ to drop medicine in the ears, v. এইলাণ.

বৃদ্ধ htin-wa 1. v. ৭৭ দেব hdin-wa. 2. আবলাৰ spread, anything spread (Zam. 8); বৃদ্ধ, কুন; বৃদ্ধ বৃদ্ধৰ to spread a rug.

55.9 btu-wa, v. 3.9 bthu-wa.

चरुना'य १ूर्य - pa, v.•बारुना'य atug-pa.

पहुद्धान httn n-wa 1. pf. of १९६० httn n-wa to drink. . पान; (Zam. 8) पीत, पेय drink, anything for drinking.

- १८ १९६ btun-haod = ब्रेंस्स । skoms-pa

+ মনুমেনা $btuh_8-pa$ কৃছিন; = ০মগ্র

बहुद केंद्र htea-snod drinking glass.

पर्5्य *htmd-pa* चवजित, प्रहत subdued २५५य.

মচ্চ বৃষ <u>b</u>tus-nas স্বত্তম, দুব্বন, দুবিদন having bowed, paid reverence; adv. reverentially.

ባታር አዳዲ btud-mar in rapid or close succession (Jä.).

বৃদ্ধ bub 1. কে fit, becoming; convenient, practicable: পুরুষ্ধুর্ম কুর্মুষ্থ মান্ত্র ক্ষা বৃদ্ধুর কিন্তু (A. 33) it is proper not to have controversy with outsiders (unbelievers). মান্ত্র কু btub-po it is not convenient.

বদুবাৰ btubs-pa ছিল্ল, দদিবা cut into pieces, v. শার্থণ gtub-pa.

বহুষাৰ harmontemestra pt of বাহুষাৰ to wrap round, to envelope; hence in W to shut (a book).

মচন বিদ্যাল-phog acc. to Jü. bunch or knot produced by money and the like being tied up in the girdle.

बहुब व gtul-wa विनीय, pf. of बहुब व hdulwa, also बहुब है; बहु दूर दुण बहुब व to subdue an enemy, to vanquish the devil.

বার্মার btus-pa 1.= বহুমার ভারুন, ভারুষ extracted, quoted. 2. ব্যুমার or ক্রেমার

रिचित, क्षापाने य 3, यहुमापान महित्र यहुमाप abbreviated, concise, taken in short, in few words (Mion.).

बहुन्य bieg-pa, v. बहेन्याय; also used in the common saying:— इ.स. यम्बहुन्य वे इन् नह, इ.स. when the father maintains the son, a tiger is produced, when the mother the daugther a drudge appears."

पहेंद्राय bton-pa v. ९६५ 4 hdon-pa.

5 rta or, occasionally, র্ম rta-po অৰ, चय, परि, तुरङ्ग a horse; the feminine form for which is usually as mare. 5.959 ato preak in or train a horse; গুৰুপ্থ to gallop, to race; র্থাব্র্থ to ride on horseback. Horses are largely bred in Tibet, several of the Dog-pa tribes north of Lhasa devoting themselves exclusively to rearing horses. Both Shigatse and Gyangtse are famous horse-markets, and from the latter place numbers are imported into Nepal and Sikkim, কৃত্যানুক্ত্ৰাৰ the blood from the horse's palate cures sores; इ.ज. भागवा अभा भागवा अध्यक्ष सेथ the kidney of the horse removes kidney disease; इ.ज.मह्मायम *** the bile of the horse is useful for sores; কৃথি প্রাৰ্থ শ্বং শ্বং ৰ্যাৰ the larynx of the horse improves the voice; इ.ज.व.समाध्या हैना May urinary bladder of the horse is useful for scalds and burns; इ. भे अव कुंभाम अव are dissipates itching and eruptions on the skin

Syn. শুরুপুর্বাম mehod-sbyin phyugs; ব্যাপ্ত dpul-gyi bu; পুর্বান্দ্র ryyab-hdsin; ই আবা শহরা শান্তর rha-yab mjuy-ma-can; ক্রান্দ্রীন দু rlun-yi çin-rta; দু বেমান্দ্রম rlun-las skyes; মুরুণ্ড sin-dhu skyes; শুরুপুর্বা mgyogsngro; ব্রুণ্ডর hdren-byen; মিল্ল কর rmiy-pa. can; র্মুণান blo-geat; ঋষ থম skal-ldan; শুর-এই mynn-hyro; ধমধ্যমেপ্রীর mun-par anon; কুমার্ম rgya-mtsho skyrs; গুণাই' rtag-tu za; মুণান্ডর rhog-ma-can (Mñon.).

দৃশ <u>rta-ka</u> or দুম্প্ৰভূপ <u>rmig-leags</u> lit. hoof-iron, horse-shoe.

5.74 <u>rta rkya-pa</u> or 5.74 one skilled in horsemanship.

5 § 5 rta-skyin lit. "the horse ibex"; is a curious large heavy animal peculiar to Tibet, but straying also into North Assam, the Budorcas taxicolor, known to sportmen as the takin. Two species are recorded, one found by Pére David in the ranges of Moupin on the Chinese border, the other occurring in the mountains of the Mishmi and Abor territory.

্ৰন্থ rtu-bskrays a clattering train of horsemen.

5 পূ rta-go, চই প্রথম তে coat of mail for a horse; ইংমাণ্ড মুন্তম প্রথম প্রথম প্রথম প্রথম প্রথম বিদ্যান্ত্র (Rtsii.).

इ.याच rta-gal saddle-bag.

5 মুখ <u>rta-gral</u>, চুন্দ্র মুখ্রীব্দার্থ র number of horses kept in a row, prop. cavalry in martial array.

5 The rta-gras=5% rta-ra stable.

্বৰ্ণ <u>rta-bgad</u> a horse-laugh; **গ্ৰন্**গ্ৰাম ব্ৰম্ম to set up a horse-laugh (Sch).

ह अध्येत्र Rta-mgrin, (Tamdin) इयपीन n. of deity with a man's body but having the head of a horse and which neighs fearfully to frighten beings who are mischievous to Buddhism. The Hindu analogue of Tamdin is Hayagriwa, and shrines to this deity are not uncommon at the present day in Assam.

5 ল rta-sga or ই^ইল saddle; হলপুৰ or হল্পন্ত or হল্পন্ত কৰি a riding horse (Rtsii.).

generally carried on horseback.

If rta-syo the entrance for a horse or pony, a gate-way.

the slaughtering of men and killing of horses.

n. of the horse on which Buddha used to ride when he was still a prince.

5 ব্যান-can, মুখাই ইপুম n. of a class of Brahmans (Minon.).

539 rta-leag horse-whip; whip in general.

5'* rta-chay ary fodder or provender given to horses, such as peas, corn, oats.

5 কথ <u>rta-chas</u>= 5 অব্ধান্থ ই শ্রুমেণ equipments of a riding horse, including the cloth that is wrapped round its breast.

5 हैं <u>rta-chuâ</u>, v. त्र gre पूर्वकाला नी a constellation (Rtsii.).

the best horse," the ideal horse which makes its possessor a wealthy man; the mythological horse of Indra, a sort of Pegasus which partakes of divine properties. He is called Balahaka the prince of horses or in Tibetan र भे कुल व उठा ने भागवार्त्रण.

Syn. তেনিখাৰ can çes-pa; বিদ্যান প্ৰিছhgro; জুন বিশ্বিষ্যান বিদ্যান প্ৰৱিশ্বিষ্যান প্ৰজ্ঞান কৰা দ্বিদ্যান বিদ্যান প্ৰজ্ঞান কৰা দ্বিদ্যান কৰিছিল প্ৰজ্ঞান কৰিছিল

"the down-flowing mouth of the best horse." This is the appellation of the Yeru Tsang-po or Brahmaputra during the earlier portion of its course in Western Tibet. Throughout Ngari it is known as Tamjo Kha-bab. The river is supposed to

issue from a rock shaped like a horse's mouth, but in reality rises in a swamp in a mountain-locked valley 12 miles east of Gur-lha in West Purang.

हिन्द ria-jan प्रयोग, परिताय a greygreen horse or a lorse the colour of which is g y-yreen lake a leaf.

इ.पहर शे rta galon-me बद्दानल a great submarine fire which is believed to exist in the couthern limits of the great ocean: इ.पहर भेर दे हुए भू rta-galon med-dan dus-mthahi rlun lta-bu (devastating) like the submarine fire and the wind at the end of time (Rtsii).

চুত্রপূত্র Rta-bdag brgad an epithet of the god of wealth (Rtsii.).

है पर्तुष rta bdun-pa सहाय an epithet of the sun, whose chariot is said to be drawn by seven horses; also n. of Varuņa the goù of the oceans (Mñon.).

5:59 Rta-nag (Tanag) n. of a district in Tibet situated a few miles to the north of Tashi-lhunpo in Tsang.

इत्याप्तराण Rta-nag gnas-ga n. of a village in Tanag; इत्याप्तराज्ञ n. of a town in Tanag with a monastery called Rincephen-tse.

চূপ্ৰম <u>rta-gnas</u> a stable.

Syn. দৃদ্দ <u>rta-khań</u>; অর্থুবামান্ত্রী ব্যব্দ লুপুগুলু<u>ঃ-hyrohi gnas</u> (Mnon.).

5% rta-rna the horse's-ear, one having the ears of a horse.

sy? Rta-sna ri unni one of the seven golden mountains of Buddhist mythology, so called from its shape being like the nose of a horse.

5.4.5 A4 rta-pa rta-shon in Ld. a balancing board, see-saw (Ja.).

รุ นจิ รูนูร rta-pahi dpun cavalry (Cs.).

রপ্রথম <u>rta-lpays</u> a horse's skin; n. of a medicinal herb. রপ্রথম প্রথম বিষয়ে বিষয়ে বিষয়ে

কুৰ্মান্ত্ৰীন <u>r</u>ta-pho thal-dkar a stallion of ash-colour (K. du. 5 18).

Fig rta-phrug foal, the young of the horse.

Syn. II thu-ru; FI rte-hu; IAI rta-yi bu; FI rte-thur; FII rta-phran (MAon.).

sque rta-babs तोरच 1. a raised place or large stone generally kept at the entrance of a house or monastery or temple for a lighting from a horse. 2. हार्य है ; त्राम the pediment of a large door-way; acc. to Jā. the arch of a gate-way.

इ.वेष rta-bel a horse's forelock.

इ.वेस rta-bres असमास्त a stable; manger.

দুৰ্ব <u>r</u>ta-bon is described as lay-paḥi nah-phyoy rḥa ḥara-wa ari han-pa nasty filth, such as that which occurs in fissures inside the hand.

इ.वंड्र प rta bon-pa तुरक्ती a mare.

इ.८८५ Rta-dbyahs अभवीय a celebrated Buddhist sage who was converted to Buddhism, better known by the name of Virācharya for his heroic devotion to the cause of that faith. He wrote an epistle to king Kaniska, also a commentary on the Sutranta. इहारा भे पर पड़े का निकास आप्याप निका, हेशासा भार दे प्रभावहुव दशादर पाय प्रदेश प्रभा श्रीय द्वाद प्रदेश वं नेम महमा नुभा के पहल या नु केन या अहर , अहर के द्वार ने प म्बन ने देव व्यूष्ट श्रेन इंद्रुट्य के अर्थ्द प. At first (in the first part of his life) he was a learned Tirthika Pandit, afterwards he was converted to Buddhism, when being called Acharya Vira he greatly furthered the cause of Buldhism. Acharya As'va Ghosha wrote a commentary on the (Buddhist scriptural) worke alled Dran-pa ñerashag (D. çel. 12).

• हञ्चरम <u>rta-sbans</u> horse-dung; हञ्चरम श्रेन् नेथ মন্ত্রমন্ত্র-শ্রুব্ধ বার্তি, horse-dung (strained) removes worms and bilious vomiting.

इ.रुभण rta-dmag cavalry.

চুমিল rta-rmig 1. a horse's hoof; চুমিল ল or চুমিল্লার্ম্ম silver ingots prepared in the shape of a horse-hoof, weighing variously from 125 to 156 rupees-weight. 2. নালান্ত a plant the leaves of which resemble the horse's hoof; চুমিল্মাল্মান্ত্ৰ হুমিল্মাল্মান্ত্ৰ হুমিল্মাল্মান্ত্ৰি হুমিল্মাল্মান্ত্ৰি হুমিল্মাল্মান্ত্ৰি হুমিল্মাল্মান্ত্ৰি হুমিল্মাল্মান্ত্ৰি হুমিল্মাল্মান্ত্ৰি হুমিল্মাল্মান্ত্ৰি হুমিল্মাল্মান্ত্ৰি হুমিল্মাল্মান্ত্ৰি হুমিল্মাল্মান্ত্ৰি হুমিল্মাল্মান্ত্ৰি হুমিল্মাল্মান্ত্ৰ হুমিল্মাল্মান্ত্ৰি হুমিল্মান্ত্ৰি হুমিল্মাল্মান্ত্ৰি হুমিল্মাল্মান্ত্ৰি হুমিল্মান্ত্ৰি

দ্ধি rta-rdsi, or গ্ৰেম্পন, one that tends horses; a groom. ধ্বাৰ্থ্য ক্ৰিব্ৰু মুধ্য হৈ বিজ্ঞান হৈ বিজ্ঞান হৈ also all the ascetics mentioned above and below with the horse-minder (A-119).

5 প্ৰত্ন rea-gtsah the pure horse necessary for the sacrificial purposes of the Vedic Brāhmaņas: চ্প্তিন্ত্ৰেইণ্ট্ৰ অসমিয়ন the Brāhmaņical sacrifice of the horse according to the Vedic rites.

5:54 rta-shun a good horse.

syng and rta-bean leag-behin (lit. as a whip is necessary to keep even a good horse in order) is said to be a common saying in Tibet for one person sending his remembrances to another.

double meaning: first, a government post-station on the main readway from provincial centres to Lhasa, the place where horses, &c., are changed; secondly, it is applied to the post-rider or government messenger himself. The best known tasam, or tajam as the word is often heard, are those situated on the great postal track which stretches from Leh, via Gartok and the north bank of the Tsang-po, to Shiga-tse and Lhasa. The proper term for the post-rider himself is \$125.49; however usage has contracted it into \$125.

हैं दी rtahi-bu चचायन; हैं नैभूषम rtahi ñin-lam चाचीन a day's journey on horse back. हैं देखा rtahi hu-lag a compulsory service for the supply of oxen, mules, and horses. हैंदेभ rtahi ra-wa मन्द्रा an enclosure for horses, a stable.

5 % A Rta-hon n. of a monastic club for discussing metaphysical topics in the monasteries of Daipung, Sera and Gahdan (Lon. 314).

চুত্ৰিজ্বান rta-y. micg-ma (lit. the horse's tail) n. of a medicinal plant.

Syn. প্রতিষ্কান gyo ldan-ma; প্রতিষ্ঠিন হালwahi lo-ma; ৭5 ম hdur-gyed skyes; war প্রতিষ্ঠিন yal-gahi me-tog; মার্কিন mthon-po ma; প্রতিষ্ঠ hgro-ldan; বিশ্বিক মার্কি bon-bohi me-tog (Maon.).

ক্ষাই শীৰ্ম <u>Rta-lahi</u> koh n. of a mythological race in ancient India (Yiy.).

3'4 rta-ça 1. horse-flesh. 2. the oblique abdominal muscles of the hips.

5-95 tta-çad curry-comb (Sch.).

Fig. rta-sre uses a pie-bald horse. ['Having pie-bald horses'; an epithet of Marut or the wind-god] S.

5 ৰামৰ rta-gsar a new horse, a horse not yet broken in or dressed (Schtr.); চ্বামৰ্থ্য a colt three years old newly broken and saddled.

চ্পাৰীৰ *tta-gseb* a stallion: চ্পাৰীৰ টুৰ্মনি শ্ৰুমণ টুমাটু টুৰ্বিশ্ৰেশৰ the dung of a stallion of blue colour is a preventive of hydrophobia.

চুপুৰ্ম rta-gsod = শ্ৰম্ম ka-ra bhi-ra the oleander, Nerium odorum (Maon.).

ह्या rtag-pa भूव, साचत, नित्य, also नित्यता, चतुमन्य, निवि 1. continuous, enduring, lasting, eternal. 2. perpetuity, duration to all futurity (a quality which, according to Buddhist views, can be ascribed only to absolute emptiness—हर्ष भूति, Çūnyatā):

ন্তুন. অনুষ্ঠ brtan-pa; ইমার্শ্য ther-sugpa; আনুষ্ট্ৰ gtan du-wa; মান্দ্রশাস্থ ranbshin seas; ইমান্ট্রমান mi hyyur-wa; আধা দ্বি প্রকা-druh; ইমান্দ্রশাল mi-gshiy; ইমান্দ্র mi-gyo; নুষ্ঠান gyo-med; আনুষ্ঠা gshon-me (Milon.).

রণ প্রথম tag-hkhrus che always washed = assiduity.

হ্বাক্তর rtag-chad lasting and transitory; an abbr. of হ্বাবে প্রান্থ কৈন্ত্র ব্যাহিন কর্মান প্রান্থ কি the theory of eternal existence or annihilation: হ্বাক্তর বিশ্বাধি অসম্ভ্রামান্ত্র স্থামান ক্রামান্ত্র স্থামান ক্রামান্ত্র স্থামান কর্মান ক্রামান্ত্র স্থামান কর্মান ক্রামান কর্মান ক্রামান ক্রামান কর্মান কর্মান কর্মান কর্মান কর্মান ক্রামান ক্রামান ক্রামান

इषा हें अभाव rtag-sñoms-la adv. uniformly, equally.

इण्ड <u>rtag-tu</u> सदा, सब्बेदा, चिनिमिन, याचत always, continually, perpetually: इण्ड ञ्चालाञ्चलसम्बद्धि at all times do I seek refuge in my lama (Buddha).

চ্বা চু শিল rtag-tu khol বিৰয়ে a slave, perpetual servant : ৰন্ম প্ৰাম ব্ৰথ বিল a servant of a resourceful minister (Hbrom. 152).

इन हु-६न *rtag-tu dgaḥ* सदानन्द always cheerful ever happy; an epithet of Mahadeva.

saint who used to weep when observing the miseries of mundane existence. He devoted all that he possessed to others and by his religious ascetism and study of the *Prajäā-pāramitā* he attained to the position of a *Boddhisattra* (*Hbum.* 4 501). 2. n. of a medicinal flower on which dew is formed at all times on

account of which it is said to be always in tears. It grows on high altitudes in Tsari the most easterly district of Central Tibet.

हमा ह बुँद rtag-tu spyod पावस met. the fire, which is always at work.

5959 rtag-tu-wa eternal, perpetual; also acc. to Cs. perpetuity, eternity

595 399 rtay-tu bbab a name of the river Sitā, the river of continual flow (Mhon.).

595.235 rtay-tu hbyun of eternal or perpetual growth.

इगाउं धेत <u>rtay-tu</u> sbyin (इगाउं पर्येऽ रे) नेत्य perpetually giving or yielding.

६९ ६ १ है नित्योद्युक्त always assiduous, ever-applying.

595 rtag-tu za lit. that eats at all times, met. a horse.

इवाह बार अध्यक्ष rtag-tu lan-tsho idan-mu she who is at all times youthful, an epithet of Draupadi दौपदी the common wife of the Pandava brothers.

इनाञ्च rtag-lta=इन्य-इन्य-इन्य the doctrine of the immortality of the soul and of all things.

র্পানইট্র <u>rtag-bde byed</u> (lit. happy at all times) an epithet of কাৰ্মান্ত Vais'ravana the god of wealth (*Mñon.*).

5শ ই Rtag-sdod land-steward or overseer. 5শ ই পুণ্টাৰ the resident manager of the estate of *Lha-gsel* in Tibet (Rtsii.).

इन प के इन हा वर्ष प्रवासक pa ther-zug şmrabahi lta-wa the doctrine of a Brāhmanical sect in Ancient India: ६४६न प्रवाह के इन्हें बार वर्ष कर समाप वर्ष (they) did not believe in the great unchangeable and eternal principle (They. 33 to 39).

इन्पर्भ अध्ययिष्ट्रच rtag-pa don mtshonpahi lta-wa the doctrine or view as to the eternity of matter and its attributes (Theg. 33 to 39). हणायर rtag-par सदा adv. always.

হল এন মইন্থ rtay-par hdsin-pa to look upon what is transitory as lasting, and hence to be worldly-minded, a worldling; স্থান থাইনাথ steady in lying down, i.e., to be continually at rest.

59 व rtay-po adj. lasting, durable, reliable.

इन्य <u>rtag-ma</u> सती eternity personified, the eternal goddess; an epithet of Durga.

हब हुँब Rtay-myos सदामोद an epithet of the god of love.

হৃপ্ এইব তব <u>rtcg</u> <u>hdsin-can</u> = হৃপ্ এবইব অনুষ্ he who holds that things are permanent.

हम ने प rtag shi-pa सदाधित is an epithet of Avalokitesvara Bodhisattra and S'iva.

इम्'रेभ'व्रॉवर <u>rtag-reş</u> hkhor 1. नैत्यक constantly recurring. 2. इम्'रे'व्रॉवर म acc. to (Sch.) constant change.

हुण्य rtags 1. प्रकृति, निमित्त, चिक्र, लिङ्ग resp. প্ৰাচ্যুম sign, manual, badge, token, mark, characteristic, prognostic, &c. sas: চৰ্ম good sign or token; ম্ব্রেম evil mark or bad sign; ব্যু বিষ্ণাধী ধ্ৰম auspicious sign or mark; इन्यानकुर or न्या नियानकेर the eight auspicious symbols or objects, v. मणु नेशमन्त्र. We have in ऑद शे ऑद में इन्स the sign of being or not being, sufficiency or insufficiency, &c. মু এইব দ্বাৰ skye-hehihi rtags the signs of birth and death; हण्या हेर्'य to make a mark; रव'त् हर वरे द्रण्या र्ष5्य the badge or distinction of monkhood; one having the marks of an ecclesiastic; শইন সুৰ proof, clear evidence ; हुन्स प्र= द्यानिमित्र: है हुन्स प दुस पत्र on what evidence have they seized him? इन्याय नेना র্ণীন a proof is necessary: র্ণান্থের মান্ত্র there is even no evidence or mark. 594'84 কল্ছিন, বিক্লিন having a mark upon it or marked, stained; also ominous. 594'84"= য়্র্ (এই ম' a harlot (Mnon.). 2. = লাইব' ন

535

gender; the organ of generation; इन्स्बेर rtays-med चलिङ्गक hermaphrodite. अनुगर male organ; अंद्रवस female organ. हवसप्रह्रव rtags-hjug the description of the distinction of the sexes; शुर हेंद्र य द्रवाश ने पहुराय, भेश मुख याकरण' जिङ्कावतारनाम, id., a grammatical treatise on the same (by Thou iai Sambhota). 598 denotes also marks of grammatical distinction, such as terminations etc.: मुन्यत्रहृत्य using such marks, making grammatical distinctions.

हुणुभ वुणुभ rtags-thugs intimate connection. इन्भार्भाष्ट्रम rtags dam-phrug sign and seal (Yig. k. 2).

इन्भान्ध्रम rtags-qsum met. oar (Mnon.).

हैंप दा <u>rtab-pa</u> acc. to Jä. = ह्वाय or वहवसाय to be in a hurry, to be confused, frightened, in a state of alarm (acc. to Zam. = 95'4).

इवःइवःम rtab rtab-po=वर्डवसःवर्धवस confused, confounded with fear, perplexed: विष्य इसस्य ह्या ह्या येर छूर हे वसस्य उर ग्रीस वर्डेण hkhorrnams rtab-rtab-por gyur-te thams-cad-kyis balog all the attendants becoming panicstruck turned back (Khrid. 140); রুণার্থ ব্রং ME AN having become quite startled and confounded.

इवाह्याय rtab-rtab-la also हवाहेंवाय adv. helter-skelter, pell-mell; also in haste. हुव हुव चंद्र id. देव अ वरुद् यद हुव हुव चंद्र व्रेम्भ व रेंद् छेद बार्ड भेर्ड it is not proper while perplexed or confused to come to a legal decision without minute investigation (Rdsa. 16).

FN'U rtas-pa, v. 95'9 brta-wa.

इसः वार्डदः वी अर्डेद् हो व rtas atsan-gi mchodgbyin चन्नमेध-यज्ञ the Vedic sacrificial ceremony in which horse's flesh is used for entertaining the invoked deities,

हैन'ने rtig-gi in Tsang for 33 rtehu foal, colt.

55 rtin what is behind or after (with regard to space, but more particularly to time). Br Trin-du, Bra rtin-na, Bra rtinla, adv. and postp. afterwards, after: \$5.5 TENK rtig-du bcos-so they were made afterwards; 5,35 a byon-rtin la after their appearance; 35 35. byun-rtin after he has ome; 3.35.4 de rtin-la after that.

REANN rtin-bskul earnest entreaty or exhortation (Sorig. 134).

हेट छून्स rtin-leags a spur; हेट धुन्स नुवय rtin-leags rayab-pa to spur, to prick with the spur.

हैद वहन rtin-hjug remaining part, romainder.

\$5.4 rtin-pa 1. the end, extremity, lowest part, e.g., of a stick; gen. the heel of the foot कर थारे ड व (Mann.). 2. 3 phyi latter.

Ex an rtin-bal hair of the foot of goat, sheep, etc.

हैद अ stin-ma adj. and sbst. latter, the last: ๆรม ปี ริยาม ปิส gtam-gyi rtin-ma yin it is the end of a speech, conversation or discourse, this is my last and farewellspeech; \$5.43.4 rtin-ma ni-ma the following day.

Syn. 9 su phyi-ma; RAN rjes-ma; RAN ព្យុទ្ធ rjes-su byyid; Èង មូ ម្នា rjes-su sgrub; ण-१माम gçam-ma; महणाम वे नेम mjug-ma phyiçoş (Mnon.).

है वय rtib-pa pf. बहै वस brtibs, fut. बहै व brtib, imp. 39 rtib or 394 rtibs to break or pull down (cf. \$94 rdib-pa); in Sikk. to best or thrash thoroughly.

ह्या द्रा rtug-pa, भे नहीं स विश्वा 1. human excrement; हुन भूम or हुन भूम rtuy-skem dry

excrement. 2. in C. wind, flatulency. 3. AFT or FT rtug, v. under TTN-4.

हर व rtun-wa pf. वहरूभ, fut. वहर also grad to make less, to shorten, to contract, e.g., a rope, a dress: वाउव वहरूभ his neck is contracted (Jä.).

চুঁব <u>r</u>tun v. পানুৰ gtun; দুৰ^{্ব} <u>r</u>tun-ril a trituration-bowl (Sch.).

हुत्र प rtun-pa diligence ; हुत परे हुत प rtunpahi skyed-pa to be diligent (Zam.) ; cf. 5,54.

हुया द्वाराध-po or हुवान सह । Munt, dull, stupid; अर्डन हुवा a blunt weapon (Cs.); ५०० व्या blundering; श्रीहिवा blo-rtul weak intellect.

हुव वॅ५ व rtul phod-pa पराम्मम, परिचाइ, वीर bold, intrepid; also sbst. courage.

हुआ एकर कुंस Rtul-bank skyes = हुआ ठत्र अरे पु the son of Rtul-can-ma, one of the ten incarnations of Vishnu; a name of परदा-राम; ५१९९ है५ ५०%

है इस <u>ree-thur</u> = है3 कियोर foal, colt; है3 बद्दा a to bring forth a colt, to foal (Cs.).

 $m{eta}_{j} = rten(1)$. सम्भव, चातुभव, वासु, पराया, ग्राच, चात्रय a hold, support, esp. in compounds: 可清 the plinth or base of a pillar (Cs.); $\pi \subseteq \beta \subseteq \alpha$ or $\alpha \subseteq \beta \subseteq \alpha$ footstool (Cs.) 2. चात्रय, चिकरण in Gram. the case which denotes the place of a thing or person, the locative. 3. not that which holds, contains, or supports a thing: 照亮 lit. the holder or receptacle of a person himself, i.c., an image of a deity, of a Buddha or Bodhisattva; वास्ट हेन = भेषावन letters, writings, holders of the doctrine, gen. consisting in a volume of the holy writings. अनुभा हेन thugs-rten " the holder of the heart or mind" as manifest in a holy person. The term हैं निष्य is often applied to the foregoing three. 455 34 gdun-rten receptacle for the bones or relies of a saint; अर्ड हैं a mehod-rten a holder or depository for oblations, a chaitya; रेन्प्ये हैं a rig-pabi rten receptacle of the soul, i.e., the body (Schtr.); रेन्प्य हेन केर्प्य, हेन रूप्य में the houseless, bodiless soul: क्रिक्स स्थाप the houseless, bodiless soul: क्रिक्स स्थाप the heart is the seat of life and of the soul. Similarly हैन is often a term for a temple or shrine: हेन क्रिक्स स्थाप the deity in a shrine; again we have क्रिक्स shu-rten resp. अपहेन phyag-rten a present, gift, offering, i.e., "the holder or support of a request."

हेन विषय <u>rten-khebs</u> पूजावजा the cover for religious offerings.

ইণ্ট্ৰ rten-khri= শুইন নুন্দ্ৰ a chapel or cabinet to hold images with accommodation for keeping efferings before them and for religious books (Rtsii.):

हेन हैन बन्नेय बन बनुद हैं इस ये के महि महरूम rtencin hirel-war higher shift-pohi-cho gahigruhs प्रतीत्यसस्त्याद-परिश्वदय-धारची n. of a dhārani expressing the essence of the doctrine of relative existence or origination (K. gu. 4288).

हेन उस rtenachas things, articles.

हैन'य rten-pa 1. vb., pf. and fut. पहेन imp. 👬 to keep, to hold, to adhere to, to lean on; बाष्ट्राया वाहेन य to lean on a staff; नामाया हैं 4 to keep or hold against a pillar; अवाय वज्ञकायावाहेन to keep the hand on one's cheeks, to lean one's head on one's hand in meditating; fig. to depend or rely on; बहेत्। यदे श्राम the priest to whom one holds: कुरुष्य हेन्य to keep to the fat, i.e., to eat much fat; बह्नेन पर रूप हेन प to be given to sensuality. A frequent form of the vb. is हैव वस rten-nas: छिन् ग्रेस नसुद या व यहेव वस following, depending on your orders; 53. बुकायाका हेडावम relying on my strength; hence पहें पूर्व is frq. used for in consequence of, with respect to, concerning, etc.:

नुत्र विश्व के का consequence of that event; स्वा कुर्य के का in connection with a noble object; विश्व का in connection with a reen-nas to be situated towards the south; वर्ष के का है के का विश्व का to look after or pursue with one's eye a ray of light. 2. Elst. that which holds, keeps ाp; कुष्यविद्व का these are the supports of king; विश्व का विश्व का विश्व का the doctrine of the hold-giving bones' i.e., osteology. 3. adj. attached to, faithful (Ja).

हैन परे तेन <u>rten-pahi</u> kyen dependent cause; दुः उ व हेन परे तेन नामा प्रकार the dependent cause of (the formation of) ice is water.

हेन्। विशेष rten-hirel is said to be a contraction of हेन पर बच्चे व पर बच्चर व rten-par hbrel-war hayur-wa प्रतीत्वचसत्पाद 1. it is best defined not as causal concatenation but as the inter-dependent causes which have origin ted matter and all phenomena. These mutually contributory causes, however, according to Buddhist theory, properly centre in or spring forth from avidya (Tib. भारेनाय) or the ignorant belief that all which seems to us to exist does so exist when it is really non-existent. 2. चंदोन omen; circumstances combining to found a judgment or prognostic; diagnosis. Milaraspa says of rten-hbrel: क्रि. ब्रेंड. १६४ वर्ष इसायशसारु होत विवेश मुंची नेदा understanding rtenhbrel to be the whole doctrine of transmigration in general. However, he deviates from the purer philosophy by averring that the co-operating cause at work in rten-hbrel is produced by the deep mysteries of FR and MAKA (Mil. 7, 89). The doctrine involved in rten-hbrel is fully dealt with in Tsong-khapa's great work, the Lam-rim chen-mo. He sums up the argument thus: वर् गुरु ट्वमहृद यद्र । वरे थम बद्दै ब्युस ब्युद्द साधी देश या विश्व मार्थ । वह कुर्व न विवस हेर्यम् हे चुंक्का हेर्य। वदे क्या में अहर कुर बर्म मार्

The certitude that all these things are in their very essence void and yet that from the one its fruit the other springs forth, the two uninteruptedly hither or mitner mutually assisting each other—viat can be more wonderful then thus, and what has arisen more stupendous than it.

हेंब दर्भ ने वर्षर व rten-hbrel-gyi hkhor-lo प्रतीत्रजसूत्पाद-चन the wheel illustrating the process of the working of successive existences and helpful in meditating on them and in methods for getting rid of their influences, etc. In the tractate हेन बच्चेय चै विषय के भे वर् पावर्ष प्रमुद्द rten-hbrel gyi-hhor-lo mi hdra-wa bco-brgyad (A. 35) there are eighteen different descriptions of the wheel illustrating the cycle of Pratitya samutpāda, the earliest one having been designed by Nagarjuna as contained in Tan. d. 4 32. In it are contained indications of human destiny, luck, happiness and misery, which are drawn up in set formulas. 34 देर व्येष पर व्युर पार्र में द्राह्म प्रे प्रमुद्र पर्दे भर्दे Sûtra describing the relative existences and the distinctive features contained in them $(K. d. \approx 203)$. In it are described the science of divination, the art of drawing omens from different occurrences and signs.

हेब बबेब वर्षे <u>rten-bbrel bsgc</u> = र भरम कुभ an epithet for a *Pratyeka* Buddha (Maon.).

हेन बर्जेय हैं नाम प rten-bbrel rtogs-pi to investigate significant or ominous incidents and draw inferences therefrom; हेन बर्जेय नाम to know such, or one who knows them (e.g., a physician when treating a patient must try to find out the auspices). हेन बर्जेय हम bad omens.

हेद द्वेव wa a a a a a a rten-bbrel yan-lag ben gnis the twelve inter-dependent contributories to the origination of all phenomena. Or, more fully:-The twelve inter-dependent elements which together contribute to the production of all phenomena: the twelve, however, being theoretically not simultaneous in origination but occurring in a certain sequence; each indeed being dependent on its predecessor, though not exactly evolved from it, because by a process of re-action the predecessor is also dependent for manifestation on its successor. Thus, while the succeeding contributories may be said to be evolved in a measure from the preceding ones, there is a mutual dependence which makes all the twelve co-ordinate also. The twelve inter-dependent originations in the Pratitya Samutpāda are: -(1) अध्याप श्रविद्या ignorance; (2) वर् । ३५ संस्कार association or impressions; (3) রুমান্থ বিশ্বান consciousness; (4) श्रेट ज्युज्य नामक्य name and form; (5) No No. skye-mehed usjung the six sense-organs; (6) रेग्य स्पर्भ contact; (7) अरम वेदना feeling; (8) sred-pa श्रे५ व खणा desire or hankering after; (9) वेन्य उपादान sensual enthralment; (10) মুঁ5'ৰ srid-pa মৰ procreation; (11) \(\frac{3}{2}\) \(\frac{3}{2}\) \(\sigma kye-wa \) \(\frac{3}{2}\) \(\frac{3}{2}\) (12) क्य ने अरामरण old age and death.

हेन rten-ma prop. support, pillar.

દેવ દ્વારા urten dman-pa subordinate; of lower position or order, junior; a ge-tshul is subordinate to a ge-long, a ge-nyen is inferior to a ge-tshul or Gramunera: દેવા દેવા દ્વારા પાસ સામે મુખ્ય અંદ પર he being inferior in rank, e.e., in the religious order, he did not make salutation with his body (A. 56).

ইংশ্ৰী rten-pshi 1. basis, foundation আধাৰ. 2. = শৃত্তি ব্যাম residence, home (Mnon.). ইংশ্ৰম rten-gnas, id. ह्या <u>rtog</u> 1. in ह्याप्तः <u>rtog-khah</u> क्रव्हल-भारत a room or place of amusement on the top of a house or building. 2. केतु for ह्या tog.

ह्या य I: rtog-pa तक, कष्पना sbst.
1. consideration, deliberation, reflection; ह्या य हुन पान्य

imp. ইবা or ইবা গ্রহন to consider, examine, search into, muse upon = ব্যাসার বি or মার্ ব্যাসার (Mñon.): বহুবাগার ই ব্যামান (Mñon.): বহুবাগার ই ব্যামান (Mñon.) কেন্দ্র বি though one meditates (upon the soul), one cannot understand. To trouble one's head about a thing is considered a fault much to be guarded against, and the more so, as religious faith as well as meditation require the mind to be strictly free from distraction, and especially in meditation to be concentrated on a single object only: মাইবাটা contemplation without any disturbing reflections.

हॅंग में rtog-ye तक the act of arguing, reasoning; dialectics (Cs.); हॅंग में य rtog ge-pa तार्किक an arguer, disputer, reasoner (Cs.): हॅंग में? ब्रॅट्स्थ्य अध्येद्र य rtog-gehi spyod-yul mayin-pa आतकावचर not being the object of controversy or arguing.

र्भाष प्राप्त rtoy-pa dan bral-wa कव्यमा-रोध without imagination, free from sophistication.

हैंग परे रा rtog-pahi dyra जयनामृच n. of a tree.

Syn. 3435. As. rgyal-byed çin, S.J.s. 34 chu-klun skyes (Mnon.).

हैन पर देर प rtoy-par byed-pa चानच to fancy, to imagine.

ইপাংট্ৰ rtog-dpyod = মন্ত্ৰমন্ত্ৰ, or মন্ত্ৰমন্ত্ৰ (Mnon.) বিভাৰ consideration; examination, trial: ইপাংট্ৰং মন্ত্ৰ নিজিমাৰ without examination or reflection (A. K. 1-36). ইপাংট্ৰং আইন ব to identify, to discern to recognize as, e.g., মন্ত্ৰমান্ত্ৰ it is ascertained to be bile, to be caused by bile. মান্ত্ৰ ইপান to identify as being different (Jū.).

ইৰ শ্ব rtog-med নিজিক আsimple, unsophisticated; also simplicity; singleness of heart. ই আইবাৰহুন্ম ই it should not be interfered with; he does not meddle with that (Jü.).

ৰূপ নিৰ্দান artoj-med log-çes = ৰূপ থাবিল প্ৰশ mistakes caused by wrong or false conclusions, such as while passing in a boat to maintain that the trees and houses on the bank of a river are moving; in the same manner holding that all phenomena are permenant, &c. (Lon. 4 15).

ইবাম গ্ৰাম কি বাহম toys dkah-wahi gnas= - নিম্প্ৰেইন এই ম a very inaccessible and fearful place.

हॅग्थ वर्ष rtogs-hgro गति है number; हॅग्थ वर्ष केन महागति ह great number.

ह्या पहिंद्र rtogs-brjod or ह्या प्रदेश घर-दान lit. discriminative speech, the utterance of what is fully grasped; a common designation for the recital of the events of an ideal life, full of instructive lessons.

हॅन्य पहें पनु प rtogs-brjod brgya-pa चवदानगतक n. of a work contained in the Kah-gyur (K. d. 7).

हुन्भ वहर देव टें डे द्यान वसन है देह rtogs-brjod rin-po-che dpay-bsam khri-çin स्वदान करा-स्ना the great work of the Kashmirian poet Kshemendra on the deeds of the Buddha, in 108 chapters, translated into metrical Tibetan by Shon-ton Lo-tsa-wa, and forming the 93rd volume of the Tangyur collection. हैंगभारेन rtoys-c b= नहेर्जिये रियाभेग brjedthohi deb-yiy a .n morandum book (Rtsii.).

FANASS ri ys-hdod can desirous of knowing learning; inquisitive (Jü.).

हैं 1479 कि rtous-suan अब, सदामित ;= अवस्थ क ट ुल, a ger ral term to signify such.

हैंग्रेश्य rtogg-pa I: बोधि, जान, अवनीध, जपनेचण, समय, गति sbst. thorough perception infallible knowledge. It is stated that ordinary mortals are incapable of cogitating on the merits and qualities of Buddhas and Bodhisattvas. The true Rtogs-pa cannot be acquired in the fire. instance, the Ki (meaning of a thing) first must be understood (भैंदिके देव) and that may lead to the acquirement of knowledge by ব্যুক্ত ফিছা study; then comes reflection or meditation, and last of all is Rtogs-pa the full comprehension. Thus we can define हैंग्राय as: 1. the true perception of all things in general, which leads to the attainment of the NA A a so-so skyehi-sa stage of ordinary perfection. 2. a true metaphysical development leading the way to what is called auguras, that is, to Nirvana. This last is called अदेशपर हेन्याप or अभिम्मय, the clear understanding or perception, the same as \$5.435 or metaphysical voidity or nothingness.

Syn. विराप्त किर्म khoh-du chud-pa गतिङ्गतः । अन्याय mkhas-pa; विषयण, विषयण, विश्वप्तः स्वत्वीधः, इन्याय mkhas-pa; निस्पण, प्रस्थि byah-wa निप्रणः

ह्रॅन्थाय age भाग atoys-pa hkhruns-pa waasluman the growth of ideas, thought.

ह्रवास पाडेक या प्रकास कुस परिकार roogs-pachenpo yohs-su ryyus-pahi mdo a metaphysical work in the Kah-gyur (Mdo. व 413); ह्रवास परिवाहित roogs-pahi gter or अर्डिश्वस्था इर्द ग्रेट्स में इस या विस्ट पुरस्त प्रकार विकास परिवाहित another work in the Kah-gyur (Mdo. 325).

ইবাম ট্রাই rtoys-spyod theory and practice. ইবাম ট্রাই বা rtoys-spod byed-pa to know and to practise; ইবাম ট্রাই বা সন্মান rtoys-spyod la mkhas-pa theoretically and practically religious.

ह्रेन्य नेन rtogs-shib thorough inquiry; investigation of minute details.

हॅब्स प्रमा rloys-yas (प्रमा) समता n. of a numerical figure.

FINE rtoys-sla easily comprehended, or easy to understand.

र्हे प्राप्त pa= प्रेम or ब्रिम (Mnon.) 1. vb. to fasten, to secure, tether (v. प्रेन्ध); हुन् प्रमुख्य to drive in a stake or peg (Ja.). 2. sbst. = हुन् प्रन a stake in the ground for fastening a horse, a boat, etc.; a peg in a wall for hanging up things; हुन्य id.

हत्य rton-pa (वहुत्य or वहुत्य) बहुसर्थ, त्रतिसर्थ to place confidence in a person, to rely on, to adhere to, to act in accordance with. In connection with the meaning of rton-pa common sayings prevail among the learned of Tibet:—(1) वृद्ध प्रतिस्था स्वाय के हृत्र देश यहत्र rely on the import of words, do not depend on their literal signification; (2) वृद्ध प्रतिस्था के हृत्र देश यहत्र त्रा के हृत्र यहत्र त्रा के हृत्र यहत्र त्रा के हृत्र यहत्र त्रा के हृत्र यहत्र त्रा के हृत्र यहत्र त्रा के हृत्र यहत्र त्रा के हृत्र यहत्र त्रा के हृत्र यहत्र त्रा के हृत्र यहत्र त्रा के हृत्र यहत्र त्रा के हृत्र यहत्र त्रा के हृत्र यहत्र त्रा के हृत्र यहत्र त्रा के हृत्र यहत्र त्रा के हृत्र यहत्र त्रा के हृत्र यहत्र त्रा के हृत्र यहत्र त्रा के हृत्र यहत्र त्रा के हित्र यहत्र व्या के हित्र यहत्य के हित्र यहत्य के हित्र यहत्य के हित्र यहत्य के हित्र यहत्य

Syn. बेर हैं इंग्य yid rton-pa; हें पहराय blo bstad-pa; बेर हे अप yid ches-pa; हेम सुन्दर rjessu hbrah (Mhon.).

rtol in In a sec. to Schr. the pith or marrow of a doctrine; Furna to know thoroughly (Schr.).

by breeding an animal three-parts of Indian parentage with a pure-bred yak.

ক্ষাৰ rtol-wa pf. বাৰ্কা 1 to bore, to pierce, to perforate. 2. to be present in or at; to reach: ব্ৰিমাণ বিশ্বতিব্যানন প্ৰাপ্ত ব্যানন প্ৰাপ্ত বিশ্বতা কৰা কৰিছিল। কৰিছিল rtol ma-rtol arrived or not arrived; জনমান বিশ্বতা acc. to Schr. মাহিলানক the coraltree Erythrina Indica; also a tree of paradise.

দ্ধানী rtol-çes = ম নিন্তু নীমান prescience, intuitive knowledge, knowing without being taught: ১৯৯৯ মেই বানী মুন্নি ম it is said he knew intuitively many religious doctrines (J. Zań.).

वद्वः इथिय pleasing when looked upon; also name of the chief city of Indra on the top of Mount Sumeru; #5 % go there and look (at it)! Inwahawa to gaze all round; 44 विन दुः ह न to look up and down, भु भेग or भुराष्ट्राय to look back. Colloq. in the sense of to look at Ita-wa is usually preceded by भेग the eye : दे व भेग झ दम looking at it. 2. to look for, to search for; in this sense common in W., e.y., हुआवेद्यसम्बद्धदान्त्रहरू 🖧 horse has not come, go and look for it. 3. to view mentally, to consider, look into: also to examine, investigate: EN'N'ANN' AIN' A if I did not examine it; * a to f al a person's pulse; अत्राज्ञान to consider if it will be useful. & 3 of let us see who is greater or taller; देर विश्व we shall see that afterwards; ws: 59'4x'g'4 to examine or search into minutely; \$5 g a is the expression most in use for to examine, to test, to try; 5 वहना वह let us see how many there are; भू रेंग छेर 4 to investigate closely. 4. a fourth and not unimportant usage of gra is to express a stage in mystic meditation wherein it means to be in the first or contemplative stage, during which one must be especially oblivious to all sounds and to all that is occurring around one, the sight and that limited to a single object being the only sense in action: Banka पवे श्व रंभ र वेंभ र वेंभ र वेंभ र वें भ र वें । वेंभ प जेंद र वें श्व पे there must not be attention to even so much as the bark of a dog or the chirp of a sparrow; if there is hearing, there is no contemplation (Mil. 7).

পুনি II: sbst. 1. a look, the act of looking. 2. contemplation (mystical). 3. হয়ন opinion, doctrine, theory, philosophical system, school. গুলু বুলু the theory of perpetual existence or duration (of worldly things). মুলু মুলু মুলু ক্লিছ a false opinion or heretical view (Jä.).

भूष ६५ । lta-wa Aan-pa कुर्हा jealous sight, spiteful or mischievous sight.

भूग अभग प lta-wa nams-pa कृषिनियम of heretical views. भूगि हुव कृष्या श्रीक ta-wahi rtul shugs-ma हिम्मी having obscured vision or heretical views.

পুলমাই কা lta-wes mi-fioms not satisfied with a glance, i.e., wishing to look at it more; hence = প্রশ্ন কাষ্ট্রাথ a very hand-some shape or person (Minon.).

g'पम अन् भे नेम lta-waşchog-mi-ces the sight of which is never enough, met. a very handsome person (Moon.).

g 35 lta-byed met. the eye (Mnon.).

পুৰৰ lta-log or ৰাজু false statement; false doctrine, heresy; acc. to Jä. any irreligious impulses of the mind, perverse and sinful thoughts.

अ. S. lta-bu 1: इव, सहम, सन्निभ, जपम may be described as an adj., though often used in the manner of a postp. instead of at and g. It is generally conjoined with the substantive vb. with the signification of to be like, to be as (another), to be equal to: मद्वारम् त्वापासम् मते भुत्रस्य वात्रेवासाल पुरस्य पेत्र I myself am not like Chenrezig with many hands, or I have not myself many hands like Chenrezig; कार नासुमाञ्च पुःभाषमाय वेषा one as wise as three village-elders (i.e., the village council); ब्रिदायायव व्यामायाद्रम्भागा इत्याप्ट्रावि श्वायवामा स you have a voice like that of a companion giving advice; a an an art he became (to him) like a father; परिष्य भ्रापु पुरुष्य भूति । having eye-lashes like those of a cow (Sty.).

মূল lta-bu II: = শ্বশুণ বৃদ্ধ gsugs-brñan or মূল sku-hdra a likeness, reflected image, image (Mhon.).

99 III : v. Ŋ-9 şku-ça (Mnon.).

a spy, sout; a spy, sout; a spy, sout; a spy, to spy, to explore, v. 24 4 nul-wa.

p p N lta-stans 1. a glance or aspect, look; 可克克克克斯 a mild look or countenance (Cs.); 河南南州 an angry or fleree look (Cs.). 2. the magical and powerful look employed by Tantrik experts in order to control or subdue demons; 河南和南南 look. In the narratives ascribed to Milaraspa, frequent mention is made of his exercising this power.

भूषा य ltag-pa 1. described as अर्थ इंद्र यह कुर वहर वहर the projecting parts at the back of the crown of the head. 2. the back part of the neck, the nape. 3. the upper or back part of any thing; भेड़न व the back of a knife; हिम्म अन the back of a house; इस्टेड्रन व the back of an axe; इन्यु !tag-spu neck-hair; mane of the horse, or that of the lion.

প্ৰশৃত্য ltaj-ker the bones of the neck.

ष्ट्रच हिरः ttag-khun = द्रवार्थ वो निर्मार "the curved bones below the nape of the neck."

পুণাৰ ltay-syo the back-door of a house. As the cottages in a Tibetan village mostly stand on hill-side, the back-door is also the upper door.

+ भ्रम हे !tag-syre or भ्रम र्या अधितम anterior or posterior; मॅंट रेन upper and lower.

মূল শাৰ্ষণ ltay-good or মূল ৰণ্ডণ 1. decapitation. 2. acc. to Sci. changeable, fickle, inconstant.

क्षण अर्ड !tag-mdud the hole in the occiput, the connexion of the brain with the spinal marrow (Ja.).

भूग क्रिजित्य ltag-sprod bycd-pa, to transpose; to put in alternation: अत्र र अभ दुस्य व्याप्त कर्मा विश्व कर्म विश्व कर्म

garan ltag-big (MATAMENT (4) (Jig.) the piercing right through from the breast to the back of the neck.

হ্ৰাম *ltag-ma* what is uppermost, e.g., words written over other words.

RTS ltag-rtsa=gr the back; RTS lt. ltag-rtsa sgreft-sgreft the back stiff and unbending (Rdsa. 29).

क्षरभाष्ट्रय शिक्षह-spyad-pa explained as अवा नेम विष्य प्राथ to minutely examine; whether a thing is good or bad, etc. (Yig. 16)

解系列序: *ltad-mo khah* a play-house, exhibition, stage, etc.; 第5. 第一時期 *ltad-mo nkhan* or 第5. 第一第5.4 a show-man, actor, mimic, etc.

ছুণ মাজুল ltad-mo lta-wa to look at a scene, to witness a play or scene: হুণ মাজুল বুবি মা ltad-mo lta-wabi sa a place where there is something to be seen for amusement; a theatre; হুণ মালু ltad-mo-pa a spectator, a visitor: হুণ মালুবিক্সা ltad-mo la

htshogs they came together to (a sight); an entertainment; ቋና ቋፍ ነብ መመል kag-mobi dge-mtshan innocent amusement, entertainment.

দুং ইংশুইল্ম ltad-mo sna-tshogs different kinds of amusements and entertainments, as:—মুন্ ইন্ত্রু কুল্ল বিশ্ব elephant গ fighting; বুরু বুং কুল বিশ্ব elimbing up; কইনা ব্যবহার to scuffle; বুন বুইল্ climbing up; কইনা ব্যবহার bulbul fight; পুলাবারে বুন ব্যবহার কা bulbul fight; পুলাবারে বুন ব্যবহার কা buffalo fight; পুলাবারে বুন ব্যবহার কা jump from upon the shoulder of one person to that of another person; মুঝালার ক্রিন্তু কিন্তু কিন্তু কা কর্মান্ত্র কা exhibiting the summits of the royal standards and the supreme power; বুনবারী ইল্মানার ক্রিন্তু কিন্তু ক

中 व्रेरंप शिका-pa=व्र्रप जप्त, सक्त joined together.

পুন to fold or gather up; to lay or put together; কুম পুন to fold single; প্রমাণ to fold double.

হুবা**ট্র**বি *ltab-byed-pa* to fold up; বাধুন হুবা**ট্র**বি to fold or bend together three-fold (e.y., a corpse previous to cremation or anything else).

भूम म tab-ma a fold, crease, plait (Cs.); भूम ने clasp-knife. भूम न रूप स्थापन के tab-ma dgu-rtsigs can one with nine folds piled one upon another, i.e., nine-thick (Sorig. 119).

1. to be full, also वाहमाय. 2. जाति resp. to be born; हेऽ वहें पार्द्र विकास मध्य हिंद्र होते प्रकार प्रका

At ltar or gra lta-la and sometimes simply ? Ita, words akin to ?! but more directly used as postp. governing accus.: and the first two, also, as adv.-like, as, after the manner of; ANKE Da Ka तुः ध्रेव'यः श्रूरः वर्डसं य . प्रज्ञायार मिता-प्रतिवर्षिक made like as the work Prajňaparamita; 8334 AN having heard so, being told so; 39 35'4'85'35'4 making a gesture like making salutation; अप्यत्याचीसानी में खुबाका वाना में BINA the demi-god of the place was carrying a fungus as a shield; वने दुःश्विष्युर lonely as a rhinocerus; ধ্ব-প্ৰাঞ্জন ক্ৰম ক্ৰম undulating like a steppe. 33 gx = thus, as follows; 3 gs or 3 g 4 like that, in that way. Colloq. 45 or 45'4 are generally substituted for gs, etc.: 3.45353.457 he is doing so.

early stage of the embryo while it is being formed in the womb.

प्रेस Itas I: for क्षेत्र see; also क्ष्मः डेर or क्ष्मः वेत्र has seen. Should be व्यक्ष

कृषाय स्वष्ठ-pa नैमिनिज a diviner, astrologer.

कृषासु १९६८ । ltas-su hbyun-wa चलात meeting with an accident.

P. Liti-ri I itcher (Sch.).

ट्रेन्'इद' ltig-thun in C. a person of small stature, perh. a corruption of क्रेड्ड. tte-thun (Jū.).

পূব'ৰ lib-pa to fall through (Sch.).

ब्रें tir चित्रपूर्व full; ब्रेन्ड क्ये प्राप्त tir-gyis gan-wa full to the brim.

ब्रेर व tir-wa, v. ब्रेर व ldir-wa.

अद्भारत प्रतित, fut. and pf. of शुरू । thuhun to fall, to fall down: निर्मान शुरू हैं having fallen from the tree; कार्य है प्यार अवर शुरू हैं even what is high will eventually fall down: नेम शुरू a moral fall, a sinful deed.

बुह है5 ltuf-byed पापासिका a transgression, crime; ह्य कर दूष्ट fallen into damnation; बुह वर्ष, wishing to fall, to sin; also apt to fall.

श्रेष lte-wa or श्रेष lte-pa नामि, कोचैय 1. navel श्रेष्टेश्रेष सगनामि; musk-pod of musk-deer: श्रेष्ट्रेष १३९६५, १०३४ प्रश्याप्ट १६८ प्रस्ति lte-wa la ni ñed byed-na, kha-zas

bzak-war hdod-paho (K. gu. 50) if the navel be rubbed, there will be desire to eat food. व्रे.व.वय. वृक्षः बापवा बहेवः ईनः ब्रुवः वज्ञः rte-pa sab-slum qyaş hkyyil don-grub bsah a navel, deep, round, or coiled to the right, is a good sign of success (M.). 2. navel-string, umbilical cord: क्षे.व व ब्रह्म lte-wa gcod-pa to cut the umbilical cord; बिंद दर बी के व पुर 95 5 985 4 khon-ran gi lte-wa gun-than du bead-pa his navel string was cut at Guhthan, i.e., he was born there. 3. fig. = the middle of a thing or centre; ব্ৰীপাণ্টিমান the centre of a circle or disk. 3.55.95.95.3 ब्रे. पर mu-khyud gsum-gyi lte-war in the middle of three concentric circles or disks; रदाव्या वे क्रिप्त the navel or axle-tree of a water-wheel; শ'অ' ঐ' a the navel of the earth, i.e., Gayā in Magadha.

क्रे व हु भ lte-wa skyes नाभिजना, नाभिज born from the navel is met. for द र्य a raven; also an epithet of Brahmā (Māon.).

ब्रे पर्देख !te-wa. hkhyil नाभिका n. of a medicine.

ভূলে বৰ্ত lite-wa bal-can মর্কত (lit. in whose navel there is a store of wool) met. the spider (MAon.).

of Mount Tisé in Ngari (Mnon.).

ब्रे'बे lte-le prob. the polecat.

ब्रेट ना lten-ka 1. acc. to Jü. v. क्ष्ट ltun. 2.= क्रेट कुष n. of a Buddha. 3. विश्व pool, pond. 4. उपविश्व n. of a disciple of Buddha.

পুন !teb pocket in the fold of garment: ব্ৰাইট্ৰ চূৰ্ব্ব মূৰ্ব শ্ৰহ্ম শ্ৰহ্ম নাল-চুহলন !teb-tu beug-(A. ??) putting (the gold) in the pocket of his robes he went on. हेव u lteb-pa (cog. to हुव u) to double down, to turn in; अवद हेव u to turn in the edge, cf. हे के sne-mo.

बेश बुद ! ltem-rgyan whim, caprice.

ছুশাধ ltem-pa the state of being full, e.g., a vessel full of water; full, over flowing; ছুনাই ltem-po full; ছুনাই ltem-ltem so full that it runs over (Jä.).

tto bzah-wa to eat; also to gain one's living; क्रें पार का to eat; also to gain one's living; क्रें पार का to-yah ma-zos he did not eat his meal, i.e., anything. अन क्रें के lugla lto-ster feed the sheep; क्रें ने पार lto gyora to prepare food; क्रें क्रें ने lto-ño srogtshoh he risks his life in order to procure food; क्रें के gla-lto wages and food; क्रें के lto-go: or क्रें के lto-rayab food and clothes; क्रें के lto rgyab-skyid food, clothes and comfort; क्रें के lto-chuh, क्रें के lto-ran acc. to Sch. a person temperate in eating. क्रें के lto hdun-can an epicure, parasite (Ja.). 2. goat's-beard (Tragopogon) used as a kitchen vegetable.

क्रें गुर पर्वय lto-kluk bdab-pa v. क्रेंबर पड़व प lto-lon bdab-pa.

ब्रें रणर lto-dkar चेतोदर white-belly; an epithet of Rnam-sras or Kuvera.

পুনিবাম lto-hgehs= মান্য glen-pa a fool, an imbecile (Mhon.); পুনিবৌদমান lto-wa hyehs-pa ভর্মোর full-stomach; মুন্ধনিমান ইন্ধান satiated with food (Mhon.).

ৰূপৰ lto-hgro তবে 1. met. a snake. 2. symb. num. 8.

ভূপে বিয় lto byro-dyra নৰৰ an eagle; an epithet of the monveyer of Vishnu (Mñon.).

वृत्य [to-wa=र्ज्ऽष (Yasel 36) जना, प्रदर्भ belly, stomach; क्ष्य अर्ड्ड्ड्ड्ड्ड्ड्ड्डिश्च tto-wa matshufispa समानोदय्ये of equal stomach or having a belly of similar size; met brother.

ষ্ট্ৰৰ প্ৰেল=ৰ্থ্ড or শ্বাহৰ an arrow (Mass.).

ङ्कृष्ट ('o-chas provisions.

बूँ है व lto che-wa= मर्बेर्य za phod-pa धकार a Erge belly, voracious.

Syn. বাধুম ই ট gsus-po che; শ্লু ন ব্যুদ্র দ্বিক wa hphyah-wa; শ্লু ফুদ্র দিত ldir-wa; দির্ শ্লুম rked-shom; বাধুম ইন তব gsus-rdsih-can (Mhon.).

क्षेत्र lto-wa ldir globular, bulbous; नारेर भुद्रास पञ्चित्र geer-gyi bum-pa lto-wa ldir a golden pot with a huge bulb (Hbrom. 9).

કૂં કુલ 4 lto snum-pa rice-cakes with butter or any oily substance.

ब्दे lto-hphye महोरम, उरोमित a snake, a reptile that creeps.

ङ्ग्बे के व lto-hphye chen-po महोरा a python; also described as अवद्यादक विव demi-god, or huge god of the soil of the serpent-kind.

क्रें में भ lto-slos जाहार a swollen belly.

ङ्गं भुभ ठव ito-yus can चात्मकरी conceited, selfish person.

P. K. Ito-ras handkerchief, napkin.

हूं बहु है lto-lan tsa or हैं बहु है thick cotton cloth used in India for spreading on the floor; evidently a corruption of the Hindi word यत्राज्ञ.

कुँ कर lto-lon = क्रूँ गुरः lto-lelun, ३ व व्यवस् स चहन क्रम क्रूँ गुरः चन्न नसर चम hu-bu hyhoys-su htsun-mo lto-klun htab gsun-was (D.R.).

N'Q\$ ltogs-hdre a demon (Sch.); prob. the same as % % and hdre-ltags.

70

ভূল্ম দ্বী ltogs-yri starvation. In colloqhunger: এই বেশ ভূল্ম দ্বী এন ব্যুক্ত বা এন haidag ltogs-gri ham hkhyag-grir hehi-wa ham are these going to die from hunger or cold?

end of an arrow to fit it on the bow-string.

সুন পা ltoń-ga 1. notch, incision, indentation; শ্বে সুন mdah-ltoń the notch in an arrow. 2. a depression; ই সুন ri-ltoń depression in a ridge of mountains; প সুন la-ltoń the indentation of a mountain-pass (Jū.).

MEN ItoAs summit (Ja.) (?)

ब्रॅंड !tofs-pa मूर्ज a dunce, an unlettered person.

জ্বনম lob-chas (জুক্ম) food, provisions, etc. (in Sikk.).

ভূনন ltobs v. শূনম sdobs; in প্ৰায়ন্ত্ৰম (A. 104).

জুনম u ltoms-pa = ব্ৰাম u or এই ব্য: ছ বিই ব্ৰাম ব্ৰাম ব্ৰাম এই লাইন লাইল (A. 104) the twenty-one objects desired by the Lord (Atis's).

a bastard prince (Jū.). क्रि. व्याप ltor shugs-pa to be in the womb being illegitimately

conceived; bastard conception: \$3.43 \text{gs} \text{GNU. 5.261} from the time the child was conceived in the womb her illness was alleviated.

And cow (Rtsii.).

ট্রম !tos= প্রম 1. attendants. ভূম বন্ধ = প্রম বন্ধ together with attendants (Yig.). 2. v. প্লব. 3. = প্রম (Sch.).

gen u ltos-pa vb. to attend to; to look at, on, or to. Is akin to कुन and always governs the dative कुर्रेन कुन के रिक्र का dyos-pa shig-yin you need not attend to that; रेज कुन क de-lu ltos-na if I look at or consider this taking it for example; रेरेन कुन जिन्दार without looking at each, take one.

স্থাপুৰ ltos-spags meat and rice cooked together (Sikk.).

क्रेंभ के !tos-med अजम, अनवरत, अनवस्ता continual, without interruption, in a continual stream or flow.

हैं इता is defined thus: इंग्लेम इ.च ने इंद्राय से द्रियाम परे हैं दर इसायसमा उद्गी हैं दें (Hbum, प 283).

ইন্ট্ৰিল্প sta-yon = সংশ্লেষ লিল-bshoys, or ইন্ট্ৰিল্প shon-du hgrig-pa অধিয়ান, মন-লক preparation, early arrangement. স্থান ইন্থ sta-gon byed-pa to make preparation, to make arrangement for a person's reception: বুৰ্ম ব্যাহ্ম ব্যাহ্ম ব্যাহ্ম বিশ্ব বি

Fig sta-gri pick-axe, v. Fiz sta-re (Maon.).

- ক্রিছির stu-rnon sde-rnon occurs in the passage:—৭১ উত্তর্ম ইরিছিন টুল bdud-kyi stu-rnon sde-rnon gyis (D.R.).

ছ'ৰ\ sta-zur=১ৡ শৰ্ম dpyi-mgo স্বাঘি, দুবি hip, hip-bone, e.g., as the seat of strength: ছ'ৰ\ অব্ভাহ ভাল নাম pan-chad from the hip upwards (Jü.).

দুৰ sta-re=দুৰী frequently দুৰ কুৱাবিকা; মাকুলা axe, hatchet.

इस्तु माईल, यात्र the Bengal tiger, which is not, however, found in Tibet. In the far S. E. districts the thick-furred Chinese variety of tiger is said to be occasionally met with; but in general, to Tibetans, the tiger is only an animal of legend and literature, though actual tiger-skins are imported into the country. সুপুষ্প a tiger cub; so a tigress; so a tiger's den; क्ष्ण रेश the stripes on a tiger's skin; भूगाची अके प्रभास थे भावेद वहूँ समायहरू a tiger's tooth overcomes toothache; इन ने मु धिस अपना नार्डर stag-yi spu-yis sna-khray good tiger's hair inhaled as smoke stops bleeding from the nose: अर्वे शुक्ष वावेद गुद्र वहें अस यर होद and cures all pains in the body and the head; इन ने รูพานพาญาจาลg tiger's-bone softens disease of the bones (perhaps caries).

Syn. 축 축 dri-snom; ব্ৰম ট্ৰ-পূব rnays-kyi çıcan; 요즘 로 htshe-byed; 무료 역 전도 brtul-phod; 도도 취득 조로 Ĥar-skad-can; অবৰ 미르 또 프로 gcangzan-khra-bo; 명확 디고 lus-bkra (Moon.).

্ৰত্যক stag-dkar lit. white tiger; n. of a demi-god belonging to the klu or Naga class and which is believed to be striped.

表句 E stag-khra-po = うずの E phye-ma leb khra-po a marbled or striped butterfly (Min. 4).

क्ष्याची करण stag-gi rkan-pa= ५११८ पावर नेर n. of a tree c plant.

Syn, By I'ME tshigs-man (Mhon.).

कृत्विकार्ध stay-yi sen-mo करस्त lit. the tiger's nail; n. of a sweet-scented plant.

Syn. वन क्रेम lag-şkyeş; धुष ने अर्देन क şbrulgyi mtshon-cha; विद्योति इसाय ठन् hkhor-lohi rnam-pa cun (Mhon.).

দুশাসুম staj-gras occurs in the passage দুশাসুম সুমান্দ্র সমী সুমানুষ্ট (Rtsii.).

gapen stay-chas articles carried by travellers such as tinder-case, smoking implements, weapons, etc. (in striped skin bags).

कृषाञ्च stag-ldan कारकारी, चुड the plant Solanum jacquini (K. d. w 214).

कृष ६० stay-don = अ५० ६० quiver. कृष ६० प्रियम a quiver for arrows lined with leopard's skin (Rtsii.).

इन हे Stay-sde n. of a place in Tibet: इन इन्ह्रण हे नोबा व्यवः नीत्रण to the west are two places called Tag-de and Zig-phan.

कृष इ Stag-rna बाई लक्षे n. of the son of Tri-S'anku king of the Sudra class who by the force of his logic had induced a rich Brāhman to give his daughter in marriage to his son Sārdulakarņa.

মূলাম stay-pa the birch-tree; a large species occurs in Tibet. মূলানুৰ stay-çun birch bark.

Syn. ब्रांच gro-ga; बार्चामा विषय gdugs-khyebs; धनामा पा रुक् pags-pa can; धो निरे चाने yi-gehi gshi; हो प्रति १६० re-khahi bdab; सुत्र पा १६०० çun-pa hjam; श्रामा अने इpags-pa māen (Māon.) इवा वर्षेश धरे ध्रुवस stag hbros-nahi-shaqs the charm to make a tiger run away, मार्ग्यमार्ग्य (K. qu. ₹ 52).

भूग अ *इरागु-ma* n. ot a medicinal plant: भूगा अंदे के हेंगा दुर विवास की की करने

মুগু ই ই Stag-tse rdson n. of an ancient fort situated to the east of Lhasa: মুগু ই বাই কাম এ ই ই ইন্সাম টু হৈ ই উন্দ the walled fortress of Stag-rtse was the earliest fortress of Tibet (J. Zah.).

ছব ক Stay-tshan (lit. the tiger's den); a place in Tibet well known for being the birth place of ছব ক বুব Stay-tshan Lo tsa-wa.

ষ্প কৰে সূত্ৰ Stag-tshan Ra-wa stod n. of a well-known hermitage situated in the mountains to the west of Lhasa (Lon. •3).

মুণা কৰা ত Stag tshal-wa (lit. tiger's-grove)
n. of a place in Tsang: ই ই ই রম্পুরু মুক্ত
ব্রুমার্থ বুলার বিশ্ব (A-65) thinking that the Jo-wo (Atıs'a) snould under
any circumstance be brought to Tibet, the
Lo-tsā-wa of Stag-tshal in Tsang, etc.

শ্ৰাৰ stay-gziy (মান্ত্ৰ sa-bday) lit. "tiger-leopard." 1. n. of a demi-god residing in the nether world. 2. a corruption of the name Tajik by which Persia and the Persians are known to the Tibetans.

*TXN stay-ras a kind of chintz with stripes resembling those of a tiger.

ধুবাই বাস্ত্র প্রথম Stag-ri gñan-gziys n. of an early king of Tibet (J. Zañ.).

*754 Stag-rus n. of a clan or tribe in Tibet.

FIGE Stag-last n. of a district situated to the north of Tsang (Los. 95).

and with leaves resembling those of the peu.

মুবা'-প্ৰ stay-çar a full grown youth.

ed a saas stay-tha me-hbur lit the tigergod of burning fire, the chief Bon god who resembles the Buddhist deity अस्त-कारत (95,5 है बहुँब) in his attributes.

कृद तेय इर्राया-zil there are three kinds of this stone, viz., the black, golden, and silver हार नामेद तेय ५५७ जेय ६५ अ६ न बहुन. Also = न इर camphor.

posture: 河씨네티 style, posture: 河씨네티 style, manner of walking, gait: 张下京N 百 the bank of the river he (with eyes fixed on a certain person as if to kill him) assumed the manner and posture of a wrathful deity.

また。 stad-pa pf. and fut. 中野 imp. 新た to load, to put on, to lay on; 野中新野では saddle a horse.

हैंने stan resp. गुरुन भारत a seat, mat, anything to sit upon; कुत्र प्रभाष्ट्रभा to get up from a seat; ** a to spread a rug or mat on the ground; क्षुविष्य o to lay a mat on; Bra a chair, also a rug or carpet spread on a bedstead; মথ ধুব resp. মনুৰাম ৰাত্ৰ a cushion or carpet to sit or lie upon; wes seat on the ground: इन इसाय अदि हो है जा जा जा पर A S & stan rnam-pa lhahi steh-du hdug-par mi bya ste (a monk) should not sit upon the five seats intended for honourable persons. १९ ५० stan-phrol occurs in 55.39 ্র্যার্থ দ্রাধ্য মান্ট্রার (A. 114). In the following passage the sense is fairly clear: बहेनाहेब.पठे र्र. में केंद्र रट तिल पर्रेचा ल बीच कुथ ज यूश राष्ट्र ह रेचेश ही कैंद्र भ जेते धनाभ धते हुन हुन and हन हुन = a seat of state.

भूष stab 1. v. ६० rtab. 2. acc. to Sch. भूषभूष्य to suffer; to tolerate; to yield.

*In Stab-ka n. of a place in Tibet. *In Tibet. *In Stab-ka-pa a native of that place or district (Lon. *3).

इव केट stab-sen the sap of a tree; इव केट इस क्षाइंट केट इस केट केव Stab-sen causes broken bones to join, and remove rheumatism.

ষ্ট্ৰম I: stabs compliments: দ্বমন্ত্ৰাৰ stabs-hbal-wa to present compliments (Yig. k. .(?)).

সুবাম 11: (cog. to ব্যাহ also synonymous with দুমে) 1. mode, manner, why, measure: মুন গুই দুব্য টুম্বুলুল to walk in the manner of a lion; বাম দুব্য manner of dancing, v. বাম. 2. opportunity, সুবাদ্বন manner of walking; an opportunity for going; মুন্দ্বন্ধ মুন্দ্র্যাধ hastily, speedily; ব্যাহ দুব্য scarcity, dearth. Stabs may be used as a formative, converting the adj. into its related substantive.

ह्ना है बद्ध में कि <u>Stabs-khri bzuh-mon</u> khen n. of a king of Tibet (Yig.).

ह्मप्र परेर stabs-bder = बुध परेर zlum-bder best compliments, felicitations.

gz star for got sta-re q. v.

** 1. to file on a string, e.g., pearls; to tie, fasten to; ** 1. ** 2. to clean, to polish. 3. (Sch.) to ornament.

BK'S star-bu or \$5.35 us date the berries of Hippophae rhammoides, a shrub very frequent in Tibet, esp. near riverbeds in the Indus and Sutlej districts of W. Tib.

্রি । প্রিক্টিই উর sprin-gyi rha-can ; ঐ প্ররন্থ ১০ [dan-ma ; প্রবাধ কুম yul-ga şkyur (Mñon.).

हैं व sti-wa pf. बहें भ bstis, fut. बहें bsti, imp. हें भ stis 1. to rest, to repose, to refresh one's self; हैं बहें बहु भ a resting place. 2. to honour; है हैं इंड sbst. respect, reverence, honour; है हैं इंड बहु पर honour a person, to show a person honour.

क्रेट प्रभूष इtin-bskut=अवल प्रमुख खनुजेवच

होट व stin-wa pf. पहेटम bstins, fut. पहेट imp. हेटम जक्रपन to rebuke, scold, abuse.

អ្នក ខ្មែរ នូវរ៤-pa or ខ្ពុំការ។ to offer (sacrifice) (Jä.).

bstim, imp. हेअम stims, prop. vb. causative to ब्रेक्स to enter, to penetrate, pervade, to be absorbed in: ३वम अप १५ जिल्ला the soul is absorbed in the expanse of the spirit (अम्भूत).

हैं stu योनि the vulgar term for a woman's private parts.

हुवा द stug-pa or हुन्। (अन्तर्धः व प्रतेष 1. ordure, excrement. 2. thickness, density. 3. a wind, flatulence.

ষ্ট্ৰাম বি stugs-po = पूर्वा व जन, লীৰন্ধ thick, opaque, solid, dense. ব্যৱস্থান স্থীয়ন really or solidly noble, an epithet of Buddha. মুলাই মেনিব মই মিন্দেশন স্থানিতি = ইবা নিন্দ

550

Hog-min the highest of the Buddhist heavens.

ষ্ট্ৰ stud-pa pf. and fut. নম্ব to repeat, to reiterate, to give, offer repeatedly (medicine, food, etc.): নম্বত্ত if it is repeated; মুব্ৰুমন্ত্ৰ মুব্ৰুমন্ত্ৰ মুব্ৰুমন্ত্ৰ repeated sneezing ensues; নমুব্ৰুমন্ত্ৰ to be always ill (Sch.); cf. নমুব্ৰুমন্ত্ৰ (from Ja.).

हुन्य stun-pa pf. and fut. पहुन् to agree; to be accordant with.

हुर निद stun-çin सुसन an iron-club.

धुष्य stub-pa 1. in Ld. for पर्वष btub-pa (Jd.). 2. same as धुष्य stubs-pa काट, to out into pieces (न भुष ça-lta-bu like meat).

है ste (न्या) an affix for the gerund, inst. of B after 4, 5, and vowels, v. B. As contains the copula it may be added also to other words than verbs, e.g., ৰ্টু্র-ইণ্মাট बिट अर्थे प क्षे khyod-riyş che-shin mtho-wa ste as you are of high and noble extraction; like ৰই মুট্ট it is also used for namely, to wit, videlicet (viz.), that is to say, esp. before translations of foreign words and names. After an enumeration of several things it serves to point back, or to comprise: a, য়, ৭, ৬, ৭, ম, প্লড়বাৰী the six letters a, ম, etc. मासुकाद र मे मुख्योद स्थे the three signs as o, i, and c. 5 & 9 9 9 9 9 5 5 5 as to the being now, in seven days, i.e., in seven days from to-day (Dzl.) (from Ja). As a gerundial affix Por B is most correctly annexed to the present tense only, while sw forms the perf. or pluperf. gerund.

blade athwart the handle used by Indian and Tibetan carpenters; RP ste-ltay the back of the axe; RE ste-yu its handle; RF ste-kha its edge. RATIFIA ste-bshog glon-wa to smooth, to hew with the axe (Ja.).

ইবাস stegs I: a bridge over narrow gaps or along precipitous paths, torrents, &c.; fig. the saints of sages by whose agency men are led out of this world to Nirvana: মুখ্য ম

মুন্দ II: also মুন্দন্ত sbst. a rest, support, upholder, shelf, etc.; ইনা মুন্দ book-stand, bookshelf; এইনা মুন্দ a board, spool, bench, to sit on (Cs.); নামুন্দ a board to place things on (Cs.); মানুন্দ or নামনা মুন্দ gsol-steys dining table (Schtr.); নুন্দ stool, portable resting stick for sitting on. মানুন্দ a candle-stick.

দ্বামান্ত steys-bu 1. a turret where sparrows make their nests. 2. ট্বামান্ত আৰ stegs-bu ya-tha occurs in ট্বামান্ত আৰ ইং আনীবাম মাইছে বারমান্ত মান প্রত্যান করিছে লামান্ত আৰু জ্বামান্ত আৰ stegs-bu mu-tha occurs in ট্বামান্ত আৰু জ্বামান্ত করেছে করিছে (D.R.).

Reast sten-hthun lit. that drinks or draws nourishment from above; fig. the

551

water-lily. क्षेट्र व्युद्ध द्वार व कुस्ट the white species of water-lily.

हर्ड sten-du and हर्ड sten-na adv. = upwards, etc.; and as postp.: above, on the surface, upon; also besides, in addition to. हर्ड देंड sten-du hdren उत्तेषण drawn upwards, promoted; also thrown upwards. हर्ड देंच sten-': hdseg-pa न्यां म चारोडिंक to ascend, ascending, climbing; हर्ड दें इंग्ल-nus down from.

ইন প্রান্থ sten-hphur dwan-po an epithet of the god Mahadeva (Mnon.). ুন প্রাণীন হার, ব্রাণ করা the rivon (Mnon.).

हर १९२२ stea-hbar=१९४४ than-pa drought, want of rain (Maon.).

ইং শ্র্ডিশ্ব steń-gyogs=ন্ত্রশ্ব জনবান্ত্র the upper garment of a religious mendicant; also=শ্র্থি shogs-ma জন্ত্রান্ত্র্লে the upper covering.

1. to keep close to, to adhere to, to retain to depend upon; akin to ইন্দ্ৰ but c. accus.: মুক্তিম্পুন্ধ to adhere to a learned lama; ক্রম্মেপ্রস্থাক মানু মুক্তিম্পুন্ধ to adhere to a learned lama; ক্রম্মেপ্রস্থাক মানু মুক্তিম্পুন লোক dam-pahi khon sman sten shig keep to the internal medicine of the holy doctrine. 2. to side with; partake of; serve: ইন্ট্র্পুর্বেচন-bycd-pa or মানু মুক্তিম্পুন্ধ to serve reverentially or respectfully (Mñon.).

stem-pa, pf. and fut. Pan seems to occur in popular literature and in colloq. with the sense of—to shut or fasten (a door), to block it with a beam or bar.

মুখাৰ stems curse, cf. ছে byad. (?)

क्षेत्र म stehu ka-ma भन्न a kind of missile. क्षेत्र इस्प्रेम stehu-stag चुरत्र a searp arrow, v. भ्रेम ste-po.

Rx is ster-sgo 1. aid, contribution; allowance, expenditure. 2. dowry, presents made by parent to daughter on giving her away in marriage.

দু দুখি ব্যাদ stes-dhan ways, or means. দুখা বিশ্ব good manners. দুখা বেশ দীম by the power of fate (Schtr.).

ষ্ট্ৰী stes बेग force, motion (A. K. 1-48).

§ Sto n. of a tribe in Tibet (Jig.).

Fun sto-thay a rope (Sch.). Fun sto-ra W. a circle of dancers (Jä.).

東日 sto-wa most frq. in colloq. phrase; また 発育 (= また 発育) it does not matter, it makes no difference, it is all the same. 発力に発育ロスラ明 it does not matter if they die; 分似たる事業 what does it matter if they die? (Jä.).

§C. Ston I: n. of a tribe in Tibet (J. Zan.).

দুন' II: 1. or দুন মুণ মছৰ a thousand; দুন মুণ্ নৰুণ মনমান্থৰিক the Mahāyāna scriptures comprising a hundred thousand s'loka. ধুন প্ৰথম 'the three thousands,' viz., 'a) দুন ট্র ধুন টু এইলা ইর ট্রাদেনম; (b) দুন গুটুমান নুন মাই এইলা ইর ট্রাদেনম; (c) মুন নামুন ট্রান্ট্র ট্রান্ট্র ট্রাদেনম; (c) মুন নামুন ট্রান্ট্র ট্রান্ট্র ট্রাদেনম; 2. a fine for manslaughter to be paid in money or in goods to the relatives of the person killed; 圣香·奇斯·意思 4to proportion this fine to the rank of the man killed Olar

scon-dpon a commander over a thousand soldiers: ইম্মের স্বের্থ বিশ্ব বি

ইন দুৰ্ম Ston-khun n. of an ancient king of China the fame of whose wealth wasknown in India even in Atis'a's time. কুম্বালয় কুমানুই বিন্যুক্তি বহু ব বহু ব বহু ব বাহু বাহু ত্যুগ্ৰনাৰ ston-khun ryyal-pohi lons-spyod dan hdra-wa yod gson they say his wealth was like that of Tong-khung Emperor of China (A. 36).

ইং বুৰ ম ston hkhor-lo 1. a wheel with a thousand spokes (of fabulous properties).
2. ছে বুৰ বুৰু বুৰু বুৰু তা of an inearnate Lama of the monastery of Ston-hkhor near Koko Nor in Amdo.

ধুবিদ্ধান ston-khyab nag-mo = লু লি কুম এইবন n. of a wrathful Bon deity.

क्षा ston-cha ग्रूच empty, vacant.

#5 35 Ston-thun 1. n. of a mythological king. 2. a number (Ya-se/, 60).

कुट ब stoñ-pa भ्रान्य, विमानक, ख, empty, void, hollow; clear, blank; barren, without substance: बुट भेजा दे कुट पारेड the room is

Syn. ৰামৰা বাইন gsog-gsob; আন্তান ya-ma brla, স্থিত ই এই shih-po med; এনুমানুমান্ত hbras bus-ston (Mhon.).

क्रियाचारेणाय ston-pa la reg-pa=केर् र्र nothing (mystic) (K. gu. ₹ 28).

इंद प नि ston-pa nid = ये वसुसम ग्रून्यता. ध्रन्यल emptiness, the void, vacuity; nonexistence, unreality, the false or illusory nature of all things or existence. Of this we read: इस कुष्ट प्रविद्रास मुख्य के देंद्र it signifies that no object in this world is absolute. i.e., simple in its nature. In Budh. metaphysics there are described eighteen kinds of Qunyata or voidness :--(1) उद्देश व तेर अध्याताग्रह्मता: (२) ध्रीकृष्य विश्व अध्यातमविहास ध्यन्यता; (3) भुँ १८ १८ विष्याताध्यस्य ताः (1) ह्रेट'ये १ ह्रेट'ये १६ ग्रस्थता ग्रस्थता ; (5) नेत् ये ह्रेट प १६ महाप्रान्यता ; (G) ६६ ५० व हृदाय १६ परमार्थ-ग्रन्थता ; (७) वर्ष प्रसाहर मंद्र मंस्कतग्रन्यताः (८) बहुमाम प्रमाष्ट्रिया हैर या हैर समस्तत्र समाता ; (१) अवर वसाद्साया हूँदाया केत् अत्यसाद्धानाता : (10) ईवा साद्दाध अक्षेत्रपवे क्रूट १९८८ **अ**नवगाग्रप्रस्ता: (11) र्रूट घ क्षेत् धर्वः । ब्रुदः धः केर च्यनवकार ग्रह्माताः (१४) स्ट । धर्वेत्रः ब्रूदः धः कर् खक्रतिग्रत्नाता; (13) ईश अध्यारु हेंद्र या १९ सर्व्य धना-प्रान्यता : (14) ४६ वे अन्द्र १८ १८ व १८ खलचणप्रान्यता ; भे दसेवाश ध इंद ध केद चन्पनसम्बन्धताः; 16; इटेंस हा क्षेत्र या ह्रेट य १३३ सभावग्रस्य ता ; र्दे के इंद प के स्वभावग्रन्यता; (18) ५देश व से र वर दें कें किर क्रंद व केंद्र चामावस्त्रभाव ग्रून्यता.

\$5.35 ston-byed expenses, expenditure.

্ষ্ত্ৰ ston-ma= স্থান্ত or স্থান্ত, called তাৰ স্থান্ত ab-phray in Khams and in Nag-ron, a general commanding one thousand soldiers.

हर अपा के हुंचान ston-sad la tshe-skyei-ast to squader, waste one's life.

দ্বানি ston-zil or দুবানি যাও called প্রথ দুপান Corpdalis meifolia (Jd.) ইজন কোইন্টানি এইজন it subdue. তালি ctious fevers, etc.

দ্বংশশ্বন Ston-geoms n. of a place in lower Takpo or Drays-sman (হ্ৰমণ্ডা: (Rts/:).

कृष्ट इंद इंदर्श-sob फल्यु hollow like chaff. कृष्ट विवासिक महाफल्यु very worthless; bloated; sponge-like.

ইনে প্ৰাম stons-groups 1. adj. help, cooperation, assistance (Mnon.): এতি পুল চু
টুৰ শন্ত পুনাইন ইবাৰ টুব though he visited
a place where there were no men, yet he
was he-friended by gods and Nāgas (D.R.).
2. shst. a companion, a helper: ইমসেইন মুখ্য টুৰ্ম ইবাৰ শ্বি is a companion of those
who act religiously (Mil. P. 262).

ইনেম্ব stons-pa 1. pf. বছনে fut. বছন to accompany: ইমান্ত্র মিট্রেমাবনন্ত I die without anything accompanying me. 2. to make empty; to be empty, to become waste or desolate: মানি বুলিমাবনি, মানুলিমাবন your own place becoming desolate; ইন্মা your own place becoming desolate; ইন্মা খানু ব্যাহ্র to have become nearly empty; was almost spent or exhausted; মিনাইন্মা বুলিমাব to level with the ground, to raze, to demolish entirely [from (Ja.).]

কুমে বন্ধ stons-bskal or মন্দ কুম টু কুনে ব the period during which no Buddha appears; a state of unhappiness or ম কিন ব, v. কিন ব khom-pa. higher, fore, former part (of a thing): सभा ग्रेड्ड resp. सुक्ति the upper part of the body; इसक्ति the first portion of the night.

हैं। और इंटर्क े tor or हैं। किंद खर्ड चेल a waistcoat.

্ৰিন্দ stod-kho h sde-lha the five subdistricts in the district of Toi-lung (Deh. পু 21).

্ৰ গ্ৰহ stod-khoy or সুগ্ৰ the upper part of the carcase (Sch.)

Franstod-khebs a sort of frill or ruffle of the lamas.

ৰ্গ্য stod-yos over-coat, upper garment. ৰ্গ্যুত্ত and stod-hyay doublet worn by lamas without sleeves.

१८६ stod-za खदिर catechu, the resin of Aracia catechu (Tib. ३६ ३६ sen-tden).

\$5'35' stod-thun a short coat.

§5 ﴿§¶♥ Stod-phyoys the region about the Kailas mountains, in W. or upper Tibet.

ইণ এইৰ stod-hbrel n. of a commentary written in upper West Tibet.

केंद्र stot-plur = पहन्य भूव the polar star.

ইণ শ্লান stod-smad তাৰ বিষ: the upper and the lower part (of anything); also the dimensions; ইণ প্ৰথম stod-gyogs lit. covering the upper parts, but is explained as meaning বিশ্ব নিষ্কৃতিই ইণ্ডি ইণ্ডি (to lie) as if the face were joined to one's lower parts; also as the lid fits to the lower part of a box.

高いま stod-ra (for 新知) flattering language or speech (Sikk.); 新いる cotton cloth imported into Tibet from the direction of Ladak (Rtsii.).

Karmapa sect (Lon. 2).

554

কু পুদ মাই পুদ ৰূপ <u>Stod-lun Ma-ni Idan-skyog</u> n. of a place in Tö-lung (Rtsii.).

बुद अपन्दे Stod-lun Tshal-bde a subdistrict of Tö-lung of which the chief town is नदे हेन हैंद Bde-chen Jong.

ችና ଅዶ ነጻጅ ሕና *Stod-luń Mtsho-smad* part of Tö-lung: ችና ଅዶ ነጻጅ ነጻና 5 ነኝላ ነጻ³ ነጻ at the time of visiting *Stod-luń Mtsho-smad* (A. 27).

শ্ব stod-le 1. a jacket. 2. the upper or higher part of a country.

ধ্য প্ৰথম stod-gser gold from upper Tibet.

শ্বং সং Stod-hor = শ্বং মূল Stod-sog the Tarters of Bokhara and Khoten (Lon. ৭ 12).

पूर्व क्रिक्ट-pa 1. vb., pf. and fut. पहेंद्र to praise, commend, laud; पद्म हेंद्र य चालाप्रयंसा praising of one's self; दर हेंद्र के a self-admirer, self-flatterer; to extol, to glorify (men, gods, etc.), frq. हिंद्र पह्माय to glorify and praise; हिंद्र पहमाय to glorify and praise; हिंद्र पहमाय mystic words of praise. 2. sbst. माचा praise, eulogy, compliments; complimentary phrases, e.g., in letters.

N.B.—By native writers and teachers the verb in its simplest form is held to be 5854 and \$54.

ধ্যে stod-glu hymn of praise.

ইংখা ইংখা stod-par byed-pa to praise, to extol: ইংখা laudable, commendable, worthy of praise.

\$5.5954 stod-dbyans the voice of praise.

ৰূপাৰ্থ ston-ka spyod বহন met. the swallow (lit. that pairs in autumn).

Syn. ค.ส. ซิง ba-mo bychu (Minon.).

ጀኝ P ston-kha = ጀኝ ጣ ston-ka.

ইম্প্ৰিল ston-thoy = প্ৰিল harvest, autumnal crop: ইম্প্ৰিল স্থান to gather in the harvest.

ৰূম হৈ ston-dod = ইম ইনি মুখ ন লাইন হৈ বৰু ইল্মান্ত্র্য the instalment of taxes in gold, silver or grain, payable in autumn just after the harvest time in Tibet (Rtsii.).

MANUTE ston-zlu tha-chun कार्तिक the month from the middle of October to the middle of November.

ৰূপন্ত হাল হাল ক্ৰিন্ত ক্ৰান্তিৰ from the middle of September to the middle of October.

कृत । प्राप्त ston-zla ra-wa भाइपद from the middle of August to the middle of September.

ৰূপভূম Ston-Ijan n. of a district in Tibet containing the monastery of ৰূপভূম অনু নিমা বিশি (Ston-Ljan Bkra-çiş d,on).

মুর্ম I: şton-pa pf. and lut. এইব. 1. to show, indicate. A vb. much used in ordinary talk as well as in books; the person shown anything taking the dat. c and the object he is shown standing in the accus., e.g., ६ २६ व प्या नेस श्रुद संदे वस वर्द क्र ማጓኙ (or ፻ጓ ፕሬፕ) please shew me the way to Tashi-lhunpo; दे द्वा वीभादवा द्वादा अ वा हुन শ্রুত্রের মান্ত্র বি they shewed the robber captain the provisions which they had. Occurs often with only the proximate object: दे हॅन नु दुसान परिवाध प्राप्त प्रमा if it can be pointed out it shall be destroyed; NEN क्षा नेम कर पर जिल प्रमुद् पर नुदे Buddha will shew the path of emancipation. 2. to show, exhibit, display : वे वद् पर्वे ह् वसुवा इत कु व्यूत miracles such as that should be shewn; 85 % 3

there was no limit to human life; (2) [4]4 ANNIARY pantomime and frolics were displayed: विद् ग्रेश द्यव व वाद वहूब या व विद अपू the bravery which you have shewn is exhilarating to me (Tá. 21. 13). 3. to teach, instruct, explain : वु अ व अभ वहुन हे द्द य वहुन अ having taught the girl the doctrine, faith was born in her; ব্ৰীমান্ত্ৰীনাম্ভানমূৰ স্থাপৰ necessary precepts having been imparted. From this signification of the verb is derived the important share. 9844 meaning that which has been taught, and, hence, religious tenets and doctrine, and so the Buddhist religion itself in its doctrinal aspect. 4. to exemplify by overt action, to shew faith; to cause to undergo; to inflict: अत्याभूना नभूवा नभून प्या having visited misfortunes on the man.

कुत्र य II: sbst. प्रणेता, a teacher, esp. a religious teacher, commonly the founder or promulgator of a particular doctrine. Buddha is called हुन्य, the teacher of Buddhism, and प्रनेत्र्य के व is the हुन्य or teacher of the Bon tenets. हुन्य प्राप्त व्यवस्था करिया प्रति प्राप्त विश्व

 ন্ত্রমান্ত্রী ক্রান্তর্ভ্তর appeared in this world when men lived a hundred thousand years;
(3) ইন্যান্ত্রিব্রুল বাইন came into this world when men lived ten thousand years; (4) ইন্যান্ত্র কুল বিশ্বন বাইন came into this world when the duration of human life was five hundred years; (5) ইন্যান্ত্র হল মাত্র came of this world in the present Kalpa when the duration of life is one hundred years. The first attendants of ইন্যান্ত্র হল, লোভ great Bon teacher, were the following:—(1) ব্যাহ্র ব্যাহর ব্যাহর (4) ইন্যান্ত্র হল, (5) ইন্যান্ত্র হল, (6) ব্যাহর ব্যাহর (7) ব্যাহর ব্যাহর হল, (6) ব্যাহর ব্যাহর (7) ব্যাহর ব্যাহর হল, (7) ব্যাহর ব্যাহর হল, (8)

\$5.85 ston-mun one belonging to the school of Hoshang Mahayana, the doctrine of absolute inaction.

দুৰ্ম ston-mo যালা, অব্যাৰ festivity, feast, banquet, entertainment: দুৰ্ম নাত্ৰৰ ston-mo hyped-pa to distribute the dishes in a feast; বুলমে পুট্ৰম নাত্ৰৰ to distribute the viands of the table to the common people (Mil.); দুৰ্ম নাত্ৰৰ ston-mo haren-pa to serve a feast; ব্ৰাণ ক্ষা feast or treat to one's ears; আৰু a feast or treat to one's ears; আৰু a religious feast, or feast of charity to the poor (including monks); বুলাৰ a periodical feast; আৰু feast given at the name-giving ceremony of a child; বাৰ্মৰ a feast after settling some important business (Cs.).

pf. and fut. 399) imp. 39 acc. to Cs. pf. and fut. 399) imp. 39 acc. to Jū to put into another's mouth, esp. food, to feed; also applied to a mare that shows the grass to her foal; \$455 34 374 to press a person to accept a dish, etc. In a more general sense: 45 34 374 354 rising to offer one's own seat, to make a donation:

also শত্ত্ব হন্দ্ৰম তে বুল ক্ষুত্ৰ to provide a person with every thing within one's power.

ইবিশ stobs or ব্ৰথন বাল, মাল, নীলাং, মালি
1. the semen. 2. strength, vigour, force,
prowess, fortitude. ইব্যান্ত powerful; পুষা
ইব্যা hodily vigour, physical strength;
ইন্ট্ৰম mental strength, more properly
moral strength; বহু ইব্যা digestive power.
ইব্যান্ত মালিক কিন্তু কৰিব তাল কৰিবলৈ কিন্তু কৰিবলৈ কৰিবলৈ কিন্তু কৰিবলৈ

র্মণ্ট রাচার-নিন্ন দ্বৰুল the five forces:
(1) ব্র্থনি র্নার লব্ধ কা force of faith;
(2) ইশ্বেম্প ট্রাইন্ম বার্যারল force of energy;
(3) ব্র্থনির র্নারল force of recollection;
(4) ইন বিইন্তির্নার র্নারল force of contemplation;
(5) শ্রমন্ত্রীর্নার র্নারল force of wisdom. The five র্নার বাবে to the Bon are:—(1) ব্রুমন্ত্রানির্নার র্নার র্নার রাম্বার রাম্বর রাম্বার
ganas stobs-bou enag a Buddha is he who is possessed of the ten kinds of strength enumerated in the sacred books, viz:—(1) प्रथमप्री ह्रंप्य खाइएयवल the power of reflection; (2) ध्रुवापित वसस्य पति इत्यस अध्यासबल power of concentration; (3) क्रॅंप्यरे ৰ্বন স্বিদ্যালয় power of acquisition; (4) এন रव ग्रैहिंग्स प्रज्ञावल or ज्ञानवल power of wisdom; (5) ब्रॅब्यम नुदेश प्रविधानवल power of resolute prayer; (6) वेषायदे ह्र्यम यानवल power of creed; (7) कुँद्यवे इतम चर्याबल power of accomplishment or bringing to pass; (8) इसपद व्युव पर के इंपस विकृष्येन्वल power of changing shape; (9) ระ ๕๓ ซิ สิมมารุยวิ ฮุลม बोचिसगुबस power of enlightenment; (10) इस में त्रित्र में रवा में वर्ष रवा है वस धर्मा चन्नप्रवर्तन बल power of setting the wheel of religion in motion. Again we meet with देविक वाने वान มจิ:ฐานาจ or the ten moral virtues of a

Tathagata; these are the following: -(1) force of the knowledge of what is possible and impossible; (2) अभागुःदशयर ब्रेन्ध या अधिक परे इयस कर्माविपाकचानवल force of the knowledge of the consequences of actions; (3) MAY'S र्के गुरु अप्रेड हुंग्रस नानाधिस्तिज्ञानवल force of the knowledge of the different dispositions of men; (4) व्यवसः भ्रः हैं नामः अन्ति नृपादे हूँ नाम नःनाधातुक्रानवस force of the knowledge of different elements; (১) ব্দেশ্য এইবাব্দ এইবা अ भेद पदे ह्राम द्वान्यपरापरज्ञानवल force of the knowledge of the higher or lower mental powers of men; (6) वसश्राहर, दुवर्षे विशेषसम्बद्धि यदै ष्ट्रेपण सर्वत्रगामिप्रतिपथज्ञानवल force of the knowledge of the progress that leads everywhere; (7) प्रथम प्राप्त बर पार्ट हैंद है मह्रेर रेट हुंसम पर नहना पढ़े गुन नम हेर हाटम प महम पर छट प:८८: १८ व. १८: १८ व. १८ व. सर्व भ्यान विमो च समा-विसमापत्तिसंक्षी ग्रव्यवदान व्यवस्थान जानवल force of the knowledge of all which concerns the origin of miseries of every kind and which will lead to equanimity, mystic meditation, complete emancipation and dhyana; (8) ऄॅ्र गु पत्रभाद्देश सु ५५ या अपि ६ यथ पूर्व निवासान्-धातिज्ञानवल force of the knowledge of remembering afterwards former abodes; (9) ने वर्षे वर्षः इर्में प्राथिते हैं प्राथित हैं प्र force of the knowledge of birth and death; (10) वतातःवरतःभानेरेरतुः क्रैंतश स्त्राध्यव-चयज्ञानवल force of the knowledge of the destruction of afflictions.

ইনমানুৰ ইনম stobs-kun stobs n. of number (Ya-sel. 57).

র্বশ্বন্ধু ব্য stobs-bskyed-pa ৰজাখান the special qualities which Bodhisattvas only can acquire:—(1) ব্ৰথই ইব্যাব্দুব্য dyan-pahi stobs bskyed-pa অ্বনিৰ্ভাখান memory;
(2) ইব্যাব্দুক্তি চিন্দুক্তি kyi মনিৰ্ভাখান intelligence; (3) ইব্যাব্দুক্তি বিভাবৰভাখান discrimination; (4) ইংক্স এই ভ্ৰাৰভাখান shame; (5)

র্মথাই মিল্লবন্ধান faith; (6) বর্মগ্রশমণী মুখ্যবন্ধ virtue; (7) শারশমণী ক্রেবন্ধ physical grace; (8) প্রন্মণী স্নিমানবন্ধ self-confidence; (9) শারমণী ঘাম্যাবিব the recitation of religious charms; (10) মুম্মণী গুলিঙ্গ-spyod ky: মুম্যাবন্ধ delightfulness; (11) মুমণী কাষ্বন্ধ bodily grace; (12) ইন্মণী মনাবন্ধ mental powers; (13) ই্ন্মুখাই মুন্নিবন্ধ magical knowledge; (14) ইমাইস্থাই মুন্নিবন্ধ religion; (15) মুন্নিমানী মুন্নিবন্ধ vanquishing evil spirits; (16) কুম্যাবিক্সায়বন্ধ vanquishing exil spirits; (17)

ধ্বম ন্ধু ব্ৰাধ্য stobs-bskyed gsum three producers of bodily vigour: চুম বুম ক ন ই ৰ্বিন, ব্ৰুথ মুন্ধ্যন ন্ধুম নাধুম নিম্ম (can.) bathing, milk, the ment of the duck—these three quickly produce strength.

Fangs Stobs-chuh a n. of the son of king Bimbisara (J. Zah.).

हृतस[्] हेन ştobş-chen सहावज a rammer, piledriver.

ধুনসংগ্ৰহণ Stobs-hiey ৰজমিব; প্ৰীকৃট্ট প্ৰীকৃত্য (D. R.) an epithet of Shin-je the lord of death, acc. to the Bon cult. [Indra, the slayer of Bala]S.

ইবেজ প্র stobs-ldan = প্ল' নিব অধুব, ৰজবন, সবজ, हढ़ very powerful; also নাবায়ৰ an an epithet of Vishnu, Asura or demon.

্বাম পূর মুখ্য stobs-Įdan bsnems an epithet of Kāma (Māon.).

इनसञ्ज्ञ Stobs Idan-bu बिलपुत्र, वैरोचन the son of Bali.

≱ন্মাথ্যম stobs-ldan-ma বলিনী a powerful woman, an amazon.

সুবন্ধ হ' stobs-po che সম্বাৰল title of a dhāraṇā for causing rain during a drought (K. gu. № 474).

স্থান সংশ্ৰহ stobs man-po = met. iron; = গ্ৰহ, with syn. প্ৰহ পুৰুষ (Mnon.).

ইবম Aq stobs-miy ৰজাৰ n. of a number (Ya-sel. 56); ইবম Aq & ম = ইবম মই, নহাৰজাৰ another number.

স্থান তার প্রত্যাল বিষয় বিষয় প্রত্যাল বিষয় বিষয় করিছে প্রত্যাল বিষয় বিষয

इंद्रशासक shobs ्रवर्त-ma उरच, पिचा n. of a medicinal plant (Mñon.).

कृत्रायम इtobs-las साहस courage, intrepidity.

ইং বি stor-wa=ব্ন also ব্যুগ্ন to go astray, to be lost; পুরুগ্ন a child has been lost; lus-din sroys stor-wa to lose one's life; ইন্মাইন to lose one's senses; ইংমাইন it cannot be lost; মুন্মাইন ব to lose an article; পুন্মুন্মাইন ব to be misguided, lose one's character: ব্যুগ্ন ব্যুগ্ন বিষ্কৃত্বি (A. 9) when he was losing most certainly the good luck of emancipation; ইংমাইন ব্যুগ্ন বিষ্কৃত্বি (A. 9) when he was losing most certainly the good luck of emancipation; ইংমাইন ব্যুগ্ন বিষ্কৃত্বি (A. 9) when he was losing most certainly the good luck of emancipation; হমাইন ব্যুগ্ন বিষ্কৃত্বি (A. 9) when he was losing most certainly the good luck of emancipation; হমাইন ব্যুগ্ন বিষ্কৃত্বি (A. 9) when he was losing most certainly the good luck of emancipation; হমাইন ব্যুগ্ন বিষ্কৃত্বি (A. 9) when he was losing most certainly the good luck of emancipation; হমাইন ব্যুগ্ন বিষ্কৃত্বি (A. 9) when he was losing most certainly the good luck of emancipation; হমাইন ব্যুগ্ন বিষ্কৃত্বি (A. 9) when he was losing most certainly the good luck of emancipation; হমাইন ব্যুগ্ন বিষ্কৃত্বি (A. 9) when he was losing most certainly the good luck of emancipation; হমাইন ব্যুগ্ন বিষ্কৃত্বি (A. 9) when he was losing most certainly the good luck of emancipation; হমাইন ব্যুগ্ন বিষ্কৃত্বি (A. 9) when he was losing most certainly the good luck of emancipation; হমাইন ব্যুগ্ন বিষ্কৃত্বি (A. 9) when he was losing most certainly the good luck of emancipation;

+ ট্রান্টের stor-khuń 1. অব্ধানন a mirage. 2. defined as মইলার ব্যানার ব্যানার ক্ষানার বিশ্ব a ditch where all impurities are deposited; also a gutter or drain.

় এই ব brta-wa fut. কুমখমন্ত্র pf. বর্ষথ to grow wide, expand; be copious, abundant. বর্ষাইন্থ id.; ইন্ত্রেম big with repentance; বৰ্তন্মধ্যম্য inflated with passion.

पहेना'। <u>brtag-pa</u> केनक (यहन्य) परीच, परीचित examined, v. हेन्य सुपरीचा careful or minute inquiry or investigation, examination; क्रियक्षयहन्य examination of dreams; देन संक्रियहन्य प्रस्ता skilful in testing precious stones (Ja.).

মন্ত্রন্থ <u>brtag-pa</u> shus-pa to make inquiry, invesignation

বহুপুন্দম btag-yaş (প্রমে) n. of a number.

য্র্যাম brtass=ম্পুন্ধ brtoss-pa faye 1. dextrous, skilful. 2 ব্যক্তা fiekle, lightning.

and imploring some deity to kill him: 955' agg's to perform that ceremony (Jä.).

4 पहर प bread-pa= Agra glo bur-wa 1. new, recent; sudden. 2. haste, speed, (Sch.).

বৃদ্ধান bran khel-wa to be sure or certain of.

यहर अंत brtan-Idan भीर steadfast, quiet, steady.

বাহুর বা L brtan-pa or বহুর বা আহা, ধার, হুর, আহা, মার, মার, মার, আহা, নিআ l. adj. and abstract noun: firm, steadfast, safe. 2. firmness; বহুর্বহার্ক্র্ম to last, hold out, abide, continue; বহুর্বহার্ক্র্ম to become firm. বহুর জুর brtan gyi skyid a continued or abiding happiness; ব্রহ্ম কি firm strength, their strength is holding out; বহুর জুর অব to watch, keep, preserve carefully; ব্রহ্ম আহর্ম কি watch, keep, preserve carefully; ব্রহ্ম আহ্র্ম কি knew his word to be inviolable; আর্ম আহ্র্ম কি because he firmly kept his word; ব্রহ্ম ক্রমের ক্

Syn. २०५' u hbad-pa; न्यूरुप gnas-pa प्रमुख beugs-pa; श्रे न्यूप्य mi gyo-wa (Mhon.).

বার্ক II:= ইকাইকে or শাপাৰ the earth;
টু ইব্ৰেইল ইকাইকেজ the physical or material world.

অনুস্'ব III: সূব the fixed star, polar star.

Syn. of III: প্ৰক্ষাধ্ব gser-phur; শুণ্ডাই stod-phur; ক্ষান্ত ক্ষান্ত ক্ষান ক্ষান্ত ক্ষান ক্ষান্ত ক্ষান্ত ক্ষান ক্ষান্ত ক্ষান ক্ষান্ত ক্ষান ক্ষান্ত ক্ষান ক্ষান্ত ক্ষান্ত ক্ষান ক্ষান্ত ক্ষান ক্ষান্ত ক্ষান ক্ষান্ত ক্ষান ক্ষান্ত ক্ষান ক্ষান্ত ক্ষান ক্ষান্ত ক্ষান ক্ষান্ত ক্ষান ক্ষান্ত ক্ষান ক্ষান্ত ক্ষান ক্ষান্ত ক্ষান ক্ষান্ত ক্ষান ক্ষান্ত ক্ষান ক্ষান্ত ক্ষান ক্ষান্ত ক্ষান্ত ক্ষান ক্ষান্ত ক্ষান্ত ক্ষান্ত ক্ষান ক্ষান্ত ক্ষান্ত ক্ষান্ত ক্ষান্ত ক্ষান ক্ষান্ত ক্ষান্ত ক্ষান ক্ষান্ত ক্ষান ক্ষান্ত ক্ষান্ত ক্ষান্ত ক্ষান্ত ক্ষান্ত ক্ষান্ত ক্ষান্ত ক্ষান্ত ক্ষান্ত ক্ষান্ত ক্ষান্ত ক্ষান্ত ক্ষান্ত ক্ষান ক্ষান্ত ক্ষান ক্ষান্ত

বদ্ধ বাদ্ধন <u>brtan-pa b</u>suñ an epithet of the Asura (মু:মির lha-min).

ন্দ্ৰ্যাণ ক্ৰম brtan-pahi chos আংঘন the enduring religion, i.e., Buddhism.

पहरूपर प्रथम <u>brtan-par</u> byaş-pa हड़ीकृत; firmly rooted or established.

দ্ধার্য <u>brtan-po</u> = সাম্প্র, র্মম্প ব্রুম্ম (<u>M</u>ñon.); দ্ধান্ত ব্রুম্ম <u>brtan-poḥi dreg-pa</u> (mystie); for ধ্রুম <u>r</u>do-dreys. (Mng. 11).

महत्रपर द्वेत brtan-par byed स्थापयति causes to be established; the establisher.

ন্ধ্য ট্রান bytan bytan bytan the goddess of earth; মাথী মু মাজেনা মাণ্ডান্ধ্য ট্রান the goddess of the earth who is thoroughly steadfast (D.R.).

नहत्रव्¥ेष न <u>br</u>tan <u>htshol-ua</u> in नहत्व्ॐेष व्यवस्थ ने पुर्भव्ॐष if you seek reliability, search for the daughter of a good father.

বচ্চান্থ bitan-shal a complimentary address or title of respect to good and honourable man.

বহুৰ পাৰ্থ brtan-gyo আবেৰ জন্ম the animate and inanimate world; পাৰ্থ ইব্যু বৃত্তী ইন্সাম তর gyo signifies animated nature.

नहत्र <u>brtan-ma=1</u>. नहत्र पवे पुरूष चैर्यराधि the aggregate of stability (A. K. 1-28). 2. v. नहत्र अं. ব্যুমান brabs-pa 1. = বুমান ব্রুমান 2. = বর্ত্তবান to be afraid of, to apprehend: ইপান ব্যুম্বন feared sin (Situ. 75).

সূত্র তা bras-pa 1. = অম্বার্ট্র প্র yar bskyed-pa grown up, anything full blown. 2. to be delighted: প্রত্তি প্রত্তি প্রত্তি বিষয়ে প্রত্তি প্রতি প্রত্তি প্রত্তি প্রতি প্রত্তি প্রত্তি প্রত্তি প্রত্তি প্রত্তি প্রতি ি প্রতি পরতি প্রতি
বৃদ্ধন brun-pa = ৭ কিব আনাঘিৰ assiduity, assiduous.

ন্ধ বৈশ্ব britum nes-pa = পাই প্ৰান্ধ বিশ্ব বিশ্ব rash and self-sufficient; ব্যুব বৈশ্বস্থা britum-nes hjug-pa to be self-confident.

पहुरुप्य <u>brtum-pa</u> पराज्ञम power, prowess.

THO brital pf. and fut. of 2522 (Rdo-ria, 45).

+ महुवाय <u>brtul-pa</u> or महुवायान = हुमाय or वहमान सन्द mild, gentle.

মনুবাৰ্থন <u>brtul-phod</u> or অনুবাৰ্থন <u>ব</u>ংগাইটো টুগাডৰ ৰীৰ 1. a hero, champion; অনুবাৰ্থন <u>দিং</u> abode of a hero, a tiger's den. 2. (ৰাধ্যৰা হ's) to subdue an enemy in battle.

पहिलाज hertul-wa=१ पर द्वित्व ñe-war sbyorwa or १ पर द्वाप 1. to conquer. 2. deportment, behaviour (Cs.). 3. diligence, painstaking (Sch.).

মনুধান <u>brtul-ma</u> or মনুধার্ম = বিকৃত [not blunted] S. মনুধান্ত বিকৃত heaven.

नहुव ह्वास brtul-shugs बत, परिकर, संयमनो, बित, पराज्ञम 1. vow; acc. to Cs. manner, way of acting. 2. acc. to Sch. exercise of penance; व्युव ह्वास हैं ५ वर्ग व्युव ह्वास है ५ वर्ग व्युव ह्वास है ५ वर्ग वर्ग हिन्द to perform such exercises, to do penance. 3. penitent.

ন্ত্ৰন্ত্ৰাম তথ <u>brtul-shugs</u> can = ১০ মিন দাবি, দাবি an ascetic; one who is penitent; a maker of penance; a sage.

Syn. হে'ৰ্ড drah-sroh; মুধ্**র ু** kun-tu rgyu; ব্যাণ প্রমাণ dkah-thub spyod-pa; ব্যা মুহম্মাণ নিয়ে bade ng-pa; বাইম্ম্যাল্যমণ gtsahuc ব্যৱহ্নাল (Mhon.).

বদুৰ প্ৰথম বিদ্যানি shugs dwah = সুকুৰি সাৰক any novice monk or disciple of the Imayāna school.

ন্ত্ৰাপ্ৰশাস <u>brtul-shuys-ma</u> = টুমান্স্স or টুমান্স্স a house-wife (Maon.).

महें ९ प brten-pa सेवित, निश्रंय, v. हें ९.

বৃদ্ধ bretol=ধ্বাধ phug-pa a cavern (Maon.).

eg blta fut. of grawe will see, let us see; also sbst. a view, prospect.

पञ्जन धुनाय bita-na sdug-pa दर्भनीय, सुदर्भन pleasant to look upon, n. of the city of Indra.

बङ्गाबदे हे bita-wahi ched for seeing.

वक्ष वर्षः स्वरः bita-w-hi mthah limit of sight; met. death.

Syn. as a hchi-wa; \$ 454 tshe-hdah; \$ 254 tshe-hpho; as a hchi-hpho (Mon.).

বন্ধ <u>5 blta-bya</u> **ৰাৰ্য** visible.

অপুন্ত bitabs pf. of পুন্দ, প্রান্ত্রমান (Situ. 75).

디얼되자'다 bltams-pa pf. of govu==독등자다 hkhruns-pa.

Syn. 🖟 २४ skyes-pa; वर्ड २० bisab-ua; वर्ड २४ bisas-pa (Mhon.).

디일자 bitas pf. of 맞며 ita-wa.

as to; used as a postp. with a.

DNC'O betah-wa, v. FCN'U stoks-pa.

THE betad= EN Ros or Jan surface; direction: वसेवार ब्रुवाम वावाइ on the side of a cool hill (Ya-sel. 38).

বাইৰ betan, ইম্ব demonstration, explication (Zam. 10).

+ 484 548 4 betan dkah-wa hard to explicate (ব্ৰ মাজ) a religious work or doctrine.

apa bstan-hgyur a miscellaneous collection of literary works, both sacred and general, consisting of 225 volumes. Very few of the Tangyur treatises belong to Tibetan authorship; they are mostly translations into Tibetan from Chinese and Sanskrit texts. A fine copy of this collection is stored at the India office.

वहन कुम ब्रेट: bstan-rgyas glin a monastery presided over by one of the four incarnate lamas of Lhasa from among whom by turn the Rgyal-tshab, i.e., the Regent of the Dalai Lama, is selected. The monastery stands in the northern quarter of Lhasa within the walls of the city; and the title by which the lama of Tan-gye-ling is known in Tibet is \$ \$ \$ \$ \$ Bde-mo Rinpo-che.

वह्रु वर्डे भ bistan-bcos ज्ञास, खागम, चुति, ग्रासन a religious commentary.

प्रमुद्र पर्द्रभाषमा प्रदूष प्रमुख्य betan-bcos las bbyuhwa rname unally works relating to the S'astras: (1) इंद्रकेट्भुष्ट्युवर्षम don-med-kyi bstan-bcos; (2) इत्राचन विषय विषय don-log-ye PHON part, (3) Exce Stag abs agn you gay Idan-pahi betan-bros; (4) Turgedera apetatu thos-pa lhur-len-pahi bstan-bcos; (5) \$5 पञ्चार केंद्र परि प्रमुद्ध पर्देश rtsod-pa lhur-len pahi bstan-bcos; (6) ब्रुव पञ्चर वेड पर व्यूड पर्डस इतुगार्छ-pa lhur-len-palsi bstan-bços; (7) ह्य मार्ज दृह बहुवा परे apa asa han-gyo dah bbrel-wahi betan-boos;

- (8) पहें त्या मुन्तम्बर्भ britse brat-gyi bştan-bcoş;
- (9) ध्वा प्रध्य क्रेंट ने ने प्रमुख पर भ sdug-behal spohbyed-kyi bstan-bcos.

प्रहुत betan-pa भामन 1. doctrinal 2. a single doctrine teaching in general. or a system of doctrines. अदश्कुश नु प्रकृत्य safisrgyaş-kyi bştan-pa the doctrine or religion of Buddha; अवयहन thub-bstan for अवयदि यहन प thub-pahi bstan-pa id.; वन्द्र्य चाख्यान; त्रुपःय साधन; पॅदशस्य पश्चिप परिनिष्टति (Intr. A. K.). v. ইব্ৰ. শ্ৰম নুশ্ম বছৰ্ব explanation of the real state (of the body of illusion).

व्युद्धपति क्षेत्रको bstan-pahi sgron-me the lamp of religion, a spiritual guide, a complimentary title for a learned lama (Yig. k. 30).

महत्यवि अध्य मद्य bstan-pahi mhah-bday the lord of religion. द्याय श्वाद र हुवे अन मासद मध्य पति अहर पर्या अर्द्ध मा अर्द्ध मा पाव विषय हुट है to the feet of his holiness | Çri Narota—the matchless lord of the profound mystic doctrines (Yig. k. 10).

bya-wa= Tax.g.a bstan-par 디탈적 대자 및 리 प्रतिपात्य: to make intelligible, to elucidate.

กุษฐาม bุstan-ma seems to be a name given to certain female subterranean spirits living in mountainous districts. One such, in the expanded history of Gautama, under the title of वहंअ पुत्री द संगम दगर हें ज्यासेर में हर अवे g A hdsam-bu-glin-sogs dwan-chen gser-gyi tshan-mahi lha-mo, was, after his victory over Mara the devil, cited as a witness to his exploits. In both Milaraspa and Padma Tang-yig, we read of "the twelve bstan-ma" said to havnt the upper peaks of Mount Everest. Padma Sambhava constituted them protectors of the Doctrine in that region. Milaraspa speaks also of & ৰ্ট ই or mistress of the twelve bstan-me whom he describes as a khadoma able to raise mirages before worldly eyes. (v.

Mil. F, 262). In Resii. mention is made of: ব্যুব্জাই বাইব্জাই bstad-mahi gsol-mchod the food offerings for the guardian deity of the monastery of ব্যুব্জাই hbras-spuńs (Daipung) called বৃদ্ধ্য

মান ক্ষা betan-resis a chronology; dates relative to the year of Buddha's death; মান বিষয়ে a follower of Buddhism, a Buddhist; an adherent of a doctrine; মান মান colloqua destroyer of the doctrine, an obnoxious person.

এইব্ৰাশ্ৰম bstan-yas বিমিত n. of a number.

বৃদ্ধান্ত bstan-srun 1. guardian of the doctrine. 2. a guardian in general.

বিষ্ণুবা দুল্লাক্ষ্ম gifts having been freely dispensed, food was set forth (Situ. 75).

বিষ্ঠান wa= ই বি নিজ্ঞান 1. to sweep, clean, cleanse, also adj. nice and elegant.
2. to appreciate; to be aware of (Liq.);
বৃদ্ধান বিশ্ব betar choy-pa= সময় পুৰুষ্ঠান হল ব to be able to comprehend, appreciate (Yig. k. 45).

ਸ਼੍ਰੇਮ ਹੈ bsti-wa=ਵਕਾਰਕਾਰ to take rest.

ap pr. bsti-khan private house, sanctum.

+ নট্নাস্থ bsti-gnas ব্যুক্ত দুক্ষেণ্ট নৰীৰ 1. the place of origin, source. Under this term are said to fall: ইন্সাস্থ residence; ট্রন্থ home; মুদ্দ lama's residence; মুদ্দ palace; সুধানাল দে Vihāra or monastery; মুদ্দিনাল grove or park where religious sermons are given; স্মৃত্ত্বি, ইন্দ্দিনালাকরe, sanctuary, retreat of বালস্থা. 2. ইন্দ্দেশ essence.

+ तहे तहर besti-bestan = ने भ respect; सभ गुज्यभव्द bowing, physically shewing respect. स्थानस्त्रीस ने तहर ते २ अंद ने भ नेन (Yasel. 34). पड़े अई८म bsti-mtshufis सतीर्थ a fellow religious student.

पहेट bstin = ग्राममाय चासीर्थ ।

ক্ট্ৰেৰ bria-tshig or ক্ট্ৰেম ইবা bstinstshig ভাষাৰ atire, irony; also reflecting unon conduct in polite language; censure concealed inder weet language.

Syn. 3.34 hphya-tshig; 34 ha aş an tshij-giş bştiñş (Situ. 75).

प्रमेद bstir supine of है व sti-wa.

+ এই ম' ঠাই bstir-med=1. ব্যাহার আবীৰি one of the infernal regions. মন্মান্ত হৈ দুখাৰ the hell of endless torments. 2. acc. to Jä. restlessness.

पहुँ प bestu-wa संहरण to bring together discordant elements; to collect in one heap things unlike one another. The four entities which may be so drawn together पहुँ परे प्रस्था वि are:—(1) है तप रान; (2) इत पर हु प प्रियवाहिता; (3) र्त यहुँ प्रथातानीव spyod-pa स्थेचर्या; (4) र्त्र अहत्य समानार्थ.

বহুবাষাথ bstugs-pa to make lower, to lower (Sch.).

THE DESCRIPTION OF SETTINGS O

वर्षुर्थ bstud-pa, v. रूर्'4.

নাম বুল কুমানামু মানাব্দ he by skilful comparison imposed on them (A. 127); ইত্ত কর্মানাম্ব were compared as to size and height and depth (Yig. k. 1).

पञ्जि beten जन्म सुने पर पहेन to attend, wait upon, respectfully, to serve; पद्यापानि lit. being ranged quite closely together, quite huddled together; also sticking most closely (A. K. 111-3).

বাইন থান্ধ bsten-hdod gnas the object or person on which one wishes to rely.

महेक्य bsten-pa 1. pf. of sten-pa. 2. sbst. भंभजन, vb. v. हैक्य confidence; = पर्नेक्य byton-pa $(J\ddot{a})$.

\$3.5 been-bya ge one to be served, waited upon.

बहुद वस beten-hos सेख fit to be respected or served.

মৃত্য <u>b</u>stod-pa 1. (ধুম ব্যাহন ব্যাহ প্রবৃদ্ধ মন্ম হেল্ম ন) to tether cattle such as horses, sheep, goats, etc.; হল্ম নাই to tether with a string (Situ 75). 2. eulogium, expression of praise, v. ইন্ধ stod-pa.

I: that he tenth letter of the Tibetan alphabet and the second consonant of the dental class. It is the aspirated form of 5 ta; and in English its sound might be found in the word "Thames."

1. num. fig. 10. 2. every thing, all, total (Sch.).

থ II: defined as মন্ত্ৰণ শৃষ্ট মন্ত্ৰণ হন signifying foolishness and mental darkness.

ব III: In Budh. ৰ tha is the entrance to the cognition of all things, of matter and phenomena: (a) ইমার্থার পূর্ব ব্যাপ্ত বিষ্ণার বিশ্ব ব

ম'ৰ্না tha-ko n. of a fruit, a species of walnut. শুনামুন, ৰান্ত্ৰপুন্ত (Sum. k. 179).

হানীৰ tha-skar ছানা 1. n. of a constellation represented in Buddhist astronomy by a woman on horseback. 2. n. of the goddess presiding over that constellation.

Syn. দুখ্য ন rta ldan-ma; ব্ৰু শু শু বিশ্ব dbyugu goig-pa; শ্বাধানই প্ৰ মা gsai-wahi bu-mo (Rtsi.).

ब अर प्रेम tha-skar-gyi bu-gūis चिनी-कुनारदय the two sons of Açvini who are divine physicians. ब अर प्रेम प्रेम tha-skar-gyi zla-wa the month of Açvina (October). ब अर प्रेम tha-skar-gyi ña चाचिन प्रोचनांसी the full moon in the month of Açvina. Fifth that a large needle (in Lh.)

র'বা'ব tha-ga-na occurs in the work শাল্বই অইব্লেই ট্রিল্লিখন আব্দান প্রকাশ বামন প্রকাশ a commentary on the description of the names of Tha-ga-na and other terms of mysticism (Deb. ব, 27).

দু হ'বা ম tha-ga-pa মন্ত্রায, খাবনী = ব্যামা থাবন্ধ নাম্বা 1. a weaver, one of the weaving caste in India. 2. in Tib. a term for the lowest class (ইয়ামান্ত্র) of people.

4 श्रें को tha-yi= विव shi-wa मानि, मङ्गल peaceful; mild aspect.

श्री tha-gu दाम, vulg. भेषु thi-gu a wreath, a short cord or rope; twine for making garlands; a chain or fetter.

व मुद्दे के tna-guhi lto-can दानोदर an epithet of Vishnu on whose belly hang garlands (Mñon.).

ৰপুমাৰ tha-gus lei under the weight of chains; bound by fetters or ropes: মানাৰ ক্ষেত্ৰ প্ৰায় ক্ষাৰ

মান gru বিষয় acc. to Jä. originally বৰ্ম = মুগ্ৰ rgya-khyon 1. largeness, spaciousness; abundance, plenty. 2. acc. to Jä. extent, width, breadth: মনে মুগ্র মুন্দ দ্বিজ্ঞানি gliñ-gi tha-gru kun-la in the whole extent of Jambudvipa (Glr.).

श्रु के व tha-gru che-wa= धरमाय or कु के व very wide, spacious; extensive.

વ યુખાર માં tha-gru yans-pa very spacious, abundant (Moon.).

र्श र्नुंद्र tha-rgyod obtuse, rounded off (Sch.).

দু প্র'**১** tha-cad or শুক্র tha-chad জ্বল, স্নিশৃষ্ট, শুদ্দ, লুহ base, sordid, vile (*Qer.* 5).

Syn. a tha-ram; a fa tha-çal; tha-ha-ha-çal; than-pa; a ha-ma (Mhon.).

ষ্ঠিন tha-chuń 1. the last month of a season, e.g., ১৭১৯ বিজ্ঞান dpyid-zla tha-chuń the last month of spring, opp. to ১৭ ra-wa the first month. 2. the youngest of three or more sons: শুর্বের বিজ্ঞান the youngest or last two of the nine brothers.

বিশ্ব tha-sñad 1.= অপ্য lag-pa আৰি the hand. 2. প্ৰা seems to be used of a word when employed in some peculiar sense rather than in its strictly etymological meaning; for example, as a proper name. A derived or compounded word can only be called a tha-sñad when the idea it expresses does not clearly appear on analysis; বুর্বিশ্ব understanding the sense. 3. designation; metaphor; phrase; বিশ্ব কুর্বিশ্ব কুর্বিশ্ব conditional truth (Jä.). 4. অবসাম behaviour, practice, dealing, business; pecuniary transaction.

ाष्ट्रप tha-sñad-pa दुरोदर, चच one who plays at dice; gaining at dice; one who lays stakes at play.

बहुद्विव्य tha-sñad geig-pa 1. of the same nomenclature. 2. n. of a school of doctrine.

ब इंदि दे tha-sñad dbye बेखक a writer.

श्रिप्त tha-dad-pa=अवदेश्य ma-hdres-pa ध्यक्, नाना, भिन्न, असम्बद्ध distinction, separated, not mixed up together. *55 2 tha-dad the five kinds of distinctions are: (1) \$\frac{1}{2}\frac{ (founders) of religions; (2) ****55 difference in the doctrines taught by them; (3) ব্ৰীংহ্ৰংছংহ্ৰ dge-hdun tha-dad difference in the classes of monks; (4) ana 55 las thadad difference or varieties in works; (5) \$155 lam tha-dad difference in the ways. different methods or ways of reaching the goal (K. du. 4 88). 4'55'B' अपन दाय the different sages or schools of sages (Yiq. 3). बद्द प्रच है जैन tha-dad bya-wa ci-yin नि नानाकारचम् what are the various doings or causes?

ब'र्र्'ब्रेर'क्ष्र v. बर'ब thar-nu.

শ্বলাক্ষ্য প্ৰায় হ' অৰ্জ even above the smallest insect, i.e., above the ants.

भाषा tha-pag, v. वर ५पन thar-dpag.

श्रिके यु भे tha-pi thu-pi confusion, disorder (Sch.).

খিন tha-wa=ইম্মাধ জান্ধ 1. (মার্মাম) rigid, hard, compact, firm (J. Zafi.). 2.= গুড় thu-wa bad (Mil.). 3.= গুড় anger.

श्याद्रश्यपुर tha-ha flan-pa liar दु:ख बी न or ভী লা one of the stages of ্ , ya (v. রথ ৭ জুন । খন থবা)

बचे tha-be जीवक a medicinal piant Terminalia tomentosa.

ৰাবাদ tha-hban cast-off clothes; rags thrown out; শ্রেম্বান্ত্র পূর্বিশ from the heap of cast-off rags at the entrance of a house (Pag. 180).

মান tha-ma 1. আনার, আনা, মানা, THE tha-ma-la 1. adv. finally, at last. 2. postp.: at the end of, after = ₹***a.

lastly; बन्दर्भेष tha-mar dye-wa प्रयासान क्याच piety, auspiciousness: जन्द्रवस्त्रव्युण्ण-tan tha-mar hdug lastly, there was talent (Hbrom. 51). प्रथम tha-ma las चनातः at the least, at all events, in any case.

পুরি বি -ma-kha tobacco: ইমান্ত্রী দুর্মানুল্যান্ত্রী, ইর্মান্ত্রী সুন্ত্রী বিশ্ব ক্রিনাল্যান্ত্রী in ancient time about one ! নাল্ডি d yours after the Niroāna of Buddha, this evil drug called Thamakha appeared (Chu-b্যারি. প্, 43). Mention is also made of tobacco in the writings of Macig Lab-don dated the 12th century A.D.

হা শ্বা tha-ma-ga also ৰঙাৰ tha-may 1. is a Mongolian word = Tib. প্ৰবৃত্য phyag-dam the official seal, or a warrant containing it; also tablet with the seal of au'hority: ১০৮ প্রকৃত্য কাই বৃত্য
মুখ্যাম tha-mal-pa মন্ত্র ordinary, mean, coarse, vulgar, common, general, usual: ক্ষম্থ্যত ব্যাধ to live like the vulgar; ক্ষম্থ্যক্তিই that is no usual thing, no common or ordinary thing (Jū.).

হাইবা tha-tshiy = শুমানুমান্ত্রমাথ or শুক্র ইবার্ব vow, promise, solemn word: শ্রামান্ত্রমান্তর

প্র'ই thu-ra tho-re in W. wide asunder, wide; মুম্মের্থ tha-ra tho-re bshay-pa to scatter, to throw leosely about (Jä.).

ন প্ৰায়েশ tha-ram 1. অব vile, mean:
আনিং ব্ৰাথান্ত্ৰাৰ । মুখ্যুৰ্থান্ত্ৰাৰ he prayed
to Gçen-rab that the vile ones should be laid
under chains (Bon). 2. a medicinal herb
in Lh., Plantago major (Ja.) মুখ্যুৰ্থাই
বুহাই tha-ram hkhru-wa geod-par byed the
herb tharam stops diarrhosa. 3. the
breadth of a plain (Soh.).

3' \$\frac{1}{5} tha-ru\$ the utmost limit (Schf.).

মুপুর' tha-lon in W. a sort of red cloth (Jd.).

হবা I: Thay 1. n. of a place in Tibet: বৰ্ণ বিশু বিশ্ব আন গ্ৰাৰ প্ৰবিশ্ব স্থান কৰি acquirement of perfection at Rgya-bo in Thay (Deb. 5). 2. for বৰ্ণ মুখ্য the palate. ব্ৰাৰম্ম thay-hyram= ব্যুম্ম hyram-so জিল্প the human palate; swelling of the tongue.

মা II: distance: ৰবাইউন thay ci-tsam how far; সৰবা ma-thay only now, just now, gen. with a verbal root: ইবাসবাদীৰ he that has arrived just now (Gb.); ইবাবাসে বিশ্ব (the possages) that have been explained just now; as an adv. gen. সৰবা ma thay-tu or only সৰবা ma-thay frq., e.g., বিশেষবার as soon as he had heard; ইসাববার de-ma thay-tu immediately (from Jā.).

ৰণ্ঠন thay ne-wa or ৰণ্ঠা thag-ne-mo লিকত near; proximity : ৰণ্ঠান স্থান বি do not be familiar, keep at a distance. ৰণ্ঠান হু thag ne-sar sdad sit near, in the vicinity.

Syn. ই বিশ্ দিe-log; ই বুৰ্কিং দিe-hkhor; হুই ক্ষ druk-na-mo; ই ylo; ই বুৰ্কিং tho-hkhor (Mhon.).

aৰ্মন thag-ran fibre from the bark of plants or trees, &c., v. মুখ ran-ma.

ষ্বাইন thay-rin হুব; distance; distant:
ব্যাইন মান্ত thay-rin-po ma-byed do not make
it distant; ৰ্বাইন স্ক্রিমান ট্রমান বুরি a
neighbour is a hundred times better than a
relation residing at a distance. ব্যাইন বুন,
v.মুন্ব.

Syn. agkn hgyańs; gk²k' rgyań-riń; ana hskul: dn?ka ches-riń-wa (Mnon.).

ৰণ্টনে thag-rin-po or ৰণ্টনে thag rin-mo far distant, a great distance; মৰণ্টন sa-thag rin a far or remote country. ৰণ্টনে thag rin-po mus from afar, from a distance.

धना नाईर्य thay good-pa vb. a. 'धना ईर्य thag chod-pa or agasta thag-chad-pa vb n. or passive) 1. to cut the cord, seven, disconnect; to abandon: य्रवात्रे पुरुष्येव वर्षा वर्षा 33 bday ñe-du dan hbrel-thay bead-pas bde I am glad at having severed the connection with my family; and and the hope of going has been given up. Acc. to Schtr. दःवनाम्ब्राह्मः ho-thay gcod-pa=to wean (a child); র্ম গ্রহম blo-thag chod deliberation is cut off, the matter is decided or resolved upon. 2. to decide, resolve, determine: नुषः दा वर्गोदः वर अवा वरु य it was determined to murder the king; हुँ ५ विशेष द व इद अ मे वेद वव ई६ a fif you both positively refuse to give me a wife. १९४५ अर्थ के sure, to decide, be certain : শুন্ম এন ধৰ বৃত্ত ও as it is quite certain that he has died; ፞፞ቚና ጳጳካ ፟፟፟፟ጜ፞ጜ yod thag-chod there are certainly: INCLES Chos dar hon thag-chod it is quite certain that religion will spread; AN 1985 AN being immovable in contemplation.

वस्प्यद्भः thay bead-pa is same as वस्पयद्भः विस्प नियत decided, finished. ६ ने बुँग्भः देशः वे विषय वस्कि: विस्पाद्धः व

Syn. Pan'u bzlas-pa; gett, phyth-ch-J (Mnon.)

ৰণাৰ্কি thay-chod certainty; surety, evidence: ব্যুদ্ধেশ্ৰি চুঁচ্চ্ৰি but one should know for certain, one must be sure of it (Mil.); প্ৰৰেণ্ডি টুক্ৰেন্ডিম্ব you, the ascetic (yogi), firm in meditation (Jä.).

খবা ধবা thay-thay the noise made by the fingers on a door, etc., an onomotopetic word: শ্ৰেণ্ডব্ৰেণ্ডব্ৰ কৈ knock on or at the door.

প্রাধ thag-pa or 4 খব 1. হল a creeping plant, root. 2. Top gu & rope, cord; qu वन bal-thag rope made of wool; है देन ग्रांतthag rope of the long hair of the Yak; ह अन rtsa-thag or व्याप phon-thag rope of grass; and leags-thag iron-chain, wirerope; KNING ras-thay cotton-rope, bandage (Jä.). গ্ৰাণীৰ thag-mig mesh of a net (Sch.); वन् र्मात्र thay-zo rope-work; rope maker's work; वनाष्ट्राञ्चला अर्थे प्राप्त tha.j-khra şbrul-mthoń-wa lit. mistaking a spotted string for a snake; fig. to be helples, to be very afraid of. square य5ग्रभः श्वरःय चालानलीनता to be attached or tied by a rope (A. K. 1-16). অব্যাত্তৰা দীমাষ্ট্ৰীক श्वाप्तान्त्रभार्त्नेदावश्वदा। we shall watch, defending you in all sincerity (Suran. 124).

ৰণ্যাশাস্থ্য than-pa genm fig. the three fetters: (1) ঐ শাম্ম শামী ব্ৰংশ শামী চি to preserve an undisturbed or undeviated memory; (2) নামান্ত্ৰী মান্ত্ৰী ম

unagitated and without expressing pain; (3) মি: সুদ্ধেই প্রশ্ব অধ্যাত্ত to sit still for a long time unmoved (Bon).

থপু g thay-gr ংশু tha-aru.

ৰণাৰসুম t ay-hypens = ৰণাইম thag-rin dictan, remote, also late. মাণাই ৰণাৰসুমে টু ন পাৰ বিশ্বস্থাইই ইলম important cases of long-suffering patients coming from a listance (D. ccl. 11).

হাৰ শিল্প thay-ma = ৭ ছমান hjam-pa or নাগ্ৰ ও gñen-pa soft or fine (of cloth, woollens, etc.); গ্ৰামসুমধ্যাপ্ৰথম of the two kinds of grey (woollens) of fine texture (Jig.).

ষ্ণ্ৰেন ইম *Thag-ban ris* an epithet of the lord of the *Asura* or মুখ্য demi-gods.

श्री thags texture, web व्याय है हु thags-kyi rgyu तन्तुवाय any stuff with which to weave, warp.

श्वार है thags-khri वेम weaver's loom.

वन्य अन्तर thags-mkhan जर्चनाम, तन्त्वाय 1 the spider, a weaver. 2. ड्रॅंड वन्य tsher tthag a fence of thorny plants (Mhon.) वन्य अन्दर्श thags-mkhan hbu lit. the weaving insect; a spider.

equip 3 thag-syru ou or II gru-gu balls of thread or yarn to weave with.

নল্ম ইল্ম thags-thogs impediments (Cs.)

बनास २२वाच thags hthag-pa 1. वयन to weave. 2. = वनास २३वा अन्त thags hthag-mkhan weaver.

ৰক্ষা ধ্ৰা ন thags şnal-ma thread or yarn.

धव्यामुन् thays-spun प्रसर thread stretched cross-wise in weaving.

equips 35.4 thags-bran by ed-pa to begin the warp $(J\ddot{a}.)$.

aqu's thays-ra weaver's yard.

+ १९५३ thays-ran = ५५ पत्र btays-pa attached, tied, bound, fastened.

সংশিক্ষ I:=মৃত্তিশ skad-cig আছা, ঘল এ moment, an instant; মুন্দ্ৰতিশ than-gcig one moment, a very short time; মুন্দ্ৰেশ্বৰ্থ প্ৰস্তৃতি বিভাগ momentary; ইন্মান tshig-than one moment; মুন্দ্ৰিম bshi-than four moments; মুন্দ্ৰিম than-tsam = মুত্তিম or মুন্দ্ৰিম a little while.

AL' II: 1. a plain, steppe; but the Tibetan plain is never level and always of a basin-like or hollowed configuration. 94 ar gram-than a fenny or swampy plain (Cs.). AC ac spañ-thañ a green grassy plain, meadow; g'as rtsa-than steppe; ssas Byan-than the northern steppes of Tibet. commonly called the Jang-thang. bye-than sandy plain or desert. An ac holthan ground covered with clover, pasture ground, grassy plain, (Ja.); -99'94' cag-than a gravelly plain. 2. when used with the word 34, than signifies price, value. It is also used pleon. Rayar id. Rayar sa rinthan-can dear, precious; & x yon-than in W. income, profit; in C.=the measure of anything. As lo-than the measure of produce, i.e., grain; also yearly tribute; ৰ্যাৰমান্ত্ৰিয় lo-than good-pa to fix yearly tribute; ** za-than (a person's) measure of food taken at each meal; capability of eating. 3. clear, serene: ANR nam-than a cloudless sky, fine weather; angles bkahthan clear order or command; ৰু অব্thanyig plain or clear decree or order. य5'अ' बद चिन pad-ma than-yiy is the abridged collection of legends about Padma Sambhava. * than in Mark signifies potion, plain decoction, or mixture to be drunk after a modicinal pill has been taken; E 45 ja-than plain tea. Tran-than on foot (Ja.).

at m than-ka or at m than-ga 1. a plain, a flat field, alluvial plain. 2. resp. anat. shal-thesi a portrait, a painting; at m than-

sku or Her sku-than a picture or representation of a deity on cloth or paper.

45.5 thań-dkar 1. white-tailed eagle (Sch.). 2. a greyhound.

মেন্দ্র Thań-skya (lit.) white plain), a locality near Lhasa; পুৰ বৈশ্ব দুৰ্গ্রিম ন্ম বিশ্ব মান্দ্র প্রাপ্ত কাৰ্ম

** En than-khrag cedar used medicinally (Med.). ** En than-ray colloq. of ** En than-khrag. ** En than-hbru ceder nuts (Sch.).

 \mathfrak{S}^{κ} \mathfrak{h} than-khrun 1. bastard (Sch.). $2.=\mathfrak{s}^{\kappa}$ \mathfrak{h} than-chu.

মে প্ৰথম than khrom মুদ্ধা = ম প্ৰথম thanphrom a medicinal herb of white and black species; bears the thorn-apple used for intestinal worms.

ak & than-chu gum.

Syn. ५४थ पॅभ dpal-goş (Mhon.); अव tshiwa (Med.).

बर कुर जुर्देस Than-chun gtsan-po n. of a river passing by Thang Chung in Tibet (Deb. ज, 34).

মন বৃদ্ধ thuń-brań lit. a place in a plain, an encampment on a plain: রুপ ই কু পুরুত্ব বৃদ্ধ বৃ

ৰে জ ই বি Than-ma me-syron an epithet of a deity of the Bon pantheon resembling Maitreya in his attributes: ক্লেণ্ডাই অইবা মুধ্ বিহাৰে কাৰ্যা কিলেন কিলেন কিলেন কাৰ্যা কাৰ্যা কৰিছিল (B. grub. 1).

as as than-mar (lit. tree-butter or oil) a balsam; acc. to Cs. tar.

ৰং বু than-tshwa salt obtained from a dry place, quarried salt: ৰং কুমানই বহুল সমায় বুধুমান্ত্ৰীৰ rock-sait (collected from dry places) soothes evil-spirits and produces the three evils—phlegm, bile and wind (Med.).

ষ্ট্ৰেৰ্থ than-gshal=ৰহ'ৰছণ than-hjal survey; map or plan of a place (Rtsii.).

ৰম্পাৰ $tha\hat{n}$ -gshi= বৈশ্বম price, market-price; ৰম্পাৰ্কিশ reduction of the cost price: the market price abster $(J\hat{a}.)$.

হাই than-po enduring, able to stand fatigue; allo and hardy, strong, tense; fig. tight, firm, also tenseness: প্রপ্রাধ্য হত দুল্ল কুলার কিন্তু কুলার

हाउद्या than chad-pa or का कि दिन than chadpa fatigue; to be fatigued, tired, wearied. Syn. ६९७ hal-wa; ५९७ dub-pa; अर्अहरूप ñon-moñs-pa (Maon.).

ৰম ন শৃষ্ট্ৰ than-ça good-pa to strain, to stretch: ১৭ মন প্ৰথম ধ্ৰম ন ১১ exert yourself on the side of virtue (D.R.).

ৰম তুঁব than-thod tight and loose; the fit of clothing. ৰম তুঁব এব than-thod med-pa neither strict nor mild or relaxed. বিলঙ্গ ইবাৰ দ্বীৰম তুঁব এব অইবাৰ কি (D. cel. 11) as to arriving at detail, making the investigations without relaxation or strictness.

Than-the jun emperor Taijung whose daughter was married to king Syonhytsan sgam-po about the year 633 A. D.

वद वुद्दः than-thun=कद कुदः inferior, unimportant; वर्षे देवान वद्दः वि व्यवदः क included in the inferior class of artizans (Rtsii.).

হাট than-du 1. in the opinion of; হাট হাল এই হা অনু প্রাথম হাল অনু প্রাথম হাল although little reliable hope remained, yet in the opinion of some (J. Zan.). 2. for হাটেশানু than-yig-tu.

+ ara than-la= ana bkram-pa spread over.

वदःनिदः than-çin कुश्चिक, देवदाव, पूर्तिकाष्ठ, fir, pine; deodar tree.

Syn. ব্রুপ্রেট hond-hasin; কর্ত্তেরি thanchu-cin; ক্রুপ্রেম্ভর tjon-pa ser-po; ব্যুক্তিনি gsom-cin (Uror.).

Than-sey n. of a district in Fhanyul, W. N. W. of Lhasa (Lon. 211).

RT'AL than-than strained to utmost:

ষ্ঠান thad 1. aside, in one direction. মুখা মুখান বিশ্ব বি

ৰহ ম thad-ka 1. the direction, straight forward. মুন্দ্র ব্যুব্দ ৰহ শ্বাৰণ কর হ upward and downward, and in every direction; মুন্দ্র ব্যুব্দ হ straight upward and downward: ই নন্ত্ৰাথ এই শ্বাৰণ কুন্দ্র হ হয় from the direction where Atis'a resided were noises and voices in the distance (A. 27); বহু শুবু পুত্র তা straight on, in the direction of that which moves or walks horizontally, i.e., নিয়েল্য

হে শ্বিপ্রাইণ ট্রান্ট্র শুলু ক্ষম thad-kahi hjig-rten-gyi khams (নিফান্থানখানু the animal kingdom; one of the twenty-four regions of the world (M.V.).

thad-kar each for himself (Ghr.) (Ja.).

1. straight on; just so, in colloq. 2 = 3.35 de-hdra like that, so.

1575 thad-dgu n. of a number (Ya-sel-56). 45.5 thad-du towards, in straight direction; over against, in presence of; exactly in the direction of a thing.

ৰণ্ড্ৰ thad-dran straight, not bent or crooked: শ্লিপ্ৰাৰণ্ড্ৰ বুল মাল্লম্ম two doors directly opposite to one another illumined the inside space (Jig.).

बर्डिन thad dran-na directly ahead.

₹ thad-do the remnant of the carcase of a sheep killed.

र्वेद thamd abbr. or वस्त्राहर thams-cad whole, all.

বৃষ্ঠ than = এই a reply (esp. in the dialect of Upper Tibet); ^{এই বৃষ্ঠুই} than bekur = এই বৃষ্ঠুই lan-bekur-wa to send a reply: এই পুই ক্রেইবিশ্বর বৃষ্ঠুই again having gone (there) and come down back, he could not send a reply (A. 15).

वर्गोर than-kor or वर्गोर than-skor = पुण इर सामनाक a vassal or feudatory chief; acc. to Sch. surrounding country.

बर्ध than-thun a little (Sch.).

श्री than-pa= कर भेष्या प्रशाह rainlessness, drought, want of rain; also ominous कुष्य दे क्षण्युमानुद्र बदेश हैं न वर्ग के if the king (Cakravartti-raja) feels thirsty drought comes into this world (A. 26).

Syn. অন্ধ্য ক্রিবেশ্ব gnam-gyi higs-pa;
আন্ধ্য ক্রিব্র gnam-gyi skyon; ক্রেন্ট্রিন্ন ব্যব charmed steń-hbar; ক্রেন্ট্রের্ন tsha-was-ñen; শুল আনু mu-ge bskyed; ব্রেন্ট্রিন্স্য shod-kyi bgegs; অন্ধ্য ক্রিন্ট্রিন্ন ব্যব gnam-gyi ñer-htshe; অনুমা নুমা gnam-d nag (Mnon.).

ৰমন্ত than-bya lit. the bird of drought, i.e., of ominous appearance and cry, defined as ওপ্ৰত্যুগ্ৰহ ইপ্ৰস্থাপুনাহৰ দুৰ্গাল্প কৰি ery of of which progressicates evil.

ধন thab or भे; । । रस्तकुछ। resp. व्यवस्थ gsol-thab fire-place, hearth;

ষ্ঠান thab-ka or বিদ্যানিক kha বিনিক, বুল hearth, fire-place; গুল শুঠান বিদ্যানিক ka tsam-yod how many fire-places, i.e., house-holds, are there? (Jä.). ইব্যানিক মিন্তানিক বিদ্যানিক বিদ

Syn. গ্ৰন্থী, thab-şyyid; খ্ৰুণান্ত sgyid-bu; বাৰ্ত্যমানৰ gyoş-thab; মান্ত me-thab; বাৰ্ত্যমান gyoş sa (Maon.).

अविनाम thab ka-wa or अविषय thab kha-pa ⇒ अके ma-chen a cook.

Syn. অপানই lag-bde; ইর্মান্ট hdren-thań; ক্র্যাক্টনে chag-tshań-wa; মুগালীম হলজ-gñer; মুগার্টি হলজ-byed; ইর্মান্ট htshed-byed-ma; মুগ্রান্ট হল-ma; বার্থারা hab ka-pa; ব্রামান্ট বুyos-dpon; অবান্ট্রান্ট lag-bdehi dpon-po (Mann.).

ৰবাদৰ thab-khaj different kinds of hearth: ৰবাদৰ্ভন ই অব্ধাৰ there were many kinds of hearths (Rtsii.).

भवाष्ट्र thab-khañ स्थन छइ kitchen, cookhouse=भवाद्य thab-tshañ.

Syn. &c.ac. tshań-bań; ağ.pc. bsro-khań; andupc. gyos-khań; ağ.agn htshod-pahi; gnos; andupc. gsol-khań (Mhon.).

ৰণ্ it thab-khro a cauldron or large bell-metal vessel to cook food, tea etc.

and thab-sgyid=and thab-ka hearth, a cooking tripod.

wherein cook's utensils, etc., are kept,

571

ৰব্ৰাহ্য thab gdan-cha cooking furniture, utensils, etc.

at all thab-bsu receiving a great man by waiting on the way he comes with cooking appliances, etc., to serve him with warm tea and cooked food.

the hearth. If milk or broth boil over, he must be appeased by casting butter in the fire; and, often, by more elaborate ceremonial, sometimes even by digging up the hearth.

ध्याञ्चाची-तृत्र Thab-lha se-çar (अ:वर्ष) n. of a hearth-god.

ষ্ট্ৰেষ্ thab-thab flapping noise: শ্ৰেষ্থৰ ষ্ট্ৰেষ্ ব্ৰাধ্য হ্ৰ çog-pa thab-thab lan-gsum byaş its wings thrice flapped (Rdsa. 17).

ধ্বাধ্ব thab-thib (মুম্ম) বীজাগ n. of a large number.

श्रीर thabs चपाय, योग, निःसरण, उपन्नम 1. opportunity, chance, possibility: MEK or व्याय वनमञ्ज्ञ I had no opportunity of seeing or going; बन नेना १५८ रू अभि न्यूदान in W. if you offer no chance, if on your part it is not made possible; and I am not able, I cannot; न्द्र इस्स परे विषय के there will be no chance of bringing (the princess); बर्बेशयवे भवस क्षेत्र there is no chance of escaping; अभाय পুর্বাধ্যম ঐ there is no occasion for tarrying on the road. aanaa thabs-gshi the four resources are the following: -- (1) 555.55.43 म्हर् भूत्रपर्वे वयम्, (2) म्हर्महर् हर मुक्त महर मर्वे वयम्, (3)૧૭૩ તે વ્યુઅમાવ છે. પારે ૧૧મ, (4) વ્યુઅમા તે દેશ દા છે. પારે ૧૧મ, ৰন্ম. 2. way, manner, mode: পুৰাৰ্থ way of reading; Maran in a thievish manner, by theft; कुष बैंदेश्वम गृहेंद्र to give up the way (of life) of a king, i.e., to renounce royalty. वनभावृदेव thabs geig-tu together, ic company with; अवस-मृतेषा इ.पञ्चम सं jointly

sat down, stayed, resided in company; *** প্রপাদ্ধর্ম going together to a place. 3. means, measures: 39N354 to use means, to take measures; and by (va ious) means; ลั ของจะ ของ to contrive means. livelihood, subsistence; And and Ju by pacific means, amicably, in a fair way; ana प्रसम्भाय or श्वास नेस्य चित्रका skilful, dexterous, clever, full of devices; ana a thabsmin a stupid man who has no resources, resourceless: ५'वॅ५'५'वर्ष वयस ग्रेस नेव now take steps, make preparations, for a journey to Tibet; ই'শ্ৰির'ল্বি' ব্ৰন্থ অবি'ব্ৰন্থ is there a means of recalling these men to life? 4. 3.4 cho-ga ritualistic observances, mystical operations; খনম টুম লব্দ ব্ৰুল্ম ব thabs-kyis gshan-nor hgugs-pa drawn (gathered) another's wealth by (occult) means; र्भ प्रमाणक thabs-kyi rnam-grans enumeration of shilful means (K. d. 4 265); 494 3. 4 X4 5 3X4 thab-kyi pha-rol-tu phyin-pa उपायपार्मिता the supreme skilfulness in resources.

स्यमञ्ज् = अय्याय a shift, makeshift, surrogate.

ব্যাহ্য ব্যাহ্য thabs-dan ces-rab = ব্যাহ্য ব্যাহ্য 1. ritual and divine knowledge. 2. acc. to Jā. the mystical union of art and science; acc. to Sch. of matter and spirit (cf. Was. 144).

aqu'इत्म thabs-rdugs= चभाषा श्रेड्य las-thañ med-pa having no spirit for work or no ability to do any work; stupid, always blundering.

ध्यस्य स्थाप thabs-la mkhas-pa उपाय-कीमच ready in contrivance; possessed of resources

ৰন্ম অন্সন্ম এই মার্ম thabs-la mkhas-pahi mdo ভাষাবাদী মহাক্ষম n. of a sūtra on skilful means in K. d. ৰ 405. श्रम का thabs-lam उपायमार्ग a resource.

श्वभानेभाञ्ज्य thabs-çes įdan-pa उपायज्ञ possessed of resources (A. K. 1-4).

श्यम नेभागर्ग रेर Thabs-çes bday-nid मीकाल-चक्र = ५५० र भं ग्रेश्वर से Kalachakra doctrine.

স্থান tham-ya or ৰুখন tham-ka a seal, sign (Cs.); incorrect forms ৰুখন tha-ma-ya and ৰুখন tha-may, v. মুখন dam-kha.

ষ্ঠাইন tham-tham or ৰুজাইন tham me-wa uncorrected, scattered, dispersed. ৰুজাৰু ইণ্ডি tham-tham byed-pa=৭৭৯৭ htham-pa (Ja.).

33.74 tham-pa (sometimes desta them-pa) complete, full—almost exclusively used as a pleonastic addition to the tens up to a hundred.

দু হাম 'ম'বা tham-lay = অস্থা man-hag ব্ৰহম precept, moral instruction.

বুসিম ১১ thams-cad মকল, মন্ত্র sbst. and adj. the whole, all; added to the singular number it gives a plural sense: কুল্মেম রম্মতের the whole empire; ঝুম্বুম্মতের the whole body ails; ইর্সুদ্ধমতের all the copper of Tibet; ইর্ম্মতের all those; র্ম্মতের মুন্দ্রম্মতের all of them one by one; র্ম্মতের সুন্দ্রম্মতের thams-cad মুন্দ্রম্মতের thams-cad মুন্দ্রম্মতের out of the whole.

ৰমণ হাৰ্ত্তীন্দ Thams-cad skyobs (Vis'vabhu) the third of the six earthly Buddhas, who succeeded each other prior to the appearance of Shukyamuni.

ৰঙ্গত হ'ঙ চুম্ব thams-cad mkhyen-pa= মুম্ মুট্টা মুজ্জ the omniscient, the all-knower, an epithet of Buddhas and Bodhisatteas. The incarnate lamas of Tibet are also by courtesy addressed by this title.

क्रमण्ड क्षेत्र thams-cad syrol विश्वासर 1. a general epithet of Buddha, lit. the deliverer

of the universe. 2. Vis'vantara, name of a prince believed to have been Buddha Gautama in his last-but-one birth.

ৰশমতে ইবাম thams-cad rtogs = ৰশমতে শাট্ট ব্ৰ বিম্বাধি a general epithet of Buddhas and Bodhisattras.

विभवार उर् अर्थर thams-cad mthon सम्बद्ध lit. the all-seeing; an epithet of Buddha.

ब्रम्भा ठ८ इम्भ पर २९५६ tham-cad rnam-par hbyed सम्बेदिचेपिता renouncing or giving up every thing.

क्षम्भ रुप्य thams cad-pa सर्घ्यंका, सर्घ्यंक all.

धमभाउ५ के thams-cad tshe सम्बंदा at all times; also, frequently (A. K. 1-2).

ৰন্ধ কৰ্ম বিশ্বীশৃষ্ণ thamṣ-cad gziyṣ= যুক্থান্তু: শাশ্ব নৰ্ল্লহৰ্ম epithet of Bodhisattvas of higher order like Avalokites vara.

वस्था ठर्यस वर्ष thams-cad las hdas चतीत-सर्च passed beyond all, out of the reach of all.

वस्त्र त्यास्य प्रदेश प्रविधु द्वी तुव य सर्व्य स्वास्त्र सम्बद्ध स्वास्त्र सम्बद्ध स

 to the wall behind Atis'a's back (A. 106).

43 thahu 1. capsule (Vai- \mathfrak{sh} .). 2. peach (Wts.).

I than for as is than-thon.

ষ্ঠ কুট ধ than chun-pa= ম্বর khron-bu a small well (mystic) (Min-rda.).

as is thar-ther scatteredly, not together.

Syn: १३४३ tha-re tho-re; ४२३० thor re-wa; ४०० co le-wa (Moon.).

খ্যাত্ত thar-nu a kind of medicinal root used as a purgative: খ্যাত্তমান খ্যাত্তম বিশ্ব ব

Syn. IN re-mo; I al I a ne-wahi re-mo can; al I a habe byed-ma; al a khu-wa ldan: al I a khu-wa ldan: al I a khu-wa ldan; al I a khu-wa ldan; al I a habe phreh-ldan; al a buhi phreh-ldan; al a buhi phreh-ldan; al a by-wahi lo-ma (Mhon.).

সংখ্যা: Thar-pa n. of a place near Dong-tse in Tibet. ক্ষেত্রের, স্কালুখনার্ক, n. of a Sanskrit scholar of Tibet who belonged to Tharpa.

श्री II: मोच, सुक्ति, चपवर्ग, निर्मोक, खिर, चित्र 1. freedom, salvation, liberty, emancipation, Nirvāna, supreme happiness, escape: बर्पये कुर बहुर it will be serviceable for (my) liberty (Jä.). बर्पये कुर्य निर्मा hell from which there is no escape. 2. adj. free; बर्पय वर्ष कर्म पर वर्ष पर व

Syn. G. Ma byah-grol; An shi-wa; M. A. A. Mya-han hdas; A. A. hchi-ned: sa Marnam-grol; G. B. L. byah chub-ri; Ga A. rdul-med; Ga A. rdul-bral; W. A. A. yah srid-med; E. L. don-dam; En and hes-legs (Mhon.).

liberation; प्रश्निष्य means of release, liberation; प्रश्निष्य means to escape from prison.

মান কৰা হাই মাই Thar-pa chen-pohi mdo the sūtra on complete deliverance of the soul (K. d. ৰ 328).

ৰম্পই ই ইম thar-pahi blo-gros = মুম্মাৰ্থ the inclination for liberation; the metaphysical conclusions of religion; n. of a metaphysical work (Mhon.).

ঘ্রম thar-po old, worn out; ইন্দ্রনারpa, কম্প rgaş pa (Mnon.).

ৰম্প্ৰশ্ৰ thar-pa behon-nu n. of a Bon. arch-devil (G. Bon. 22).

ধ্য ব্ৰাথ thar-dpag or ৰু প্ৰাথ thar-hbag a large plate, dish, platter.

Thar-wa 1. to be freed, to be liberated, absolved. 2. escape, to get through, to be able to pass; square chula thar-wa to get through water: and thar-wa to get through water: and the food cannot pass through. The acquit; ** arabeta to pardon (a malefactor), to grant him his life, frq. to let live (animals) (Jä.); saugeta to be saved, fully released, gen. from any further transmigration.

** Thar-rtse n. of monastery; also that of the residence of the lama of Nor in Tsang (Lon. *31).

बर अस thar-lum or बर पदे अस सुक्तिमार्ग the way to Nirvana or emancipation.

ex वेन्। thar-legs-pa प्रवास purified; one who has acquired the means to escape sufferings.

escape; ex.w. A. 25.4 there is no escape.

old, worn out (Rtsii.). 2. has been saved, has escaped.

থথ thal আৰী the trumpet flower.

হাণ ব I: thal-wa মন্ধা, ঘূলি, ফো: dust, powder, ashes; গুলাৰৰ gog-thal fire ashes; মুলাৰৰ thug-thal roasted barley dried and portable; হালা byn-thal dung of birds; মুলামি burning embers. ৰুমান্ত thal-chu lye, ash-water used instead of soda for making tea. ৰুমান্ত thal-chen ashes of the dead; also a sort of gray earth used for bedaubing the face in masquerades (Mil.; Ja.). ৰুমানি thal-thag (Ld.) bread baked in ashes; মুলামান্ত thal-phyags broom, dusting rag (Sch.).

থান II := ৭৭৭'ন hthal-wa (Cs.) 1. to pass, to pass by, to step beyond; to miss a mark : A say say Ar the waves come flowing past (Mil.). 2. to elapse, be passed; to change or pass from : 4 2 43 44 58 fifty years has been passed (Vai-sh.); & Tananaaran SME SE changing or turning from blue to red ; स्वायाक के विषय है विषय द्या कि द्यु रहेम वय about nine years passed by, while he sat in meditation single-minded (Hbrom. P 10-12). Paul to be forward in speaking, bold. 3. to go or pass through: ব্ৰাথ দে ৰথ সহ ৰথ to soar up and down before a rock: এই বৰা প্ৰতিবাদি to pass actually through it (the saints not being subject to the physical laws of matter); to shine, to light through: ****** to go

straight forward, to act without ceremonyor disguise (Jä). 4. to come, to get to, to arrive at : अवात मार्च जासुम बॅन three years elapsed since they arrived : ধানাবাম থবাবই বাৰ্ট্যানীৰ where the parents have gone it is not known; क्ष safe arrival; भर नुष्ठार क्या हेन दर नजू व to arrive at: to attain (a blessed state) in a pleasant and speedy manner. 5. to be over, past, finished, done; and it is over, finished; 543 and the number sixty is completed; war and having disappeared, vanished; \$53,000 he is undone it is all over with him; Rangare are by degrees it vanishes or dies away; 25.55 अन् वय the former agreement is no longer valid (Jä.).

angs different lengths, one object projecting beyond another; and and to exceed the due measure (Sch.).

बयानाई thal-ka rdo-rje एक a medicinal fruit; is described as 53 वस हुने अध्याप्त भारत "in shape like a dog's penis." व्यापाई से अध्याप्त होत्र अध्यापत होत्र अध्यापत होत्र अध्यापत होत्र अध्यापत होत्र अध्यापत होत्र अध्यापत होत्र स्त्र स्त्र अध्यापत होत्र स्त्र
হাই শাহ that-kar or মুখাইনাই a white elephant; মুহ উন্থয় বৃদ্ধান হৈছিল n. of the fabulous white elephant with six tusks; also the leader-elephant in a herd (Yiy.).

Syn. মুন নিই ৰুখন ylah-poḥi ryyal-po; দুখি অব্দ্রন khyu-yi myon-po; মুন নিই আইল ylah-poḥi mehoy; ইম টু মুন নি হ্চ০ছ-kyi ylah-po (সন্ধ-ছবি) (Mhon.).

াৰ্থ বহুম that-hygur সমন্ধ adherence; association; connected language ৰথ বহুম u that-hygur-pa one belonging to the Prasafigika school of the Buddhists.

ৰথ ইমান্ত্ৰ that ches-par hygur আনিসন্ধ absence of connection, absence of adherence.

মাণ্ডল thal-leag a slap (on the cheek); মণ্ডলালুল্থ thal-leag rgyab-pa to slap on the cheek, to give a box on the ear

ৰ্থান্ত্ৰ that <u>br</u>dab-pa a clap with the hands (out of joy or scorn).

भव भव thal-thal एस a particular number.

श्याद्वेस that-dres जन्मल n. of a medicinal flower of the hip species; also **चननायूल**; Anantamula.

Syn. মাব্রতি প্রার্ক so-hishohi bu-mo; শব্দ আমার mthab-yaş rtsul; ই মনেমাবন্ত্রিনিন sho ouhş hkhri-çin ; মুখ্য মা hlu-yi loe; মার্লিপ্রার্ক me-tog phra-mo; নাম্বান্ত্রন ba-ylan hsrun, ই মনেমান্ত্রন অম sho-sans mthah-yaş (Mhon.).

ৰ্থ ৰূপ্য thal-phyogs the party victorious in a metaphysical disputation.

and that by the grey or cat-squirrel.

वयम्बिक्टिय thal-bahi sñiñ-po चगर, अस्मगर्भी a kind of sandal wood.

ৰথ'নহ'হতুহ thal-war hgyur সমৃদ্ধ connection.

ৰথ সুম্প্ৰান thal byun-hyro-wa 1. to move or walk or rush fearlessly. 2. sbst. a hero.

Syn. ५५२ d dpah-wo; २६ वस से hjins-med: क्रि. क्रेंपस रह क्रॉर्स-stobs-can (Mon.).

ৰথ'ন thal-ma through and through (Sch.).

হাই thal-mo the palm of the hand:
প্রান্ত্রের thal-mo sbyar-wa সহস্থা আছিল to
fold the palms of the hands in devotion;
প্রান্ত্রের thal-mo snan-pa to give a slap on
the cheek, or box on the ear; প্রান্তর্বের
টাং thal-mo thal-war byed অভাভি ন্তরের separated the hands that were joined to show
reverence.

क्षण केथ Thal-la tshal n. of a place in अन्दर Nag-ron in Khams: अन्दर है प्राप्त क्षण क्षण है अपना स्थाप कर Thal-la tshal in Nag-ron

rtsibs the chieftain and his subjects fought (Yig.).

ৰথ' he !-tsha (প্ৰমন্ত্ৰি) closet, privy.

en ব thal-tshau a land of salt, gen. burnt salt: ৰণাৰ্থ আমুমান্ত্ৰি মান্ত্ৰিমান হিমান burnt salt subdues cold and swelling of the stomach.

* And thal-yas (IKN) n. of a number.

থা d thal-le straight on; forthwith; (Hbrom. F 10).

which the descendants of Jenghis Khan the great Tartar conqueror are known. According to Mongol law the fact of one's bearing the title of *Thahi-dsi* exempts one from taxation.

a thi num. fig. 40.

ই বা thi-gu rope, string: প্ৰসাধন কাই টুই বা ইবা হুম a golden cord descended from heaven (Yig.).

वै.य thi-wa कपोत 1. sandpiper, but acc. to Sch. stock-dove; also= $^{\frac{n}{2}}$ plover, lapwing. 2.= े $^{\frac{n}{2}}$ in C. $(J\ddot{a}.)$.

| thiy 1.= व्या निष्य "0" or numeral for zero. 2. a line: वेष्य देवस्य स्वचानन to draw a line; नव्य के or इष्य वेष a black line; उपायेष a red line; उपायेष diameter. 3. also वेषा वेष carpenter's cord or string to mark lines with any instrument used in drawing lines; विश्व skor-thig a pair of compasses; व्याप्य वेषा slate-pencil, lead pencil; also a line drawn with a lead-pencil (Ja.).

विष्कृत thig-skud स्त्रच thread, yarn; also straight line.

अन्यान्य thig-rakhan स्वाचार sawyer.

ৰপ্ৰা thig-nag কাৰ্ড্ৰ 1. one of the eight hot hells where the damned are sawn to pieces, lines being drawn upon them, v. কংমুখ. 2. black spot.

an ine, a drop.

विवार्ड thig-tshad proportion, symmetry (Cs.). विवार्ड पुरुष thig-tshad byed-pa to proportion.

बेक् के thig-çift ruler for ruling lines;

वेन्य thig-pa, v. वेन्य thigs-pa.

and thig-ma cotton or woollen chintz, on which there are different designs.

वेजाव्युम thig-hbum ससुद्ध the sea, ocean.

ইবা থ thig-le (মুন মুদ্ধ) 1. semen virile. 2. बिन्द, चित्र; वेगाये श्रापुर कुर or अर्देस्स तिलक star or mark tatooed on the forehead as an ornament; an eye on a peacock's feather. 3. the concentration of what is diffused : par-excellence; अधिश्वा sa-yi thig-le भूतिलक the chief or supreme person, king (A. K. 1-4); painting, mark, spot; ध्वा वे उन spotted, concentred in spots; उभावेना वे अना हैन the best or concentration of all religions. 4. निः भेषक, विशेष [complete, special S. 5. zero, naught (Vai-\$A.). 6. a phase of mystic contemplation in which the seminal fluid is supposed to be inwardly absorbed into the arteries; also, the mystic fluid, itself : শুনু শু পুৰুষ্ वे व्यव व जे the semen of the roma and kyahma becomes increased (Mil.). इस ने वार्षर के नदे वेना वेस नद कारी इ इगांग-kha choskyi hkhor-lo hdi thegs-le gah-wa-yin that globe of the doctrine, his heart, has been filled with the mystical fluids. 7. said to=# NAME the female monthly discharge. 8. as met. may = I alan-po.

विवास का thig-le methog-ma तिलोत्तमा n. of a celestial courtezan; a centre of all religions in which finally all the sects must unite.

विष्येते सुम thig-lehi lus a leopard, snake (Mnon.).

াম ন higs-pa also spelt গ্ৰাপ — প্ৰথম zil-wa 1. a drop (A. K. 111-26): গ্ৰাম বাই বাম from every drop; in drops, by drops; ক্ষেত্ৰীয় rain drops; ক্ষেত্ৰীয় a drop or globule of gold. 2. vb. to sprinkle or throw in drops.

Ar thin, v. assia halin-wa.

बैद दीद thin-çin राजपइ n. of a dye.

धेद में thin-gi श्रेष्ट्राश्चिम में श्रेद n. of a line or succession of noblemen in Tibet (Yig.).

वैद भूज thid-yug a number (Ya-sel. 57).

বিশ্ব thib-pa, v. এইব্ৰ hthib-pa and আইন্ৰ gtib-pa; ইন্ইন thib-thib very dark, dense; মুন্ৰইন ইন হুলাল্ড-pa thib-thib fogs thickening.

বিমান thibs-po আন্দানি 1. vanishing, disappearing. 2. নছন, নিনিম dark, dense, obscure, v. এইবাৰ hthib-pa and ৰাইবাৰ gtib-pa; ইন মুবাইবাৰ ইবাৰ a blessing devolving upon a person.

वेदम में thibs-mo dense, dark.

ৰিম'u thim-pa (খ্ৰাম'ড়াৰ্ম'ৰ phags-ma khugs la) বিজীন, লীন, নাম to be lost (in some thing else), to melt down; to be dissolved being mixed up with another object; = ৰ্বীজ্ঞ'ৰ বাটি ক্ষৰ'; gen. with খ or ৰুম'ড় to disappear by being imbibed, to be absorbed; to pass into, to evaporate (of fluids); of a snake; to creep away, to disappear in a hole; frq. of the vanishing of rays of light, of a god, etc.; বুন' মুন্ন নাম to pass or sink into unconsciousness.

Syn. श्रेमप sim-pa; ६व shu-wa (Mhon.).

ইঅ'ইঅ thim-thim n. of a number (Yasel. 57).

n. of one of the Tartar Emperors of China belonging to the great Y: an dynasty. He invited the celebrated Karma Lama Ranbyuh Rdorje to Peking (Loh. ~ 10).

ইয়'কুম' Thil-chun n. of a place in Tibet (Lon. 8).

ston-pa to enter into the depth of a conversation or expression; to fathom a secret.

§ thu 1. num. fig. 70. 2. spittle: § 5.7 to spit out of scorn or contempt at anybody (K. du. 5.416)

§ I thu-pa skirt of a robe, coat-flap (Khrid).

કું તે thu-wa 1. vb. ત્રવા to pluck or collect flowers. 2.= કુ.લ.વાદ્વાય. 3. કુવા thub-pa able, powerful, capable of: દ્વાસાન વેત્રાના કુદા કુદાવા મે વ્યાપ્ત કુદાવા મે વિશ્વાસ કુદાવા કે હિંદાના (with a fathoming stone) there is none more capable than man. 4. malicious, wicked, vicious: કુવા વક્ષ્ય કુવા કૃતા કૃતાનુ કૃતાના thu-wa a malignant suffering or severe accident. 5. vb., v. વક્ષા hthu-wa.

शुर्भे thu-wo 1. चंड chief, senior, an elder brother. 2. इखाइख, कखड quarrel, poison. 3.= शुन्प thug-pa यवाबू gruel made of barley flour.

Syn. If jo-jo; wif a-jo; 45 phu-bo; In Hog-ma-skyes; In An shon-skyes.

3.74 thu-mo lady, mistress (Cs.).

इ.केर स्था वर् कुण व Thu-med al-than rgyal-po a king of Mongolia who was famed for his patronage of Buddhism, althan in Mongolian signifying "golden." (Lon. ६ 11).

3'2 thu-reminterrupted (Sch.).

3 3 thu-lu spattle; 3 3 3504 or arms to spit, to throw spittle; thu-lu nay-pe occurs in Glu. 3 as = withered flower.

3.34 thu-lum a lump of metal; in W. acc. to $J\ddot{a}$, a cannon-ball.

বৃদ্ধি postp. e. accus. until, up to; in reference to time and space হ'ৰুণ until now; ৰণ্ণা বৃদ্ধি for forty days; হুল বৃদ্ধি over against the gompa, at the gompa. Adv.=only.

র্ণায় thug-sgra or র্ণাণ্ডমন great noise: ব্যায় ব্যান্ডমন ব্যায় ব্যায় বিশ্ব now each made great noise and rattling sounds (Rdsa. 9).

হল হ' thug-rha (হল ব্যাপ্ত কা হ' ন) the hairy tail of a yak fixed with a flag on the top of a Tibetan house. হল হাম thug-tshom the flag staff with a silken flag, or a yak's tail and hay attached to the top of a post and fixed on the roof of a monastery or house in Tibet (Rtsii.).

विषय I: thug-pa sbst. soup, broth; विषय bras-thug rice-soup; विषय bag-thug aring meal-soup; barley-soup. ३व विषय केल thug-pa bgrim-pa वज्ञान्त्रक to make barley gruel; the cook who prepares such; वृष्ण rgya-thug Chinese porridge, a sort of vermicelli-soup; ३व व्य thug-thal=३व ४० thug-rtsam flour of barley for making gruel or broth.

বৃশি II: 1. to reach, arrive at, come to; o. dat. or termin: ত্রিংজন্মবৃশ্য to reach the close of life; হল্পন্তবৃদ্ধ to reach to the

अन्य thuy-chad agreement (Sch.).

રુવાયમ thug-yaş 1. not to be reached, endless (Cs.). 2. n. of a very great number (Ya-scl. 37).

षुषाया प्रसङ्ग possibility of the fallacy of ad infinitum (Gram.). षुषा अर्था प्रशास thuy-ned las bsyres-pa अनवस्था-परिवर्ग chapter on the fallacy of ad infinitum.

প্রথা thuys 1. বিদ, দলন্ত the heart, gen. and thuys-ka breast, the heart: अनुषानि the incarnation of a deity, originating in a ray of light which proceeds from the breast of that deity. 2. heart (in a spiritual sense), mind, soul, spirit, used resp. for भेलभ; इन्यास्य हुन्य = इन्यास्य स्वाहित य to be kept in the mind, in memory. 3. purpose, intention. In this sense it occurs in the well-known compound word 394'à दे:ह्रद:श्रे :व:श्रे :व:ईव:केद:श्रुवाक: mercy, a favour. 25 3 25 if so born the birth will be useless and for no purpose (Lam.-ti.). 394 মন thugs-rab= শ্ৰম্ম wisdom, good heart; 394 thugs-rus=3554 assiduity, exertion; প্রথম ক্রমণ thugs çes-pa resp. for অব Awa yid-çeş-pa to believe; to know one's mind. Thugs is used also like sems in the colloq. pleonastically when mental feelings are expressed: १९८६ अईर कु थर दे श्रवभाष प्रवर व Wy I am glad to see you; lit. "there is joy in my mind to see you."

Syn. क्षेट इगाँग , शुक्त हो kun-skyed-byed; इस नेश हेर nam-çes rten; श्रेंग मे हेर sroy-yi rten; तेशश ने क्ष्य प sems-kyi khan-pa; न भे सर्वन ça-yi-mehog (Mhon.).

धुन्ध नाईद म thugs gton-wa resp. नभअ हूँ नाईद न to muse, meditate, reflect.

হৰ্ম ব thugs-spro-wa to be cheerful; to be merry

র্মান্দ্র thugs dhar-wa 1. white (clean) heart, sincerity. 2. there are 360 Bon gods called Thugs-dkar; and those who conduct religious rites to propitiate them are called Thugs-dkar-wa (Rtsii.). র্বমান্দ্র মিন্দ্র কান কান্দ্র কান কান্দ্র কান্দ্

বুৰাম নাষ্ট্ৰৰ thuys-makhyen resp. for কাইৰ শ্ৰথ fore-knowledge.

ধুৰ্ম বৃদ্ধ ই নৃষ্ম thuys-hkhur che-bshes to accept responsibility: ধুৰ্ম বৃদ্ধ ই নৃষ্ট্ৰ অন্তৰ্থ ৰুদ্ধ নহয় at the bottom there having been engendered a sense of responsibility.

হ্বন্ধ বহুল্ম thuys-hkhruys resp. for বিদ নুম্বন্ধ khon-hkruys agitation of the mind.

ধ্ৰমাংবিদ্য thuys-dyons resp. for বিদ্যাল consideration, thought, opinion, view.

बुषभाकुष thugs-ryyal resp. for anger, wrath, indignation: इवसाकुषायदेश anger arises, is roused (Jä.).

হ্রন্মান্ত thugs-nan grief, sorrow, affliction.

বুৰাম হেল thugs-hal-wa = ইনমা হল sems-hal to be sorrowful; sorrow: ইনমা বাই বুৰাম হলান মাধ্য হৈ be consoled, do not be grieved (Bdsa. 19).

গুৰ্থ ইক্ষ Thugs-rje chen-po an epithet of Avalokites'vara; the all-merciful one, a Buddha.

ধুৰ্মই ধুৰ্মান Thuys-rje byams-ma an epithet of মু ব্ৰেণ্ড Skye-dyuhi bdag-mo aunt and foster-mother of Gautama Buddha.

इन्माहे व्हेन्य thugs-rje hdsin-pa to be compassionate, merciful; इन्माहे मर्दर्य thugs-rje makad-pa to shew mercy, to behave kindly.

বুৰ্মাইন খ্লু Thuys-rjehi tha an appellation of Avalokites'vara. There are four gods bearing the name of বুৰ্মাই উন্নান in the Bon pantheon of the later period; they are called by their attributes:—(1) ব্ৰিন্ম কাল চুৰ্মাই ইন্মাই বুৰ্মাই ইন্মাই বুৰ্মাই ইন্মাই বুৰ্মাই ইন্মাই বুৰ্মাই বুৰ

वुण्य १८ thugs-ñid= बेम्स १८ sems-ñid.

রব্য রব thugs-thub resp. for রবার্ছ 1. self-sufficient, not caring; thinking no

danger or injury will accrue 'com such and such action or steps, etc. 2. misappropriation of anything to one's self thinking that no notice will be taken: analysist and anything that no notice will be taken: analysist and anything that no notice will be taken: analysist and anything that no notice will be taken: analysist and anything that no himself half is pound of rice, he was born as a Preta of most insignificant power; and anything thus that appadiate to work with self-reliance, being confident of me's own abilities (A. 75).

ষ্ট্ৰ নিৰ্মাণ কৰিছিল কৰিছিল কৰিছিল কৰিছিল বিশ্ব প্ৰাপ্ত বিশ্ব কৰিছিল বিশ্ব কৰিছিল কৰি

अनुभावरे thugs-bde happy, cheerful.

র্মাণ হর্ম thugs-hdun = র্মাণ ট্রান্থ thugskyi hdun-pa or র্মাণ হর্ম thugs-hdod. ্ইল অন্তর্ম ইন্থান ইন্থান ব্রম্থ ক্রেন্থ ক্রেন্থ করে বিধ্যান বিধ্য

র্বাম বা প্রাণ thuys-nah gçin-pu very affectionate, loving letters: গুৰাম বা প্রাণ বিশ্ব এই বান ইবাম প্রাণ বিশ্ব বিশ্র বিশ্ব বিশ্র

. প্রশাস্থাৰ thuç ş-muy = ই স্থাৰ yi-muy despair. ৰুবাগ বাই ব things <u>brtse-wa</u> love, affection of the heart, compassion; resp. for ৰুম্মান্ত বিষয় বাই বাই মান, বাইবাগন to look upon compassionately, to remember in mercy.

ধুৰাম ধুৰাৰ thugs-su hgro-wa= অণ্ড কৈ ব to think well of, approve of; to be agreeable; also adj. agreeable, pleasant, delightful; also sbst. pleasure, delight.

ganga thus-sras spiritual son; an appellation given to distinguished disciples of saints. Mañju-s'rī, Avalokites'vara, Vajrapāņi, etc., are spiritual sons of Gautama acc. to the Mahāyāna School. Among the Bon, Ha-sho, Mdo-sdud and other saints are the spiritual sons of Shenrab.

gr'r' thun-na three years old, of animals (Sch.).

সুমান thun-wa 1. short, low in size, of small dimensions: ইন্ত্রন a short stem.
বিশ্ব বিশ্ব distance in general; প্রশ্ব distance in general; ক্রম্ব distance in legs; পুরুষ distance in legs; পুরুষ distance in legs (Mi.). সুমান thunপ্রশ্ব distance in general; ক্রম্ব distance in legs; পুরুষ distance in legs; পুরুষ distance in legs; পুরুষ distance in legs; পুরুষ distance in general; ক্রম্ব distance in general; ক্রম্ব distance in general; ক্রম্ব distance in general; ক্রম্ব distance in general; ক্রম্ব distance in general; প্রশ্ব distance in general; distance in general; প্রশ্ব distance in general; প্রশ্ব distance

Syn. 549.4 dmah-wa; \$5.35. srid-thuk; 35.5 thuk-ku; A. A. mi-mtho; \$5.545 rtsedman (Mkon.).

मुद्दी thud (न्याय) कोटर 1. the hollow of a pillar 2. coagulated milk, thickened milk with butter a dainty with yak herdsmen of Tibet. अस्दरपुर यद्भ पुरस्का अस्ति भाषा अस्ति कार्या प्रस्का अस्ति प्रस्का कार्या प्रस्का अस्ति कार्या प्रस्का अस्ति कार्या प्रस्का अस्ति कार्या स्ति कार्या अस्ति कार्या अस्ति कार्या अस्ति कार्या अस्ति कार्य अस्ति कार्या अस्ति कार्या अस्ति कार्या अस्ति कार्या अस्ति कार्य अस्ति कार्य अस्ति कार्या अस्ति कार्या अस्ति कार्या अस्ति कार्या अस्ति कार्या अस्ति कार्या अस्ति कार्या अस्ति कार्या अस्ति कार्य अस्ति का

a mess of rice, milk and sugar; \$5 da 2 five cakes of milk cheese (Rtsii.). \$5 da thud-sgrom a box in which milk-cheese is packed for sale.

इ. ब्राम्य thud cor-wa lit. careless; erring, blundering; defined as वसन्धिन प्रमाण neglect of work, etc.; इ. ब्राम्य प्रमाण not to be negliger t.

35'35 thud-thud n. of a number (Yasel, 56).

इतक thun-ma याम्य relating to the watch of the night.

ৰূপ a thun bshi-pa বনুখী the fourth lunar crescent, i.e., the fourth day after the full or the new-moon.

3ৰ দিনি ইংশ ইং thun-bshihi rnal-bbyor an ascetic who meditates or keeps the mind abstracted from worldly objects, &c., continuously during the four watches of the day; the meditation of a whole day.

square thun brush-wa to keep the watch, i.e., not let slip the time without fully using it either in meditation or in the performance of any other work.

इत्राह्म thun gsum-pa जियामा 1. one who remains engaged in devotion three times during the day (twenty-four hours).

581

2. बतीया the lunar crescent on the third day after a new or full moon. [3. night] S.

इत्य thun-pa=पश्चिष bsnun-pa to cling to, to adhere.

ৰুব অংশঅ শুৰুষ thun-mtshams-rtogs is a মুণ্য or cannibal demon that longs for the gloom betwixt day and night to be able to search for prey.

दुद्द अडेअअ ह्रेंप्य thun-mtshams stobs सन्धावन strong in twilight, a demon or Rakshasa.

કું III: (prob. for લાક) in sorcery: bodies or substances which are supposed to be possessed of magic virtues, such as sand, barley, sesame, mustard, etc. કું વર્ષ માળા-gtor offerings made to evil spirits. કું માળા-gtor offerings made to evil spirits. કું માળા-gtor offerings made to evil spirits. કું માળા-gtor offerings made to evil spirits. કું માળા-gtor offerings made to evil spirits. કું માળા-gtor offerings made to evil spirits. કું માળા-gtor offerings made to evil spirits.

347 thun-rwa an enchanted horn on which figures of scorpions, alligators, etc., are engraved for witch-craft.

ৰুব IV: one who collects; a gatherer (from ৭৪৭); বিশ্বে one who picks up or

gathers sticks; \$'35 a gatherer of grass $(J\ddot{a}.)$; 3 '35 a gatherer of ears of corn (Cs.). 35 3 5 reaping-hook, sickle (Se').

মুন্তাইন thun-mtshon a weapon that is fixed or stu- ... on.

grant and thun-han ma-mo the moment of the arch-devil, said to = 45.5 544 the long-armed devil. However 44.2% is the demon who measured lances with Shenrab the Teacher of the Bon (D.R.).

बुद और thun-mon or बुद अंद व जस्ता, सामान्य, साधारण ordinary, general, common, usual; that which is done or happens every day. 34 Fig. & w thun-mon chos = after transmigratory existence, worldly life, the works that one does in ordinary life (Mnon.). The वृद्धार में इस as specified in Buddhist works are:—(1) प्रश्न पृत्य पे the four (Dhuana) kinds of meditation; (2) 55'55'79 the immeasurable virtues; (3) न्युन्य केंद्र यदे क्रूकास पर वहनाय की the four kinds of sitting in abstraction in the formless state; (4) पर नेषाय the five kinds of fore-knowledge. Again इन अर ने इया वर्ड स्था = the five sorts of ordinary ascetics which are:—(1) ब्रह्म इंग्रहें ৰ্থাৰ প্ৰাৰ্থ কৰা a yoyi who meditates in the mornings and evenings; (2) প্রুব্ধের বাজনার क्षा इंड a youi who propitiates a divinity by an ascetic who practises asceticism for getting food; (4) পানুমান শ্লমানী ক্যাবেট্ৰম a thirsty ascetic who practises penance for the sake of liquor; (5) টুন্প্ৰন্তুৰ্ণ্ট্ৰপ্ৰত্ৰৰ an ascetic whose behaviour is uniform at all times (Hbum. ¶ 78).

Syn. § spyi; § 4 spyi-ma; § 49 spyi-thoy (Mňon.)

शुत्र द्वादाच thun-mon-wa= शुत्र द्वादा.

बुद्धार अधिद्यदेश thun-men ma-yin-pahi chee in Budh. extraordinary doctrines said to comprise — হ্রণ গ্রহণ্ডবাৰী, মহমনুমা প্রতিষ্ঠান হাই প্রতিষ্ঠান হাই আনু প্রতিষ্ঠান হাই আনু কোন হাই আন হাই আনু extraordinary because they can only be practised and comprehended by the *Bodhi*suttras of the ten stages and are incomprehensible to the followers of the Hinayana school.

รูรุ มีราธุราติร thun-mon bud-med=สูราจรัฐาง public woman (Moon.).

33 In a thun-mon-sa unclaimed grounds, public gardens, a place for public sports and athletic exercises (Mnon.).

वुक् द्वेषाय thun-tsheys = वृक्ष वेषाय phran-tsheys.

বুব thub মাৰা; মুঁ ব্ৰুব blo thub-p: 1. capable; also sbst. a mighty one. মুগ্ৰেব one who is able to do everything, able to fight out all enemies (Yid. 124). 2. মুনি a wise man, a sage, a saint in general.

রুম'ম thub-pa I: potential vb. with accus, or root of another verb: 1. to be able, to be capable of, to withstand, be equal to: इन्नेश्रमञ्ज्य हेन as the poison could not do him any harm; बेराह्मय गुँस ने सेराह्म इंसस द्वा रुत्र u one able to keep off hail; ग्वन गुरुष्ट्री बुद्ध प invincible; 5359 324 to be able to subdue all evil. মাত্রমন্ত্রন্থমন্ত্র্বাথমন্ত্র্বাথ is not easily borne by man, e.g., does not agree with him; รมกุรเฐอน to be able to bear a simple cotton dress; অথ দ্বি আ রথা আ ধুব was not able to lie on his bed; बॅन्ट्स इव हे बुवावर्ष्ट्र से बुव ৰ্জ I shall not be able to reach the passtop to-morrow. 2. the common Tibetan of Sakya-muni - 4 3 394. the mighty or capable one.

99% thub-tshod खाइस courage (A. K. 1- \mathcal{G}_{+}^{\prime}).

श्वाक Thub-chod-can = ग्रॅंब व चण्डाल one of the fierce wild tribes of India that

did not submit to the Aryas; the lowest of the Hindu tribes (Maon.).

बुषपी १६ thub-pa ñid सुनि a sage.

दुपय है thub-pa che महामुनि a great sage: an epithet of Buddha.

3प पहुन thub-betan सुनिमासन the doctrine of Buddha: 3प पहुन दे अपने प्राप्त अवस्य प्रमानिक the stainless doctrine of Buddha enduring to the end of time (Yig. k. 27).

57757 thub-pa drug the manifestations of Buddha in the six states of existence acc. to the Nying-ma sect:—(1) in the abodes of gods, (2) in the world of demons, (3) in the land of men, (4) as Schge Rab-brton in the world of beasts, etc., (5) as Guru Vairotsana in the abode of the Yidag or Preta, (6) as Vikrama in hell.

ধ্ববংশ মাজৰ thub-pa rab-mchoy Pravara muni; n. of a Tathāyata.

शुव्यासमानुस Thub-pa sans-rayas शाकासुनि Sakya-muni.

धुनायदेशाह्म thub-pahi gnas चात्रम a hermitage.

बुवायवे व thuy-puhi-bu= १९पाइ

ह्यप्यवेद्वसःद्वं thub-paḥi dwañ-po सुनीन्द्र an epithet of Buddha.

इन-प्राप्त क्षेत्र के Thub-dwan gsun-skyes an epithet of a Gravaka, a monk of the Hina-yāna school (Mnon.). Also वेन्द्र क्षेत्र व् they-chun skyes-bu.

ৰুম thum or স্থাপু এ এই শৃস্থ anything packed in a bag, a parcel, anything packed or wrapped up: ব্ৰু বহু সুমান্তম hbru-than thum-beas together with a pack: ge of grained tea.

दुअ है thum-ti= वहुअअय anything out into pieces.

. યુઝાં thum-pa a while, a moment: મનવાલુમાં વેળ પુર took a nap for a moment.

ৰুমন্ত thum-ba 1. a piece, bit: ব্যাধ্যাৰ সংক্ষাণ্যক সংক্ষাণ্যক বিশ্বাধ্য বিশ্বাধ্য বিশ্বাধ্য কৰি কৰে কৰে cepting anything else, (but) this piece he would have; thus he expressed himself (Hbrom. 144). 2.=ইমান্ত বিবাহিত spoon, a ladle; ব্যাধ্য a brass ladle: মান্ত্রম a copper ladle.

JAN thums=1. 359 spoon, ladle. 2. piece of cloth, linen (5838888 ras-thum ttu-bu); acc. to Cs.=3849 3. cover, covering, wrapper of a book or a parcel, also the parcel itself. 3848399 to put (a cover round a thing), to wrap up; 384834 having a cover, packed.

मुद्र thur a slope; इर इर adv. down; इर वर thur-lam down-hill road, a steep descent; इर 5 thur-du or इर व thur-la downward; इर वर्ड व to cast down into; इर व sink down; अविद्यान प्रकार down or head over heels; इर वर्ड thur-hgrod that which runs downward, as met. water (Mnon.).

ৰুম্পৰ্শ thur-myo 1. the tip of a spoon বৃষ্ণান্ত thur myo-tsam about the tip of a spoon, a spoon measure. 2.= ৰুম্পৰ্শ thur-myo a halter; ৰুম্পৰ্শ thur-thag the rope attached to ৰুম্পৰ্শ; ৰুম্পৰ্ম thur-mthah the end of that rope.

side (of a hill): 3x3x33xx4 at the very lowest possible point, in the bottom-most part (e.g., of a deep ravine between two hill-sides).

downward passage, a purgation; gradu grather thur-sel-gyi rluh und the wind that passes downward, i.e., through the rectum.

353 thur-bu or 355 thur-ru foal, colt, filly $(J\ddot{u}_{\cdot})$.

হুম্ম thur-ma 1. মন্ত্রান a sciek, chopstick; পুম্মন্ত্রা tur-ma byga-pa an umbrella which is made on a frame work of (lit. a hundred) many sticks (Mnon.). 2. spoon. 3 — whole class of surgical instruments (Ja.).

3x 4 thur-sho a pair of scales.

इस्टेंट thur-çin म्हाका pole, the stick with which loads are supported (leing attached to its two ends).

মুম্ম thur-sran an ounce of silver (Yiy.). মুম্মেম্ম মুম্ম (Rtsii.).

ষ্ট্ৰ thul from ৭5 খন hdul-wa used substantively: মুখাইনীৰ besides that way of converting (people) (Jā.). মুখাইনা মুখাইনা thul hog-tu myug-pa to keep under one's power or control; to keep a tight hand over a person, to discipline one; ১৭০ মুখাইনা বিভিন্ন (A. K. 1-8) one who has controlled his passion; মুহাইনাম্য to clear land for tillage (Schl.).

ৰুপ দুঁম thul-gyis suddenly, immediately: ৰুপ দুঁম ধূম thul-gyis byon he arrived suddenly (A. 43).

সুথান thul-pa ace. to Cs.= সুখান thul-po dress made of the skins of animals, a fur coat or cloak; ওপান্তৰ lug-thul dress of sheep skin; মন্ত্ৰ ra-thul dress of goat-skin.

বুণান thut-wa 1. imp. পুৰাইশ thut-ciy ইন্মান্থ to restrain, tame, curb, check চনাৰ্থ্যকা the goblins having been subdued by me; অমান্ত্রকাম্পুরান্ত্র্য it is difficult to check a sinful deed. As a participle: tamed, civilized; converted. 2. rolled or wound up. 34.4 thul-lu the common sheep-skin

god thul-b (Ld.) impressive.

রুষান thus-pa or ৭৪মান 1. = ইনিমান fit, appropriate: শামার্কার্ম আন্তর্ম whether it will be appropriate if coming forth from the lips, i.e., expressed in words (Rdsa. 15). v. ৭৪৭ hthu-wa.

ই the 1. for ইন্ন and ইন্ন, 2. num. 100.

वे विकास the-khyim, v. वे वे the-se.

TES the-chun the smallest too.

ষ্টা the-wa pf. ইম thes (Sch.) 1. to belong, appertain to; ইমেশ্র belonging to a thing; মাইন্মান ভাষালুকান্ত্র, ইংলা relation of owner-ship: ইন্মান টুইন্মান to this my father has no claims. 2. to occupy one's self with a thing, to meddle with, to interfere.

वेस the-pa or वेदाय theb-pa=वाईनाशय pertaining to; to be applied to; to be of use: त्राश्चानुष्य वेदार वेदार के those who are fit to enter service (Ya-sel. 31).

₹ The-bo n. of a place in Khamṣ-Am-do (Lon. 3 14).

केश्व the-mo resp. ध्रुवाचे (originally the thumb or thumb impression) a seal, signet, stamp. केश्व the-tse id.

ই ঠিম the-tshom संग्रय, বিনন্ধ, বিশ্বনিকাৰ, মান্দিক, মাইছল, বিসনি, হাম্ম, শুক্ত hesitation; doubt, uncertainty, perplexity: ইউমন্ন প্ৰচাচ কাৰ্ডিক, তা ইউমন্ত্ৰত I am doubtful. ইউমন্ত্ৰত হৈ to utter a doubt. In Budh:—
1. ইণ্ডুমণু ইম doubt regarding alteration of signification. 2. ইণ্ডুমণু ইম doubt as to the meaning remaining unchanged. 3. কম্যুমণ্ড ইম equal doubt in reference to both (Lon. 4 15). ইম ইম

the mi-tshom not doubting, also = ६११४६५४ without being afraid of, boldly: अभ्यत्रभ अद्भाग के अध्याद्भाग विश्व के अध्याद्भाग विश्व के अध्याद्भाग के अध्याद्भ

Syn. শ্ৰুপ som-ñi; বৃধ্ব nem-nur; eyer শ্রুপ hphyañ-mo ñug; অইম ma-hes; অনুপ্রিপ yid-gñis (Mhon.).

भेर्नेष the-rtog scruple doubt, uncertainty, hesitation.

वेडेंबर the-tshom med inquestionable, certain = ६ पाय बे६य doubtless: वर्षे र पुष्पेश व्हेड पायेडेंबर that the son should inherit the father's property is undoubted.

ইউন্মের the-tshom za-wa to doubt, to suspect, to be suspicious, doubtful. ইতিয়া বিশ্বাস the-tshom za-wa rnams scrupulous irresolute persons.

ইঙ্কাৰ্থন the-tshom log-ge groundless doubt, false scruple, or suspicions: 535 ইণ্ প্রণ্টিপ্রতিশিক্ষার্থন কর্মার্থনিয় বিষ্কৃতি ব্যুক্তি as groundless suspicions remain, make a further investigation should you think it necessary to be done (Rdsa 12).

ই' Q ব The-han (Chinese) = শ্রম heaven. ই' বর্গ ব The han-nu or ই' অনুষ্ঠ (Chinese) = শ্রম মুদ্ধ বিব্ৰাই the lord of heaven (Grub. ব 16).

Athe-re col. straight, upright, firm, smooth, without folds or wrinkles: At athe-re thin or Atha the-re then draw the (carpet) smooth (Jä.).

B'XL' The-ran, v. 33 XX' thehu-ran.

बेस्ट भेन नारेन क्षेत्र कुशानिक the ran miy geigpahi rgyal-khams the fabulous kingdom of one-eyed giants, of cyclops; वेस or वेस्ट a class of demons (Yiy.). ARU the-rel in W. incomplete, defective, unfinished.

ৰ' the-le নিজৰ black spots tatooed on the forehead of Hindu women of Bengal. ৰ' ক'ল মুক্তি কুন the-le lta-buhi rgyan is rendered: ornament resembling the eye of a peacock's feather.

ই The-se a king of the মন্ত্ৰ demigods residing in the nether regions. ইটুন The-khyim n. of his principal wife. ইয়া মুখাই The-se grum-bu one of the minor chiefs of Sa-bdag demi-gods (Rtsii.).

ই ঐ ঐ the-le-le evil-hearted, vicious: অ অনুই পান ই ব্যুগানী কুলাই অনুহ এন ই ই অল said that the miraculous king Kong-tse was blasphemous and vicious (D.R.).

প্রবাধ theg-pa I 1. to support: ১৭৭১ৰ says always supports the clergy. 2. to lift, raise, hold up. 3. to endure, to be able to carry: हे बेन य as much as you are able to carry; अभ वेष डर पठिष as much as one man is able to carry; sa an he was not able to hold him up; के वेषा हुद उन unportable, not to be carried; waq a q ra अर र्रम देवा म र्रोट देव देवा वी देवे प्रवेद र् देवा में दुव roof will not bear so much snow; it cannot be supported for the space of a moment: विरायमा के दूर म वेना पर not being able to stand their urgent demands; भुद्रवेग ह्या वेया to be able to bear good fortune and ill fortune, cf. १३११४४, १२११४४. 4. यान, पहुन any vehicle for transit, carriage, conveyance, even riding-beast: इवे बेन्य भ ब्रेड्स he mounted on a carriage drawn by horses; वेवायञ्चातक्त्वनुष्य he procured or gathered Hundred conveyances (horses, five elephants, chariots); ইব্যুবিশ্ব one who mounts chariots. Not used in this sense in modern writings.

রবা' II : यान 1. a method of doctrinal religion and conduct, a vehicle whereby one may be conveyed to higher and higher stages of progress to Buddhistic perfection and so ultimately to Nirvana. Buddhism is supposed to be divided, rimarily and also as a matter of history, into two great methods of observance and spiritual advance, these methods being designated भेष्य (Sans. yana) or vehicles to carry you onwards. The first or earliest was the बेबायद्रअव otherwise वेबाद्ध the Hinayāna school or following, now generally estimated as the meanest because the easiest vehicle to go by. This school may be taken to have been now long since extinct. The second and later development, said to have been first authoritatively promulgated by Kanishka at the council of Kusana in Kashmir (about A.D. 78), is designated the aquest they-pa chen-po or Great Vehicle, otherwise the Mahayana school. A leading feature in this system was the introduction of the series of Bodhisattwas (55.89 344549), and eventually of Dhyani Buddhas (অ প্ৰথম বুম) and Dhyāni Bodhisattwas (অ এশ রাম্ম ব্রহ), into the curriculum of progress. As the Bodhisattwas are beings who have voluntarily and indefinitely delayed their own absorption into Nirvana for the sake of helping forward others on the path of deliverance, so much the greater and more noble and beneficent is a system deemed which has included such principles as part of itself than that of the Hinayana or Lesser Vehiele which is destitute of the idea. The Mahayana in all other respects, likewise, is a more elaborate and intricate method of advance and therefore is, Buddhistically, considered the higher and better; while the Hinayana is held to be as crude and unsophisticated as it is

frankly selfish. Historically, the Lesser or Lower Vehicle may be taken as the primitive curriculum of Doctrine and Practice as taught in the early period in Magadha and transported thence into Ceylon and even to Kambodia. Nevertheless, Trans-Himalayan Buddhism, as propagated from North India into Tibet China, and Japan, has never known any other form than the Mahayana. Indeed all records of the prevalence of ইল্ডেম্ব or Hinayana are so vague that theories invalidating its existence altogether as a practised sphere of Buddhism have been propounded. One theory allows to it only a paper existence set forth to contrast the greater glory of the Mahayana system, in the works of which system alone all first references to it occur. Another theory lately expounded by Professor Satis Chandra Acharya of Calcutta (See Journal Royal Asiatic Soc., Jan. 1900) endeavours to classify Brahmanism and Jainism with the doctrino of heretical Buddhists together comprising the Humyana system

as referred to in Mahayana writings; and it is urged that Buddhist authors would naturally speak scornfully of the Brahmanism, etc., which had gone before as being a Hinayana, a less or lower means of conveyance to salvation. However, Professor C. Bendall, in a note on the last proposition, points to the matter-of-fact reference of the Chinese pilgrim Hiuen Tsang to the two systems as being both of them schools of solely Buddhist practice prevalent in his own day in the countries he visited, describing in particular some of the Ceylon Buddhists as of "the Little Vehicle." We may add, moreover, that 34 In the well-known term for a Buddhist hearer or Sr'avaka is always defined in the Maon-briod and other similar Tibetan श्वा.त.चासंश Three theg-pa gsum the Vehicles. Although the great primary division of Buddhism is ordinarily set forth as only two-fold, the trinitarian tendency arises here, as elsewhere, and we read, therefore, of a set of three doctrinal vehicles also. These are:—(1, ইবাংক্র or अत्रविभागुः भेषाय Hinayana or Çravaka yana ; (2) रह अहस कुस or रह कुल कु बेवाय Pratyeka Buddha yána or Pradeçika yána; (3) 95 क्षप्रसम्भाद्यवे देवाय or देवाय देवाय the Bodhisattva yāna or Mahāyāna or Ekayāna, "वेम्म ठर् for the good of all sentient beings so that they may imbibe faith in the doctrine of the all-perfect Buddhahood." Again, the Mahayana school has been further divided into departments which under Tantrik influence, have assumed the position of independent and even superseding systems, deemed preferable to the generating source from which they took origin. The principal derivative of Muhāyāna origin is the Mandra yana (প্রশ্ব টু ইব্ ব) or Vajra-प्रकात (६३विष्य) which follows mysticism and deals in a measure with esoteric The Mantra-yana is divided Buddhism. into two classes called বু ই ইব্যুখ (Hetu-yāna) vehicle of Cause and वनुषानुदे वेन । (Phalayāna) the vehicle of Effect. Acc. to the Bon and also the Rdsogs-chen-pa sect of the Nin-ma school there are nine vehicles (बेन्य-र्णु). Of these मन्त्रे नुवेश्वयाय are the four subdivisions of the doctrine of Cause:-

धुन बेन्य, र हेन्य, इश्वेद बेन्य, व्युध बेन्य; while सदेव मुख हैन्य = four subdivisions of the doctrine of Effect:—रने बेन्य, इर बेन्य, अर बेन्य, अर बेन्य, के हेन्य; and lastly is मुळे र or मुख हेन्य के बेन्य wसम्प्रान which is common to both the series just mentioned.

वेण परिष्ठ्रपा they-pahi-stobs यानवन one of the ten spiritual strengths of a Bodhisattva so called on account of the superiority of doctrine, v. १९०४ वर्ड stobs-beu.

ইবাইবামাইটামাহ্ম theg-chen thugs-rje sems-dpah = ইমমাইচাম a follower of the Yogā-cārya school of Buddhism an offshoot of the Mahāyāna School.

ইপ্ৰেট্ৰণ স্থান They-mchoy-glin n. of a monastery within the suburbs of Lhasa presided over by an incarnate Lama. Seems to be identical with the Tshe-mchoy Ling.

ইন্প্রি Theh-kwan=ইন্ন্প্রিম (Vimala drsti) n. of a celebrated Chinese Buddhist scholar well-versed in Sanskrt and who is said to have compiled 300 works. He lived during the reign of Emperor Ming hûang of the T'ang dynasty and was greatly revered both by the people and the Emperor (Grub. 5, 11).

ইমে then-po or কৈন্ত then-bu বস্তা lame, maimed in the leg; in W. limping, nobbling.

वैद्रश्न thens बार time, times: बेदभाविष एकवार one time, once; बेदशञ्च five times; द्रुवास बेदश देवाय in one drawing of breath; at a stretch, without intermission (Jā.).

ৰী then 1. explained as প্ৰেৰ্থ tshur hdon-rgyu drawing out or pulling towards one: বঙ্গাল্ল বৰ্ণী প্ৰেৰ্থ বৰ্ণ ইৰ্থী কৈ bead-khra bkod-lugs beas then-hkhyer mi-yon

(Rtsii.). 2.= শ্বীৰ srib or ইন্থৰ hrib-tsam আৰু a little while, a moment: কুম্পুৰুত্ব কৈনাইন্দ্ৰেশ্বাধুনৰ pray do wait or a little while and I shall speak but three words (Rdsa. 22).

वैद्राप्त then-pa tax, duty, impost (Sch.).

देन के द then-med = न के के दे प (D. çel. 8).

ইন theb 1. for ইন them full. 2. for ৰবন thabs (Glr.).

वेपक्ष theb-mo or वेपके the thumb; वेपक्ष theb-chun the little finger, v. अवेपेंद

ইন্ম I: thebs series, order, succession (Sch.). ইনমাই ট্রন্ম to do successively; ইনমাম thebs-pa, v. নইনমাম thebs-pa.

বিশ্ব II: 1. signifies জন্ম yon-wa coming out, issuing; thus মুখ্যম = মুখ্যম দুন্দ্ৰ জন্ম the coming out of snakes or nayas from underneath the ground. 2. = শুপুরুষ, মুখ্যমের বিশ্বম : so syra-can thebs = মুখ্যমেন প্রস্থাম syra-gean kha-lta phyoas.

ইন্ম'ন thebs-pa II: to adjust, to fit or cause to fit, to make appropriate, to make

suitable: यह देवस्य to give a suitable or appropriate reply; धून्यान् हेवस्य हा leage-gzer thebs-son a rivet or nail has been fitted into it; अध्यक्ष देवस्य हा food and drink have been applied, fitted, distributed; अञ्चल देवस्य तेवस्य तेवस

RON'AK' thebs-ran = \$3. ** thehu-ran or \$195 the-bran a class if demon.

ইঙ্গান I: them-pa 1. सोपान, নি: স্থিদি, আনাছৰ threshold; ইন্সমন্ত্ৰ্মন to cross the threshold; র্মান্ত্র্মন door-sill; আইন yathem head piece of a door-frame, lintel; কাইন ma-them sill, threshold. 2. rank, dignity. 3. series, set; ইন্সমন them-skas staircase, flight of steps, a ladder; ইন্সমন them-rim the several steps of a staircase; বিন্ধানিক rdo-them stone-stair; ব্যান্থ্য hkhorthem winding stair (Cs.).

ইমাইন them-deb registration or record of the thresholds of houses with a view to levy house-tax: ইমাই শুমাইন ইমাইন ইমাইন বান্ধান a streament or list of tenants, villages and towns is set forth herein (Rtsii.).

ইসাম II: 1. to be full, complete: মুন্ধারমান্ত when the (specified) space of months was fulfilled; প্ৰাথ্যমান্ত one day being still wanting; ব্যুক্তিয়া one hundred being full or the limit of a hundred having been reached. 2. in W. to be sufficient, enough (from Jä.).

बेक्ष them-bu closing, shutting up (Sch.). बेक्ष them-ytsa= জ্বাম স্থায়ত (Lo. 8).

ইমার্কম them-tshams stopping, a stoppinge. ইমার্কম নিম্ম thems-yig memorial (Sch.).

A3'XX' thehu-ran, AXX a set of domons.

₹ ther bare, denuded; also ३x ३x therther unruffled, flat.

विस् प्रमुख ther-hbum (ग्रह्म) पद्य ; बेर-व्युक्ष अःग्रह्म हत्, i.e., 1,000,000,000. वेर-व्युक्ष हेन् प्र $ther-hbum\ chen-po$ महापद्य ;= 10,000,000,000.

ইংজ্য ther-ma a kind of serge-cloth resembling flannel; মাইম ras-ther drill; ব্যাইম hal-ther shawl made of sheep's wool; ইমাইম rnam-ther very thick serge resembling blanket; ইংইম le-ther serge made of very soft goat's wool; ইম্মান ther-shay (ইম্মান) a coarse kind of serge (Rtsii.); ইম্মান ther-gzan a wrapper made of serge which the lamas wrap round their body; ইম্মান মান ther-gzan dmar-po red plaid-shawl (Rtsii.).

Syn. 594 rtag-pa; 9534 brtan-pa, (Mhon.).

ইয়'ন thel-wa in W.= প্রিন্ধ şleb-pa to arrive, cf. প্রান thal-wa.

প্রথানা thel-ma leather strap (Rtsii.).

ই ম' ঠ thel-tshe (মাণ) seal, stamp; মুল ন thel-se = ম' the-tshe seal, stamp (Sch.).

রম'ম thes-pa pf. to ইন the-wa (Sch.).

ই tho 1. num. for 130. 2. register, list, eatalogue, index, memorandum: এই ই বচন্দ্ৰ keeping memoranda. ইন্দ্ৰ tho phriva to register, to make out a list or eatalogue (Schir.); মুন্দ্ৰ sleb-tho or বহুৰ hbyun-tho account of receipts; মুন্দ্ৰ soft-tho, মুন্দ্ৰ hud-tho, মুন্দ্ৰ skyay-tho account of expenditures; মুন্দ্ৰ blan-tho account of money or goods lent or sent out; মুন্দ্ৰ ho-tho

bill, account of goods purchased; বাৰ lo-tho or ৰুই zlu-tho calendar, almanae; ইণ্ডাৰান্ত প্ৰতিষ্ঠান হৈছিল। bit of orders or directions given to one (lit, laid down on his hand); ইণ্ডাৰ্ডাৰ a list of things which his relations shall receive, i.e., inherit (Jū.); ইণ্ডাৰ্ডাৰ মুন্দিত্য tho-yig logs-su bkod-pa to make a separate list of things (Yig.). ইন্তাৰ tho-zur corner or marginal note; ইণ্ডাৰ নিক্ষাৰ ক্ৰিইণ্ডাৰ list, catalogue, for reference

ৰ প্ৰান্থ tho-hkhor adj. and adv. near; sbst. neighbourhood.

Syn. ब्या केंच thag ñe-wa; केंप्यॉब्ट ñe-hkhor (Mon.).

র Tho-yar or ইংশ্ tho-qkar n. of a kingdom situated N. and N.W. of Kashmir, including Kho-ten. Tukhara, n. of a place and people in the north-west of India; Jä. suggests it is the Togarmah of the Bible. ইংশ্ ট্রান্থের মান্ত্র মান্ত্র মান্তর করা hey brought Ramdar a large number of troops from Tho-qkar (Grub ৰ 15).

রাজ্য ইবা আনুধান tho-cho shen-tshig yasyra dan to speak with dissimulation; to speak gently by concealing one's anger (D.R.).

13 tho-phyi 1. in Ph. seems to signify the sky $(J\ddot{a}.)$; acc. to Schr. love. 2. dissimulation

At tho-tho prob. a Chinese word, signifying boundary demarcation; thus Jar rgya-mi tho-tho is the designation of the boundary marks put by the Chinese between Nepal and Tibet

ই tho rdo stone boundary: ই ই ই ই ব্যুক্ত putting boundary marks of piled stones.

ষ্ঠি tho-wa= এই ব a hammer; ই ব অব্যাহ কর blacksmith's hammer; परिष, सुद्राप्त; ই ব্যাহ ইন্দ্র to hammer, to forge; ই ব rdo-tho a stone hammer; ইন্দ্র crā-tho a wooden hammer, mallet; ইন্দ্র tho-chuh a small hammer, the cock of a gun; a soldering stick.

র্মান্তন্ত্রমান্ত tho bisams-pa pf. of ইণ্ডলমান্ত tho bishams-pa (Nag.).

ইংক্রণ tho-htsham-pa বিষ্টুত্বন sbst. 1. contempt, scorn, a scoffer, also ইংক্রমণ (বহুমান্ত্রশাল্পন) (Nag.). 2. to scorn, scoff, jeer, sneer at, mook: ছুব্জ-ইংক্রমণাণ বৃষ্ণ্যন্থ পূর্বন pardon our having sneered at you before.

ৰ্থাৰ tho-yer pyramid of stones heaped up as votive pile, a cairn.

র ই শুর্ব Tho-ri snan-çal another name of king Tho tho-ri gñan-bisan (Loh. ৭ 8).

র মান tho-rang or देशम tho-reng पातः, তথা, সমুখ dawn, break of day, early morning; ইম্মেণ্টাইমান্ত early in the morning; chiefly used in W. 2. the following morning, also adverbially: ইম্মেণ্ডাইমেন্স on the morning after having met him (Ja). ইম্মেণ্ডাই tho-rang snah-ua to-morrow. ইম্ tho-re acc. to Ja. in W. to-morrow; = মান sah.

ইংল tho-re-wa 1. acc. to Cs. = ইংল tho-tsal. 2. আদ a few: এই ট্রামন্ত্রনার প্রবাদ ইংল বিশ্ব নার ক্রামন্ত্রনার করে a few words (A. 104). ইংল tho-re tsam a little while, time (J. Zak.).

র্থি পুন tho-lum= মু পুন thu-lum a kind of hammer with a knob at its head; পুন্ম ট্রাই পুন এবন ব a red-hot iron hammer (Soriy).

ই থ tho-le 1.= ব্যাস্থান ব projection; defined also as অধ্যানীয়ানা clapping the palms of the hand (D.R.). ই নিবেশন tho-le hdebs-pa to spit, c. ম la at or on (cf. 3 thu). 2. a button. 3. ই নিস্মান chalk (Ja.).

র্থাইন tho-le rin ব্যাস্থাইন্দ্র্যাইন ব্রুম ব্যার্থাইন ব্যাস্থাইন ই being diffused as white light in the sky it was projected in a long column (D.R.).

র্থিপ tho-log hinny, offspring of a horse and she-ass; a flummel. শ্ৰহীয় বন্দান্ত কৰিব প্ৰতিষ্ঠা two hinnies with the stupidest mule-colt of the lot (Jig.).

ই প্ৰাথ Tho-ço legs n. of a tribe in Tibet (Yig.).

র্ব কুর tho-hun a Chinese word, meaning pale-white or grey colour.

ইবা I: they (ক্ষুল্ফ) আছলি, বন্ধ thunder-bolt, lightning; ইবাছেই ইংল lightning and hail: ইবাইছেই বি damage done by lightning and hail. ইবাইছেই বি lightning descending, falling of a thunderbolt; ইবা কুল্ফ striking with lightning; ইবাহেম্য গুলুহুই বি arrive, to approach quick or suddenly like lightning; ইবাহেম্য বিষয়ে বিশ্ব বিষয়ে বিশ্ব বিষয়ে বিশ্ব বিষয়ে বিশ্ব বিষয়ে বিশ্ব বিষয়ে বিশ্ব বিষয়ে বিশ্ব বিষয়ে বিশ্ব বিষয়ে বিশ্ব বিষয়ে বিশ্ব বিষয়ে বিশ্ব বিষয়ে বিশ্ব বিষয়ে বিশ্ব বিশ্

ing thog-rayag= ig or grigg suddenly; also any sudden rattling noise; fig. sudden accident or mishap at a time when nothing was expected.

ৰণ্ড্ৰেম thog-leags meteorie iron, a thunderbolt (Mnon.). ৰণ্ট্ thog-rdo id. (Mnon.).

হল ই এই এম thog-ri hjoms thunder, the chief weapon of Indra with which he strikes the mountains (Mnon.).

top; ধন্ত্রমান or ধন্তব্য to put a roof, top; ধন্ত্রমান or ধন্তব্য to put a roof on a house; also fig. to finish an enterprise or task; ধন্তমান কৈ to roof, to finish a roof by beating and stamping down the earth or sods of which the covering consists; also fig. to impress (Jā.). ধন্তমান thog-dkar opening for smoke in a roof; মাৰ ya-thog ceiling; মাৰ ma-thog floor of a room; ব্যাৰ dgu-thog having nine storeys or floors. The ni-zla or crowning finial of a chait or chörten is also styled the thog; so, too, architecturally, the apex or culminating point of any structure. The following forty-

three terms are enumerated in connection with a storeyed house: - we say wanthoy, अर्जुव र्वेग chu skyob-thoy, ५ मार पासव dkargsal, भूमाण skas-ka, मुरादुध skyan-nul, विभास khol-ma, TEBS gron-khyer sgo, gan ggaphilis, A PK syo-khan, A an syo-alegs, A 751 890-qtan, #55 890-drun, #358 890-mdun. भें व्याद sgo-hphar, भें वेवस sgo phibs, भें भें है sgomo che, મેં પે વિસંધ syo-yi khyims, મેં પે વુસમ 890yi khyams, श्रद्ध glan-rayab, श्रद्ध सेन alanpohi sen, auf chet sige, 95495 hjug-byed, 5 १९८ rta-hbab, प्राप्त gtan-pa, बेअअस them-skas, इ.श्रेम dra-mig, अद्यःयम md ih-yab, श्रदःमदे प्रदः snah-wahi khuh, gg pu-cu, Braf phyi-rol 890, ब्रें प्राप्त phred-qtan, पञ्च भेग ba-glas mig गवाच, ५ श्रेप्य ठन bya-şkyibş can, वहेंग भूस hdseg skas, वहन्यवे हेन hdsey-pahi rten, वय वय shalshal, पान् ya-gad, पास्च ya-phub, प्राचना निकार yan-lay gshi-mdo, वर न्य lan-kan, क्या rlunsyo, अप्वरेटस sa-beins, स्ट अर्व sran-mdah (Mnon.).

ৰ্থি III: head, top, in a general sense: ৰ্থা হার্থ thoy-hdren-pa to be at the head, to lead; ৰ্থাণ or ৰ্ণাণ্ড on, upon, দুগ্ৰণ্ড on the ice; স্থাৰ্থ হ at head of the army.

ब्लाह and ब्लाब्ल adv. up, up to, above; भद्र इंग हु quite at the top. सेअस इंग हु थे वर 35 ANlying heavy, weighing heavily, upon one's mind. Also postp. c. gen. 1. on, upon, e.g., to lay on, to place upon: 53 र्गित् पुर hahi thog-tu byun it smote right upon me (i.e., on my heart). 2. towards, in the direction of : শ্বী ৰূপ চু mahi thog-tu towards (its) mother; ব্ৰ'ক্ৰ' ব্ৰাৰ্থ অন্ত ব্ৰান্ত ex the Bon priest soaring towards the skies. 3. postp. c. accus. during, as long as, throughout; whilst (ৰ্বা gen. without চু) 5মুনু ইবা dgun-thog throughout the whole winter; वर्षे अर्थेन byros-thoy during the walk; ष्ट्रविन sha-thog, वे बेन phi-thog lit. during forenoon, during afternoon, as sbst. in W morning, evening, or forenoon and after noon. 4. just upon, directly after: আন্ধাৰ্থক behos-they ho-ma milk just after being milked (Je). ৰিশ্বন thoy-nas above, more than: ত প্ৰস্কাৰণ স্থান they remained, e.g., ived, not more than fifty yea a (Ad.).

ইবা IV: 1. fruit, produce; বৃশ্ব খ্ ५ न्या कार्य shin-thog produce of the fields; वार्षेण lo-thoy year's produce; नैदः in cin-thog fruit, produce of a tree or other plant; The sq gsar-thog new produce, the year's crop; \$4745 thog-phud first fruit, as an offering. 2. in W. fortune, wealth, property; A To common property, property belonging to the community or congregation (Ja.). 3. रक्तफन lit. red fruit, n. of a plant and its fruit. Has these synonyms: વારૂવામ ઠનું અ gaugs-can-ma; ધે સુવે ૧૬૦ piluhi hdab पिलुपन ; वन्न नुरुष hbras-bu dmar ; মইবাটির hdsin-byed; মনীআমামইন bsil-wa hdsin; मान्द्रमान qshan-rqyal; ईनामान के Hog-qi lo-ma (Mnon.).

র্ণান্তমণ thoy-grans-pa 1. to be the leader of, to lead against, to lead forward, to conduct: পুরুষ্টেশ্রেমণ্ডম বিশ্বস্থান করিব চি Sākya together with Mahānāma (Yiy.).

ইবাংঘা thog-thay 1. in the dialect of the Dok-pa herdsmen of Tibet=ইম religion.. 2. or বৰ্ষৰ during, as long as, whilst, quite: গুলন্ত্ৰ বিষয়ে বিষয় বিষয়ে বিষয়ে বিষয়ে বিষয়

from beginning to end; at all times

continuously (S. kar. 5). ইব্ সংগ্রিক thogmthahi rgyu-rkyen the first and the last cause, the entire cause or origin.

ইবা ঠা thoy-ma আহি, অয়, সহল 1. what is uppermost, the upper end, the fore-most place, the top; মুখ টুইবাল অবহুৰা বি they sat down at the top of the row. 2. the first, earliest, ancient; also origin, beginning; ইবাল কাম already at his birth, from his very birth; ইবাল ইবাল কাই বাল কাই কাই বাল কাই কাই বাল কাই কাই বাল কাই কাই বাল কাই কাই বাল কাই কাই বাল কাই কাই বাল কাই কাই বাল কাই কাই বাল কাই কাই বাল কাই কাই বাল কাই কাই বাল কাই বাল কাই কাই বাল কাই কাই বাল কাই কাই বাল কাই কাই বাল কাই কাই বাল কাই বাল কাই কাই বাল কাই বাল কাই কাই বাল কাই কাই বাল কাই বাল কাই বাল কাই কাই বাল কাই কাই বাল কাই কাই বাল কাই কাই বাল কাই কাই বাল কাই কাই বাল কাই কাই বাল কাই কাই বাল কাই কাই বাল

র্বামন্ট্রেম thoy-mahı lo-ma fresh shoots of leaves.

र्भा अनुष 1: thoy-ma-skyes खराज the first born (of brothers and sisters); the eldest brother.

Syn. Angul shon-shyes; kk jo-jo; go phu-wo; wk a-jo (Mnon.).

ৰ্ণসমূম II: the first born (of Brahmā), i.e., Brāhmaņa caste of India.

र्वन अन्दर अवय अभेद यदे हैंद पंदे दे राज्य duh mthah-ma med-pahi stoh-pa-shid **चनवराय-** सम्बद्धा one of the 18 kinds of emptiness (M, V).

বিশ্বনাধি নাৰ্থ thog-mahi mgon-po = মুণ্টা বিশ্বনাথ or ইট্ৰেন্ডা। (Yig. k. 26) আহিলাথ epithet applied to the Adi-Buddha.

ৰিণ্ডাই ট্ৰন্থ thog-mahi bycd-pa আহিক্যে first rites, duties, or business, to be done at the outset.

1944 thog-mar 1. adv. at first, first.
2. postp. c. genit. before, at the beginning of.

হ্বাংক thog-tshad or হ্বাই (দেখেই) storey of a house.

ৰূপ * ব্ৰহ ব Thog-tsha dpah-bo n. of a section of the Sa-skya ruling family (Lon. 30).

র্থান thogs v. ন্ধ্ৰমান hdogs-pa and ক্র্ৰামান hthogs-pa.

ইন্মান thogs-pa 1. ঘাৰ, মন্ধ to bear aloft; অনুত্ৰমুম্মত্ৰ to hold up in the hand; সূল্যুশ্ম ইল্মান কল্পন্থ a king; one over whose head an umbrella is held as a mark of honour. 2. স্বিশ্ব, স্বিদ, শ্বিদ to strike, stumble, run against, to throw against or on, to be impeded, delayed: ইল্মান্ট্রেন্ড্র

Syn. REC hchan-wa; RELY hdsin-pa (Mnon.).

ৰ্গণ নিৰ্গ thoys-pa med = ৰ্ণণ নি, ৰ্ণণ বহুণা নিৰ্গ or ৰ্ণণ বহুণা নিৰ্গ 1. আৰু ; v. preceding para., also = all-searching, all-penetrating, all-pervading. 2. আন্দ নিম্পত্ত কলি arya school of Buddhism. He was called the sage of Achinta-puri Vihār, now called Ajunta, the cave and temples of which still bear testimony to the glory of his time; and is said to have lived 150 years. Acc. to some Tibetan authors he was the brother of the celebrated Vasu Bandhu (K. g. 5, 450).

ইনি thon 1. a plough. ইন্পুৰ্ম thonleags কৰে, ফলক the iron of the plough share. 2. a trunk, box (A. K. 1-14); কি ব্যাধ thon-gos clothes in a leather trunk, also the lining of the inside of a leather trunk (Rtsii.).

子 氧二甲 the breast: 黃二甲 then-ya=只不 or 冥二甲 the breast: 黃二甲 they (fought) holding each other breast to breast.

子 質に下て thon-khor=可です dense, thick; also sbst. density.

ইনি thon-pa 1. প্ৰাই বিশ্বিষ্ণ ব্যাধিক কৰা কৰা কৰিছিল বাৰ কৰিছেল বাৰ কৰিছিল বাৰ কৰিছেছিল বাৰ কৰিছিল IN thon-spu mane of the camel (Sch.).

ৰ্ম শূৰ্থ then-gçol আক্ষুত্ৰ, হল the ploughshare: ৰ্ম শূৰ্থ তন্ন thon-gçol can one who ploughs, a tiller of the soil.

ৰ্থান কৰিব thons-hdsin a receipt: ৭৪৭ কি: নতমান ইন্ধান কৈ the fuel having been supplied take a receipt for it (Rtsii.).

মিন্তা I: thod 1. postp. over or above; মান্তা = মান্তা up, upon; also as adj. higher, upper: অনুষ্ঠা আৰু ইন্টাইনিট্ট the windings of the higher ravines and gorges of Nepal are very considerable (Jig.). বিশ্বাম thog-khebs = মান্তাম steh-khebs cover, outside cover, anything to cover over. 2. = বু shha মান্তা, মান্তাম, মান্তাম also মান্তাম hod or মান্তাম dhathad or মান্তাম dhathad crown of the head, ornament or covering for the head. আই, ya-thod, মান্তাম ma-thod a loft in the rafters of the upper and lower storey of a house.

बॅर क्य thod-rgal बुत्कर्भक, बास्क्रन्टक; बॅर्क्थ हे प thod-rgal che-wa angry, wrathful.

র্মার্ thod-thod, v. প্র su.

ইণ্ডি thod-pa 1. ক্যান্ত skull; skull of dead person leath's head; ইণ্ডি thod-skam a dry skull; প্রিটি thod-rion a fresh skull; প্রিটি thod-khray a skull filled with blood; ইণ্ডিই thod-phor drinking cup made of a skull used by Tantrik lamas in propitiating splits, ghosts, etc. 2. or ইণ্ডিই thod-dkris a turban, not however worn in Tibet. 3. মনক the forehead, brow: ২০৬ thod-ryyan মিনাপ্রথম the ornament for the head.

ৰ্ম্প্ৰে thod-mo-khor = ৰ্ম্প্ৰেম a species of conch-shell which when burnt makes fine lime. ৰ্ম্পূৰ্ম ক্ৰিয় প্ৰথম thod mo khor-yyi phye-mu অভিকা-সভীঘুৰ lime-wash for walls of buildings.

ৰ্থিপুৰ thod-le kor or ৰ্থিপুৰ thod-le skod said to mean alabaster ($\hat{N}ay$).

ইণ্টাণ্ডাৰ thod-le dkar অভিনা chalk; ইণ্ ঐণ্ডাণ্ডাণ্ডাৰ thod-le dkar-yyi phye-ma limewash or powder.

র্বি thon 1. v. ৭ইর্ম, ৭ইর্ম so; ইর্ NEWN S at the time of, also time of coming out, at the time of his departure; BS 33 khyad-thon=55'4x'5x'4 turning out excellent, particularly good. 2. n. of a village at the foot of the Khambala ridge on the south side of the Yeru Tsangpo, famous for being the birth-place of Thon-mi Sambhota the father of Tibetan literature. 74 Thon-pa a native of Thon, also a member of the family of Thon-mi Sambhota: বৃশ্ব ইব্ৰুগ্ৰ n. of a Tibetan minister born of the family of Thon-mi Sambhota (Lon. 38). In Thon-mi or র্ম মানাই ব Thon-mi Sam-bho-ta, called also बुक्तिमान के त, the minister of king Sron-bitsan Sgam-po who resided for many years in

India in order to study Sanskrt and on his return to Tibet framed the Tibetan characters and laid the basis of Tibetan literature about the middle of the seventh century A.D.

ষ্ট্ৰাপী thon-ka greenish-blue: সুমাইনিং মাইনিপ্ৰিমিং ই বৰ্ষ (Jiy.) bright green-blue bears the name of thon-ka. মান thon-thi n. of a kind of Chinese satin shot with green and blue (S. kar. 179).

র্মি thob, v. শ্বান thob-pa, an exhortation as in শৃধ্যন শ্ব। মাইগ্রান, v. এইনমান hdebs-pa.
শ্বান thob-chu acc. to Schr. button (শ্বাই).

र्वेप'या: thob-pa चाल्ड, वह, यात, प्राप्त 1. vb. to find, to get, obtain; is practically synonymous with \$5.4 rned-pa, which verb in the colloq. it has to a large extent superseded, though in certain parts of Central Tibet rned-pa is often heard. In W. and Sikkim Yau only is in use both conversationally and in letters. In literature 194 occurs in the sense of "to get, obtain, procure, receive"; but not in the proper sense of "to find, discover" which is the special meaning belonging to \$5.4. Thus in books a common phrase is 55'4' 44' ^{ম্বন} they obtained or acquired faith; ১'হৰ্ ৰ্যব at the end have got the 559 (in grammatical construction). बॅव-य-५६:विश्वे प्राप्तासुबङ्ग gaining [having a close adherence; closely connected; consequent on S. 2. to become; नुषादा देवाय to become king; सदसानुसा 144 to become a Buddha, to attain to Buddhahood; ইমার্থা to be religious; ধুণান্ত্র Yau to be miserable, to be unh. ppy; axu শ্বিণ to be saved, emancipated; বই ম্প্ৰিণ to become happy, i.e., to attain to Nirvana.

ষ্ঠান II: sbst. আন gain, profit, that which has been got or obtained; the sum, result, of gain. ৰণ্ম in W. adj.

that which is to be got or received (Ja.); বৈ টুমান্তব্য ল ভ্ৰমণ টুমান্তব্য নিন্দী কৰি কৰা to draw or acquire somehow or other another's property.

র্মণ thob-ga, v. র্মণ্

শ্বদ্ধ thob-kha-ma=ইজাৰ also শ্বাহ্মণ immediately, e.g., পুরুষ্ট্রিন দ্বান directly he. had arrived (Mnon.).

In thob-rayu colloq. lit. anything to be got, as income, profit, gain.

इवन्त्र thob-rayal 1. इविधादहानुषाच (hob-pa dan ryyal-wa to gain and win; this expression occurs in the passage 3795 44. है के हैंव त्य, बन्नसन् जेवा त्य where it signifies यस পেনু, i.e., acquiring, finding, the way (to Nirvana), getting at the root or gaining the fruit in the phrascology of the Nin-ma sect (Khrid), 2. n. of a district with a monastery in Tsang: न्हेंद ईव कुथ ने बद में ब दे नहेंद हुवे ম্মান্ত্রাধ্যার বাজানী সারু ক্রিটান্ত্রান্ত্র the temple of the River-bank Sands is situated on a hill on the further bank of the Tsangpo in the direction of Thob-gyal in Tsang (Lon. 8 6). In Thob-gyal was born पहाडेक पहुन पर दिन्दर 37 the Panchen Lama Tanpai Wangchug. who was the successor of the Tashi Lama Tan-pai Nyi-ma whom Capt. Samuel Turner had interviewed in 1786 A.D. 3. occurs in राजुवानुद्य thob-ryyal byed-pa acc. to Sch. to despoil, pillage, plunder.

শ্বৰ্থ্ thob-hdod= আম chays আছা expectation, longing for.

Take thob-tshir lit. the turn of getting; may be taken as=claim, right, due: Yake a value thob-tshir ha-la yod I have a claim, a right to it (Ja.). Yake thob-rim the order or turn of getting.

শ্ৰেণীৰ thob-yig repertory, index.

ৰি বি thob-lo = ৰি বা thob-ga vanity, false show: বি অনু চৰ বি বা he is conceited, he is not talented but he makes a show. বৃদ্ধানি ইনাৰীম he who makes show of religion, of having acquired it, while just entered at the door of its exposition (Khrid.)

ৰণ্ড্ৰ thob-srol prob. = ৰণ্ডৰ th -tshir right of succession.

id-q thob-ça contest, scramble, e.g., for money thrown among people.

ইম'ন thom-bu, v. রুমন্ত্র (in the dialect of Amdo) a large wooden spoon or ladle ordinarily called শুমন্ত্র: ইন্মান্ত্রন্ত্রম মুখ্য থান মন্ত্র হিলাল্লাক the Jowo as not like others he presented him with an additional spoonful of buffalo-cow's curds and a handful of crystaline sugar (A. 35); শানুম ইমান্ত্রমান দুহি brought one spoonful of drink (A. 116).

র্থিষ্ণ thoms-pa, v. ম্র্রেম্ম hthoms-pa.

ষ্ঠি শুন Thohu-kwan the last emperor of China of the Ta-yuan or Tartar dynasty:
শুন মন ভূম বুলি বুলি শুন শুন শুন শুন স্থান সম্ভাৱন দিলা কি দি

ইং ther anything gathered into a single point; what is in a tangle drawn out fine. ইং কৰা ther-cog or ইং কৰ্ম or ইং ক্ৰম (also ইণ্ট্ৰ) কৰবী, মিজালম a plaited tuft of hair, toupet: ইং ক্ৰম্ম্যুম্বীন্ম he bound the tuft of hair with silk-string of five colours.

ইং নি Thor-khod or ৰং লা Thor-god n. of a Mongol tribe. ৰং লা Thor-god spyi-khan n. of quarters in the monastery of Tashi-lhunpo where monks coming from কো Thor-god generally reside. অন্যথি

इयर विश्व क्षेत्र नेस स्व हेन्य (Lon. 15) the most learned Çeş-ral sbyin-pa of Thor-god &c.

া মান্দ্র thor-mgo 1. v. মুখ্যা thur-mgo. 2. the commencement of the dawn, of the morning.

ৰং কৰ্ম ther-chags = ৰ নি ব্যাণ ক্ষিণ entered into the list; registered: ইম্ট্রেমমণ উপন্ধ বন্ধ ক্ষেত্র the resident official of a Jong generously put into the list (Rtsii.).

+ 質式 f thor-to=素 the top point of hair, etc.

ৰ্মণ thor-pa, also ম্মণ, small-pox (Sch.), pimples, pustule; মুন্দ sgin-thor cataneous disorders, pustules, pimples on the skin $(J\ddot{a}.)$.

The thor-wa 1. v. ATT hthor-wa. 2.

goats, etc., in consequence of sterility (Sch.).

ইং শুর্বা thor-gtsuy ভত্মীয়; = শুর্বাইং gtsugthor or শুর্বাইং gtsuy-tor a turban.

इंट्रज्य thor-tshugs भिजाबन्द, कवरी = plaited hair bound up on the head in a spiral.

ৰ্থম হ thor-re or ৰম মাৰ্থম ম, ব্ৰুল্খ দন্তু গ্ৰাৰী মাৰ্থ ৰ্থম ম (A. 119).

बरदेन thor-re-wa. v. बर बर

র্থান thol-wa 1. v. এইখন hthol-wa pf. to fair rtol-wa what has come forth, what

has been raised, elevated (Sch.); in thologum arisen, begun suddenly.

AN Thos I: or ANGN Thos-rus n. of a clan among the ancient Tibetans (Yiy.).

र्भ II: (in Sikk.) = ज्य understanding; र्बंभ कर thos-chun of less understanding; र्बंभ पर पहेंद्र to express intelligibly; र्बंभ प्राप्त करेंद्र प्रवचात्रमाचे absolute comprehension; fully understanding or hearing, one of the six मुक्केद्र प्र. स.

श्राय thos-pa 1. vb. to hear; now used in the ordinary sense of hearing anything with one's own ears just as is the verb ३६ प लंबा-pa; but बस्य seems to have had originally the meaning of hearing something at second hand, i.e., from others. This signification it still bears also. Hence we derive the further meaning: 2. to hear of, to have word of, to understand: भ्राय १६६ है है में महस्य सम have you heard of the English or Europeans of Calcutta? बस्य प्रविद्य य्या प्रवस्त as reported. 3. भृति one of the 18 sciences or विद्या; Veda, v. १ वापके प्रवस्त

ৰ্মাপুৰ thos-grol or ৰ্মাণ্ড পুৰ সুনিমুদ্ধি set free (from the world as soon as he) heard (it); an abbreviated n. of a book called ৰ্মাণ্ড পুৰাৰ্থবিধি the work by the hearing of which one is instantly saved. It is read over deceased persons or to the soul of the deceased.

ৰ্ম থানীস্থ thos-pa legs সাৰ্ম a follower of the Hinayana school (MAon.).

TWES: thos-chun of little experience; ignorant.

ৰ্মাৰ্থিখ thos-sgrogs or ৰ্মাৰ্থি 1. met. g হল bya-rog the crow. 2. সুৰ্বিশ সাৰ্থ a hearer; a follower of the Hinayana school (Maon.).

informed.

इंश वृद् thos-idan पण्डित learned man.

Syn. अवस्थ mkhas-pa; नेभ-६०३५ çes-rabcan: रेज-४३ rig-pa can (Moon.).

14.24.505 thos-ldan dwan the chief among the learned; complimentary address for a learned man.

মেণ্ড্ৰাৰ thos-pa-dgah n. given to the Buddhist saint Mi-la ras-pa.

ৰ্মণ্টৰ thes-hdsin=গ্ৰ rna-va সুলিখৰ hearing; also ৰ্মণ্টাৰ্ম the organ of hearing. ৰ্মণ্টৰ সুৰ thos-hdsin ryyan=গ্ৰাণ rna ryyan ক্ষিত্ৰ ear-ornament.

this thos-lo hear-say; hearing (a thing) but not understanding: ইত্রেমান্ত্র্বার্ত্রের বিষয়ের ক্রিমান্ত্রের বিষয়ের মান্ত্রমান্ত্রমান্ত্রমান্ত্রমান্ত্রমান্ত্রমান্ত্রমান্ত্রমান্ত্রমান্ত্রমান্তরমান্

अध्य mthan समागीर the lower part of the body; अवस्ति mthan-gos समावीस a vestment for it, a sort of petticoat (Cs.); acc. to others: a toga worn by the lamas. अवस्ति सुद्धा mthan sprad-pa साथ संस्ता mutual touching of the body, lying or sleeping together (as husband and wife): अवस्ति प्राप्ति समावीस just on the point of embracing; अवस्ति सुन्य साविक्षम embracing (for company).

মন্ত্ৰ mthans = মূৰ all: মন্ত্ৰা সুষ্টিত্ব perceived by all, heard by all.

মান্ত mthah (cf. ৰাজ) 1. the end, whether relative to space or time; so = edge, margin, brink; termination, conclusion, limits: জ্বৰ সুমান to go round the confines (of a place); অব্যান mthah-bgril skirts or edge of a gown or vestment tied up; অব্যান সমান exceeding all bounds, very great; পুরামান্ত্রীয়া ধরি অব্যান সমান to walk

round him that sits on a throne (Glr.); an अवद वा अ तिवाय not returning to former works; to the last karma; 3 3499 de-mthah round that (mountain): Mag. 59 N. 73.5 at the frontiers and in the interior, everywhere (Ja.): MA नुषा मध्य border region : अवर पने the four bord ers, i.e., all the surrounding territory, frq. अवदे वैंद, the treasures of the border-country: Mas a 5 a a mthah hdul-wa to conquer or convert the people on the frontier; MARIASAWA रह्व मुन्त्र्व वन कि the monasteries (founded) to convert the wild people of the borderland and also those beyond (Rtsii.) ; কার ব্যক্ত mthahi-dmag border-war, i.e., the invading armies (from China, India, Nepal or Khoten): ५अव: भाषात्रुद्र: द्रार्श्वेसभा कृद: अवव: वा: वतुद् if lower lands are seized, tranquility will be reduced to a minimum (Rdsa. 22). 2. In grammar: terminal letters; 4 na, N ma, र ra, व la वेश'इस्स; स्वर'ठ्य mthah-can words ending in n, m, r, 1; THER ga-mthah a final (4 ya). 3.= 5-44 cha-cas. 4. apparently is sometimes used as adj.=the utmost, the last, e.g., **Timaq'awig; ** A'awiqqwi having been delivered from misery and from the utmost prosperity (Khor-de).

মন্দ্রস্থাই mthah geig-tu 1. on the one hand; in part; in a certain degree and in some respects (Jū.), 2. keeping all on one side, or taking from one end or from one side (of a subject or question); স্বাস্থ্যমান্ত্রমান

સવર વાર્ષેડ્ય mthah good-pa 1. final sentence or judgment, a decision. 2. to adjudge, decide, come to a conclusion: સવર વાર્ષ્ટ્રપથે કેમ mthah good-pahi phyir in order to settle it definitely, to come to a

conclusion, or decision. শাং বিশ্বাসৰ yan-day mthah ঘাইল the true end, the forthest limit. 3. the rest, remainder: ইবি মাট্ট কৰণ দুক্ম having given up the last remnant of hope and fear.

and a man who expands even unto the four limits of the universe; an epithet of a Cakravarti Roja (M.V.).

met The mthah-klas = and is 5 4 limitless, boundless.

শৃথ কুঁ mthah-skor আনস্বাদ্ধিকা all round; also as sbst. the whole circumference, the perimeter.

মৰণ বিন mthah-khob or মৰণ ব্যিল সাক্ষ border, outskirts, etc. মাৰণ বিনে মিন্ত সুন mthah-khob miham skye-wa সন্মক্ষালন্থ any border-land occupied by uncivilized people; also one of the eight unhappy states, v. মিন্তিল আৰু অধিকান ক্ষালি barbarian's country; also any country where Buddhism has not penetrated.

अवर नेप्राय mthah gebs-pa 1.= य धुन ने के अ a raddish leaf. 2. नियम rule, regulation.

अवर शु mthah-gru = गुंडेक्य। वेपुच्य copiousness; spacious, extensive.

মণ্য প্রথম mthah-groys=ধ্রম প্রথম or শাংক প্রথম lit. friend to the limit of life, i.e., spouse.

अवर देंस mthah-hos जन्मा bashfulness, modesty.

Man gan mthah leags the form of a mirror, etc. (Schr.).

अवर ठेन mthah-can आखा met. a branch.

was any mthah-chays living at the border or edge; the border of a robe.

स्वर प्रिम mthah-añis lit. the two extremes, namely, इन्पर्ट कर्प rtay-pa dan chad-pa. In ancient India the sages held that there was either immortality or total annihilation, Buddha discovering the golden mean or middle path. अवद मीरेस मार्गातक-दुर्गाड spans = अदेदः ma-nin a hermaphrodite, who is neither man nor woman (Mhon.). अवद मीरेस स्वाप्त के केंद्र doubt.

स्वर³) mthah-ñi the sun at the end of summer and winter.

শংগ্রেশ mthah-day ममज, निखिल, অমিন:, ভকল several, sundry, all;= মার্ম

শংগ্রামির mthah-day min frq. শং প্রবামন্তর ব্যালাকনি-tshiy mthah-day the plural sign শংগ্রাম্বানি-day (gram.).

ধ্বংক্তি mthah-dam or ধ্বংক্তিৰ mthah-dam-tshiy=the difference separating ruler and subject (Yiy. k.)

अवर पहुंच mthah-brdul n. of a number (Yusel. 57). अवर धूर mthah-snah तिस्मि n. of number of twenty-eight figures; अवर धूर के महातिस्मि n. of number of twenty-nine figures.

अवर वेर mthah-ber कविका a kind of lasso with which the body of an enemy is entangled.

boundless; as with the ocean (Mhon.).

মন্ত্রসম mthah-hbyams বান n. of a very large number (Ya-sel. 5?).

মহিং শ mthah-ma দ্বন, নিইম 1. the end; the outermost or extreme side or thing. 2. border, hem, seam, of dresses. ইমান্ত্রিক মান্ত্রিক বাবার কার্যালয় কিন্তু সাধ্যালয় কিন্তু স

अवश्री mthah-mi प्रान्तवासी border people; barbarians.

কৰণ নাইৰ্থ mthah bstan-pa = ধ্ৰাম নাইৰ্থ phugs brtan-pa secure future, eventually for good. মধ্য নাই mthah-bshr ভার্থল the four limits of the globe: अवश्यवेर इंशयर दुवं व चतुरकं विजितवान one who has conquered everywhere.

sua was mthah-yas 1. সমিষ্ট্র, আনল, মাৰ infinite, endless. 2. n. of the king of Kashmir during whose reign Kshemendra wrote the Avadāna Kalpalata. N. of a king of Nāga demi-gods (Māon.). 3.=

a name of the goddess Paldan Lhamo (Mnon.).

अवर भारा ह mthah-yas rtsa खननामूल n. of a vegetable medicine.

Syn. an An An that dres-sman; wis you a-ta-pat (Mhon.).

พระรง mthah-ras piece-goods imported from border countries such as India, China, Kashmir or Nepal (Rtsii.).

হাল্য ব্যাহ্য ক্রান্ত ক্রান ক্রান্ত

अवद यस प्रस = कु अवद कु के म (Mhon.).

अवर प्राथ mthah-gsal wholly clear, illuminated.

अवर नारोग mthah-gseb = अवर जे पर.

 thon-pa fully crossed or passed over the limit; as a sbst. a perfect holy person, a saint who has acquired all virtues and has gone to the farthest limit of learning or has acquired all that is knowable. अवर हें प्राप्तिक byed-pa to end a work, to destroy, to put an end to, to demolish. अवर हें प्राप्तिक कार्य के प्राप्तिक कार्य के प्राप्तिक कार्य के प्राप्तिक कार्य के प्राप्तिक कार्य के प्राप्तिक कार्य के प्राप्तिक कार्य के प्राप्तिक कार्य कार्य के प्राप्तिक कार्य कार

শংশ দুগ বাহম এই ইন্নম এই বিশ্ব কৰা তাৰ কৰিব। কৰিব কৰিব। কৰিব কৰিব। কৰিব কৰিব। কৰিব কৰিব। কৰিব কৰিব। কৰিব কৰিব। কৰ

stax if an mthar-skyel-wa to carry out fully; to depose without reserve, to dwell upon a subject exhaustively.

by degrees, gradually, at-length.

अवर द्वाप mthar thug-pa and नैत हु अवेर द्वाप य, के ह्वाप दह नेह अवेद्या हुँद प केद प mr rtog-pa dan ñin-mtshams spyod-pa med-pa are attributes of the gods of the highest heaven (K. ko. न 237).

thug-pa touching or carried to the limit as regards quality, good or bad.

মৰম সুম mthas-klas, v. নৰ্থ সুম mthah-klas. নৰ্ম প্ৰচূল্মণ Mthas gtugs-pa n. of a place.

Nबैट mthin 1. नोच sky-blue, azure. 2. n. of a flower, used as a medicine for eyedisease. 3. acc. to Cs.=indigo; अवेट नेट mthin-çin indigo-plant. 4. indigo colour $(J\ddot{a})$.

अवेद म mthin-sky light blue. mthis-kha blue colour. ART mthis-ga.n. of a bird of exep-blue colour (G. Bon. 12). अवेद व 'kei-khra a kind of silk-scarf with white pers on a blu ground (Rtsii.). अवेद वा *mthin-gi* (हेंद ग्रे ओ रवस) n. of an ancient dynasty (J. Zan.). अवेद कुल mthinrgyus a kind of stone used medicinally. अवेद: क्रेंड mthin-shon n. of a blue-stone used in medicine, lapis lazuli (Mod.). અવેદ રેવ mthin-ril acc. to Sch. wild duck. 42-34 mthin-hril fafts a smaller bird (Ja.) [tho fruit of the marshy date tree] S.; sign & mthin-rdo= and leags-rdo superior steel, of bluish-red colour, highly prized in Tibet (Jig.).

Syn. শ্রিলাপ্তর মানু-sman sho. -po; ও প্রbya-khyuh rdo; শ্মথাপ্তর gsal-idan; শ্মথাপ হর gsal-pa can; ঐ র্লাইলাপ্তর me-tog migsman; প্রশ্নিষ্ঠ ku-çuhi khams; হুমানু ঐ ইলা dus-kyi me-tog; ঐ র্লাই me-tog ze (Maon.).

মাইন নুধ Mthin-shun n. of a place on the Tibeto-Chinese frontier; মাইন নুধ বাধুই ইংহ on a hill of turquoise-stone (shone as it were) melted lapis lazuli (Yig.).

मधेर निरं mthin-çin राजमड monolyth of turquoise.

અથેલુ mthibu, v. અથેલુ mthebu.

600

palm of the hand as on a plain) (Khorde). 3. the centre, the principal or chief part, of a town; the principal place: 95% with a government of a country where the government is located; also n. of the chief monastery of Tibet in Yar-lung, throe day's journey to the east of Sam-ye.

अर्थ mthu = प्रभाव, श्रतुभव, शक्ति, तेजस्, बन, बीयां force or power of an inherent nature; innate energy; capacity, resource. Is a word chiefly used as denoting magic powers; but not invariably so. 4855 254 efficacious; ধৃণার্টুল্ম powerful, वह्ममायके अबु the capacity of suppressing the powers of darkness; শ্রবাপাইন্যায়ুহয় บม ५ € ม ถังรุมม บาร เละ ผยง ส บริงามร के บริงามร के บริงา cause he has abandoned the taking of life, he shall be born in a land of great resources and fine natural productions. #9 *5 mthumed also 935 315 powerless, feeble, unable; মন্ত্রম mithus by virtue of, frq. মন্ত্রাম or মন্ত্র इराष्ट्रिय प्रभाव, magie, witcheraft; अवुःगार्हराय, अषु १९२१ to east magic spells, to be witch.

নধু-মিন্তুম mthu-begyins বিদ্ধু আমি roaring expressive of one's might and prowess এনু-ইৰ্মম mthu-chen rnams মন্তান্ত্ৰমন; মনু-মিন ব্যুদ্ধ আমিন বিদ্যুদ্ধ conjuring, raising tempests, exercising ghosts, these three I have learned thoroughly.

মন্ত্ৰ mathu-wa অন্ত (গ্ৰন্থ বুলমান্ত্ৰ) an exorcist, one who practises witchcraft. শন্ত্ৰ কৈ mathu-wo che প্ৰবাসন, প্ৰকাশন, প্ৰকাশন one versed in mysticism, in the Tantrik cult, an exorcist lama (Mnon.).

ধ্যু শাই mthu-mo che n. of a preta (ই হ্ৰম): yi-dwags mthu-mo cher skyes was born as a powerful female preta (Khrid.).

श्रु ४ व्या mthu-rtsal= अर्ड्ड् व्या mthu-rtsa rmad-du byun-wa rkan-nayyoys rlun-dan mnam-pa geig spyan-dsans brought in one who in walking was swift as wind and wonderfully skilful in feats of arms, &c.

अधुःषिद् u mthu yod-pa= श्रद्धाः प्रतिबक्तोभवति efficacious.

अञ्जा mthug-pa, v. १३व thick, denes.

સલુદ છે, mthuh-byed, v. ૧૬૧૫ gur-yum (Mhon.).

अर्दु म mthud, v. १३५4 hthud-pa.

अष्ठर हेर mthud-med, २८५ हेर hthud-med.

अविद्राता Mthun-ha (क. ब्रेशमा बहुब.त.ह..वे) प्रदक्षिण, समादान, समान, अनुलोमी, अनुकूल, अनु-रूप (blo lta-bu) साइं to agree with, to be accordant, to be on a par with: ANSAUX 354 to make agree, to bring to agreement, reconcile; to be in sympathy with. Fragga unanimous; ब्रायमधुन्य, व्यवसामधुन्य to live in harmony, unanimous in judgment; ** स्वाय अवस्था accordant in form of religion. merchants, men of **X**3'3434 4 स्वार्थवाह one and the same avocation; 44 54 अवुद्राय mutual agreement. इ.च.मुँद्रायमा अवुद्राय similarity or agreement in acts and behaviour. श्री वावत पुरास्त्र अध्यापर in harmony with other men; अवाभवुदाय or अवाद्रामध्य in conformity with one's words, expressions; পুঝানুষামন্ত্রাথ agreement in reference to time and place; अअअबुद्ध personal union as of husband and wife; अक्षा बुद् अवुद् य agreeing in the habits of life, in the manner of food and drink, etc.; रेषाबारुबान्धवाय of equal birth and extraction; अअअबुद्धाय of the same or similar profession, also persons whose karma is similar: রঝমানপুর্ব mental unity, of the same thought or mind, agreement; अवुन्पविष्टे mthun-pahi sde समकुलं same or equal rank

सबुद्र'य≍ॱश्रुेशःय or class. समतुजात similar extraction or birth. अवुन्यर पुरुष equal or similar culture or enlightenment. MEN'UK'BA' ARA'D paying taxes according to law; #5' & M M 8 4' UK' 8' B 5' U' A' A' O' 3' B 5' 5 A' A' An the news being contradictory I do not know what to do: अ गुरुष गुरु गुरुष गुरुष गुरुष गुरुष गुरुष पमा विसम्भात तमा ते प्राप्त हो देवा वीस सब्द पर तुस सं the two men having disagreed, they did not go to law but a inlead made them agree; लींबाता देशमाही : हेवा वी : प्रेंटा बी : भ्रेंटाबा कड़ेवा तर : भावेता तर रेत्र व वेद्यान्य अह्र पर्व के because the villagers could not agree on question concerning their common property, the headman of the village came causing them to agree. It will be noted from certain of the foregoing examples that MEGIUK may be used as a postp. coupled to the word it governs by the affix 55.

अपुत्र पर है प mthun par rtse-wa चीतुकी इति playing without disagreement.

अनुब्धिते तेष methun-pahi rkyen or अनुब्धित mthun-rkyen necessary articles; also, as क्रम्भाष्ट्र मदे अधुन के food and drink, &c., are the requisites of living; विभाव अवभागानिया वि अध्य तेन clothes, etc., are the articles of necessity which one must have; 55.25.4 ब्दः अधुव नेव, सेअभ परे प वासदः वरि अधुव नेव health. is a requisite of domestic happiness and a peaceful mind is necessary for inner en-ह्या द्वा के महिकाया अध्य पर में क इसका यमाय है lading on the two elephants all the necessary articles (A. 22). aps articles (A. 22). จสูจเจ betan hdsin skyes-buhi mthun-rkyen bsgrub-pa to have secured all things requisite for a religious man (Yig.). 484 14 35 mthun-rkyen byed = रवाभ रम दे to cooperate, to help, to be-friend (Mnon.).

सन्त इन mthun-can in W. gentle, peace (Jä.).

aga aga a mithun h g-ng or अदुव पर aga ut aga ut aga ut aga ut accordant element (Yig.).

শহুৰ এই প্ৰথম nthur pahi groys friends of great entil affinity; শহুৰ এই স্থাম স্থামী আনি letter of recommendation.

শন্ত্র এই প্রইশ খ্রুম mthun-pahi dicos-grub wished-for blessings.

क्ष्युत्र प्रथानुष्य कृष्य कृष्य कृष्या कृष

અલુક્ પારે કુંદ mthun-pahi rlun favourable wind (for a vessel sailing).

*154 jt mthun-shyor friendship, relationship, favourable coincidence of time, circumstances, etc., particularly when matrimonial relationship is formed.

Syn. Mg/gan mthun-phyogs; Menge mdsah-byed; hang ne-war sbyor; Menny mashams-sbyor (Mnon.).

মন্ত্রপূর্ব mthun-phyays খন্তদন; = শাইনপূর্ব শ relations, friends (Mnon.).

सञ्ज क्षर प mthun mon-pa or अदुन क्षर सामान्य ordinary, usual; also=भे प spyi-pa general, common; also common property.

শহুৰ ঠম mthun-rtsis the astrological calculation to ascertain if a bride and bridegroom will live in harmony or not after marriage.

ANG mthus instr. of अनु, by magical power, by dint of (A. K. 111-16). अनु भः विश्व क्षाप्त क्

Syn. ATH & Sor-mo the-bo; ARTE mtheton (Mnon.).

अवे हुद mthe-chun = अवेद or इंद ई हुद प्र पनामिका the little finger; the little toe.

ाते वृद्धः mthe-bon = अते व mthe-bo.

bol resembling a finger which is placed with the torma (offerings made to gods and demi-gods, &c.) (Rtsii.).

মর্ব mthehu or এই a little hammer. Also, the little toe.

মুর্থ mtho (অল্'এই lag-pahi) বিরুদ্ধি 1. a span, from the tip of the thumb to the tip of the middle finger when extended. মাই মুই ঠমান্ত থেকান they increased each about a cubit and span measure (Hbrom. 163). মাই পুন্ম ভাই পুন্ম বিষয়েও (Jig.). মাই প্রথান or মাই পুর্থান to span, to measure by the hand with the fingers extended; মাই পুন্ম, মাই ইঠম a span in length; মাই পুন্ম or মাই বিবিশ্বিধ two spans. 2. v. মাই ন

અર્ધે માં mtho-gon a little triangular receptacle into which the effigy of an enemy is placed, to whom one wishes to do harm by witcheraft $(J\ddot{a}.)$.

અર્જ નુવય $mtho \ ryyab-pa$ to give earnest money in $W. \ (Ja.).$

শ্বৰ mth-nag = এই ন্ৰন্থ mtho-bead grandiloquence, high speech with little meaning. ইমাপুলাইই বুমাপুলাইই বুমাপুলাইই বুমিন্টিল the

doctrines of the time of that Buddhist king were only high-flown theories (A. 77).

अर्थ प्राप्ति mtho-wa = विष् जब , तुङ्ग, जब, जत् 1. ebst. elevation, prominence; height: also adi. high, lofty, elevated, raised. Ja. makes it primarily a verb: to be high. रेनाम के बिद अर्थ पा है being of high and noble birth; दे यस अर्थ म higher than that; नुषा अडेन दे:द्वा आ देवा वी क्षेट्र दु: अर्थे व 'ये of the sacred insignia are high up above the roof; ই দু পুরুষ্ট ম क्षेत्रका देश वर्ष वर्षे वा वर्षे वस the height of Potala reaches to eleven stories; ESES na-mthona when I am high, when I rise in अर्धायार्वेद्राय to lower what is position. high, to bring down, to humble, frq. รมามที่ เมลัญมานมารมจารมจาฐรา the more I was aspiring, the more I was brought low (Ja.). 2. for अन hammer; अर्थ व हैन stone used as a hammer (Cs.). MY 195 mtho-khyad height, highness.

MY IN INTERIOR Metho-war betsegs-pa n. of a lofty mountain in the fabulous continent of Uttara Kuru where there are trees with leaves of gold, lapiz lazuli, coral, diamond, ruby, etc., and trunks of silver. At night light is emitted from the leaves of trees, etc., to enable the gods and nymphs to make themselves merry and to revel, &c. (K. d. \(309 \)).

মই বং মিম্মান mtho-war sems-pa ও কানন্
to think highly of, to extol (one's own
religion, doetrine, &c.). মই বং দ্ৰুল mthowar bya-wa to eulogise, to flatter, to praise,
to exalt; = ইমানইর্নি, ব্যুলমানের্হ্রিন, also as
sbst. = বার্গি, তার, তার, তার,

মাই ব্যাস mtho-dman height: মাই ব্যাস অসম ব of equal height; মাই ব্যাস কর undulating; having high and low lands. মাইন্থ্য mtho-mtshams evil design, mischievous mind or intention, brewing mischief. মুন্ত্র মাইন্থা মাইন্থা মুন্ত্র মাইন্থা মুন্ত্র মাইন্থা মুন্ত্র মাইন্থা মুন্ত্র মাইন্থা মুন্ত্র মাইন্থা মুন্ত্র মাইন্থা মুন্ত্র মাইন্থা মুন্ত্র মাইন্থা মুন্ত্র মাইন্থা মুন্ত্র মাইন্থা মুন্ত্র মাইন্থা মুন্ত্র মাইন্থা মুন্ত্র মাইন্থা মুন্ত্র মাইন্থা মুন্ত্র মাইন্থা মুন্ত্র মাইন্থা মুন্ত্র মুন্ত্র মাইন্থা মুন্ত্র মুন্ত্র মাইন্থা মুন্ত্র মুন্ত্র মাইন্থা মুন্ত্র মুন্ত মুন্ত্র মুন্ত্র মুন্ত্র মুন্ত্র মুন্ত মুন্ত্র মুন্ত মুন্ত্র মুন্ত ম

Syn. अर्थे २.इसम् mtho-htshams; प्राप्त सेमग gnod-sems; २.उ. ३८ htshe-byed (Mñon.).

स्वी: A mino-ris I: खर्ग, सिदक, नाक, देव, ख, गी: heaven, paradise, the abode of the gods: ६व स्थाप प्रमुख्य प्रमुख्य कार्य के स्थाप के अर्थ देवा प्रमुख्य के प्रमुख्य कार्य के स्थाप के अर्थ के स्थाप के अर्थ के स्थाप के

Syn. অর্থ ইমানুষাই mtho-ris rgyal-srid; প্লাথ দ্বান ha-yi yul; মান্ত sa-bla; প্লমাণ বিলান কর্মান করিন দুরি দির করিন দুরি দির করিন দুরি দুর্মান করিন দুরি দুর্মান করিন দুরি দুর্মান করিন দুর্মান করিন দুর্মান করি করি দুর্মান করি দুর্মান করি দুর্মান দুর্মান করি দুর্মান দুর্

চ্চান্ত অনু চন্ত্ৰ ব্যৱস্থা yon-tan bdun the seven attributes or advantages of paradise are:— ইব্যুম্থ noble birth, প্রবৃত্ত fine form, অনুষ্ঠিত great enjoyment, নুষ্ঠ্যুম্থ mental accomplishment and merit, ব্যুম্থ power and prosperity, ব্যুম্প freedom from disease, বিষ্টুম্প হন extreme longevity (Māon.).

নাই ইমা ট্রানার mtho-ris-kyi mtsho the lake of heaven.

Syn. & A. a. chu-klun mtsho; B. a. a. rtse-wahi mtsho (Mnon.).

ন্ধ শ্ৰান্ত mtho-ris klun = মুট কুৰ the celestial river, the river of the Mandākini (or glacial streams).

মান্ত ক্রমান্ত্র ক্রান্ত ক্রান্ত ক্রান্ত ক্রান্ত করে worldly virtues, good, etc., (heaven being inside such world).

कार रेश र्व n ho-ris thob ब्रुस्पति the spiritua. wide o teacher of the gods.

yn প্রত্ phur-bu; প্রশাস syra-mkhan; প্রভাশন syra-mkhas, স্রামিস lha-yi bla-ma (Maon.).

ম্ভাইমান্ত্ৰম mtho-ris rnams= মুক্তাম the r ids including the planet Rāhu.

Syn. वामराम्चेष tha-şkar şkyeş; धूवे भूवा Ihahi şman-pa (Mñon.).

মর্থ ইমা প্লব্ন after mtho-ris smad-htshon = প্লবি: প্লব্ন ম celestial courteran Mnon.).

মর্থি mthon-kha or মর্থি chest, breust; মর্থি বাবিধান কর্মান্ত্রি to seize by the breast (Jā.).

মর্থি :: mthoñ-wa 1. to see, to view, in the broad sense of the term as an ordinary faculty; to look, to see, in a general way: अर्थेद देश हुन having seen; अर्थेद वर शुर सप्रमात् was seen; মার্মান্সার্মাণ to cause to see: श्रेना वी है अर्थे र है र भी अर्थे र । he sees only when the object is near, not when it is far (Sch.); अमेद्रास्थान् निर्मुद्रानुद्राध्या देवा देवा प्रवा see to a far distance at night time? 2 to perceive or behold any particular object; ব্ৰহ্ম ক্ষান্থ an eminence from whence one can see the mountains of Tibet; ঐ পূৰ্ব ব্রীম মর্থিন মন a place where one can be seen by others; दे.व. में भा अर्थेट वर अर्द, दें he made it visible to the girl, he made her see it; MAKING ৰিণ অন্তৰ if there is one that has seen it, if there exists a witness; दे अब्द है ने seeing this, I came to know, i.e., from this I saw, I percieved; সর্বাইন frq. seeing hearing, touching, remembering; acc. to

মহিনি II: slight; in Budb. মইন মান্ত্ৰ ব্যাহনাত of two kinds: 1. মান্ত্ৰ সিমান্ত্ৰ মান্ত্ৰ perception by inference: বুন ব্যাহনাত্ৰ ক্ষাহ্ৰ ক্ষাহ্ৰ মুন্ত মুন্তৰ ব্যাহনাত্ৰ ক্ষাহ্ৰ মুন্ত মুন্তৰ ব্যাহনাত্ৰ মান্ত্ৰ মা

শ্রম প্রদান mathon-phyous= প্রপ্রাম explained as ১৪৭৪ হল কমেন ক্রমের ব্রদান object of sight; a view, scene, aspect (Ya-sel. 41).

শ্বিদ: বৃণ mthon-dug বৃত্তিবিধ ('sight-poison') evil eye (Sch.); envy, grudge, jealousy [a snake] S.

which sees, the eye (Mnon.). 2. a species of kite.

স্থান ক্ষা mthon-lam the true way 1. মইন একাই মই আন কাৰ্চ the state or stage of perfection in which one perceives the truth, i.e., the reality of Nirvana: ইছুম মান্ত্র ইন্থান ক্রিন্ত্র ক্ষাত্র ক্রিন্ত্র ক্ষাত্র ক্রিন্ত্র ক্ষাত্র ক্রিন্ত্র ক্ষাত্র ক্রিন্ত্র ক্ষাত্র ক্রিন্ত্র ক্ষাত্র ক্রিন্ত্র ক্ষাত্র ক্রিন্ত্র ক্ষাত্র Was. (139): the path of obtaining the power of sight, a mystical state.

মাই পুৰাষ mthon-lugs the way of viewing a thing; notion, theory, opinion.

अब्दाय देन युद्ध Mthon-wa non-ldan n. of an image of Buddha, the sight of which brought merit to any one (Yig. k. 21).

अवेद व द्वाप mthon-na dyah = प्राप्त अधिकाय very hand ome, of heautiful form.

মর্থি পুরান্ধন দ্বানিক phul chun-ua — মর্থি পুরান্ধন ম, as in মর্থি পুরান্ধন মন গুরান্ধন মন বা timiest thing visible or faintest thing audible (D.R.).

अर्थर मञ्ज्ञ केन्य mithon-wa bla-na med-pa = पर्त्र य अर्थर व दर्शनानु चार्य perceiving the supreme truth v. इ.स. केन्य.

अर्थेट पर हे र ए muhon-wa ned-pa ललाटिक fatalist.

अर्थे प्रविदेश mthon-wahi chos दुष्ट्य के एक क्षेत्र वर्ष tions of present life. पर्वे प्रविश्व क्षेत्र वर प्रवृह्ण mthon-wahi chos-la supen-va inquarva दृष्ट्य केविदनीयम् (Karma) mentesting itself in the actions of this life. पर्वे प्रविक्ष यामे प्रवृक्षिय दृष्ट्य केविहार one of the stages in technical meditation.

अर्थर X = mthon-tshor बखल explained by अर्थ दें दें में के ने से स्वाप वा देवा या पढ़ियार के प्रशुप्त X = (K, gu, K, 90).

মইনি mthons = নিল্লিম কৰিলে 1 আইছা view, prospect, sphere; illuminated space: বুমান্দি মাইনিম ইন্মান্দি বুলি জুন লাচন্দ্ৰ the expanses of sky were filled with rain-bow canopies. 2. opening in the wall or roof of a house for the entrance of light or for egress of smoke: নিল্লিম নিল্লিম বিশ্বানি ব pillow there came a solitary white man opening wide the cleft-holes of the bamboo house (A. 129). BAN MEN an opening to the sky in the middle of a building. THEN STAN 3. MEN'S mthous kha platform on a flat-roof. MEN'S mthous ka silk ornaments, fringes on the borders of paintings (Cs.) MEN'S a mthous che-wa= THEN dome.

মর্থনাথ mthons-pa 1. to lose one's senses; one who has lost his senses. 2. acc. to Ja. perh.= ম্র্নাম্থ hthoms-pa.

মইব্দা mthon-ka or প্ৰেব্দা also মইব্দা ইব্দ mthon-ka chen-po 1. মন্ত্ৰাৰ blue gem of great value; acc. to Jā. one of the five celestial gems. 2. নীৰ azuro, sky-blue.

শর্পট mthon-te জনীয়া coming out successfully, surmounted, climbed up.

মার্থ্য mthon-po high, elevated, exalted; deep, loud. Practically the same as মান and in colloq. much more frq.; occurs also as নাৰ্থ্য mthon-mo.

Syn. अर्थ o mtho-wa; व्यवस्था अर्थ geeksntho; हम्भा वे rhams-che; ५५८मा अर्थ dpaksntho; है के देर rtse-mo rin (Mhon.).

अर्थे अर्थेट mthon-mthin 1. रक्ष्मीस ; sapphire. 2. the high blue colour (of things).

শ্রেষ্ট লু mthon-pohi tha an epithet of Vishnu (Maon.).

भहर वहर mthor-hthun जाजमन washing the mouth with a potion of water.

one fit to confess not keeping company for a day with a sinner after he has confessed (A. 52). Manually multilegags confession.

ession, acknowledgment of guilt. अर्थवा क्षेत्र के thol-tshoës byed-pa= अर्थ व-न्या के make confession, to confess, which acc. to Buddhism implies atonement and remission of sins (Jä.).

মইন mthos abbreviated form of নাই খা.

Qश्चा म hthay-pa pf. এইলুম htags, fut. लहल, imp. इन 1. to grind, crush; रू वन नेम to grind in a mill; इन प्रवचन प to make flour of roasted corn, barley, wheat, &c.; विकास वन्न प phye-mar hthay-pa to grind into flour, to pulverize. 2. to weave: इन्याप to weave woolen cloth; व्यवपाय a weaver; इर व्यवपाय the daughter of a silk-weaver (Glr.); व्यवपाय to cause cloth to be woven.

Qসংশ্ৰি hthan-gos = লবং প্ৰ অন্তর্নার the under-garment or petticoat worn by the lamas called also প্ৰথম.

९३६: धुर् 4 hthan sprad-pa कायसंसने bodily union as in conjugal relations.

ব্যুব্য শ্রুব্য a bodily defect or personal deformity.

QUE bihad liking, pleasure; good will; joy (Ja.).

Qস্ত্র I: hthad-pa (অন্তর্গ) ফো 1. to be delightful; pleasant, agreeable, well-

606

pleasing. A assu= 2 a 454 not agrecable, repulsive: न्यूर देन्तुर नेत मुस्य सम्माय विष्युद all these sayings have pleased me very much. 2. (not governing a case) to please, to be acceptable, to be considered as good, to be (generally) admitted. अप्तश्रापद अवेदा । I see that (this reading) is not generally accepted (Zam.); नेभायतर वन्दर र it occurs also in this form; A 9953 wrong (Was. 294); to be fit, proper, suitable (from Ja.). सेमा अत्यक्षेत्रहत्य as it is not proper to call it soul, as it cannot fitly be called soul. 3. 995 is a familiar word very frq. in W. almost the only word for dyah-wa: মন্ত্র cheerfully, joyfully; বৰ্ণ কু अद्यहरू वेबाय as it was not agreeable (to rejoicing. 4. at pleasure, at will: विवाध वश्र let us turn back; 3535385 voluntarily, spontaneously (Ja.).

বৰ্ষ adm hthad-legs n. of a large numeral (Ya-sel. 58).

Q त्र प्र II: aoo. to Sch. = व्यक्ष म hthan-pa व्यक्त hthad-ldan = व्यक्ष म hthan-po.

Q ধ্ব hthan= শৃং চন nan-tan pressure; urging. ব্ৰন্থ hthan-hdre a demon (Sch.).

প্রাধ hthan-po steady, persistent: মিংমার mi hthan-po a steady man, a resolute man (Cs.).

Qঘ্ৰাম hthab-pa আজি, অভিনা, বিবাহ to fight; to quarrel, to dispute, to brawl. দুর্বাদ্দেশ্য to struggle with snow-storm (Mil.); ব্যাদেশ ই ঠিন নি ব to die peaceably without a struggle; also used when quarrelling persons are reconciled (Ja.); শ্বৰ্থ verbal altercation. As sbst. also ব্যাদ hthab-mo a fight, a battle; ব্যাদ্দ hthab-krol dispute, contest (Lex.) + ব্যাদ্দ কর্ম নি নি ক্রিম্মিন ক্রম্মিন ক্রিম্মিন ক্রেম্মিন ক্রিম্মিন ক্রম্মিন ক্রেম্মিন ক্রেম্ম

cause for mischief. 9899 hthab-hkhrug

মন্ত্ৰ hthab-ya antagonist: ৰূপ্ত ক্ষম বিশ্বৰ আনু কুল্ল you must be my rival in fight; বহু, মই ব্যব্দ w a fighting cantankerous female; স্বাম সুবাম প্রবাশ occasional rival; a rival for the time being; acc. to Jā. the antagonists of life, i.e., the family and relations a secular man has to struggle with.

ৰ্বাপ্ত hthab-bral 1. thus explained: মুনির টুন্নের ইন্ত্র্যান্ত্র ব্যাহ্যা টুলি one is free from troubles with the Asura, it is Thabdal—signifying that one of the heavens of the Buddhist theogony is free from strife. This region lies above the Trayas trimsa heaven. 2. acc. to Bon=
নাম mtshe-ma.

444.43 hthab-hbu silk-worm.

বৃহস্থ I: htham-pa pf. বৰ্ষষ hthams আমার 1. to seize, to lay hold of, to clutch, to attach oneself to, to realise mentally. 2. to join together, to enlock: ইব্যাধ্যাব্যক্ষা or ইব্যাধ্যাব্যক্ষা to unite in friendship; 5 ব্যাধ্যাব্

ব্যামান II:= শ্বান spyo-wa परिभाषा blaming, scolding; to scold, to blame.

4 ব্যাসাম hthams-pa to clasp out of affection, শ্ৰম্ম প্ৰথমন্দ to seal friendship under a solemn oath.

, २१२ म hthal-wa, v. १९१० thal-wa.

Qহাম'থ hthas-pa ৰূম 1. not straightforward, double-dealing. 2. hard, solid: মুখ্যম sra-hthas sinewy, strong, robust (Sch.).

ব্ৰীবান hthig-pa 1. vb. n., pf. ৰইবৃষ্ণ to drop, to fall in drops, to drip from: মুশু মান্ত্রশ্বী মান্ত without any blood dropping out. 2. vb. a., pf. নট্ৰাম, fut. নট্ৰা to cause to fall in drops, to distil, etc. (Jä.).

中央党内 hthin-slad=新4 smod-pa slander, a term of blame or abuse (Cs.).

বৰীৰ্মান hthibs-po dark, close, dense. বৰীৰ্ম sbst., a covering.

Qবিসাম hthim-pa fut. of ইন্দানthim-pa: মা অবেইন মান। it would vanish into the earth; also would be absorbed in the soil.

QJ'A hthu-wa 1. adj. v. 3'a thu-wa. 2. vb., also a35'a, pf. a38', a58', fut. a5, imp. 38'a5 or to gather, collect, pick up: A5'55' 5'3' a to collect wood and roots for fuel; 35'3' a to pick up things strewn about; 38' an assemblage of men, council (Cs.).

Qবুন্ন hthug-pa=মন্ত্র্ব্র also ব্রুণ্ট adj. and abstr. sbst. thick: এল্ম্ব্রুণ্ট a thick skin; গ্রুণ্ট a thick hide; ধ্রুণ্ট a thick rug. মন্ত্রুণ্ট a thick rug. মন্ত্রুণ্ট a thicker towards the margin or edge, gen. of woven stuffs, opp. to মুন্থ srab-pa (Jā.); মুন্ত্রুণ thickness in consistency, as of liquids; also adj. dense, strong: ব্লুম্ত্রুণ dense forest; ল্ট্রুণ্ট a sound sleep; ব্লুক্স্ম্ত্রুণ্ট a strong inclination (Jā.).

Again hthun-wa pf. agan hthuns or agan hthuns to drink, to imbibe fluid: Enn a again

৭৪. 95 hthuń-byed ব্যুষ্ট met. the sun (he that drinks, i.e., draws out moisture by his heat) (Minon.).

Qবু ন hthud-pa=মন্ত্র ব to add on, make longer; to piece on, to prolong; বৰ বক্তে বিষয় ব to add a piece to a string when a part of it has broken off; মু ব্যব্দ মন্ত্র মন্ত্র he has no need of an additional re-birth.

ৰম্ভান hthud-ma 1. assistance, help in general. 2. an added piece; prolongation: চুম স্থান্থ কিন্তু সূত্ৰ কৰি কৰিছিল কৰিছে make an agreement for, engage, more coolies! ব্যুক্তি hthud-med or ব্যুক্তি ভূতি কৰিছে আধাৰ কৰিছে

Q 3 4 1. hthun-pa, v. 4354. 2. a gatherer: 3 33 a gatherer of wood; 3 35 a gatherer of grass.

Q बुवाय hthub-pa pf. agan hthubs or aga, fut. बहुब , imp. aga to cut into pieces, to split: 5 अ बुद बहुब या one who cuts into pieces, a splitter (Situ. 84); - बुबहुब य to cut meat into pieces, to mince; बिद बहुब य to split wood in chips.

Qবুমান hthum-pa a form of বাহুমান, pf. ব্রুমম or হাহুমান, fut. ব্রুম or বাহুমা, imp. ব্রুম or ব্রুম to cover or lay over, to put over, to coat; to wrap up, to envelop. v. আনুষ্ণ ;
ব্যাধানীৰ স্থাধান বিষয়ে বিষয় বিষয় বিষয় বিষয় বিষয় বিষয় বিষয়ে বিষয়

Qবুমাৰ hthums barren, sterile; addled (eggs). মুন্দ্রক্ষ stupid.

Qবুম hthur supine of বৰ for বৰুবে in colled. নিম্বেরমের = নিম্বের্মেরর goes collecting wood.

Q व्याप्त hthul-wa. 1. adj. volatile. 2. sbst. the subtle particles that are carried by the wind to produce the sensation of smell. to raise, to spread; to smell of: 5 प्रवृद्धा to raise smoke; देशा प्रवृद्धा के

Qবিশ্বাধান https://pa 1. to prepare for a journey, to pack up. 2. to depart; it prob. signifies the same as ইশ্বা, to lift, raise, take up; cf. শাই নেচ্পাইম or মইশামান to shift, to change (lodging), to remove; ইশামান carpet bag, knap-sack.

Qই hthen or এই ব অস adj. lame (person or animal); to be lame, to go lame, cf. ইমেন; ক্ষেত্ৰমান্ত

प्रवेद्ध to pull a rope; तुन्यवेद्ध to pull up, hoist; अद्भुष to pull this way and that way; अद्भुष प्रवेद्ध they pulled to and fro; दुद तुम वेद्ध प्रवाद pulling by jerks, by little and little; भ्रवाद वेद्ध to draw a curtain. 2. acc. to Jā. to stop, to stop short, to halt: वेद्ध प्रवेद it will be advisable to stop. 3.

in W. also = 5\$\forall \text{to lean, recline upon} (J\bar{a}.).

Qবিশ্ব II: acc. to Bon terminology is the line of a কুমাকুর or dynasty, the term being thus applied because each member was metaphorically drawn up towards heaven by his ancestors. The eleven dynasties of Bon kings or প্রকার্থ (lit. heavenly lines) were called (1) প্রকার্থই, (2) অন্তর্গর, (3) কামমের প্রবর্গর, (4) স্থামমের মার্থ্যাথইর, (5) প্রকামমের অবর্গর, (6) স্থামমের মার্থ্যাথইর, (7) ব্যামমের মুন্তাথইর, (8) মুন্তামমের মুন্তাথইর, (9) মুন্তামমের মুন্তাথইর, (10) কুমানমের মুন্তাথইর, (11) ব্রাম্থান্থ মুন্তাথইর which is also called ব্যাথইর (G. Bon. 23).

মুনি htheb= প্রণ্য overplus, extra. supernumerary: প্রথম এইন ম supernumerary dress; ব্রুম ব্রুম এইন মুন্দ্র মুন্দ্র মান্দ্র ক্রিম এইন মুন্দ্র মুন্দ্র মান্দ্র
Qবিষ্ঠান hthebs-pa pf. ইবন a pass. form of বইবনাৰ 1. to be thrown, overthrown; seized by or with: ব্যুল্থবনাৰ seized with disease; বইবনাইন instrument for holding fast cloth etc. in sewing. 2. to be opened out, be spread about: প্ৰাৰ্থবনাৰ to be opened out clearly, made plain; মাইব্ৰাম্থ seed having been strewn; প্ৰাৰ্থবনাৰ seed having been strewn; প্ৰাৰ্থবনাৰ hard soil which had been broken up with iron bars. 3. sometimes occurs as act. vb. instead of বইবনাৰ.

Qवेशस्य hthems-pa 1. प्रस्टित the completion of a specified number; ध्रुपस व्यक्तसम्बद्धिस completed counting the number of charms (mantra). 2. to shut

in, comprise, cover, include, v. armau.

3. to suffice = afta or arma (Jü.).

Qবিশ্ব hther-po or বৰ্ষণ smooth and glossy: ইণান্ত্ৰী মুক্তিৰ কৰিব dril-buhi dhyibs hther-hther surface of the bell well polished (Jig.).

QA htho sometimes written instead of mitho a span.

Qर्थेन पा: <u>hthory-pa</u> ace. to Cs.=नार्भिष gtog-pa ace. to Sch. २२नाप hthag-pa.

হৰি ম II: pf. এইব্য imp লয়নি 1. to take, bear away, carry: মুদ্দ এই অমানহানী হ ইব্য ইব্য ব the magpie carries away worms, insects, etc., with its bill; প্রইব্য বল্ লাভ who places or carrie, the meat; ইবাই এইব্য বাত carrying cymbals (musical instruments, etc.) having cymbals in his hand (Situ, 84). 2. for ইব্য thoh-pu to receive. 3. for ব্র্থ as এই এইব্য ব্য ব্য বিচানি হিনা, 4. to name, to call (Jū.).

Qব্রুম hthon-pu (pf. and imp. ৰ্ব্য) 1. to go out, to come forth, depart; ব্যুম বুরুষ to come from within; মার্ম অম্বর্ষ to issue forth from the ground: প্রায়ুম্বর্ষ all having come out; কুলুম বুরুষ when I emerged on the other side of the river. In IV. colloq is a common usage for বুরুষ to come, and বুরুষ to arise. 2. acc. to Jü. = to occur, as in প্রায়োজন ক্ষম বুরুষ (these goods) occur as imported, are imported: হল্ম বুরুষ বুরুষ বুরুষ বুরুষ ক্ষম বুরুষ বুরুষ ক্ষম বুরুষ বুরুষ ক্ষম বুরুষ বুরুষ ক্ষম বুরুষ বুরুষ ক্ষম বুরুষ

ৰাজ্য নাজ্য Hthon-mi hirih-po rgyal. n. of a descendant of king Lde-phrin htsan. (Yig.). ৰ্বিণ hthob-pa sometimes as a fut. of বিণ thob-pa: ৰ্বিণ্ড্ৰেন্ত্ৰ hthob-pa dah hbrel-wa yini বৃদ্ধ the accompaniment of what will be gained; result of gain or profit. ৰ্বিণ্ডাই hthob-pa med অপুনি not getting, not to be got.

ে বৃদ্ধান hthom-pa, pf. ব্রুম্ম u also র্ম্ম u to be confused, puzzled, to grope, to be stunned. মূল্ ব্রুম্ম = মূল্ বৃদ্ধি u: মূল্ ব্রুম্ম ন্ম his head being turned, puzzled; অ ক্রুম মূল ক্রুম being devoid of the eye of fore-knowledge he groped in darkness; মূল্ ব্রুম্ম his head becomes dizzy, confounded (Hbrom. 15). Acc. to Jü. is now used in W. for to doze, slumber.

ৰইন থাঁহ hthom-yor idiot, or dumb-confounded: মান প্ৰদান বৰ্ধান থাইন থাঁহ থাইন বাধান the three miseries of idiots, dumbness, deafness and blindness (Khrid. 4). In C. colloq. মিনই বৰ্ধান ইয়াইন this man is very stupid or quite dazed.

Qর্থান hthor-wa pf. মুদ্ধ btor, fut. আদুন gtor, into a ব্যান স্থান , into a ব্যান নিয়া আনু প্রান্ত ক্ষা কিন্তু ক্ষা কিন্তু ক্ষা কিন্তু ক্ষা কিন্তু ক্ষা কিন্তু ক্ষা কিন্তু ক্ষা কিন্তু ক্ষা কিন্তু ক্ষা কিন্তু ক্ষা কিন্তু ক্ষা কিন্তু ক্ষা কিন্তু কিন্তু ক্ষা কিন্তু কিন্

ব্যাহি hthor-byed a parrot (Minon.)

२४६ २९६ hthor-hthun **भाषमन** libation = \mathfrak{F} (Cs.; Sch.).

वर्षे at hthor-mtho तुक्का lofty peak.

হাইথ hthol মন্ত্ৰ or কৰ্মণ revealing, giving out, confessing; same as এইখন mthol-wa দারিকৈ confession.

5 da is the eleventh letter of the Tibetan alphabet and the third letter of the third group of consonants. It is equivalent to the Sanskrit ϵ , being more dental in its pronunciation than the English d.

5 I: num. figure for 11.

5 II: इ. इत 1. metaphorically it symbolises a gift: श्वेन य हेन य है। श्वेन य हेन মৃত্যুৰ্থ bestowing great charity is the Mahāyāna (personified) (K. my. ๆ 208). 2. the signification and virtues of this letter according to the fancies of mystic authors may perhaps be gathered from such statements as these: ५ हे ब्रिट-इट-चूब-चर्दे क्रें, बेह-प-केर-นมายมมาธรุฐา the letter 5 is a symbol of being deprived of nothing; it takes away nothing, hence it sets free everything, i.r., gives salvation (K. y. 42); also 조리·회사리· 85·경·철·후 | 조리·국의리·등의·디·독드·후·디·경도·토·후· · · 중 being the state of entrance to all Dharma (i.e., source of knowledge), it explains all matter and phenomena both in their passive and regulated or active states (K. d. + 114); र्वा वार्टार्वा वर्षे वार्का सुः विद्यासुःदेशायवे धुरः इता श्रमः ठ५ है और as it fully makes sure the Vinaya (moral discipline) and the objects of Vinaya, it is called the entrance to all Dharma (Hbum. ¶ 282).

5 III: 1. now, at present, just, esp. before the imp. mood: 5.45.4 % in C. just go home! in W. now go inside! In later works and especially in modern colloq. the 5 da, now, is 5.4 da-lta, usually heard in colloq. as "tanda." Other combinations

are 5曾祖初 "tanda lamsang" at once; 5曾祖初 "tanda t'eltu" directly, immediately. 2. this time, the present: 季春 this, the present year. 5 da in 5個男兒 da-chog tta-hu then, now, 可包.

5 ሻ ዓ Da-ko-ça n. of an island called the Sandal-wood island (Kathań. 121).

5 P da-kha 1. now, just now, presently.
2. acc. to Jä. a horse-shoe: 5 P 394 da-kha
ryyab-pa to shoe a horse.

১ শ্রম da-syos = ১ প্ল da-lta or ৭ই শ্রমণ hdi-skabs now, this time, this occasion.

5. da-cha in future, henceforward.

5 ንን da-ñid ና ንያ ንን the present time; but just now; ንን ንን da-lta ñid-du instantly.

5'8 da-lta, v. 5 III.

5 পুন da-lta-wa or ১ পুনা da-lta-yah even now: ১ পুনা বিশ্ব কি even now he is very kind. ১ পুনা da-ltar for the present, at the present time; ১ পুনা da-ltar-yyi bya-wa or ১ নাম dhos-po a person's experience or actions during the present period of his life; ১ পুনা da-ltar-wa the present time, present; the present tense; ১ পুনা da-ltar byuh-wa প্রামান presence of mind; also, born or grown for the current age or current times,

611

5 da-ste henceforth, from this time forward. Also 5 3 da-phyis.

5'58' da-dun or 5'58' da-run still, still more; but in C. this latter form is in common use for 58' and 5'58' হ' give ায়া more: 5'58' বিশ্ব বি

In colloq. 5'3 often stands for da-run.

559 da-dray 1.=5598 \$ 5 da dyah-mo red that is go 1. 2. a term used in grammar for the now obsolete 5 da when second final after the letters 5, 5, 4, e.g., in III or 25.5, changing the terminative 5 into 5, also 5, 5 or 5, into 5. Thus in the place of III was formerly in use III kund-to, and for 25.5 was written 25.5 hbyord-to; now, although the final d is no longer used, a relic of its former use survives in the concluding particle 5 to.

5'ጣኝና da-gdod=5'55' still, still more (Nay. 25).

5.35. da-nah or 5.35. da-nah 1. presently. 2. this morning; lately this day; 5.35.274 da-nah klays read just now.

্রৰ da-tsuy = 5 আন da-yañ: ব্রশ্ভীর datsuy byed now what to do, or what is to be done; জালান প্রক্রিক্র বিষয়ের প্রাথমি নিমান লুঁ নিমেন্ন প্রক্রিক্র বিষয়ের প্রক্রিকর

ন পাইন da-gzod = ন পাইন পাইন ন now (at last) I understand: প্রন্তিখন পাইন ইন প্রন্ত দেখা প্রন্থ now (at last) you have understood and accepted the real doctrine (Hbrom. 17).

「含义 da-hur=新宝、glo-hur suddenly, instantly: 魚魚 まれらまれらまれる fell suddenly from humanity (D.R.).

5'44 dà-nan=5'44 da-lan this time (in Sikk.).

5'XXN da-rans this morning.

5' da-re=ই'ইন' this day, to-day:
১ইবুৰ ইউন্থান্ত হৈ ইছি ইন্ ইন্ডাইন ই

‡ ५ 'तु 'ता' रे da-nu ka-ri or ५ ह भ रे da-nu ska-ri द तकरि, or द तकरि n. of a flower (K. d. \$ 368).

5 প্রত্যাধ Da-khri btsan-po the name of one of the sons of king Mu-khri btsan-po.

5 da-chu=554 dhul-chu mercury (Sman.): 5.5.5344.2474.35 Da-chu causes fractured bones to unite.

 ma phra-mo (Mñon.). 2. in Bon terminology = devil: 5 39 A NEN 9NO 35 295 da-trig ma-sañs gsal zer hbar the devil Marang exhibited radiant light (D.R.).

र्युण da-phrug or र धुण dwa-phrug or र है da-tse an orphan.

Syn. भाष्ट्रम् sa-hdsin; भाष्ट्रम्भुम sa-hdsin skyeş; हेउ वे प tehu le-wa; प्रपाभुम bdag-skyeş (Mhon.).

र् वेस da-ber, v. ५वेर ta-ber, अर्थवेर mdah-ber.

5 বি dahu = কু *5 ryya-tshad Indian fever, typhus fever: ই 5 ম ব কু এই ব মীন ব এই হ'ব ব হ'ব ই অ ই ব মান ব মান বি day at tson-seng was laid up with typhus fever at Nalendra (A. 71).

5'ৰ du-ra 1. কৰম a class of headless ghosts. 2.=5ৰ্ম ক্ৰ buttermilk which is half or three-fourths water.

‡ দুৰ্থি da-lis (prob. from নিজন) same as মানুৰ এ দুৰ্থ এ দুৰ্থ a species of dwarf rhododendron with fragrant leaves: ১ এম এন সমূদ্ৰ মানুৰ কৈ কৈ কি কিন্তু

drug: ५ प्ये ४ या भे ६ प्या भे ६ प्या ५ प्राप्त का acrid drug: ५ प्यो ४ या भे ६ प्या ५ प्राप्त का विश्व का acrid drug: ५ प्यो ५ प्राप्त का का delecks bony excrescences (Med.). ५ ६६ dwa-tshur vinegar of dwa-wa plant, which made into a gargle removes fetid smell from the

mouth and heals diseases of the bone (Med.).

52.285.3.55 Dwahi-hchin bā-dur a Mongolian king who reigned over Tibet for seven years (Lon. 412).

J'UN'S J Deca-las bā-dur the Mongol name of the son of king Mi-waā Phola Bsodnams Stob-ryyas. His real Tibetan name was Hyyur-med Enam-Ryyal, and the Emperor of China conferred on him the title of Wang (Loã. 218).

59 dag 1. sign of the plural, eleg. for rnams; often added to the pronouns and as and sometimes to numerals; also in the combination 59 344 day-rnams. 2. in translation of Sansket denotes the dual number: 559 we two; 3559 you two; acc. to Ja. often used for 59 359 my equals. 3. in colleq:: certainly, it is true: and 59 sir, it is so.

59 P da_J -kha is said to be used in Tsang for 5 P (Ja).

द्वा व देवा वे daj-ya doy-ge 1. uneven, also adv. unevenly; anything placed not quite on a level. 2. acc. to $J\ddot{a} = \xi q$ $\xi q \ doy$ -doy.

५वा व्या dag-gu=दे अ phye-ma powder.

र्जा य day-pa I: (prop. pf. of वर्ष य hday-pa) प्राह्म, प्रह्म, प्रह्म, प्राह्म, exalted, purified of sin. 2. sublime, exalted, pussionless. Also may occur as abstr. noun: purity: र्ज्य कर्म day-pa can possessing purity. र्ज्य कर्म day ther-wa or र्ज्य कर्म; acc. to Sch.: to make clean, cleanse; र्ज्य कर्म, क्रिंग कर्म, प्राह्म, प्रा

become clean, purified; 59 4x 35 4 to make clean, to cleanse, to purify; 5474574874 to wash clean; र्षापर प्रस पूत, जन्म ह, पावनीय, शोधित made clean, cleansed; देन्या अप्ता impure or defiled blood or caste; &N'SK'KAT' दर जैद जै वस जिंदस सुद्वाय। quite pure in the works of the mind, in word, and in body; বৰ্ণ এই ব to lead a pure virtuous life; গ্লুৰ बस द्वाय a right and proper prayer; इसपर द्वाय विग्रांब, विग्रंब quite pure, most hely, also the state of party: 2 q 4 impure; impurity, defilement; नगुरादा भे द्वायु के द्राई bkrus-na midag-pa med-do when they have bathed they are freed from impurity. 3. जात, सष्ट, मार्जित bleached, bathed, washed clean, rubbed, dusted, swept out: न्र्रासिक असार्गाय his face washed with tears; 59 4 5 59 dag-pa yons-su dag washed completely clean.

্ৰাপ্ৰীৰ dag-hgrel = ্ৰাপ্ত ইংৰীৰ'ণ a commentary on orthography.

54'8 dag-ci mint, aromatic plant, Mentha royliana (Jä.).

্ৰাণ্ট্ৰ day-brjod or ব্ৰাণ আইব্ৰ correct expression, right spelling.

भर द्वाप yañ-dag-pa सम्यक्, v. भर yañ.

रण अर dag-pa ñid प्रावसा, पावनी the state of being pure; purification.

र्षाय रेषाय day-pa rig-pa संवित्; = र्षाय नेश्य pure consciousness.

বৰ্ণ ব্যাপ day-pa gsum the three requirements of purity in religion as explained in Tsong-khapa's Lam-rim Chenmo, viz.:—
(1) প্রবিশ্ব বিশ্ব বিশ্ব purity in the speech of a spiritual teacher; (2) প্রান্ত বুল্লের purity in the innate nature of a pupil; (3) বন্ধ তুলি কলেব purity in the doctrine to be explained.

্ৰাণ্টাৰ dag-pahi dkyıl-hkhor the disk of purity, the immaculate orb, i.e., the

moon: কাই মা মা ও বাটং বল এই ব ট্রিখা বাইব ত বাইব ট্রিখা ১ইব বিং the disk of purity, though like waters stored in a beauteous body, is yet deprived of all clouds (Yig. k. 15).

५९ वर्ष क्षिम dag-pahi khams = ग्राड्यान met. for mereury, quick-silver (Maon.).

द्रशादिकार 'ay-pahi mthah or द्रवापदे दव =

হ্বাণাই নৈ day-pahi shin the region of purity, the pure mansion; hence Dewadom the heaven of Amitābia Buddha where there is no impurity.

र्ष हैर् I: day-byed पानक, पनन 1. water, air, the wind-god, fire, and the sacrificial grass kuça. 2. fair complexion (Moon.).

বিশ্বী বিশ্ব II: also ঘাৰলী, ঘৰিশ্ব 1. holy. 2. a holy river (as a purifier of dirt and sin). ১৭ ইং বৃষ্ট the four holy rivers, namely, Sindhu, Puksu, Sitā and Gañgā: প্রশাস ইং বৃষ্ট বৃ

বৃণ্ট্ৰ্ III: correct spelling (in a composition); also any revision, correction.

্ৰাষ্ট্ৰ day-shyor or ব্ৰাথই ষ্ট্ৰান day-pahi shyor-wa holy combination; also exact coincidence (Çil. 6).

59'र daj-ra स्थान a species of garlie.

ব্য অব dag-yig orthography; ইন ট্রবে অব or অংবৰ the earlier (now obsolete) orthography.

্ৰাপ্ৰমাৰ্থি dag-las-gyo = গ্ৰাপ্ৰমাঞ্জীৰ্থ not holy, profane.

wood or bamboo for cleansing the teeth.

2. bark of a tree. 3. scale of a fish.

openness, cheerful appearance of a place: NIGGI IT NATIONAL AND THE POINTS OF THE POINTS OF THE POINTS OF THE POINTS, THE POINTS, THE FRONTE POINTS, the frontage, back, openness and the shade (Jig.).

higher portion of the district of Dwag-po in Tibet. 574 F. Z. Dwags-stod leaft-ra n. of a grove in the upper portion of the district of Dwag-po (Rtsii.).

5्यास में Dwags-po the district of Dwagpo, situated between the S. E. of the province of Ü and Kong-po, the birth place of the present Dalai Lama Lobzang Thubdan Gya-tsho. 594 479 95 Dwagspo bkah-rgyud a section of the School of the Kah-gyu-pa which was powerful in Tibet before the supremacy of the Dalai Lama was established in 1644 A.D. 5 বাম বা দ্লাইন বাইন বাইন & Dwags-po sla-hod gshon-nu n. of celebrated lama of this school (Lon. ৭ 9). বৃশ্য ব্য dwags-phor wooden cups turned in Dwag-po. इन्य-न्न dways-çoy Daphne paper manufactured in Dwag-po. 5गम है dways-sle the striped woollen wrapper cloth manufactured in Dwag-po.

T: dan is a peculiarly-used word taking the form and position of a conjunction but really being a postp. or commitative case-sign of the meaning "with "Thus 24555 at is not properly "sheep and she-goats and yak," but "yak with she-goats with sheep."

However, in such enumerations, the rendering "and" is legitimate, as well as in mere couplings, e.g., ቜጚጜጕቒ ବରିଷ୍ୟ shaving the hair and moustache. Acc. to Thon-mi-Sambhota, the father of Tibetan literature, this word has the following five significations:—(1) अन् अ वे वे व्याप्त नहेन हैं पूर् प as a conj. for connecting a word with another following it. (2) *** *** ** as an analytic term to separate one word from another: -- 595.5 इसमादे भेवादर इत्यादर मादर है दर समार्थ the Dwanpo or the organs of sense are the eye and ear and nose and tongue and the body. (3) ត្បូ ងនឹង ភ្នំ ក្នុងនឹង ភ្នំ ក្នុង ស្លា (3) ត្បូ ងនឹង (3) ក្នុង អនុសាស (3) ក្នុង អន្តការ អន្ because of having taken medicine the disease was cured; डॅम'मर'र् 'ब्रम'य'र्र 'ध्रेग' अईर'रवेष' व on account of hearing many religious discourses his perceptive faculty increased; 5'4'* ATE 'A' ১৯৯ বিশাস by seeing smoke he could know when, as soon as, occasion, opportunity: कु अर कुथ वरूर पार्र सुवाह स्था शिक proceeded to the country when the constellation Puşyā appeared; 3. w. a. a. - Az. a. z. z. z. z. z. as soon the sun rose on the mountain-pass he performed the religious service. (5) मार असः रमा महेरि यदे रे रे या यह मार्गे it is used to signify exhortation, advice or entreaty: वेब अयर श्वयंदर do learn well; माईदानुकादर and read loudly (Situ.). This last usage, namely, the annexation of dan to the imperative, has become common with certain verbs in the colloq. being then used almost as a sign of the imperative. Thus MANGE "toi tang" look, see! WINGE eat food. That "with" is the general signification is evident from many phraseological usages of dan: -in using was 5 "in equality, on a level," dan connects that word with the consequent, e.g., Fix. र्दे दर अतुम द वर्ष द्वा he must go with you;

so with the formative 244 Idan-pa signifying "possessed of," "provided with," e.g. \$3.55.24 provided with wealth. wealthy: चु.अ.५६.अब.पवे.अव.च a king sessed of (or with) five sons. More explicitly in its true sense does it occur with many verbs:—असे स्ट्राइड प to meet with the husbandman; Eq "5% 394 to fall in with robbers; ৰুখাইবি স্কুত্ৰ সমৰ্থাৰ to salute the king's person; প্ৰস্পু-অব্যৱস্থ to agree with another's opinion: THE STATES युवस अञ्चल to be in hurmony with all; अव्यक्ष दह विवाद to be in opposition to or with the local god; 53'55' as a to fight with an enemy; FISTISK RATIO struggle with a snow-storm; सुक्रिय्विरार्भे याञ्चा अपदर हिन्दा 3N made dispute with the lama about the prayer-wheel; आमर्डन व श्रुक र्वा प्राप्त प्राप्त प्राप्त to contend in miracles with the saint; 35'25' 55'39'4 to lie with a woman; \$5'35 5537 near the town; 3'55'45'4 equal to that. Some particular ways of using the following :-- वासेर प्र 55 dan are iron, and the other (metals); whence note that in enumerations 55 is employed in different ways, arbitrarily, e.g., after every single noun or pronoun except the last one, or also after the last; it is used or omitted just as the metre may require it; or when a sum is mentioned, in the following manner: -- 925 9 4 the four elements; NISKI&ISKIAKISKISAIS 8adan chu-dan me-dan rlun-dan bshiho earth, and water, and fire, and air, or esp. in col. language, thus आदर नडेन, इदर नेभ, etc.-55 is frequent also in the sense of "from," especially with certain verbs which cannot indeed be used apart from it. Of these are ASAIA to be separated 55 from, e. g., बर्दर क्षाभादर वृत्र वित was separated from lust; also aga hphral-wa to divide 55 from;

again: PK'45K'PK a far from the house. In general, however, an or an is the sign of "from." A further employment of 5%. very habitual in the classical 'reatises is in the manner of a continuative particle at the end of subordinate and co-ordinate centences: so it is annexed to the verbal pa 'ich le which concludes the clause, but never in the older works to the root of a verb standing thus; it can often, of course. be rundered by "and" as if it belonged te the following clause, but not always so. One example of this very common usage will here suffice: รุ้จิ๋าฮัสาฮูณาฐิณาธุรณา दे दहह यर दे दारहा की दे दह अद वहें वहें के दे वह में बदेवस है विस र्राट thereupon the snake terrifying the householder, two boys together with that man, throwing up cries, escaped. Finally, the one conclusion derivable from the various usages of 55 is that the word must be always technically regarded as belonging to the words or clause which may precede it and not to any word or clause subsequent; which thus negatives the notion that it is a true conjunction.

55' II: a meadow.

চ্চাৰ dań-ga (col. = ১১ দ dań-kha) appetite : ১ই ১১ বাংশাৰ my appetite is gone; ১৯ বাংশার want of appetite (though wishing to eat, cannot eat); ১১ বাংশার dań-ga bde-wa good appetite.

Syn. क्रिके lto-che; व्याप्त grod-che; ५६ मध्ये dan-kha bde; अवभेद tshim-med; अव्याभेद्र्य chog-pa med-pa (Mann.).

TES SET dan-du blan-wa or SE ASTA to receive a command or missive with readiness, to do a work with earnestness:

THE SATE AND AND THE BANK OF THE BAN

as a work of first importance (i.e., considering it as the first of duties). ५६ ५ मे वेड dañ-du mi-len does not accept; does not apprehend.

८८'द्री dun-po चादि, पूर्व, उपन्नम, चादिम, प्राक्, पुरस्ताद्, अग्रतः, पुरतस्, प्रमुख, प्रथम 1. the first, earliest, with respect to number, time, rank: ১৯ ইবি মন্ধ কুম আহি মুহ the first or the earliest Buddha; ১৯ মুর বার্ডন ই ধুনা ইং who spoke (raised) the first rumour? who was it that first got up the rumour? ५६ देवे সুরু ux on the very first day; র স্কর্তার আ আরম এ being still in the prime of life; ১৯ শ্ৰেপ্ৰীম the two first. 2. the first beginning, outset; also signifies aboriginal, fundamental: সুৰু মাৰ বৃদ্ধাৰ at the beginning of the day; 55 4355 in the first place, above all, at the very commencement; 55 7 48 from the beginning; จงารุธายา las dan-po-pa a beginner; พพระมีนดิรูพมู as long as he is only a beginner; 55 455 an dan-po dan tha-ma the first and the last; ১৯ মুই বু dan-pohi ryyu निदान the original or primary cause; รุธมีจิฐ den-pohi sgra proceding word; इट या श्राचा वह का सहस्र अवे देन नेस he knows the meaning from the context. 3. as adv. 55 45 firstly, in the first place; at first; in the beginning; 55 45 45 happy from the beginning.

্চাৰ্ট মুখ্য হব dań-pohi dul-can a bride (just passed out of virginhood) (প্র্যানতা); মেন্টাই মুখ্য হব স a maiden; a girl at puberty.

Syn. g'র্মান্ত্র hu-mo dar-ma; শ্রমাপুর্ক khris ldan-ma; মতেই কর্ম lan-tsho can-ma (Maon.).

ন্দ নৈ নি না dań-poḥi hday নত্তারা [1. a noble man]S. 2. in Gram. प्रथम পুৰুষ the first person.

८६८ dan-wa ni, पर 1. to be pure; to be clear; gen. as adj. pure, clear;

agn दर a cleaned or sifted rice. 2. sincere, single-hearted, guileless: नेअम उन् गुन् य द्वा द्वा truly sincere towards all creatures; द्वे सेअम दर्भ व a pure, sincere disposition to virtue (S. o.). द्वा के ति त्या कार्य समन devotion, purity of heart. द्वा व्या व वर्ता वर्ता व वर्ता वर्ता वर्ता वर्ता व वर्ता

55 8 dan-tse 1. n. of a kind of Chinese satin. 2. in W. a field-terrace (Jä.).

८८ अथि अ adan-zas ma-za चित्रकाभोजिन do not eat with a doubt; also do not entertain doubt [a suspicious man]S.

 55° dañ-ra stable for cattle, in C. and W. $(J\ddot{a}.)$.

4 55 Q Dan-la 1. & Reg a tank, a pond. 2. acc. to Sch. a tract of land abounding in springs. 3. n. of a long and lofty mountain range in N. E. Tibet, running from long. 90° to long. 96° E. and keeping mainly to the 33rd parallel of latitude. Travellers to Lhasa from the N. E. must cross this range. It is Father Hue's "Tant-la"

glare, lustre: 5544 a very glittering. 2. force of language; also pronunciation (collequages, lustre, glare, clearness. 3. adj. sparkling, pure, clean, clear: \$5544 sparkling water; \$4454 unpolluted heart; \$44454 (of the body) perfect health, looking bright; \$44554 a clear sky, fine weather; \$5444 a a clear sky, fine weather; \$5444 a a clear crystal mirror" or directions for the guidance of government officials.

SEN'S dwans-ma=Bakhu-wa TH juice, gravy; fig. relish, taste: M'J'SEN'S the relish of food (Maon.).

55'4 dad-pa बहा, मिता, इन्दः 1. shst. faith, devotion. 2. vb. to believe, to nave faith; acc. to Jü. a secondary form of a\$54 to wish; hence in compounds: AM 55 thirst. etc. Referring to this word Milaraspa ्र्यादर वर्ष्यामीत्रसार्वर र्वासार्वेर्ययस. remarks: रेक्षिका दर दर पान के दि स्थाप पर कार्केर का वाया के as it is to be feared that 554 may be mistaken for a554, it is important that these two and the object of one's 55'4 or faith should not be confounded. The first is what may be called divine love, the second, i.e., a\$57, is love for one's wife, children, and worldly things. ५५'य के ५ पदे के इसमाय, ५ न्यू वि के बाइसमा के 35 % to men who are devoid of faith, holy thoughts (religious ideas) would not occur (Lam-rim. 25). दे. व. ५५. प. बम्म ठर् नेवा पर भे व शुर ने। अवर क्षेर पदे स्वा विपायर पुर all believing in him shall not be destroyed, but shall obtain everlasting life. There are three kinds of 55.4 dad-pa, viz:-(1) 55.42.55.4 भिक्त sincere faith; (2) भेद देश परे दूर प trust, full confidence; (3 ब्रेड के ब्रेंग परे ५५ प unflagging devotion, unalterable belief. 55435 dud-pa nid sbst. at faith, love, devotion; 55 পুন dad-gus reverence and faith: বিম্পী प्ति 'हत विभायाया यहेत तमा 'द्रा पुमा क्षेत्र on hearing of his high virtues I meditated reverentially on faith (Hbrom. 🖪 2). ५५ य विकास dad-pa log-pa अवाविपन्न impaired faith, want of faith [also, the man who is wanting in faith S; 55.4 gx agx a dad-pa phyirbsgyurwa ५५.५७३अअ.५ कन्द : प्रत्यकार change or modification of one's opinion, (regarding another person). 55.4.354 dad-pa byed-pa to confide in, to believe; 55'435'5 in faith; 55.4.934.9 dad-pa hbul-wa offer of

faith; 55'4'A'35'c dad-pa mi-phyed-pa unflagging faith.

্ৰত্ব dad-gus ldan মন্ত্ৰ, প্ৰাৰান, স্বাৰান, স্

িয়া. পুন'ংকে gus-par byed; মুমাইন gusid; ক্মাইন she-so byed; মুক্রিমাইছে ক্লাকালpar idan; ক্ষাইন sten-byed; মুক্রিমাইন ক্লাকনbsten; মানুম্ব rab-tu bsten; মানুষ্ক mosidan; মেনুম্ব dad-idan; মেনুম্ব dad-chayscan; মেনুম্ব dad-pa can; মুক্রামাম geig-lu
sems; মেনু dan-wa; মানুম্ব mos-pa; মুম্মাইন
ট্রিমা gus-pa phyag byed-pa; মানুম্ব ban-dary ক্রাম্ব (Mnon.).

ন্দ্ৰে ক্রিটা বিশ্ব dad-dam hpho-medkyi hdun-pa love with unflagging faith and unfling devotion; as in মাথমান্ত্র দ্বিম বহু থমান্ত্র ক্রিটা ক্রেটা কর্ত্ব ক্রিটা বা na remote land though separated by distance his unfailing love and devotion remained undiminished.

55.254 dad-hdun love, faith, devotion, reverence, veneration. 55.254 \$35.4 dad-hdun med-pu faithless, irreverent, unbelieving.

ন্দ্ৰ পান্ত dad-pa gsum the three kinds of ন্দ্ৰ dad-pa or faith acc. to Bon:—১৯ বিশ্বন্ধ টিন্দ্ৰ; মৃত্যু কিছিল টিন্দ্ৰ ; but acc. to Buddhism, there are two kinds of নৃদ্ৰ (1) বিশালী বিশাল কিছিল এই বিশালী কিছিল নিৰ্দ্ৰ কিছিল ক

53 95 dan-gon balls made of wood, cloth, stone, or glass, with which children play (K. du. 5 146).

55 5 dan-ta n. of a fruit fielding a medicinal drug.

53'39 dan-nog in the dialect of Amdo: precious, important.

5ব বু ঐ শা dan-thu li-ka n. of a kind of grass which grows as quickly as it is cut (K. my. শ 228).

55'5 dan-da n. of a medicinal herb.

53.5.2 dan-da-li in Ld. a sieve, gen. consisting of perforated leather or a wooden frame; 54.54.4 ras dan-dal a sieve made of cloth (Ja.).

58'25 dan-hdra vve n. of a medicinal fruit. [the castor-oil plant]S.

of hamlet situated below the great monastery of any man Hbras spuns or Daipung near Lhasa, about 4 miles to the W. of that city (Lon 3).

্ৰ ইবা dan-rog স্ব্যান Croton cuphorbia; or rather its medicinal fruit: ্রেইবা কেন্দ্রের্বাই ইন্টেই dan-rog nan-nad drag-po shyph-wa byed croton heals serious internal maladies.

‡ ५५७७५ ५ विशेष Danda u-ta pa-la ह्ल-ज्ञ्च n. of a medicinal plant: ५५७५५ ५ व्याप्त n. of a medicinal plant: ५५७५५ ५ व्याप्त प्रतास प्

रहा dam bound fast: इम्लमान्नदेशायर देशाय fit or suitable to be bound by promise or under an oath, v. PNEN khas-blans; 54:5:48x:4 dam-du bein-pa विवस well bound: also bound tightly. 545 9359 dam-du bzun-wa to hold tightly, hold fast; অ'ব্য yi-dam or ধ্রণ্ম'ব্য thugs-dam a solemn promise, vow, oath, confirmation by oath; ব্ৰাপাৰ্থ্য dam-la gnas-pa to abide by one's own promise or words; বুলায়ুলম violation of promise; a dam-nams a promises; বৃদ্ধানুসমানী অমান্ধ্ৰম violator of violations of duty. বৃষ্ণাৰ ব্ৰুষ্ণাৰ to exorcise demons, to bind them under solemn oath, etc.

SAMP dam-kha=33.8 thehu-tse a seal; SAMP gau to seal, stamp. SAMP dam-ga=
AMP tham-kha (Cs.).

্ষাপুৰ dam-prhug=পুৰ্' বৃষ or ইব্ৰ' thehu-tse a seal (Minon.).

इस्पन्न dam-beah or इस्पन्न dam-beah-wa निर्मा, बृत्त, संविद्, संगर, बन्न a promise, a vow; the act of pro rising; almost equivalent to what we might term a sacrament. इस्पन्न प्रवास dam-beah hbul-wa to give assurance, to make a promise; अवस्पन्न रूपन्न का michbab-pahi dam-beah a promise from which one will not shrink.

is a Tantrik deity introduced by Padma S'ambhawa and mentioned in Pth. He is of the 54745 or terrific class of deities and is usually portrayed riding either on the Tibetan imaginary form of lion or on a he-goat. He is known also as Rdor-legs. Probably the same as that in the next paragraph.

Tashi-lhunpo, and is supposed to be

under a solemn oath to defend Buddhism against all infidels.

to make a promise; বুলমুহৰ dam sruñ-wa to keep one's word or vow; বুলমুহাই মি ব্ৰাথাৰ not to violate one's promise.

รูฟรูฟ dam-dum 1.=ฐฐฐ phran-bu or งุรังร์ ทันท์-ทันท์ small; a little quantity or bit. 2. various (Sch.)

excellent, superior, the best. 2. steady or firm, tight. 3. holy, sacred; which is the most frequent usage of the word: इ.स.५२४ इं.इ.स.५३४५ इं.इ.स.५३४५ के के इ.स.५३४५ के इ.स.५५४५ के इ.स.५५५५५ के इ.स.५५५५ के इ.स.५५५५ के इ.स.५५५५५५ के इ.स.५५५५५ के इ.स.५५५५५ के इ.स.५५५५ के इ.स.५५५५ के इ.स.५५५५५ के इ.स.५५५५ के इ.स.५५५५५ के इ.स.५५५५ के इ.स.५५५५५ के इ.स.५५५५ े इ.स.५५५ के इ.स.५५५५ के इ.स.५५५५ के इ.स.५५५५५ के इ.स.५५५५५५ के इ.स.५५५५५ के इ.स.५५५५५५ के इ

द्रभः पञ्चय dam-pa rgyal for क्रुभः पुः द्रभः पः वसमः ठ८ः यस्

মুখ্য বৈশ্ব সাম Dam-pa tog-dkar n. of a Deva-puttra; acc. to some Gautama Buddha bore this name in the Gahdan heavens.

इसपासिक्ष dam-pa mi-ldan = इसपासिक्ष

रअयवे च्रेपपनिवर्ष adam-pahi grib-bsil-dan bdan-pa सन्दाय possessed of the grateful shade of sanctity.

इस्र परिकेश dam-paḥi chos or इस्र के सहस्रे holy religion, Buddhism: इस्र परिकेश इस्र के बहुई वहुँ वहुँ सम्बद्धि सम्वद्धि सम्बद्धि सम्बद्

n. of one of the well-known scriptures of the Mahāyāna school.

ক্ষাধানী প্রশানী বিষয়ে dam-pahi grugs-h fian the image of holiness.

হল্প dam pr হুছ 1. strict, firm, strong, tight; adv. as in সেইছ্ৰ to hold firmly. to a হু securely. ? acc. to Jä narrow. মেল্ডাইছ্ৰ dam-po ma-yin মিছিল not strong-willed: not strict; relaxed; মেল্ডাইছ্ৰ dam-po yyed-pa or ম্বং ইছ্ৰ বিশ্বন making firm, tight, or strict.

চুড়াই dam-hbyar 1. = প্রশাস্থ custom, usage, official practice: শ্রামান ইবাদী চুড়াই the customary allowances of the new year, etc. (Risi). 2. the affixing a seal; also a letter to which a seal has been fixed.

54% dum-tshig word of honour, a sacred or solemn vow; words or engagement made solemnly; 54% 75 dam-tshig nid promise solemnly undertaken.

মাইম dam-rdsas or মাইঘাটাইম dam-tshiggi rdsas objects or articles of religious utility which one carries about; for instance, the bell and the dorje are the মাইম of a Tantrik lama or a Buddhist exorcist which he always carries with him: হ্লাইম আনুবাম মোনাইম এমাইম আইম আইম আইম আইম এমাইম আইম আইম এমাইম আইম এমাইম এমাইম অইম এমাইম এমা

ম্পান্ত ইন Hdam-buhi tshal n. of a place beyond Suvarna-bhūmi (ancient Pegu); it is located: কু নাই ইন্ মান্ত আৰু মূল কুন কুন নিং লী হুল ইলাম soon after crossing the ocean to the west of the groves of Suvarnabhūmi (A. 20).

SWNING Lam-srag rdson described as as being a district in Tibet (Rtsii.).

54 A dam-sri a species of gnome mentioned in Pth. as causing plague and cattle-disease.

531

53 dahu a kind of fever (typhoid): \$5 0.53 N ANN AN being laid up with typhoid fever. 53.5 \$ dahu bu-tsha=53.5 \$ dwahu bu-tsha an orphan boy, orphan.

53 I: dar कींग, राग, पहक silk; also a flag: MEQ 55 lit. meeting-scarf, is resp. for P'454N silk-scarf presented on meeting; presentation scarf; 4 55 Chinese or Indian silk; 55575 white or plain silk scarf; 55 TN silk stuff or dress. 935.55 hphyar-dar a hoisted flag; 55 65 a small flag; 45555 mulun-dur a silken strip attached to the top of a lance. 55 NS dar-skud रामसूत्र silkthread: প্রায়ের হেম সূত্র without dress; naked like a silk thread (stark-naked). dar-khra चित्रपष्ट painted or coloured satin; satin with figures on it; 55 % dar-phon a coarse kind of silk; 55 \$ dar-khru small square or triangular flag (made originally of silk); ५८ में श्रिक्ष dar-gyi Ida-Idin पहराम silk-lace or fringes: ५८ मु थ थेर अर द प्राप्त प्रमाय dar-qyi lda-ldin man-po btags-pa पद्भदामनाप decorated with a large number of silk fringes, lace, &c. 53.34 dar-zab कोश the finest satin, silk-stuff; embroidered silk kincob; ५६'अव'स्वाभ'वभ'ठुट'व (५८'व वश'ठुट'व) कौंग्य the finest satin ५८ अय में बेरस (मेंस हेड्र गुपार्क) ज्ञापारे केंद्र या दिन (A. 4) let Chandragarbha sit on the satin-robe spread out. देश में हेरी दर अया संवाधा अने वा बेवास सर हंस a large present consisting of the finest embroidered satin, etc. (Rtsii.). ১ম ই ই ই ধ্ৰ dar ri-mo-can figured satin imported from चित्रप्रक China.

্ৰ dar-la ঘত, (প্ৰাণীণ) অবহায়েত্ব [a kind of satin cloth used for protection against frost]S.

্বং পুঁৰের dar-gyi hbu or বং ্ প্র dar-gyi srin-bu কীমকীত silk-worm.

Syn. Mg. 422. 25 skud-pahi hbu; 52. 3. 29 dar-gyi hbu (Mnon.).

5x 49 dar-loog a flag-staff about 10 or 12 feet high (with inscribed flag) fixed on house-tops, piles of stone, or on votive cairns.

Syn. 55 43 dar-po che.

5×95¶N4 dar-btags-pa to bind silk scarves to the neck or throw them on the necks of parties to be blessed.

5 ইবাম u dar-thoys-pa one with a scarf in his hand; ১৯বা হেইবাম u the general (when given command of an army) being presented with a silk scarf as a token of office (D.R.).

্মান্থৰ আল্ফ dar hthay-mkhan silk-weaver; ক্ষেত্ৰ অন্তর্কী daughter of a silk-weaver.

5x3 dar-bu a kind of red cloth made of either coarse silk or cotton, manufactured in Amdo (S. kar. 174).

ব্যায় dar-bubs a whole piece of silk-stuff rolled together.

THE a narrow ribbon-like piece of silk, a kind of silken ornament. 2. the silk scarves or coloured cotton cloth attached to a flag-staff (Rtsii.).

Syn. $5^{x}\cdot 9$ dar-bu; $5^{x}\cdot 8^{x}\cdot dar$ -chuk $(J\ddot{a}.)$.

্ব II: ice, not glacial ice, but that on ponds, streams and lakes; সমাজনা dar-chags icy formation, ice in formation: আইনাম্ম ক্রমান্ত্র an incrustation of ice has formed on the lake. সমাজনা ice-bridge.

5×:21

र्स III: यौवन youth; रूर प्रथम or रूर के प्रथम मध्यम; युवा youth; youthful age; also=भुगाञ्चर skyes-phran. रु. ब्रेड dar-phyed or रूर प्रथम dar-yol चाजीच, मतयीवन one past his youth, i.e., after the middle age, i.e., from the 49th to the 50th year in man.

s প্ৰাৰ্থ dar-geig= খুচ ইন or ই বিশ্ a little while, a moment; চে প্ৰশ্ ক্ষ্ম ৰ after u while; adverbang for a little while, for a moment, directly, instantly, in a moment; চুম্বন্ধ dar-tsam about a moment.

up; to spread, spreading; केस ५५० to gain much ground, to increase exceedingly; ५६ ५०६ का much ground, to increase exceedingly; ५६ ५०६ वर्ष to extend, enlarge; ५६ वर्ष spreading and decaying; increase and decrease; अव ५६ व a growing place or country. 2.=५६६ (Beng.) घोष sbst. whey; milk from which butter has been churned out; ५६ वर्ष कर wine made of fermented whey.

Syn. & y chu-şkya; == y chab-şkya (Mñon.).

ব্যাদ্য dar bab-ma= প্রার্থ ব্যাদ্য a maiden; a damsel.

इरावन्स dar-babs= इरावान्यस्य youthful.

 $\nabla \nabla \mathbf{g} \mathbf{w} \hat{\mathbf{g}} \nabla \mathbf{g} \mathbf{v}$ Dar-rgyas glin n. of a Buddhist monastery in Upper Tibet. $J\ddot{a}$ mentions this also as another n. for Darjeeling.

55 # dar-sga the walnut-tree.

 ५
 ₹
 dar-dir किल किलायित humming

 or buzzing; wailing, lamenting (Jü.).

5x \(\) dar-rdo = 5x \(\) rdar-rdo, \(\) \(\) a stone on which any steel implement is sharpened; grinding stone.

† 53. \$\frac{1}{2} dar-dhi, v. I.A ku-ça (MAon.).

্ব ই উ dar-po che, v. ব্ৰঞ্জ dar-loog sail; large flag fastened to a flag-steff: ইন্মাই জনব্দ ই উন্ধ্যাকী সমনীৰ সুৰ্ব্যাক্ত বা and that ship quivered li' o as a flag when moved by the wind (A. 14).

\gamma\cdot \mathcal{A} I: Dar-m noof a district in the province of \(\textit{H}phan-yul, \) with a small fort \(\textit{Rtsii} \))

ॉर अ II: तावच, संकड़, तवज, also प्रोड़, middle age (in man or woman) after the 40th year.

ব্যান্ত ক্লিম dar-mahi stobs the strength of full-grown man, that of an adult.

বংশন প্ৰশ dar-mahi lus ওলম্বীৰ the body of a bull; youthful body (like that of growing bull).

ব্যাস্থ্য ইব Dar-ma rin-chen also called বুঝাইবাই the disciple and successor of Tsong-khapa; ব্যাস্থ্য বুঝা Dar-ma bsod-nams n. of a disciple of Tsong-khapa (Lon. ৭ 11).

Tibetan physician called 5% % 34 % 34 % 4; his work on medicine is still extant in Tibet.

५६.५अ६.५ dar dmah-pa raw-silk (Schtr.).

5x'ss dar-sman=5x'&x alum.

্ম'ঠন dar-tsam= ইবাঠন or শ্বীবাঠন or ব্যাপ্তবা a moment; very short time.

মূম বৰ্ষণ dar-btsag = মান্তৰ্থ cloth used for sifting and filtering: শ্রীন ম্মান্ত্রণ প্রমান্ত হারিব wheat is like barley (in price) (Rtsii.).

5x3 at Dar-rtse-mdo Darchendo, otherwise Ta-chien-lu, situated in the south-easternmost corner of Tibet and practically out of all Tibetan jurisdiction. It is the transport place from whence brick tea is brought into Tibet.

5x 3a dar-tshil 1. the fat of youthful growth. 2. acc. to Sch. grain.

ব্য'শাৰী dar-ya kan a medicinal herb growing in clefts of rocks: ব্য'শাৰ দী নিৰ্দ্ ক মহ লগত বিহ কুম কৰা মুহ' মহ লগত বহিছা।

55 un dar-yab a silk-fan.

53'-44' dar-cam 1. the lower border of a silk dress $(J\ddot{a})$. 2.= \widehat{a} 3' n. of a plant, prob. the plantain.

55.45.35.4 dar-sar byed-pa to keep observances where religion flourishes.

53.85 dar-sañ a thin satiny muslin used for door-curtains and screens by lamas and great personages to prevent the public gazing on any ceremony or entertainment.

53.53 dar-han a Mongol word signifying a man who is exempt from the duty of furnishing labour, &c., to the State, and also from supplying ponies, &c., to those who travel under official authority.

বিধান adj. slow, leisurely; বেশ্বন dal-rkan slowly walking; বেশ্বন মিব dal-khom med-pa = ম্বান মিব without leisure or rest: ভূম্বান টুর ম্বান দ্বান মিব বাং the mouths of crows and little birds, etc., have little rest (Khrid. 45). বেশ্বন dal-gyis = ব্য slowly, softly, gently.

ন প্ৰায় dal-gyis hbab-pa নৰাজিনী n. of the river Ganges in the Himalaya; any sluggish or glacial stream. Also dalbabs.

বৰ ৰূপ dal-hgro or বৰ শুমাৰ্থ নাৰ্যনিনী, সনিক্ষিন, মনীৰৰ slowly or gradually moving; that moves in a prostrate position. Met. for the planet Saturn, the white swan, or a tortoise. ১৭ এই বুৰ এইৰ dalhyrohi rgyun-bshin meandering, as great rivers of the plains which flow sluggishly: এক প্রতি বিষয়ে প্রতি বিষয

্বৰ প্ৰান্ধ dal-hyros 1. a mode of dancing v. ৰূম এই ৭5 টুচ. 2. described as শ্ৰাম শ্ৰম ব to walk or move slowly.

্ৰ'ৰু dal-ryyu slowly moving, sluggish stream.

বৰ' বৰ dal-cay = অব' বৰ tan-ciy 1. once: ১৭ বৰ্ম কৈ বু' নিব I shall be coming over once. 2. বৰ a moment, cf. ১২ প্ৰবৰ dar-geiy a little while.

্ৰ' ইণ dal-rten = ইণ্ডাম the human body (which is very slowly evolved).

্ৰ'ৰ্থ্ব'ৰ্ছ্ব'' dal-thoy hjuy-pa to attack, disperse an enemy (Sch.).

বৰ্ণ বৰ্ণ dal-day this term and ব্ৰাক্ষ and ব্ৰাক্ষ occur in astrological calculations of ক্ষম year 2 the five planets (which term probably implies the planet Saturn).

হৰা 5 ধনমাথ dat-du phańs-pa fig. to work or to study assiduously; not to be lazy or indolent: মান্ত্ৰানু বিন্ধাইল্বা স্থান্থ ইন he said: but then learn some science not to remain idle (A. 32).

বেৰ dal-po মন:=dal sluggish, slow, relaxed; weak, with but little energy.

Syn. Ar's thod-po; And ar's cugs chuńwa; In oul-wa (Mñon.).

বিশান dal-wa = বিশান আৰু, বিজ্ঞান বিজ্ঞান languor, ease, quietude, leisure; also the state of dalwa, and so the being at ease or in state of leisurely comfort or repose: প্ৰশান্ত কাৰ্ম when at leisure, when the mind is disengaged or at ease, dolce far niente.

हिर. भु. प्रिभ. ततु. बोदश. चर्चेट. टे. भा हु श.तर. टेभ. तपु. कुश. चर्ने च. विभाय ने र्याय वेश g generally, not being born in any of the eight states of restless existence, one who finds rest by religious practice is said to be Pal-wa (Snin.). 59151545 the eight states in which living beings are at ease and happy as being possessed of many blessings; they are: (1) ইমাট্র ্থবি এ a religious person; (2) ব্ৰহাইন ৰ one who is fully developed both physically and mentally; (3) ganger not a heretic, i.e., one who is a Buddhist; (4) as a ? tha or god; (5) as a প্ল'ম'অৰ tha-ma yin or Asura an antagonist of the gods; (6) an enlightened man (i.e., not a savage or wildman); (7) and (8) those not born in space or in any animated nature outside humanity. These are also called fast u and . following are भे विभाय मन्द्र mi-khom-pa brgyad अष्टावसपा:, i.e., the states in which living beings have no case or rest who suffer from continual work, and are therefore called restless ones or अ निकाय:—(1) रुमुखान नरकोपपित्त hell-beings; (2) व्याप्त प्रेतनाकोपपित those born in the form of pretas; (3) 55'99 तियां गुपपिन those in the animal kingdom (humanity excluded); (4) भुष अवर शूर्वे प्रत्यका-जनपदीपपित wild tribes living in the border countries, i.e., outside the pale of civilization; (5) 111 kla-klo www. or यवन lit. one of indistinct speech, i.e., Moslems; (6) भ्र. के. रेट ये दीर्घायुषदेवीपपि the gods who on account of desire to live long are born in spheres of the heavens where there is no opportunity of entering the state of Nirvāna; (७) ५व६ व अंध्रेट व इन्द्रियविकस्ता those who are defective in their internal or external organs; (৪) প্ল'ন'র্মন্থ নিআহছি those who are heretics or infidels, i.e., not Buddhists. In Sanskrt and Pali works we find चिभोत्पादविरागिता indifference with respect to the purification of heart, instead of (5).

বেংকং জুখান dal-wahi lha-ldan-ma रोहिची-লবার the lunar mansion in which there are five star-gods, a constellation as pearing in the shape of a chariot.

Syn. AP .-r;i; \$\text{\$\tex{\$\text{\$\text{\$\text{\$\text{\$\text{\$\exi\}}}\$}}}\text{\$\text{\$\text{\$\text{\$\text{\$\text{\$\text{\$\text{\$\text{\$\text{\$\text{\$\te

54 95 500 9 dal-war dyah-wa to like doing things slowly, not rashly.

বিশ্ব dal-bu= ১ বান dalwa मन्द slow: ১বা ান ন্মান দৰ্শাদিনী she who moves slowly. গোল্ল = 15 গ্ৰন slowly; gently.

হৰাইন Dal-bon a sect of the Bon: হৰাইন প্রাপ্তান হৈছেন। এইন the Dal-Bon came from the soft regions where the lambs dwell (D.R.).

চ্বাৰ্থ কাৰ্ট্য dal-hlab rnam-bshi the four great rivers which have issued from the glaciers are:—(1) মিন্দু the Indus; (2) পুন মূল the Ganges; (3) পুনু বুদু the Pakshu; acc. to some authors, the Yamunā; (4) মান্ত মিনা the Oxus; acc. to some authors the Brahmaputtra: ইব্য ক্রম্বার্থ ক্রম্বার্থ পুনুষ্ট (Yig. k. 28) may your letters also be like the flowing streams of the four Mandākinī rivers.

ব্যাণ্ড্ৰাম dal-hbyor an abbr. of ব্যাণ্ড্ৰাম and প্ৰত্যাণ্ড্ৰাম and প্ৰত্যাণ্ড্ৰাম and when these eighteen conditions are complete in a Sattva, i.e., in an animate being, it becomes a human being: ব্যাণ্ড্ৰাম বিশ্বাস্থ্য নিয়োল obtained the noble body of a dal-hbyor man (A. 3). ব্যাণ্ড্ৰাম বিশ্বাস্থ্য dal-hbyor ried-par dkah-wa humanity, i.e., the state in which the eighteen blessings are with difficulty acquired.

54844 dal sbyin-ma **TUZ**! 1. n. of a festival. [2. night, giving relaxation or rest]S.

বৰ ন dal-ma = প্ৰাৰ্থ ন a nautch-girl or dancing-woman (Mnon.).

54 \neq dal-mo quiet, calm; also the chine, loin (Ja.).

you walk slowly, proceed slowly. ১ ব প্ত জ wai ১ মার্ প্রা dal-myur mtho-dman-gyi hgros slow and quick, upward or downward movement (B. ch.).

54 78 dal-bison 54 % 1. one selling articles at his own residence, who has not to move here and there for their disposal; ask bison is pf. of ask hishon. 2. in W. the people of MEA. देश क्षेट्र वासुस्र are seldom forced by their rulers to take goods from them at fixed prices. When this is done underlings appear before the tents or houses with a quantity of goods (which nobody else will buy) and throwing them down tell the owner of the house or tent that he now owes so much to the Government for things received. This is called 54 % orthogr. of 5² not certain, but it appears to mean to spread, distribute—to spread trade by

ব্যানন dal-yams = ব্যানন ব a pestilence of the worst kind, with the following symptoms:—ব্যান প্রদান geer-thuñ; প্রবাধ khragnad; প্রবাধ বিশ্ব-hyyel; ইবাৰীৰ coy-hyyel; প্রমান মানানালয়; ব্যাননালয়, etc. (Sman. 119).

R di num. fig. 41.

ইণী di-ki in mysticism=an assemblage; all or some brought in together (K, g, 9.215).

Rest di-mar a certain worm or insect (Sch.).

 \mathfrak{Z} \mathfrak{Z} di-ri-ri the howling noise of the wind, the rattle of thunder; also buzz, murmur, hum, low confused noise as of crowds, of number of praying people, of wailing prisoners, of birds on the wing. $(Glr, J\ddot{a})$.

 $\mathfrak{T}^{\mathfrak{S}}$ di-hi= $\mathfrak{T}^{\mathfrak{T}}$ 84 drunk. (mystie) (K. g. \mathfrak{P} 215).

देवा dig in मिन्दैवा or मिन्दैवाय, v. देवाय.

देण अत dig-sñan कपांत a pigeon.

Syn. ধ্ৰাইৰ phuy-ron; ক'ৰ্ম্ব্ৰীৰ ca-co sgrog; ৭মুখনই মীৰা হৰ hphrul-wahi miy-can (Mhon.).

देषाय dig-pa खन्दल 1. to stammer, also क्षित्र a stammerer: अत्कानका देषाय he at the time of speaking stammers (Ya-sel. 35); cf. बदेषाय hdig-pa. 2. staggering, intoxicated (Ja.).

RE din for RENE din-san.

 $\hat{S} = \hat{G}$ difi-khri a descendant of $G\tilde{n}ah$ -khri htsan-po, the first historical king of Tibet $(J. Za\tilde{n}.)$.

રેલ્ડર din-din the sound of the drum; acc. to Schr. વાલ્યા રેલ્ડર = laughing aloud (Tā. 158-4).

ইন ইন diń-phon n. of a superior kind of Chinese satin embroidered and worked with needle: প্রশাস্থাই ইন্টান্ত বুজাণ্ড ব the canopy or ceiling made only of Diń-phon satin is better (Jig.). Also ইন ব্যাধ diń-yos id. (S. kar. 179).

देर ३६ din-hur नार a sound, noise.

35.2 Difi-ri n. of an extensive table land situated N. E. of the confines of Nepal

in Tibet and where there is stationed a Chinese militia. It is commonly called Tingri Maidan. Is more than once mentioned by Milaras-pa in his Nam-thar.

देन अर din-san सम्पत्ति, abbr. दे देन and अर to-day and to-morrow, hence just now, now-a-days; also written as देन अर.

દેર વાયલ દેર દ્વારા સાર્ક કાર દુવાયમ this passage was explained as: $\Re \operatorname{uan} \operatorname{g} \operatorname{an} \operatorname{an} \operatorname{cap} \operatorname{gr} \operatorname{uan}$ as the stage wherein the teacher renouncing his home enters the religious life (D.R.).

5 I: du 1. num. fig. 71. 2. terminative case-sign after final ২, ১, ৯, ৯, ২, ব. 3. how many, how much: ১ জ how much is there? শ্বনিষ্ঠান বিজ্ঞান বিজ্ঞান কিন্তু কি

Syn. ¶'én ga-tsam; E'én ci-tsam; E'én ji-tsam (Mñon.).

5.5 du-du how much, how many each time?

5 & du-ma ছানক, নানা many; also various, several; ৰণ্ড শ many days: চামাই it divided itself into several (parts); ৰণ্ড শ many a time, often. Occurs for "many" in Mil. Gurbum 79b. 2 and 182a. 3.

5 भेग du-shiy about how much?

5.5 du-ru how much, what extent ? মুখ্ এব প্রথান ইবান লাই বিষ্কা, ই ট্রবাইন ট্রপ্রান ইবা, প্রথান্ত্রী মান্ত্রন হৈ ইবি (Lon. ব 4) I am confused being a stranger in this country; for that reason the nature and extent of this country of Tibet (pray describe).

5 II: in mystic sense $1.=^{\mathfrak{T}}$ taste ($^{\mathfrak{T}}$ also=dead body) 2. a woman of bad morals (K. g. $^{\mathfrak{T}}$ $1^{\gamma}g$).

‡ 5 गु थरे स्थ du-ku-laḥi raṣ or इ गु थरे स्थ दोकूलकं the finest kind of silk cloth manufactured in very early times in India

‡ 5 ¼ 5 ¼ d ~p+ tri-ya (mystic) a cloud (K, g, ₱ %).

54 d.e-wa বুল smoke; 5 মুখ্য da-wa mitul বুলাবের it mokes; 5 মুখ্য মুখ্য da-wa phyar-wa byed smoke rises; ইম্ 5 hordu "Turk's smoke," signifying the Turkoman Lob-nor or nomad's tents each containing a stove from which smoke rises.

र्षश्ह्रमार्देषा du-wa mjug-rin केतु comet.

Syn. ব্ৰংকৰ phod-can; শহুল ব্ৰংকৰ mingphod-can; প্ৰপ্ৰংকৰ gtsny-phod-can; প্ৰুলাকৰ sbrul-can; প্ৰাথম ক্ৰিম skag-las-kyes; প্ৰাণীসমাধ skra-gnis-pa (Mnon.).

5.44 du-wa-pa ace, to Jü.: in Spiti very poor people that pay but a trifling tax; proletarians ('smoke people') that have nothing but the smoke of their fire.

5 'จ หิ '∍รุ'u du-wa-mi zad-pa=รุษูจ' ¬ n. of a hell (in the Bon mythology).

5 व व ब्रुवस du-wa htshubs सङ्ग the hornet.

5 प्राप्ति भे विश्व du-wahi şkye-gnaş 1. धूम-योनि fire (as the source of smoke). 2. acc. to Mhon.= भे दे sprin cloud.

5 वर हैंग du-wahi tog धूमकेतु a comet.

5 and du-shay acc. to Jü. the smoke or vapour hanging over towns and large villages in the morning.

‡ 5.5.7 du-ru-ka 1. a kind of fir from the sap of which a resinous inconse is produced; कर है है है है है विश्व व्यवस्था (K. y. 5 338) the resin is considered good for the sacrificial fire. 2. इ.इ.उ.म्ब्रिश्च rgya duru-kahi yul n. of a place in China inhabited by Musalmans (Loñ. a 12).

‡ 5 \$ du-ham আঁম ট্রম্নী মান্ত্র বি reply saying "it is a town" (a phrase used in mysticism) (K. g. দ ৫?).

5.55 19 \$\vec{a} Du-har nag-po n, of a colebrated Chinese astronomer and mathematician (Risii.).

‡ कु य पूर्ण dû-pa kā ya सूपकाय L = अई ५ हैं भें त्रे हु an image either inscribed on or deposited in a stapa or chaitya. 2. a name of the great temple in the Daipung monastery near Lhasa.

5ব day poison, which is of several kinds, viz:—মন্ত্রীর প্রত্তি i.e., natural poison, such as snake venom, vegetable and also moral poisons; সুমধ্য বুৰ substances that have been converted into poison; are ধুম বর বুল poisons applied and also made by mixture; শুর্মনের বুৰ sightpoison, poisons which are visible as such; रेषा यदे हुण poisons of contagion and infection, those of fatal or ruinous consequences. The four figurative poisons in Budh. ure :- देवा ध्वाक लेवा पर नेक पार्व a mantra or charm known in a wrong manner is poison; इर य पहर दूसरा द्वरा य द्वा indifference to an illness is poison; न्यायस मार्वेद तुः स प्रवेद पार्म an old man's keeping company with a young woman is poison; ५९व व १ १४ वर ३व व ५ व a poor man's sleep during the day-time is poison (C. don.). In medical works: १ अ ई प धन्य 42.59 the hot sun acts as a poison to the skin; इद विन्य भे द्वा भेद है beer acts as poison to the flesh; কুই কুম এই কুম এই কুম বি table-salt acts as poison to the bones. Again, we read of ज्यायास्त्र duy-gsum-ni the three poisons:-- ९६५ क्याम atim lust S. ने व्र कोध [hatred] S. गाउँ खण मोड [ignorance] S. (A. K. 111-21). Acc. to the Bon there are ive moral poisons:—(1) 5 3 pride originating from an inordinate sense of one's acquirements; (2) ৭ বি ত্ৰুম love and lust originated from objects that fascinate the mind; (3) At anger as the poison of the

mind which embitters everything that would otherwise be charming; (4) শ্রণ বি jealousy which does not allow the mind to bear the sight of another's prosperity; (5) আই এল শ্রমণ darkness of the mind. The five gods who acc. to the Bon can suppress the above five poisons are:—(1) আইবালু বিবাস, (2) আমান্তর্ভার (3) ব্রামণ্ড্রান, (4) আমান্ত্রান, (5) আরমণ্ড্রামন, বিভিন্ন, হিন্দুর,

5 न विश्व चुन्य उन dug-gis byug-pa-can whatever has been poisoned or besmeared with poison (as an arrow point) (Mion.).

5 व वे अ हैं व dug-gi me-tog 1. generally the plant Vangueria spinosa, the blue-lotus. 2. also चत्रसी Linum usitatissimum.

5 বা বা প্লান dug-gi sman or 5 বা প্লান aconite; poison used as medicine. 5 বা বা প্লান dug-gi sman-pu আন্ধূলবীয় a physican or medicineman using poisonous drugs in diseases.

5শ্পূৰ্ম dug-ṣṇayṣ poison charm; the following poison-charm is carried in amulet cases inscribed on cloth, paper, or birch-bark, as a protection against poison: জিনুভাই এ চুজাই এ বুলু কুলু এ বুলু
5 प उन duy-can poisonous; 5 प उन्न व duy-can-pa = वनस ह्रेप्य also=सागर the ocean; anything poisonous or mischievous; 5 प उन्न अर्थ duy-can matsho सागर the ocean (which is believed to contain poison).

5পাণ্ডল dug-beom হনবিদ an epithet of Buddha; one who has made poison ineffectual (M.V.).

5 ব কৰ্ম duy-chags mischievous; colloq. ৯৭২ ব্ৰক্তৰ্মই "mi di duk-chak re," that man is very mischievous.

5 व व्यक्ति dug-hjoms ग्रन्ड, विषयातिन् a kind of twining shrub used as an antidote against poison, Muispermum cordifolium.

5वा व्हें अव dug hjoms-ldan गरड़ the golden eagle which Vishnu is said to ride.

5পাপ্ট্ৰ dug-gñen an antidote to poison.

5 পাট dug-ti in Tsang: so, thus, in this manner = গ্ৰপট (Jä.).

59'4 dug-pa or 59'4 old coat or garment patched up and mended (Mñon.). Acc to Jä. coat, garment, dress.

5ৰ প্ৰ day-hphroy বিষাম্ভা poison-repelling, antidote against roison, n. of a species of tree, Aristolochia Indica.

5ग दसर duy-dmar = अड्ब व के क्वें करी.

5 म अ ३८ dug-mo ñuñ or 5 म अ ३८ मे भेर इर medicinal fruit akin to Karaya: म गु इ भ 5 म अ ३६ मेश अद्वेश अव अव अव्ह मार्ड Karaya or Dugma-ñuñ stops dysentery and cures biliousness.

Syn. নত দু bead-şkye; মুড্ৰ spu-can; ইউট্ৰে ri-yi-phren; নিয়ত্তৰ behu-can; নিম্ম cin-şkya.

5्यॉर्स ३८ पे १२६ day-mo ñuñ-yi hbhu किनक described as ४४ १२६४ प३६ naş hbraş-bzañ fine-fruiting barley.

5 বাস dug-rtsa (ইন রব্) a species of aconite.

5 व रव व हम्भ duy rab-hjoms 1. पद्म, विषप्राध्य the lotus; that which destroys the effect of poison. 2. बिरीम the poison-destroying, the tree Mimosa sirissa.

5ৰাই ওব dug rha-can বিষয়ন্ত্ৰিন hornet or insect having a poison-sting.

5पास dug-lo 1. poisonous leaf. 2. न्यपोध the banyan tree; Ficus religiosa. 5पास भूजपदेश्वर Dug-lo ljon-pahi mdo n. of a Bon religious work called 'the tree of poisonous leaves.' 59 49 dug-çog poisonous paper, or daphne bark paper of Tibet arsenicated to prevent its being eaten up by moth.

5 বা day-sel 1. স্বীকজ that which neutralizes the effect of poison; an epithet of Mahadeva. 2. n. of a medical author of encient .ndia. 3. মুদ্ধ the fruit of Emolic regrobales.

‡ 5पानिश्वनिष्य duy-ha-la ha-la हलाहल, or हलहल, कालकूट, a deadly poisonous drug..

সুশুম I: dugg inflamation; i.i medical works of Tibet are named two kinds of সুশুম, viz.:— এইব সুশুম inflamation from cold, and ইণ্ডিশুম inflamation from heat.

5व्या dugs-pa vb. 1. to make warm, to warm. 2. to light, to kindle (Ja.).

5ू L' dun कालु, श्राहु, जलज, कम्बोज any shell, the conch-shell (used as a vessel for offerings; or, when perforated at one end, for blowing as a horn); a horn, trumpet (to call the monks of a monastery to n service); 55-2954 to blow a shell; ANN 55trumpet used in courts of justice; **N55. church-trumpet, trumpet used in religious services; SMT-55 war-trumpet; acm 55 hunting bugle: 香芹克芹 a trumpet made of a hollow thigh-bone; ****55. a copper trumpet; 3955 a brass tube about eight feet long used as a trumpet; 54x'5x' a but shorter and instrument similar smaller in size; 5.55 a horn trumpet; series <u>र्</u>दः वीः क्रें वास duh-gi-tshogs

इर वी वन वर्षिर = इर वर्षिर conch-shells. conch-shell ornament worn in Tibet on the wrist by the women; इस्वीयम प्राह्मकर an arm adorned with the conch-shell; 55 %5 dun-skad the sound of the conchshell trumpet; त्राभूताधिक धुरा रेवा का गुजावशा अर्थे व conch-shell on account of its sound is higher than all musical instruments (Lon. ዓ 2); 5 ፍ ሕጻ duń-chen large trumpets made of copper or brass used in religious services; the human skull; Mr 55 rkandun the thigh-bone trumpet; 55 30 dunchos ve religious service with the music of the church shell-trumpets; also the damning of religious faith or inclination in the mind.

Syn. নুদশ çamka; হার্ম্বশানীর clau-sym god.

5 ল ৰ্ছ ইবা ইন বিশ্ব Duń-gi thor-cog can n. of a celebrated physician of Tibet who lived in the 4th century A. D: প্রন্থান্ত নি বিশ্ব কর জুলু ইনিন্দ্র বিশ্ব সমান্ত্র প্রন্থান্ত কর জুলু ইনিন্দ্র বিশ্ব সমান্ত্র প্রন্থান্ত কর জুলু ইনিন্দ্র বিশ্ব সমান্ত্র সমান্ত সমান্ত সমান্ত সমান্ত্র সমান্ত্র সমান্ত্র সমান্ত্র সমান্ত্র সমান্ত্র সমান্ত সমান্ত সমান্ত সমান্ত্র সমান্ত্র সমান্ত্র সমান্ত সমান্ত্র সমান্ত সমান্ত সমান্ত সমান্ত সমান্ত সমান্ত্র সমান্ত্র সমান্ত সমান্ত সমান্ত সমান্ত সমান্ত সমান্ত সমান্ত সমান্ত সমান্ত সমান্ত সমান্ত সমা

55 \$5. dun-skyon n. of a Någa Råjå who resides in the ocean and protects the shells (Mnon.).

5 বেশ বৰ্ণ কৰিল dun-dhar ray-geog-ma lit. white conch with brass wings; a conch-shell trumpet or vessel mounted with brass, with brass-wings (Rtsii.). इंटरनार नामभाविष्य duń-dk r gyaş-hkhyil दिख्यावर्तमञ्जू a conch-shell with its coil reverting to the right instead of to the left: नामभाविष्य नामुद्र अर्देश यस दर् देनाम सेया दिशा उपलब्ध हिन्द्र अर्देश यस दर् देनाम सेया दिशा उपलब्ध हिन्द्र अर्देश यस दर् देनाम सेया दिशा उपलब्ध हिन्द्र अर्देश यस दर् देनाम सेया दिशा उपलब्ध विश्व कर्मा कर कर्मा कर प्रमाणिक diseases and if one is kept in the house it removes quarrels, strife, and brings in harmony (Loń. 5%).

Syn. 55. พรัศ duń-mehoy; สู้ขอาลุฐิสส ryyal-po hkhyil-wa; อา สิพ 55. bkraçiş duń; g w skye-wa ha-pa (Mňon.).

5 শ্ৰহিষ্ট্ৰ dun gyon-hkhyil the ordinary conch-shell of which the coil is from left to right; 5 হেন্দ্ৰ dun-dmar হলমন্ত্ৰ = ইণ্ডা red conch-shell; conch-shell vermilion dyed; 5 হৈ ইং সাজ্য dun tsher-ma can লভেন্দ্ৰ; হৈ ইণ্ডা horned conch-shell or one with bristle-like excresences.

SE'MPA dun-mkhan, v. SE'DI'D

5 र अर्डेन dun-methoy, v. 5 र ५ मर नापश विश्व dun-dkar gyas-hkhyil.

5年 dun-rdo fossil-shell.

5 শে বিশ্ব dun-maloy-can possessed of conch-shell colour, conch-like colour; = মি বিশ্ব the human skull (Sman. 348).

5^{4. ব}র্ম *duń-ḥbraş* **মন্ত্র্যন a** kind of stone which joins fracture: 5্ৰ-মন্ত্ৰ-মুখ্ ব্ৰুথ-মুখ্ন-মুখ্

5 এই প্রের duń-mtsho dkar-mo n. of a great white ocean abounding in conch-shells (J. Zań.).

ર્દ વાપમ વહેલ dun gyaş-hkyil, v. ર્દ**્વાર વાપમ** વહેલ

5८.टे duń-ñe defined as २६५७ or ५५७ अटॅड मुझ में अप the growth of real attachment or regard; also अवस-५६८ or भे५.५८ id. ५८.८ व duń-ñe-wa constant, continual (Jū.).

55.83.अ Dun-can-ma मिक्किनी n. of a Khadoma sprite.

5 কি duń-duń = ৪ মন ৪ মন 1. with ইণ্ = to yearn: ক্ৰান ইণ্ড আন হৈ হৈ নাইণ even if you starve, do not yearn after a thing; লাইণ্ড ইন্ড ইন্ড ইণ্ড by yearns for his relations. 2. staggoring, reeling, loitering, wavering (Sch.).

5 বের duñ-pan a Chinese word Tibetanized = a washing bowl, basin.

इस्युर dun-phyur (ग्रन्थ) श्रद्ध, अर्घाद, मध्य ace. to Sch. and Ja. 100 millions.

5 পুন Duń-luń n. of a sacred place in Tibet (Deb. 43): 5 পুন দু আন্তর্গু কর at Dunlung he heard the voice of a Dākini.

5ूद विश्वेद यदि बाद Duñ-lo ljon-pahi nalo n. of a Bon religious work (B. Nam.).

ระเลิมม duń-sems lit. white heart, sincerity, candidness: โรเลิมมารู้เลิมม

5६८१४ duńs-pu a secondary form of प्राह्म । love, ५५.४५६.५६४.४ वेष क्रेम हे some faith and love having grown. भेर ५६८ = १९६७ विशेष loving, affectionate.

55'4 I: dud-pa 1.=98'4 नम adj. humble, sbst. mildness, humility, also respect, homage. 2. vb. to lie, to knit, v. 55'4. 3. pf. of 55'4 to stoop, bend, to how down.

55 M dud-hyro un that which walks bending; opposite to man who walks upright; a quadruped, beast, and sometimes used as a general name for all animals except man. Dudo are of two

kinds:—(1) ভ্রমেশ্বশ্রমণ those that live hidden, such as in the sea, underground, &c. 2. শেবইন্দ those that live scattered in the abodes of men and gods. ১৪৭৭ নত্ত জিব্দ ইপান্ত কি হ্বাম ইপান্ত কি হাল চিল্ল কৰা চিল্ল কৰা চিল্ল কৰা চিল্ল কৰা চিল্ল কৰা চিল্ল (ghosis) (K. d. ৭-৪).

55.4 II: (ইণ্ডেচ্ছ) ঘুন 1. smoke. 2. কল্প soot mixed with butter which is applied to the eye-lashes in the East. 55 দ dud-kha acc. to Sch.: (1) having the colour of smoke. (2) a family; household, as smoke-emitters. . (3) chimney; 5 মুন্ম dud-grans number of houses counted by the smoke coming out from each: এই মুন্ম ইন্তান হৈছিল কলি the Khri-bskor rule. (Yiy.). 55 দুন্ম dud-pa shon the smoke preceding the flames; 55 মুন্ম dud-bal soot; 55 & dud-tsi id.

55 549 dad-dmay 1. fight or dispute among householders. 2. soldiers recruited from among villagers.

55' ইন dud-tshan = মি ইন a family, a household; 55' ৭% dud-htsho = মুন্দির a village, hamlet; 55' ৭% শেশ নহ শুস্থ twelve villages or hamlets.

5র'ম dun-pa (for ৭5র'ম) great diligence, assiduity; ৭5র'ম হল'ই very diligent; in W. (cf. ৭5র'ম and রুর).

5ন্দ dab-pa ক্র ছিব or স্থম চ্বাৰ vh., pf. চ্বাৰ to be fatigued, to be tired; স্থম স্থম চ্বাৰম ক্রম্ম চ্বাৰম ক্রম্ম have you not become fatigued in mind and body (A. ৪৪.); adj. tired, fatigued; also চ্বাৰম; sbst. fatigue; মাচুৰ আনালি ones; মাবুম চ্বাৰম being fatigued: স্থম মাম্ম অধিচ্চৰ he is tired in body, speech, and mind.

5ुया

5 d dum 1. a small plate or vessel: ১৯ পুরু পুরুষ সমান্দ্র ন ইবাম ক্ষ carrying one plate filled with terms offerings (A. 29). 2. a small quantity, a little, a bit: ১৯ ১৯ ইন্ wait just a short while.

5 জ'ব dum-pa 1. কিছিল some: 5 জ'ব'ই it being a little, somewhat. 2. a division, or volume, in the dialect of Amdo: ৭৪ জ' ১ জাবাৰ বিশ্ব প্ৰতিষ্ঠান the twelve volumes of the Bum escriptures).

รุงจั dum-po a large piece, a fragment.

5্রার্থ Dum-brag n. of a rock-cavern (Deb. পু 21).

5 বা আন diam-yañ in Sikk. = অমানুষ্ head workman, one who supervises work.

५ अ मु ज्युमाय dum-bu gsum-pa, v. ५ र भूर.

5本句 dur-wa vb. 1. to dispose of the dead, to keep a dead body. 2. 5本 dur or 5本型 tomb, grave; 5本5つを到す to bury, to inter, to put in the grave; 5本第中 to dig a grave; 5本第中 to dig a grave; 5本第中 tomb.

5 भूँ5 dur-khrod समान a cemetery or any place where the dead are disposed of (being buried, cremated, or else cut into

pieces for distribution to birds, dogs, etc.). In the N. E. and E. suburbs of Lhasa are two large "dur-t'oi" or cometeries, attended to by the notorious Rogya-pa or seavengers of the city, whose huts built of bones and horns stand in rows hard by. The different systems of dealing with the dead in East Tibet on the Chinese border, which in the main are identical with the methods in vogue at Lhasa, are fully described by Mr. W. W. Rockhill in his interesting work "The Land of the Lamas."

Syn. बहेनाय नाइस्य hjigs-gnas; श्रेग नाइस्य sreggnas; रे. भे नाइस्य ro-yi gnas; के वर्षे नाइस्य shiwahi gnas; ध स्थ्र स्प्य pha-mes nags; प्रतिक्षे क्र क्रम्य grin-gyi nags (Minon.).

5মার্মির ইশ্রমা**নর্** dar-klirod chan-po b<u>r</u>gyad the eight great historical cemeteries of Magadha mentioned in Mahāyāna works: (1) প্রশহ্ব lies in a forest where the fragrant sandal tree abounded; (2) 35.35 ৰ্ট্ৰৰ্থ in a forest of Bodhi trees where the sacred fig-tree abounded; (3) প্ৰমান্ত্ৰীৰ্মাণ in a forest where Jonesia asoka abounded: 4. প্রসংজ্য in a forest where the অত্ত myrobalan abounded. 5. व्या:निमाळव or वर्षेत्र वरे डेब (Citarana) where the species of sandal tree kasañja abounded; (6) अत्रथ ৰ্শ ব the forest where the glomerous figtree abounded; (7) মু এ মু এম স্থান্ধ্য ki-li ki-lir sgra sgrog-pa where the Arjuna tree abounded; (8) 5.5 \$5.4 where the banyan tree abounded.

5 জ্বিৰ dur-khrod-pa সময়ানিক a Tantrik lama, one who resides in a cemetery for propitiating spirits.

5 र ब्रिंड a dur-khrod-ma सामानिका an epithet of the goddess Paldan Lhamo.

5 र कुष dur-rayas अन्न खादा the food which is given to a dying man.

চুহান্ত্ৰৰ dur-syam or চুহাৰ্ন্ত্ৰৰ coffin.

5xx dur-rdo stones piled over one's grave or place of cremation.

5. 3. dur-spyan lit. "grave-wolf"; perhaps a species of hyena that digs out lead bodies to devour them.

5 र प र प dur-va dkar-po 1. मांगेवी the blue or white flowering darwā; Panicum dactylon. 2. गणानी, सिता दृष्टी other white species of durwā.

Syn. afiganağı birston-higruş biryya.oa; aziğ ga glan-spu şkyeş; giù da bya-yi
miy.

5x 4x 28 dur-was hehi a scorpion.

Syn. Lagara salig-pa rba-can (Mnon.).

5 মার্ব Dur-bon (lit. the Bon of the cometeries) one of the earlier sects of Bon-pa which originating in Shang-Shung and Brutsha at last spread into the Tibetan central provinces during the reign of king মানুকাইন, the son of মানুকাইন হাট-khri btsan-po; Lonam his minister under the instigation of the Dur-bon priests assassinated the king with a sword, whence he was called by the historians of Tibet মানুকাইন না the sword-assasinated king. (J. Zan.).

5.5 dur-bya and 1. also 5.5 3.7575. Brahminy kite with white back (Mnon.). 2. acc. to Sch. a paring-axe, a hoc.

5.55 dur-byid, (24) Age, 5.41. the castor-oil plant, Picinus communis. 5.55. 3.55. 3.55. 3.55. 4.55. 3.55. the root of dur-byid ejects all diseases arising from heat or cold. 2. (acc. to Va. sh.) Agent Ipomoea turpethum [a plant of valuable purgative projection, commonly called Teori, and distinguished into two species, white and black (Convulvulus turpethum)]8.

Syn. अद्शब्धम malah-hjoms; ॐदभाष्स्रम tshans-gsum; ६८९८ dor byed-ma; ५८४ अ ष्युम्पय phur-ma gsum-pa; गुरु हेभ व्युष्ट kunrjes-hbynn; दुव ठ६ rdul-can; वा भाष्या loma gsum-pa; ५४ द्वा प्युम्पय dum-bu gsum-pa (Mñon.).

5×95 dur-bycd रेचनी विषय, निकुस, काल the plant Croton polyandrum.

5x 3x dur-byañ an inscription placed on a tomb.

55. \$4 dur-tshun, 55. \$5 dur-tshod food offered to the dead (Cs.).

5x Na dur-mtshed a place for burying dead bodies (Sch.).

53. y dur-yu=y. y = y = y out side, beyond, foreign (mystic) (K, g, P 26).

5 ম এব dur-len (lit. that takes away from the cemetery) a sort of vampire.

54 dul is perf. root of the trs. vb. 9594 hdul-wa to tame, q. v.

বুল প্ৰথম dul-gras or চুল মই প্ৰথম place of conversion or of one's discipline.

५ वाच दम discipline; ५ वाच वेगान साधुदम [good discipline] 8.

5यापाय dul-wa-pa दमक a tamer, discipliner. ५ वापा विनीत देव one of the early Buddhist sages and authors of India.

5প্ৰাম্প্ৰীয় dul-wa hdsin = এই মাজ ইন প্ৰ obedient, holding to discipline; one who observes the rules of Vinaya (Mion.). बहुबावर वर्दे dul-war hdod साहम courage.

5 व अ dul-ma 1. powdered or pulverized by burning, grinding, pounding, etc.; बाहर इव अ gold-dust, also oxidized powder of gold; अर्ड व अ medicinal powders. 2. acc. to Ja. a kind of water-colour made of pulverized gold and silver, for painting and writing. Really an erroneous form of इव gdul.

5a % dul-mo -tender-mouthed, tame, manageable, tractable (Ja.).

5 N dus काल, समय, वेला, युग 1. time in general, season. 2. = 3 a certain time, the time or occasion for a thing to happen; right time, proper season: 5~85 धर ठर द्वरा महु रुम पुर मारे जुन में मूर्र में पूर में या सा वा सा वा रूप रूप শ্ৰমান্ত্ৰমান্ত্ৰ taking the 10th day of the month as the most appropriate time, when night came on, in the first hour of dusk he would equip himself with a black silk robe and a staff (Pth. 129). 5N duş adv. for a while, sometimes; \$3 5 अ मु at the time; 5 अ दे हे न at that time; 3 54, 543× then, at this time; 54335 in that very time; 55 5835 in the very first time; 54'9 or 54'54'9 at times; 5N 397 3 sometimes, now and then; 355 54 834 5 simultaneously with that; 34 5 अरे बेग में के then on occasion; 5 अ गुठेग अ on a certain time, once; 5्रथ वंडेव 5 or 5अन्तरेन्य at one and the same time, together; ५ अ श्रेष देवा some future day. The statement that the time had arrived for anything is always phrased: it came down to the time 5 ward ar ; the time will arrive: মুমাঝারবার্মানা it will descend to the time. 54 or 543 after a genit, inf. or verbal root = when, after: প্ৰাণ্ট্ৰ ইন চুম when two days had, or will have passed; द्व अवैद्याद पेद है when I was still a girl; ল্লন্থ মার্ the time of morriment never arrives; মার্কি চুমার চিলালু the time of giving birth; ব্যাকি চুমার চ্যাকি চুমার চ্যাকি চা a time for going; চুমার চুমার চিলালে forward; চুমার চুচ্যান dus-kyi khyad-par কালবিমিম special time, special occasion.

รูญ ग्रे विद्या Dus-kyi likhor-lo काल्चक 1. the famous Kala-chakra system of Buddhism which introduced the worship of a Supreme Deity under the designation of Adi-buddha or ইবা মই মন্ম কুম. It arose in the 11th century A.D. in Shambala, a city said to have been located near the river Oxus in Central Asia; and both Atis'a and the historian Buston belonged to this cult. Under the appellation Tsakun Kürden it is popular with the Mongols Varieties of the cult in India gave to S'iva or to Ganes'a the position of Adi-्रे, ब्राप्ट्यागुःविष्ट् वि सेअसारत् unimated nature or living beings; 433545 विषय में = ब्रद्धा में मिलें w meditation. 3. v. 5 अ विदेश dus-hkhor.

รูง ซึ่งอาจุง dus-kyi cha-çaş the divisions of time—such as A year; 339 season; 3 month; ordinarily the year 4 is divided into four seasons, each of three months; but according to the Vinaya school the seasons are six, divided in reference to the Uposatha observances, and are:— মুব্ৰ শ্ৰাপুৰ two spring months, ইন শ্পুস্থ two summer months, বহুৰ পাৰ্বিষ two rainy months, ইন পাৰ্বিষ two autumn or harvesting months, ব্যুক্ত পৃথ two winter months, ব্যুক গ্লুব পাৰ্ক two deepwinter months. Tibetans also divide the year into three seasons, counting 595 %N spring and summer together, 595 % rains and autumn together, and ব্যুবাস্থ্ৰৰ and ব্যুবাস্থ্ৰৰ anterior winter and posterior winter together.

5 भ ग्रे केंब हैं र dus-kyi chos-ñid काल्यभं met. death (Mñon.).

5 भ ग्रेटेश धु वर्ष व dus-kyi rjes-su hyro-wa कालानुसारि one who behaves or changes according to the occasion; a wind-cock. [also, it is a phrase signifying benzoin or benjamin] S.

५ अ.ग्रेडेश शु. २ द्वर वर्ष हे इ.५३ dus-kyi rjes-su hbran-wahi tsan-dan काला तुसारिचन्दन yellow sandal.

5 মাট্ট মান্ত্ৰ dus-kyi bday-po met, the sun. the lord of time (Mion.).

5 अ ग्रेगाइय dus-kyi gnus चतुन्ति [revolution of the seasons; a year] S.

5 भा छै ५३ ५ व duş-kyi dhyid-pa कालदण्ड [the staff of time, death] 8.

5 अ क्रेंब्रें प्य das-kyi byed-po कालक्षम, स्वयं the sun; the maker of time.

5্ম শ্রীমেন dusi-kyi-bar during; আকালিক | momentary | S.

ર્ય શ્રેએ ફેંગ duş-kyi me-tog, v. અધેર mthin deep blue (Mnon.).

รุงเข้าระสง dus-kyi brtsi-tshul the manner of counting time:—120 of 5ुम अवते भूद हैवाय dus-mthahi skad-ciq-pa (the smallest conceivable division of time) make one 5 क्ष्या भी भूर हैवा अ bya rdsogs-kyi skad-cig-ma (से र्म्थ मह्नुस्य se-gol gtogs-pa); 60 of this latter make one at than; 30 at than make a भु5 हैंग yud-tsam; and 30 भु5 yud make one an shay or day. Acc. to the system of counting adopted by Tibetan astronomers (\$5.844 skar rtsis-pa) four drawings of breath in an adult make one & St. chusran, 60 ฐานา chu-sran make one ซาซีร chutshod, 60 & \$5 chu-tshod make one an shay (day and night); sixty years make one xq'3x' rab-byun or eyele.

5 भ ग्रे अवस duş-kyi-tshigş कालग्रन् [a summons by the angel of death] S.

5 अ: यापाया dus bkag-pa explained as पें ५. य

5 N HON dus-skabs v. HON skabs.

5 अ है अ dus-skyes कालज, उस्म= है ने दे skyer-çiñ prob. Berberis vulgaris called है द्य skyer-pa or ने के द्रांग-ser the yellow plant.

5 भ व्यर्थ dus hkhor कालचक [the wheel or time] S.

5 মাণ্ডি বৃদ্ধ হৈ 5 Dus-hkhor pandita n. of a celebrated lama born in Mongolia who was recognised as an incarnation by the Emperor of China. He founded the monastery of Pad-dkar cho-glin now harbouring three thousand monks.

५ अ.० वृर dus-hyyur ऋतुपरिवर्त्त ; change of season.

5 भारुन luş-can कालिक; n. of a flower; 5 भारुन हेन य महाकालिक n. of a flower (K. my. 7 20).

५ स गठेण भुस्य पर स तु dus-goig skyos-pahi ma-bu= सर्वेत तु स (mystic) (Min-rda. 4).

5 ম' ক' ব' ম' ব' u dus chad-pa med-pa কাৰিক in proper time, timely; time without interruption, continually.

त्या केन्द्राची चायह्या वहुर duş-chen dge-wa hbum hggur the days when one work of merit done produces one hundred thousand merits; they are: the 8th lunar day of the month of Vaiçakha when Gautama Buddha renounced the world; the 15th or full moon of the same month when he was conceived; the day when he became a Buddha; the day he entered Nirvāna; the day of his preaching the Dharma; the day when he descended from among the gods. 54344 das-chen bshi or 5434 das-chen bshi or 5434 das-chen bshi or 5434.

5 अ अर्ड dus-mehod ऋतिक, जाञ्चण religious service observed at certain prescribed periods [a priest for performing a sacritice] S.

চুম ইন dus-ston or ব্যাং ইন্ ভানৰ a festival (Mion.). চুমাইনিলু the nine festivals observed by Billhista:—— চুমাইনিনিল dission chim-po महोस्य great festival; অধ্যাইনি কানক birth festival; ম্যাইনিল কিনাং মাইনিল festival of cutting the hair; প্রপার্থ টিমাইনি স্থাক্যে— ভানে festival of forming the cross; মাইনিলেনিল কিনাং কিনামি ক্রাম্বিনিল কিনামি ক্রাম্বিনিল কিনামি ক্রাম্বিনিল কিনামি year of child; মাইনিলিনিল কিনামি কর্মানিল কিনামি প্রাম্বিনিল কিনামি কর্মানিল কিনামি কর্মানিল কিনামি কর্মানিল কিনামিল
58 939 9 dus btab-pa to fix time (for meeting, etc.). 58 939 8 dus btab-ma=95. As as signal woman (Mion.).

५ अध्ये हुंदः dus-mithalu rtan = पश्चाय प्रदेशः प्रजयवातु the wind that will destroy the world.

5 अरदर वे क्रूंद्रवाद अवय व असमय-विसुक्त one of the 20 stages a monk of the *Gracaka* school reaches [delivered at a wrong time]S.

54544 dus-dus-su at times, occasionally.

5 अप्यत्भ dus-hdus त्रनं, खतीत काजातीत; past time, past tense; time elapsed.

5 শ পূর Dus-ldan কাল্তিক n. of one of the 16 stha ira or শ্রুম ন্দ্র; also: goddess; sandal-wood.

5 ম প্রেশ ম das-ldan-ma a woman in menstruction (Mñon.).

5 अन् इत्याद वेश द्वार रे Dus-na dyah-wa shes bya-wahi ri a mountain in the fabulous continent of Uttara Kuru (K. d. द 315).

5 अ देश य गुद्द dus rnam-pa kan all times; with ब, as adv. always, at all times (Mion.).

5 4 44 dus-babs appointed time: the natural course of events.

5Nদুঁ das-shyor লগ্ন, বিলয় [the particular time in which a man is born S. 5Nদুঁ das-shyor-pa an astrologer. 5Nদুঁ উণ্ণ das-shyor bycd-pu স্থায় [the hour in which a man is born]S. 5Nদুঁ das-shyor-pa লগ্ন junction of periods, time, &c. [the particular sign of the zodiae under which a man is born]S.

5 अ अधि पर ३ व dus ma-yin-par za-ua खताल भोजन taking food untimely, i.e., not at the fixed or prescribed time or hour; 5 अ अह नेषय dus-min çes-pa समयज्ञ one who knows the fixed times or seasons; a cock; an astrologer.

5 स. बे duş-me कालाग्नि lately said to = universal conflagration at the end of time.

5 এ উৰ্থ dus-tshiys বার season. 5 এ উৰ্থ মুণ্ডুম্ = মুণ্ডুম ক the jolmo bird (Mion.). ১ এ উৰ্থ ব্যাহ dus-tshiys gsar-wa = 5 এ বস্তুম ন change of time, season; also fresh provision, produce of the year, etc.

5N \$\frac{1}{5}\ dus-tshod 1. a division of time equal to two English hours: 31 \$\frac{1}{5}\ \frac{1}{5}\ \frac{1}\ \frac{1}{5}\ \frac{1}\ \frac{1}{5}\ \frac{1}{5}\ \frac{1}{5}\ \frac{1}\ \frac{1}\ \frac{1}\ \frac{1}\ \frac{1}\ \frac{1}\ \frac{1}\ \frac{1}\ \frac{

has a separate name attached to it, viz:-(1) ব্যাথমে day-break, called অথ yos rabbit; (2) 3-4x sun-rie, called hbrug (duk) dragon; (3) 354 morning, called sbrul (dul) serpent; (4) 3 35 ni-phyed noon called, rta horse; (5) 35 ma afternoon, called lug sheep; (6) evening, called sprel monkey; (7) গুৰু sunset, called bya bird; (8) মার্ম dusk, called khyi dog; (9) \$5 955 fore-night. called phag pig; 10, 4435 mid-night, ealled byi-wa mouse; (11) বুঁ5 অব afteruight, called as glan ox; (12) a sew dawn. called stay tiger. These twelve names are also given to the succeeding years of the 60 years cycle in various combinations with the names of five so-called elements, viz., earth, fire, water, wood, iron, v. * 6.

รูพัธร์ รู้พ.ฯ dus-tshod nes-pu evil-hour, bad time=รูพัธร์ รัฐพพาชาตุ or inauspicious time or hour.

5ম'নাইন dus-mtshan: কভিত্নতাত্ত্ব the king of Kalinga, a descendant of Chakravarti raja.

5 संस्थान dus-mtshams सन्द्रा, सन्द्राविला junction of day and night; period, epoch.

5 ላ ዓት dus-bshi the four seasons, viz:-595 the summer; 535 the winter; ጅን the autumn; 535 the spring time; also ዓ5 morning or day; ฐባ evening or night; ንን day-time, and መቆን night.

5 মান্দ্ৰী বিশ্ব dus-byhihi phan-lo= প্ৰিম জ the four times wheel; a cycle of years.

इस्पर्विश्व Dus-bshihi lha-mo or कुष में the goddesses presiding over the four seasons:—-१५९ भी कुष में सुम्बर्गर the white fair queen of spring; रग्न भी कुष में हैं। में the blue queen of the summer season; इन मुन्य मार्थ से पिए प्राचित में प्र

54 95 duş-in time of depravity (Sch.).

5 अ. ज्या dus yol-wa पर्यात्रमप्त lit. time passed; too late.

5 म^{. दे}र: व dus riñ-po चिरान्तर long de laved.

5 % द्वपथ duş-r diş वेजा wave of time, i.e., ebb end flow if time.

इस अप्राथित duş-la dijah-wa स्त्रयं, कालित्रय that delights in time; an epithet of the sun (Moon.).

5ম ব্ৰ dus-log a year yielding no crops; a sterile year (Ja.).

5 ম' প্রথ' ব duş-çeş-pa কালম an astronomer or astrologer; ইম' ব resiş-pa (Minen.).

 $5^{N} \cdot 3 \cdot 3^{-N} \cdot a \ dus-su \ skye-wa$ mature; horn or grown at the proper time.

5 মাধ্য র্থন u duş-su thob-pa to get at the opportune time or hour.

5 अ.स वेश से dus-su hos-pu जाजमहम sniting the occasion, opportune; दें 5 अ.स.व.व तत्जालसदम् as suited the occasion.

५ अ.स.५ ६८ व dus-su run-wa कालिक timely.

5 ম শাসুম dus-gsum বিকাৰ the three times, viz:—(1) ই টু 5 early, after and now, described as ম ব্যাধ future, ব্যাধ the past, and 5 হুণ the present. 5 ম শাসুম মানুম্ব dus-gsum nekhyen-pa বিকাম্ম a general epithet of a Buddha. 5 ম শাসুম মানুম dus-gsum nethums বিশ্বনি the three junctions of time.

રે I: de તા, સ: 1. that, that one; he. she, it; રેવવેંગ like that; વાર પોતાપારે that which is; રેવલ ગુર વાવેંગ other than that; રેવેંગ for that; રેવેંગ આ under that, after that; રેવેંગ આ at that time; ક્રેવ ચંદ્ર વારે he that has gone before. 2. રે frq. stands in the place of the definite article—the: સુવાર લેંગ પ્રદાય વાર પારે હવા માં કા tug-hah khrid-hons-pahi çan-pa de nahi lham-cag rku-son the butcher who brought the sheep stole my bocts; વાર્ય કરે વારે the younger

ই II: (in mystic) a term for she; ই বিশ নুন্দু নি বিশ্ব the term 'de' is a woman (K. g. দ 179).

ইশা de-ka or ইশা de-kha that, the very same; প্ৰাঞ্পাই অই that very person was I myself; ইশাস্ত্ৰ just so; ইশাস্ত্ৰ (in answer to a question) indeed! that is so; ইশাস্থাৰ just that.

বৃদ্ধ alia=বৃশ্ব: বৃদ্ধুর ইন্দ্রেম from those same public bodies.

रे द्विष de-khul=दे विषय or दे विषय that jurisdiction; also under that, included in that.

ইটির de kho-na বাব, ঘাই; ef. টির:=
the col. ইম্ম the very same, that itself.
ইটির ঠি de kho-na নার বাব:= ইম্পির
স্ক্রান্তর্বর্বর করাইন করাইন করি করাইন করি করাইন করি করাইন করি করাইন করি করাইন করি করাইন কর

रेज dc-ya colloq. that, that one; precisely so, just so; रेजिर dv-yav= २५ or २५ there, in that place.

रे केर de-nid तहेन, सण्व that itself; रे केर श्रुप de-nid smra-wa तज्ज्वादिन one who expounds the truth.

ইন্ধ্য de-sñed=ইন্ধ্য নাৰল্ so many: মিইন্ধ্য বিশ্বইন্ধ্য নাৰল্ so many men as there are so many shares are required.

देष्ट्रम de-ltar=देश्वर इति, एवं, तथा, ताह्स् like that, accordingly; देष्ट्रम् गुँग-विषा de-ltar yyis-çig एवं कृष do accordingly; देष्ट्रम्ब de-ltar-na एवं हि thus indeed; देष्ट्रम्भमः de-ltaryan स्थम yet.

ই'ৰ5 de-thad= ই'ৰুই for that; also therefore: ই'ৰ5'ইন্থ্য বৃষ্টিৰ therefore, the words to be put together or in order (Ya-sel. 34).

दे दर de-dan तेन व by that very (thing) दे दर वर्ष de-dan hara-wa तस्त्र like that.

रे 5 स de-dus तत्काल that time : रे 5 स स देश ५ नत्कालसङ्ग्र fit for that time.

दे दे de-de exactly that; that (emphatically); दे देवा दे तत, तयति just according to that; yes, so it is.

रे रेंब de-don तद्धे for that.

रेव्द de-Idan सत्य truth.

देवह de-hdra is the modern and colloqusage in place of देश्ल de-lta or देश्वल de-ltabu like that, similar, similarly; देवह अर्थेदseen like that, seen so; देवह यह ब de-hdraphans विगर्च an interj.: such a loss! so great a damage! देवह अ de-hdra-ma साह्यी like that (applied to fem.).

रे व de-na or रेक्श=े हे अयो, अय therein, in that place; also thereafter, after that.

देन्स १६ de-nas hdi-skad चय एवं then for instance, then like this, then so.

ই'ৰ de-ni that, that one, it, those indeed: ই'ৰ প্ৰথম অৰ্থ it is not the proper place.

रेष de-pa one of that place; but in C. colloq.=there, thither; रेप्पा dc-was ततः 1. than that, gen. after a comparative. 2. also for रेप्पा therefore, consequently, now then.

₹ de-pho a cock.

देश्य de-hphral सम्रदः immediately, at once. In colloq. in C. we hear ५ क्षे भूष ५ "tanta t'el-tu" immediately.

বৈশ্বশ de-hphros = বৈশ্বশ the remainder, excess thereof (Ya-sel. 48), the excess portion.

रेणम de-was than that; रेणम नुष्ट de-was kyan सकोऽपि more than that.

ই' de-ma one of that place, sect, religion, etc. (Cs.); ই' শ'ৰণ্' 5 de-ma-thay-tu মন্ত্ৰ

at once, freshly, instantly; रेश्वाप de-ma-thag-pa स्वतनसम्भे fresh, immediate; रेश्वाप de-ma-lags=रेश्वाप de-ma-hid not that, not the same; रेश्वाप के ने समनसर अल्य immediate cause or dependence, v. कुरेन्दि (M.V).

म हैं अ de-mo= इक्स य necessity.

देश de-tsam तकात्र, एतावान. दयान, तकिः, एतावान so much, about that; देश ह = दे द ther, at that time, at about that time; देश de-tsug so, thus: देश वाष्यम = देशद वर्देद how is it? how is that? what is it like? (Deb. म 38).

રેક de-tso=રેડ્વ or રેક્મમ those: રેક્રેલ કૈદ દેવદેવધુક સમાદાત્ર વર્ષ they possessed perfect contemplative skill (A. 124).

देशहरूष de-mtshuñs=देवद de-hdra सदृश् like that, its match, equal.

देश्ह्य de-hdsin प्रतिग्रह =acceptance.

रेपनेर के de-bshin nid तथता, एवं, तथ्य identity, essence (Was.), lit. that-ness; रेपनेर 5 de-bshin-du एवमें a according to that, thus, so; acc. to Ja. = for it: रेपनेर 5 विकास के de-bshin flo-ses-nas perceiving it as such; रेपनेर 5 कर्ष पर de-bshin flo-ses-nas perceiving it as such; रेपनेर 5 कर्ष पर de-bshin-du sbyar-wa=ज्र अपनेर 5 कर्ष पर de-bshin-du sbyar-wa=ज्र अपनेर 5 कर्ष पर apply as before, to adjust accordingly; रेपनेर कर्ष पर de-bshin byed-pa एवं कर्ष to do accordingly. रेपनेर कर्ष पर-bshin min चन्या not accordingly, differently.

it. he who is gone on passed away like as did that other one—like as did his predecessor; in other words, a Tathagata or evangelistic teaching Buddha. The Mongol synonym for the Tibetan term is Tegun chilen ireksen "came like him." Shakya-thubpa or Gautama togother with the six preceding terrestrial Buddhas

form the seven pre-eminent Tathagatas. But we read of "thousands of Tathagatas" in the later Mahayana writings. र महेश महेनसायदे हुँद हें हैं अधि महेश तथा गत सहाक्रकण निर्म n. of a religious work. देवदेश गरीगश य भे म २ प्रत्य प्रदेश य तथा गतो पपत्ति स्वभाव निर्देश n. of a religious work. दे:वन्द्रवासेवायाय बसय उदानी वो सेस में खुवा मदि हेट दे वहेंद सर्वतथागतज्ञानसुद्रा-समाधि n. of a religious work (M.V.).

रे अण de-zuy= रे र्ज in W.

देवे इस ठन dehi choş-can तडमा, तडमीक possessed of that virtue: its attributes; of that quality.

देवे हेम सु बुँगम u dehi rjes-su phyoas-pa तद-तुवर्भन imitating (considered as an inexeusible sin in a Budh monk); following that; its follower.

देवे अद्भ dehi mod-la=देवे दुभ व or देवे हर व or 32 x at that time, during that time: 32. मेर् व दुश बद भ केंद्र वस in the meantime the night was over (Rdsa. 10).

देवन de-nog ततः then, thereafter.

3'95' de han=3'45'

दे आइ. de-yan अन 1. this also, or that too; he also. 2. namely, to wit, viz.; is used before any specification or detailed statement.

दे अद de-yan for दे अदे बड़िक that, preceding it (Ya-sel. 35).

ব্ৰু de-rag directly, immediately (Sch.)

देया de-ran=देशित, देया भेत that is just the thing! exactly! to be sure (Ja.).

3'35' de-rin=5'32'7" " TT collog. today, this day. In W. T. 93 25 hdi-ring is more frq. 53259 de-rin byun-wa चयत्र a fresh occurrence; to day's outcome, produce. experience.

3.5 deru=3.5 into that, there, into that place, thither, that way.

देः वार्या सुषा या बेध de-la rag-lus-pa shes तदि ध-यचात (माँभाप महेत्र हेर प) to do as directed, or as per design.

देवस de-lus ततः, तसात from; out of; from that; after a comparative: and, other than that: San na de-las skyes grown or born from or out of that; देवा है कुर वेश what results from that? देवस द्वाप प de-las stsogs-pa एवंप्रमुखा: [having these as their mouth-pieces, i.e., like these S.

दें न De-ço n. of a tribe in Tibet. दे ৰ অপুৰ n. of a king of Tibet (J. Zan.).

रेभेर de-srid तावातक, तावत as much as that; thus far; also that is possible.

+ रेण में deg-go or बेंब के non-no used in भर देव वे keep it above, but it up.

ইম' den also ৰ্ম' to-day; ব্ম'ৰ্ম from this day forward; देन धुन क henceforth: देन के 54=5'g the present time or age. देर'न्याय χ 2.204 2.82 84 48 = 82.08 88 18 20 20 20 49 देद की कर भदः den-gi char-yan = देद सद वी दुस sec even at the present time, even now-a-days (Yig. k. 14). 35.44 den-plan = 3 44 44 55 henceforth, henceforward.

देहरा प defis-pa 1 or देह व defi-wa, pf. of age a hden-wa to go, to go away; अध्ये न्या सुदेश went to their respective places; KE-NK-KEN-W went each to his own place; उम्मूनर देर melted away into space, dissolved into air. 2. old, stale. ₩orn.

RENE den-san at present; for the present; now-a-days: 35 NE WE defi-saf tha-rie the physician of the present day.

देर der= ५.५ de-nu तर्डि there; also as an adv.: then, at that time: 3x 15 3x 44 that is all, there is nothing more (Cs.): देर नामान der-gsal as mentioned, as state? therein; acc. to that. देश des तेन, तया 1. instrum. of दे; by that. देश ईन des-choy = देश ईन that is enough; that will do Sch. 2. for देनश, v. दे. ६ देश ईन that is enough for me (A. 128). देश देश देश des-na dehiphyir चन, एनवान कार्यान् that then, on that very account then.

देन de-wa a medicinal herb: देनवादेशका वेवाह अद्वेश अद्वेश दुर शेव the dewa, removing the communicating cause, dispels biliousness.

RANG De-wa sa-ran. of a learned Singhalese nun who with ten companion-nuns visited China and preached Buddhism there (Grub. 76).

ই ই পূর্ De-bi ko-ta an ancient city in India, probably near the cave temples of Ellora and Ajanta.

રેલું મ dehu-ra (vulg.) કુરુમ 1. a little, almost: દરેલું માના સુધા મુખ્ય પૂર્વ પૂર્વ પ્રાપ્ત were it not for a little, I had fallen down from the roof. 2. acc. to Jä. one day, some future time.

दे देन ded-hdren बाहन (प्रमा) n. of a large numerical figure (Ya-sel. 57). दे देन हैन महाबाहन n. of a still larger number than the above (Ya-sel. 57).

pursued; pf. of assumption, carried, moved,

रेऽ र्घें ded-dpon सार्यवाड foreign-trader.
master, captain of a ship रेऽ र्घें हिन्छ =

ढंद हिंद merchan's place, commercial
building shop (Mnon.) रेऽ र्घें के देव सम्बंध के merchant; रेऽ र्घें उप्रभाव = वर्षऽ क्षेत्र an epithet of the son of Kama (Mnon.).

না deb অবং, কাৰ or অব্লিমইং library, archives, records; বুই অবি ব্যাহকৰ a list or register of articles, &c.; বুল্ম deb-khań chancery, government office (Schtr.); বুৰ কৈ deb-ther or বুৰ অব্লু register; documents, catalogues, anything recorded or put into writing or stitched together; আনুষ্ঠ ক্ষম হ্লুম বুলি চুব্ৰ to register all accounts or put them together in one book; বুৰ ক্ষমেন্দ্ৰ deb-ther mkhan keeper of the archives or librarian (Cs.).

रेव के हैं व Deb-ther shon-po the n. of a historical work by Gshon-nu dpal.

देव u deb-pa 1. accounts cast into one place or shape; व तुभ अवभ नदेन इदेव u to cast all accounts or records into one place. 2. acc to Sch.: poultice, cataplasm, applied to sores and inflamed parts of the body.

ਵੇਲ ਤੋਂ dem-tsi a small, narrow bridge; foot-bridge (Jä.).

33 dehu, or 335 on any day, at some future time (Mil.).

দু বিষয়ে des-pa পুৰ্মণ দ্বাৰ 1. fine, brave, noble, chaste (Cs.); 2. = মে বুম্বামন or প্রিয়মন of good nature; (K. d. & 166). মেপ্রস্থার প্রথম বিষয়ে প্রস্থান বিজ্ঞান pa phun-sum tshogs-pa consummate,

大 do 1. num. fig.: 131. 2. a pair or couple—used only in counting, weighing measuring, etc.: 有天文 of sho two each.

न र नीर 10-ker = बर्ग्डन or बर्ग्डन also written as बर्ग्डन luxuriant locks dressed neatly on the crown of the head, sometimes in fanciful designs as among the Burmese; Tibetan high officials of the lay-class also dress their hair in a prescribed form.

天河ス戸 do-gar kha in W. light-blue (Ja.).

र् पाण do-gal importance, weight; important: इत्याद्वा प्राथमित क्षेत्र व्याद्वा matters that are important to yourself should not be delayed (Ya-sel. 4). द प्राथमित important; of weighty consequence (Cs.), द प्राथमित क्षेत्र प्राथमित very important.

ধ্রত do-chod= প্রতি intelligent and useful.

5.53 do-dam commission, charge, superintendence, care; 5.544 an overseer, authorized person; 5.54354 to supervise, superintend.

 ξ $\ddot{\mathcal{A}}$ do-po 1. or $\mathbf{aq} \xi$ an assistant, a servant. 2. a load, for a beast of burden, if $\xi \mathbf{a}$ $(J\ddot{a})$

६ वृत्र do-phrug an orphan.

K'A'E'K' Do-wa rdson n. of a district in the province of Lho-brag in Tibet.

६ प्रशिक्ष do-wahi tog-ma पिष्टासु; root of artichoke; also potatoe.

₹\$ do-wo = dos-po a load (Rtsii.).

২ শ্বর্থ বি-mod= অধ্যাত্ত 1. quickly; ২ শ্বর্থ হৈ শ্বন্থ বুবি হিন্দু বুবি হৈ শ্বন্থ (place) quickly in the holy mandala of unsullied contemplation. 2. to-day, this day (Cs.).

માં લાગ do-shay this day, presently: દુર્ધ્ય 5 લવા ક્રેક્ટ્રિંગ કરે દ્વા કર વગરવાન and particularly to-day the ministers are more lazy than before (Hbrom. 41).

\$ do-zla = প্ৰাৰ hgran-zla 1. comrade, consort, fellow. 2. party in a law-suit.
ই ৰ প্ৰাৰ্থ জ্বাইন ব carefully to investigate (the right of) both parties (Cs). ই শ্বাইন do-ya-geig lit. one of the two or of a pair; half a load.

大ス do-ra 1. a stage; a courtyard where dancing is performed=star, 第9月74.
2. an enclosed pasture land; a lawn.

a necklace, a string made of pearls or precious stones (worn hanging down from the neck); an ornament hanging down from the shoulders (Jiy.).

ই'ব্ৰা Do-log a kind of worm: টুমান্দ মুন্দু ই'ব্ৰান্ট্ৰাই in future life (he) would be born as the worm Dolog (Ya-sel 7).

Syn. प्रभुष phyan-phrul; केर्स se-mo do: प्रमुष bran-gi rgyan (Mnon.). ६ न्य अत् do-çal-can 1. one wearing a necklace.

2. n. of the residence of Vaijayanta.
६ न्य देव do-çal phyed-pa प्रभुष half-length string of pearls, &c., or half size necklace.

ব dog 1. clod, clump, lump, loaf: শুম र्ग नहेन a lump of sugar. 2. capsule; अराधः नविः द्वा विवेष capsule of the cotton plant (Jä.). 3. for \quad dog-pa narrow.

र्गाप I: dog-pa 1. सामाक capsule : शेहिंग Tagara capsule of flower, i.e., flower seed in one pod. 2. 39 bundle, skein, i.e., of wool, as much as one can hold with the hand; यन रेन handful. अ. अनुवादकुर हु। इ. as ... neck ornamon. 4. ear of corn ६११वे श्रुं अ: अं हेंग वी र्णय पुष्पसत्त्वरी flower shoots or buds; ब्रद है वैद्याप भध्रमस्तरी buds containing honey in their capsules.

र्नेष II : also इन्च or इन्झ 1. narrow. narrowness: ६व म अ २५व it is not narrow. र्वायके वाज्यावाद्य to get out of a narrow place; निकाह र्यायर पुरार्व fig. they were kept within narrow bounds (Glr., Jä.). 2. strict : ब्रेस्स द्वा khrims dog-po strict justice, also hard punishment. र्गदक्ष not narrow wide; हर्याईव small narrow house; ঋውኚባ narrow-place; ሻላኚባ a robe that does not fit being narrow in dimensions. 美可其 dog-po or 美可其 adj. dense, thick: द्वायर densely, thickly: वैदावसमा सबद বৃশ্বাহ্য প্ৰথ all the regions were thickly filled up, i.e., thickly inhabited (Yig.).

इत्य don-pa, v. वर्त्य to bring out; मिन्य इत्य ejaculated: अ'त्रा इत्य brought out by the door.

- + र्षाः dog-ma= अर्ब front, fore; also, resp. for \triangleleft (Lex.).
- + र्षा के dog-le= इ पर्श्व पर हूर chu-bsro-wahi snod acc. to Ja. an iron pan with a handle.

ইবাঝ'থ I: doq8-pa for ৭২বাম'ণ 1. প্রয়াজন necessity, usefulness: अर वर्षाम usefulness; बदः वर्षा अदः य useless, without usefulness. 2. fear, apprehension; The the what fear! do not be afraid of; र्याय प्रेम है fear having

arisen: ६वास वासवाच or ६वास वाईराय= वे केंस न्हर्य to remove doubt or clear misapprehension: र्वास्त्र विष्यु निमानी विष्यु निमानी र्वाया वार्डर र क्या वार्व देवाया इसया बेब विश्व बेर in a draft containing maters of some importance the points should be written carefully to avoid all + it may be misapprehended (D. cel. 20). र्भाव पाछेर or र्पाय भर अग्रज्ञ, निःग्रज्ञ, without fear, fearlessly; Ray hope and fear; Kan यद्र ाडस्य भवाच, समक्ष with approhension; द्वास परे अस्त व dread of suspicion. 3.= के के scruple, doubt; ६ ज्या २ ज्या in collog. serupulously, doubtfully; Kanaa the limit of doubt (A. 50); KANIS scrupulous, also to take care, take heed, to be cautious: कुष दा जिन गुर र्वाम अन् र्वाम being a king he should be cautious. र्नम ब्रह्म dogs-sloffspa to raise scruple, doubt; also to make another apprehensive, doubtful (D. cel. K 20).

ইপৃষ্ণ'ম II: vb. to fear, not in the violent sense in which arms a is used, but to apprehend or dread anything happening: सेर पुर देवसपर रूप स at a time when he was apprehending that hail would come on; क्षा क्षेत्र अ वेद ज़ैस र् प्रस्त being afraid (the prince) might not be able to govern; अभादे মান্ত্রিমাধ্য fearing lest he should not see the sakti: व अवे अवेद वीश द्वाम तुम dreading that his son might meet the view of the people; के इदायदम द्वाम हुद दे कुँम be on your guard lest anger should arise; take care not to grow angry! (Jä.).

美口' don=円下 khun 和前, grus 1. a deep hole, pit, trench: ६८ वर्तेम थ ম'ই 'ንና'5 ज्ञवम' क् भे अनुसार्भ in refilling the earth into the hole excavated, it will not be even with the surface (K. du. ১ 113). ঐ ৻১ = ঋ্মিকুত a firepit; acc. to Sch. crater; NES a hole in the ground; & K. a well, a deep eistern; K. 34 = a snake. 2. depth, deepness, profundity (Ja.). K. 35 deep, full of trenches; K. 35 not deep, shallow (Cs.). 3. y. 455.4.

ইং আ doń-ka কৰি কাৰ the tree Pterospermum accrifolium. ইং শাই ম গুঁল কৰি কাৰ দুল flower of Karnikara. ইং শাষ মইর বং ইয়াই ইং বংশ মান বন্ধু the fruit of dońka is a cure for liver disease and is a mild purgative.

Syn. À Ğu ağı u me-toy phren-ua; ă u u u lo-mu-bun; aç ağun nad-hjoms; ağı a hkhor-lo hdra; a by shi-byed; ax nad-pohi çin (Mnon.).

६६७ don-kha पाडीर[a kind of radish]S. ६६७६ व्यापाडीरक a medicinal fruit.

+ Krin don-ste = \$5 9 son-ste.

६८४ don-pa padlock'; ६८४ वहनाय to put a padlock on (Jä.).

ጚና ሀ doń-po=1. ጀና ሀ tube, any hollow cylindrical vessel. 2. ዟ ጚና a bamboo tube used as water or milk vessel in Sikkim, Bhutan, etc. ማና ኒና a quiver (generally made of bamboo). ያዋላ ኒና iron tube; ቅና wooden tube.

র্ণ defi-κα= ৭র্ম ন, বুল 1. to proceed, to go (Mnon), v. ৭র্মন 2. হয়েষি a quiver.

Ke A a A-mo or Ke A a small churn for tea-making = \Im \Im \Im (Ja).

1. a copper coin in China. 2. piece of money of small value either in silver, gold, or copper; প্ৰতিষ্ঠিতি gold coin. হে প্ৰথ in W. Corydalis merfolia (Ja.).

Kil don-ze wasp, acc. to Cs.

55 dod 1. definite; শ'ৰ্চ indefinite. 2. a substitute; an equivalent: ইই'ৰ্চ ঠাৰ্চ জ্ব

what is the equivalent, what shall we get for it? 9.45 adopted son: 25.3.93.45.45. pray, suffer yourself to be adopted by us. ₩5.₹5 verbal equivalent, the original of a translation, a synonym; 35'5 as an equivalent, as payment for, instead of, at, e.g., at a moderate price (Ja.); ₹5 ¾ dod-po one in the place of, a substitute, a representative; ং ব্ৰম্ভ্ৰা = এবার্থ represented, acted as a representative : মাগ্লুব প্রিমাব্দাব ক্ষাক্ষাৰ প্রতিমান या इंद : चंद्र : चुका हे : दे : चा ख्रुद : है : दहें का का खेत : धर : इंद : चा खेत : धक both the mother and son being pleased, substituted the yogi, though he was not really the cow-herd, but one representing him (A. 60). ፯፯፯፮୩ dod-por byas-te acting as a substitute (A. 59).

1. to project, to be prominent. Often with ৭৪% 5; ৭৪% ড ১৯ ৭ elongated. প্রপণ ধ্র ১৯ ৭ come out in relief; skye-mehed dod-pa a child in the womb just when its nose and ears are being formed. 2. ইম্প to come out, float up: ভ্রমণ্ড বিষয়ের বিষয়ের জ্বান্তির (Ya-sel. 36) there arose islets in the midst of the flooded place.

বুঁ don 1. particle signifying: more than, over; বহুৰ বহুৰ বুৰ্ণীৰ one over seventy; বহুৰ বুৰ্ণীৰ two over seventy, etc.

ইব II: অঘ, দলা, তাম, মূল 1. the sense or signification of anything; হন্ত্ৰী ব to understand the meaning; আইচ এই হৈ ব বি ব the meaning to be expressed; হন্ত্ৰীয় ব to elucidate, explain the meaning; হন্ত্ৰীয় ব ব বি অবি অবু individual letter, the meaning of which is not easily understood; হন্ত্ৰীয় বা that no sense; এইব হন্ত্ৰীয় what does this mean? হন্ত্ৰীয় বা full of meaning; also one who is a sensible man; হন্ত্ৰীয় আৰু meaningless words, ravings;

इत्देवास्त्रम do think over the meaning of this (Mil.); देन या अने col. in truth, in fact, really, surely, indeed! 2. reason, purpose, profit, advantage; object: ******* वरिद्वाभेद going on is to no purpose; वर्षे वरे रद वे द्द यन hyro-wahi rak-gi don (a) tell me your reason for going; जद ने द्दान्द 3535 what has been his object in coming? इत्रञ्जय don syrub-pa to gain one's object: \$4.945.444 don anad-rnams real reasons. 3. in a general sense: affair, concern, business: মে গ্রাইৰ one's own affairs, one's own interest . 434.9.54 interest of others; KANASAN on account of much business (Dzl.). 4. welfare, advantage, the good of a person; A&: \$135'd to promote a man's welfare; ৰ্মান্তিং ব্ৰাপ্তিৰ to work for the welfare of all living beings; 45.42.55 a useful thing; बरे बरे र्व a gift of fortune (Ja.). इट्रेंब बुव अडेन ने रेन the substantial benefit of the highest perfection.

FILE: a document: #5 54 1. a special request or object (in writing a letter to a subordinate or one in subordinate position). 2. a written contract, agreement; also a letter to an inferior person. The the certain or real meaning, also positive order or instruction. 55 54 the proper or plain meaning; distinct order or instruction. 55 54 application, petition, request. English literal meaning, grammatical signification.

হ্ৰপ্ৰতিষ্ঠ don-la gyen-wa to change or divert the thoughts from the three causes which disturb the mind.

६५ गुन don-kun सर्वाष्ट the interest or well-being of all; public good, cause, object, etc. ६५ गुन यु don-kun grub-pa सर्वार्ध- सिन्द 1. to accomplish or fulfil all objects, purposes; one who has done them. 2. the

early name of Buddha S'akya-Muni which was given him by his father. १ १ पुत्र सुन्य don-kun sgrub-pa सन्तर्थ-साम्रक one who performs service for the good of the public, i.e., does public good.

₹র জ র প্রথম (on-gyi khog-phub-pa as in ৡং পুর স্থামেই (সুমাইর স্থাইর প্রাপ্তমার (G. Bon.) to penetrate into the real import.

र्भ में बे don-gyi spyi चर्चसामान्य general rane, ordinary meaning, common object.

ইণাল Don-grub = ইণালণ লুবি don hun-grub

1. Amoghasiddha, v. ইণাণ্ডিব post. 2.
কংক assemblage. 3. common personal
name in use in Tibet and Sikkim.

र्भ विषय don-hyal= ६४ भे अवुत्र य don-mu mthun-pa contrary sense, opposite meaning, going against the purpose or interest of (Mhon.).

ইন্ প্ৰ don-lifa in anatomy the five functionaries of the human body: (1) প্ৰীন গুনানি the heart; (2) প্ৰা glo lungs; (3) কাইন্ ম mehin-pa liver; (4) কাইন্ ম meher-wa spleen; (5) কান্ত্ৰান mehal-ma kidney.

হৰ্'sৰ don-can = হৰ' হৰ don-idan আছিল 1. useful, meaningful, profitable, expedient. 2. enjoying an advantage. 3. having a certain sense.

্র-লেইন don-good or ইর-লেইন্থ don good-par (ইর-লেইন্ডান্ট্র-লেইন don-thay good-makhan) one commissioned, a commissioner; one specially appointed for the performance of a certain object: হ্র-লেইন্ড্রিল্ম-ল্মথ-ব্যু-স্থিম-লুন্it necessitated the going of a commissioner (Rtsii.).

হ্ৰ সময় u don ñams-pu= হ্ৰ চু হৈ এই ব failure, ill-success; also the decrease of interest or importance (Mānon.).

६६ प्रदेश don-guer (इस छू. इ) प्रार्थन, अर्थन 1. prayer. 2. the care-taker of a place, the custodian of the property in a temple.

হৰ প্ৰথম don-gñis in Budh. মন প্ৰায় বিধান বিধান কৰিলে; প্ৰৱৰ্তী কৰাৰ another's business: ইন্ইন্ধ্যান হৰণ প্ৰৱৰ্তী হৈছিল that is not my but another's business. Acc. to the Bon don is of two kinds: (1) অব্যাহৰ self-interest which is মুখান্ত্ৰ inherent, and (2) হ্ৰাপ্ৰৰ interest for others. অব্যাহৰ the final interest for self emancipation.

হৰ্মীন don-sāin or হৰ্মী দ্বীন the real object, the chief object of a petition or prayer, etc.

হৈ গ্ৰামণ don rtogs-pa= হ্ৰ প্ৰ to comprehend the meaning; also to reflect on the sense of a term or passage, or on any subject.

ধ্য ক্ৰিব don ston-gi tshiy a word of empty meaning, nonsense; a meaningless expression.

इत्हर्भ don ston-pa = इत् और प or इत् अ धुव प जिल्लेक objectless; unfulfilled purpose; void of meaning; for nothing (Minon.).

ধ্যাই নাইৰ 5 don-med behin-du without seeing the use of it, without understanding the purpose (with the genit. of the noun).

হৰ্মধুৰ don-mthun lit. one having common interest or purpose to serve; originally a number of traders who would make a voyage to Coylon for buying pearls, &c. মুন্দ্ৰেপ্ৰই টুই ষাইৰাছ merchant (generally those who make sea voyages), hence a boat passenger (Mnon.). হ্ৰমধুৰ্ণ don nuthun-pu=হ্ৰম্ম্মেশ্ৰণ 1. (ত্ৰ্মা) মমানাই an assembly having a common interest. 2.

\$459 don-day lit. good or pure intention = purpose, object, interest; commission, business, affairs.

इत्स्म don-dam 1. the true sense; subjectively: good, earnest; col. in W. महस्य सम्दर्भ अने it is not said in jest but in right earnest; objectively; १५६५ वर्ष ५५६५ वर्ष होत्र के in truth, after all, upon the whole. 2.= वर्ष emancipation, liberation (from worldly troubles) (Mñon.). But १५५८ वर्ष परे परमायस्य eabsolute fruth, i.e., १६५५ १६ ६० के नव केंग्रे प्रस्था emptiness, voidity.

६३ दुअप don dam-pa परमाथे [the highest truth]S. 1. देक्षित, तनुम् [essence, the very truth | S. 2. यह द्या पर अवर, अतकोटि [the culminating point for all beings; voidness, vacuity, absolute nonentity)]S. 3. 3. 3. 3. 3. ३५, तथता: [that-ness, true essence] S. 4. चवीततथता [unmistakable म र्वेर दे यविव १६ truth] S. 5. मान्यामाधीन यादे मानेन हैत, श्वानन्यत्र यता [non-alternate truth] S. 6. १६ पे १५, ग्रन्यता [emptiness itself] S. 7. अस गुर्देहरू, धर्माचात्र the essence of existence S. 8. XN 2 aga: प्रेंत्, धर्मान्यमयता [unalterable entity] S. 9 वसमानी में पुरापरे द्वेदस, अधिनाधात [unthinkable entity]S. 10. ध्रेन है अ र्वण एरे पबैन केर, अवि-पर्यासत्त्रका irreversible truth]S.; 11. गीरेम स अद्भाष, चाह्य [non-separable] 8. 12. मित्र चडें भी कार [non-divisible] S. सु:ग्रु.र:ओर्:प, 13. उस प्रमाय १९. धर्मा स्थिति [substratum of existence S. 14. \$\text{\$\frac{1}{2}} \frac{1}{2} \text{\$\frac{1}{2}} \text{\$\frac{1}{ र विकेश र वर के मारेगाय कर र. **Ϡ**ና[.]፝፞፞፞፞፞፞፞፞፞፞ 15. इस के दीरसः वर्षेसाय सेदायवसाद्ये रासेदाय, चर्माचात् चसकोद [indestructible essence of exis-बेद के बाबी दर दे महर दे के द

Ka 5 don-du postp. c. genit. 1. for, for the good of. 2. for the sake of, on account of; c. genit. of inf. in order to, that. 3. rarely, in the place of, instead of, for.

ইন'ৰ্থ্' don dod-pa (মুন'ৰ) a needy person, a beggar (Maon.).

হৰপুৰ don-ldan with some object or design; in Budh abbr. of হ্ৰমণ্ট্ৰহ্ম প্ৰথ possessed of religion and piety; মিপুন হ্ৰমণ্ট্ৰহ্মণান্ত্ৰ সমাহ make it essential to acquire while you are a human being (Rdsa. 23).

ইৰ্মণ প্ৰায় don rnam-pa gam the three kinds of don, i.e. of significations: (1) ইপ্ ব্যুথিইৰ the literal meaning or signification of a word; (2) ইৰ্ম্টুইৰ the meaning of a meaning, real import; (3) চন্দ্ৰান্তিইৰ this includes ইনিবিই কাৰ্ক্ কৈ, উহন্দ্ৰান্তিইৰ কাৰ্ক কৈ, তাহনান্তিইৰ this includes ইনিবিই কাৰ্ক্ কৈ, উহনান্তিইৰ কাৰ্ক কৈ, কিন্তু কৰা dalso that of physical things and spirit, also চন্দ্ৰান্তিইৰ বাহনিবাৰ কিন্তু কৰা ক্ৰমণ টাইৰ বাহনিবাৰ কিন্তু কৰা কৰা কিন্তু কৰা

\$ হৈ বিশ্ব don-dryod shon-gran the pioneer investigator; the first man who inquires into any subject or case; হৈ হৈ ব don dryod-pa an investigator, inquirer = জাই হ হাবেনী Arjuna.

र्भ केर पाठम don-med glam विश्वाप vain, idle talk

Syn. रण'९कथ पाउस hay-hehal gtam; र्न्हर केन don ston-tshiy; र्न्न्य केन don bral-tshiy.

Kis don-rtsa (Kijsa) the real meaning, reason; also result.

ধ্ৰপ্ৰ Don-shays seems to be a Tantrik manifestation of Avalokites'vara.

হ্ৰবাহ ঐ শৃষ্ট্ৰ হবি শুং don-bean ye-çes sñiń-pohi ryyud n. of a Bon work or mysticism.

द्वारा प्राप्त De yod grub-pa धामेषाम lit. one who doe a real work successfully; n. of the fifth Dhyani Buddha, the ruler of the heaven situated to the north. In Tantrik ceremonial he is generally painted green and is often represented with a Khadoma fairy as his Sakti (Tib. इस्ला). Is styled देश प्राप्त Don-prub for short.

Karka dob-dob 1. one who dresses tying his breeches above the knees, in the manner of a Bhutanese. 2. stuff, non-sense (Sch.).

Thus pruinosus of Blyth, found near I has a and elsewhere: ইমন্ত্রী মইনমান্ত্রী বিশ্ব প্রত্যান প্রত্য

Syn. ध्वात्रय phuy-ñal; भेवाञ्चन एस उन miysman lus-can; रवर्षार हेट rab dkar-इनांन; पारुभद्वा ने स्ट उन glum-dray she-sdan-can; श्वा पवे क्र उन sdiy-pahi lto-can (Mnon.)

K glan-dor a yoke of oxen (Ja.).

Ador-wa to throw out, east out; Sakaaa sive up bad actions or behaviour; sakaa dor-war gyur faxuu left, east out (A. K. 1).

६२ हेर अ dor byed-ma= 5र हैर अन aur-byidsman. \$\ \times \ dor-ma\ \text{ breeches}, \ \text{trowsers}; \ \ \times \ \ \text{\$\tex{\$\$\text{\$\text{\$\text{\$\text{\$\text{\$\text{\$\text{\$\text{\$\text{\$\text{\$\text{\$\text{\$\text{\$\text{\$\text{\$\text{\$\text{\$\text{\$

ইবা I: dol 1. গ্ৰু fishing-net (Mnon.); গুৰুষ a fisherman, cf. শুৰুষ gdol-pa. 2. W. stew-pan (Jä.). 3. in ব্যশ্বস্থ to split, to cleave (Sch.).

ধ্যাইন dol-hou a sect of the Bon (J. Zań.).

ইম dos or মান্ত্রেম a load that is carried by man or beast; khal-dos দ্বাম্ম load carried by a beast of burden; মান a load of tea carried in this manner; মান বিশাস to load, to pack; মান্ত্রিমাণ to unload. মানুন a guard in charge of loads, one in charge of loads carried by beasts of burden and walking behind; দেশমান্ত্রিমান বিশাস্থ caravan-guard coming from Khams and other distant places (Rtsii.).

รุ่ง 3 dos-che=จจัร 3 a hhor che-wa or อัณพริต (Jig.).

্ৰাইণ dos-drag=*হণ tsher-drag (D.R.) = 5 তেন্দ্ৰ কাঠ ha-can bret tsha-vo urgent, impatient: calling for inquiry. KNIGHU dos drag-pa 1. hard compulsory service. 2. severe in exacting it, e.g., a feudal lord $(J\ddot{a})$.

६ ዓህ ወያ-pa one who carries loads, a coolie; ६ ካር ወያ-po= ዜና ፤ a load; ६ ካርጀላ the leader of a carryan of such loads. ይላ ታር ዲኒ ያ ታር the weight that can becarried by a man or beast. In Tibet 12 khal is the usual dos-po or load for a cooly (Rtsii.).

5 dra signifies (mystically) §NS skyes bu a person, a personage (K. g. P 179).

5 & dra-ci or 55 & drah-ci in Pur a flat basket (Jü.); 5 & dra-chuh a small bag made of net cloth (Cs.); 5 & dra-phud a bag of net-cloth.

\$ 35 dra-phyed 1. অই সংয half-necklace, half-chain. 2. half-lattice-work; a kind of silk ornament.

5 ቫ I: dra-wa 1. a tailor who cuts robes, shirts, etc. 2. to cut, clip, lop, dress, prune, pare with knife or scissors; also fig. ልን አጥር አጥር borrowing (a syllable) from the father's name; ሻካር አመር cloth cut out for a garment (Cs.): ዓን ዴሞርን cloth cut out for a garment (March the knew) tailoring, cutting and sewing (A. 34); ፍር 55 scissors (Sch.). 3. a small copper coin used in the Western Himalaya; called also Dabu.

5'A II: sbst. 1. হাব necklace (of pearls, gold etc.), chain worn as an ornament. 2. সাল web, net, lattice, grate, net-work: পুষাৰাত্ৰীৰ (the veins) are spread throughout the body like net-work (S.g.). হানী লাখ dra-waḥi thag-pa rope or string of a net or trap. হানী দাহাৰ dra-waḥi rkań-ylan web-footed; a goose,

duck, swan. 5442 54 the frame-work of bones, the skeleton; Aqui: iron lattice; 35 wooden rails, fencing; Aquid 544 iron trellis; gridiron; 45343 slattice-work of 1ays. 3. ans [a club]S.

इ.म.व मिंवान dra-wa hkhrol-wa=इ भेग ज्या व

\$ বিষয় dra-wa-can 1 জালৰ latticed, grated. 2 ruet. a spider. 3 = প্রথ a coat of mail (Minon.). 4.= ত্ৰ a gourd (Minon.). হ্ৰাজ্য dra-wa can-ma (মৃত্যুম) ক clever and skilful woman (Minon.).

5.य.वहेंत्र dra-wa-hdsin met. a fisherman, one who holds or uses fishing-net (Mnon.).

5 अ dra-ma 1. = अव्यक्त nobility, generally applied to the किन्दी Licehabi race of Vais'ali. 2. experienced, practised, learned. 3.= है नि rtsi-çiñ a board or slate for counting and writing figures upon.

દુષ્યાયવે ત્રેદ Dra-ma sprul-pahi glin n. ot a fancied continent or island.

১ এব dra-mig or ১ হ ই এব the openings or "eyes" in a net-work or lattice.

name 's gen applied to the powerful and violent aspect of certain Tantrik deities; other compounds of this root, however, are being more frequently employed.

হ্ৰাণীন drag-gis firmly; হৰ্ণীন হে to believe firmly.

হৰ প্ৰাথ হাজ বাহি স্থান বি ত্যা n. of a Tantra used by the Rhiń-ma sect (K. g. ৰ 349).

इस ठन drag-can तीन, उस strong, vehement. Term applied to terrifying deities.

इण^{ऊर} d<u>r</u>ag-char मोकर heavy rain, heavy rain or downpour.

દ્રમાં વિશાસના તે Indra's horse (Sorig.).

হ্বান্ত drag-tu=র্বাম ই ব or পুর্থহ 5 adv. strongly, earnestly, vehemently, violently; moreover: ব্ৰহ্ম ২ই সুহ বুর্বাম র ইম বুইবার হব বা চ্বান্ত বহন ব http://dx.displace.com/displace/strongly

বৃদ্ধন drag-sdebs = ইংবাংশ্যম ট্রাম rank or class of better people; higher class or order: অমানু বিশাস্থান বিশাস্থান ইমার্থা টুমম আ রু ইমার্থা ইমার্থ

59'45 drag-nad a serious illness, gen. = 39'45 dreg-nad gout.

sq'4 drag-pa 1. from the root drag and thus signifying: the better sort of persons, and so noble, of noble birth, superior, respectable, of superior quality or order; \$\frac{2}{3}\quad \text{q} \quad \text{a nobleman, gentleman, respectable man; \$\frac{4}{3}\quad \text{q} \quad \text{articles} \text{ of superior quality; \$\frac{4}{3}\quad \text{nobility, gentry; } \$\frac{4}{3}\quad \quad \text{q} \quad \text{q} \quad \quad \quad \text{q} \quad \qu

হৰ্ এই ৰূপে drag-pahi chos-pa a performer of Tantrik rites and religious observances, in which fierce deities are either coerced or propitiated.

इन्यायमे बेंद्र drag-pahi thod described as हा व महामूद्रिक्षेट जयमेखरी an epithet of the river Ganges (Moon.).

इष्ट dray-po also इष्ट्राश्च drays-po (A. K. 1-34), तींब, घोर, उम, उम, चण्ड, रींद्र 1. fierce, terrible, fearful, violent; and is the term specially attached to deities in their aspect of anger as defenders of Buddhism; is thus synonymous with ब्रिंग as used in that sense. 2. sbst. any terrific deity; a Bhairara.

द्वा व द्वा क्ष्री व स्व $d_{rag-po} = d_{wal-slog-can}$ n. of a Bon deity (D,R.).

হল্মই এব dray-pohi mig ব্যান 1. n. of a fabulous animal. 2. species of tree, Electropus ganitrus; the berry of this tree used for rosaries.

হৰ শ্ৰীৰপুৰ পুৰ drag-pohi gisng-ryyan an epithet of the moon (Minon.).

ร्षायंवे शुणाश्रव्य dray-pohi çuyş-hyro अग्रगति that which moves with vehement speed, like a shooting arrow. इन् झ drag-mo 1. जम्म a fearful woman. an amazon (Minon.). 2. बहाची Rudra's wife, an epithet of the goddess Durgā.

হ্ৰাজন drag rtsal-can=হ্ৰাম acc. to the Bon, possessing the terrific attitude and powers of deities.

হ্লাস্থান drag-rtsub bskal-pa the rough or rude age, a name of this present period of time which is called ৡল্মান্ত্রনাম্পর্থন

the Bon: in whom are all manner of perfections, good qualities.

54% dray-shan strong and weak, i.e., the relative force of sound; also with respect to rank, superior and inferior or good and bad.

হ্লানুল dray-çal fierce, also frightfulness; হ্লানুল কর dray-çal can ভার, বীর frightful, terrible, powerful, cruel; also one of the ten tones of music (M.V.). হ্লানুল dray-çal che, হ্লানুল dpah-ho lta-wa fierce, terrible; also like a hero, chivalrous, heroic and fearful (Rtsii. 30). হ্লানুল ব্রু বিষ্ণু-çal spyod a mystical practice = মুহ্মান্তিন ব্যামিনাক।

sq qq5 Dray-gced is not, as Ja has it, a single deity but indicates a group of fierce and redoubtable gods, of which there are said to be eight. See Grünwedel's Mythologie des Buddhismus, 164. The Mongols style the Drag-shed group Dokshit; and a special robe and hat are worn by exoreists who deal with the group. Each Dhyani Buddha, moreover, is held to have a dray-shed in his retinue.

হৰ ৰাজ্য Dray-gram the three fierce ones (the Bon trinity).

र्या अ drays = देश प, ञ्रुवाप or क्याप that-pa = excess: हें व इन्यान का नुष्यते के र्योद eating in excess will cause the illness of indigestion; अद्भार प्राप्त man-drags very much, in excess; as adj much, strong, intense. ६१७३५ drags-byed इपेक a bragadacio, one who brags much.

55' dran 1. a kind of beer (Sch.). 2. सरख honest, straightforward, upright. হে নের drun-hyro = শ্বন, মার an arrow, a shot (lit. that which goes straight) (Misson); \$5. ጣ5의 plain language; \$5. ቯ druh-po ऋਬ, सरज, समिति right, truthful, straight (अ Equanot crooked or bent), sincere, honest. इहालम dran-lam short road, straight-road. straightforward, not deviating from the direct course; upright; ጣዛ ነርዶ ሻ good actions, righteous deeds ; প্রন্থম বৃদ্ধে righteous judgment, justice. ५८ वन् ने वर्ष भ drań bshag-gi bzos-sgo settlement, good arrangement—also described as AN' N' 3. 8x. 84. 8am. n. 2v. 2a. 3. n. n. azr. na. 3c. n return good to one who has done kindness or good service before (Yig.).

হেন্দ্ৰ dran-por adv. straight; হেন্দ্ৰ প্ৰেণ্ড dran-por hjog-pa to place, put straight; হেন্দ্ৰেম্প্র্তি dran-por hdog-pa wishing frankly; হেন্দ্ৰেম্প্র dran-por snauwa to speak plainly, to be candid, to speak the truth. 5६.व dran-wa चानपंच, नेय 1. abstract noun to ६६.य dran-po. 2. pf. to ९६५.य.

5ू दें और dran-sron ऋषि, सुनि, गुणिकर, देग 35 19 a reciter of sacred hymns, an inspired sage originally the authors or rather seers of the Vedic hymns; a saint; ar auchorite. Ja says: at present the lama that offers sbyin-srey is stated to bear this name, and whilst he is attending to the sacred rites he is not allowed to eat anything but 574. white food, i.e., milk, curds and cheese. The terms cognate 55 No drah-sron but not synonymous with it are the following: बुवाय, बहुवानुवासारुक, दवदावाबुवाच, क्रेंमावहेंब, गुकाहानु, द्वी'यर'र्ह्वेद, अ'र्थ'२१६'य, ह्याच वहद्य, दवा'वर्ड्स्साय, की श्वाच, व्रक्षा कुरावह वा सुवाका रुत, वार्दर वर वातका य, द्यावर ga: ¥ूर.त क्ष्यायर में दाया क्षेत्र स्टब्स शुल् सदेव म (Mnon.).

হ্ন-প্র্ব dran-sron bdun सप्तर्थि the seven sages; also the constellation of the Great-Bear. Acc. to Bon the seven are:—(1) বৃহ স্থৃই দ্বী ভূ ইব; (2) প্লুই প্লুই নাৰ্ভ্ৰণ ; (3) वना चेद देद ; (4) श्रुवास दगार चे नेस ; (5) द्वुद दुन चे ৰ্ম; (6) ব্ৰেম্থান্ত্ৰ; (7) স্থান্ত্ৰ (G.Bon.). इट ब्रॅंट २ वस वह dran-sron rigs-bou ten kinds of Rishi, acc. to Budh.: (1) wat মুহ সুহ Rishi that move on earth; (2) ব্যুহ विवेद्र श्रें flying Rishi; (3) क्यायर देवा बैट कु মই হৃদ মুদ the Rishi that walk in a dancing mode; (4) अनव अनु मरे इस्स्रेंट Rishi that travel in the sky; (5) and and an area are Rishi that travel to the celestial regions; (6) हु त्यूवा ग्रेमा वर्ष पर्वे दूद स्ट्रेंट Rishi who move miraculously: (7) र्देश द्वव नेश वर्ष वर्ष द्द स्ट Rishi that can take an enchanted form; (৪) মুহ'নম'ৰপুঁ'নব 'হুহ'ৰ্মুহ' Rishi that can vanish in light; (9) व्युत्ति भाष्ये वर्षे द्रार्भे Rishi that can move as embodied forms of anything; (10) श्रुव-वर-५-१४वॅ वर्ष-इर-सॅट-Rishi who have attained to excellence.

sense a dran-sron thun-wa विषयान one of the 36 sacred places of Buddhists in ancient India, the site of modern Sarnath, near Benares, where Buddha first preached the Saddharma.

नुहरू बहुन्य

53'4 dran-pa 1: 1. in Budh. 5भेष्माय भद्दः प्रश्नः हृद्रः प्रः γ ्दः, सेक्ष्मः केंद्रसः प्रः स्परं (K. d. a 355) the state of the expression of चवज्ञम, ..e.. dependence of a thing upon another, indicating that the mind is free trom darkness 2. सृति, मंत्रा recollection, remembrance, memory: বুৰ্ধাৰ্মথাই clear recollection • ব্ৰাম হ্ৰ এহ'হ ইল'4 to lose one's memory or senses; 54 45 5 again to swoon, to fall down unconscious : 54 9 3 34 being out or one's senses (with joy) (Ja.). 3. self-recollection, consideration: মন্ত্ৰমত তর্ the respective faculties of their minds; ५५.य.वाहरू य quickness of apprehension, good capacity (Ja.). 4. The an epithet of Kāmadeva.

5ব্ৰ II 1. vb to think of, ponder; gen. to remember, recollect with 45 4: হৰ্মৰ সংগ্ৰহণ to think of, to remember Buddha, Dharma and Sangha: ধুপু ই অংক देश इक्ष प्राचीन do not think of, do not trouble yourself about. future evils ; यश्चिमायर श्राद्ध द I do not recollect having taken auything on credit (Jä.); হুৰ্থাইন ট্ৰম as soon one thinks of it; quick as thought; EN' 8'34' 45.35.4 rjes-su dran-par byeg-pa= 54.5 959.4, dran-au hjuy-p. uso to be reminded of, to put in mind of; \$4.34.35.4 to recall to the mind. 2. to become conscious; 5444 9344 to recover one's senses, to be one's self again; दब केद unconscious; शेद्द परे देण् after they had become insensible (Ja.)

3. to think of with love or affection, to be attached to, to long for.

হুৰ মন্ত্ৰ dran-melog rje dearest sir (Ja.). হুৰ সুসমান dran ñams-pa বি:মন্ত্ৰা 1. unconscious, senseless. 2.—হুৰ্ন ব্যামন ই মহ্ন বি faint recollection: weak-minded.

द्राप १ पर प्रवाण पाय वे dran-pa ñe-war bshag-pa bshi स्वारि स्नृत्युपस्थानानि the four essential recollections, which are—(1) शुभ द्रुप प १ पर प्रवाण कायसृत्युपस्थान [the body is impermanent] S.; (2) अर पद्रुप १ पर प्रवाण वेदना स्नृत्युपस्थान [the evils of sensation] S.; (3) क्षेत्रभ द्रुप १ पर प्रवाण विकासृत्युपस्थान [the evanescence of thought] S.; (4) अर्थ द्रुप १ पर प्रवाण सक्तेस्नृत्युपस्थान [the conditions of existence]

54 4 d: m-tho a memo, a note for refreshing the memory.

54'\$ dran-dri abbr of 54'455'\$ 4.

মুধ্য শ্ব aran-pahi ku-uu = ই ব্য or ধ কাই the glans penis, the male organ.

इक्ष्याम् dran-pa ben or हेला सु इक्ष्य the ten remembrances, viz.:-(1) NEN ANEN SISTU; (2) इसाह्यासाइनाय (3) द्वायन्त्राह्यासाइनाय the constant remembrance of Budana, Dharma and Sangha; (4) ईंग ब्रेसमाहेम सुद्दाय the bearing in mind monastic vows of morality; (5) अर्हेद वहें अप्तु दुन य remembrance to give away in charity; (6) अहेश सु:54.4 remembrance of one's tutelary deity; (7) इत्रम्भ के बर इ. जु. व हेम स इत प recollection of breathing in and out in the practice of yoga; (४) श्रम ग्रेड्स य हैस सुद्द य the remembrance of the various constituents of the body; (9) क्रि.पहेंबासु इत्य skye-wa rjes-su dran-pa bearing in mind that one has to be reborn (in any of the six states of existence); (10) बद्धे य हेश सुद्दाय the remembrance of death (as a certain and unavoidable fact) (Hbum. 4 93).

इत प्रश्निम Dran-pa hjoms चर-धंसी the subduer of Dod-lha, i.e., of the desire of procreation, an epithet of Buddha; also n. of an Arhat, &c.

६८ पर विदय dran-pahi khron-pa आरक्पक the female organ of generation.

इत्यावे प्राप्त में dran-pahi dran-po 1. = अवस्य mkhas-pa a learned man (Mhon.). 2. सृतीन्द्रिय the faculty of recollection, momory as one of the five faculities, v. प्राप्त में थे.

इत परि नाज्ञाम dran-pahi grugs a handsome woman, a beauty (Mñon.).

इङ्धवे निहा *dran-paḥi çiñ-rta* **पाराय** an epithet of Kamadeva or Dod-lha.

६६ व dran-po सार, चेतन awake, one in his senses, conscious.

55.8 dran-ma the mind, memory: 55.8 good memory; 55.24 dran-las utue: from memory, from consciousness; conscious state; 55.55.25.4 dran had-kyi zin-pa sudden recollection; remembering all on a sudden.

53.9 dran-ça the meat of an animal that was slaughtered three days ago; the flesh of an animal after the third day of its death (consciousness is said to linger in the body until life has been extinct for three days; it is therefore that the human body is not disposed of until after the third day of death in Tibet).

হৰ নিম্ম $d_{ran-sems}$ in W. love, affection, attachment $(J\ddot{a}.)$.

বুণ dral 1. v. ভুনার্স. 2. v. মুখান. 3. for প্রাথ gral.

इथार्थ dral-po (श्रुप्त संवक्ष द्वादान न्याय पाइट य इथार्थ (Rtsii.) grain or peas that have been split by beating.

says dral-tse a kind of courier or messenger (Cs.).

্থ dras শ্ৰাশ্বশাহ্ম ইমান cloth cut out for making a robe or coat, etc., v. হান dra-wa.

देश शिक्ष का प्राचित का प्राच odour, smell, scent; देश sweet-smelling; देश dri dri nan-pa दुर्गेस bad smell, stench, offensive smell; देश dri-med निर्गेस without smell; odourless; bright (A. K. 1-2); देश इंड इंड इंड क्यार्ट स्था water (Māon.). 2. मच ordure, for देश, देश देश द्वा प्राच n. of a sacred shrine at Lhar-tse in Tsang (Jiy.). देश देश विम्लामिन n. of an Indian pandit who worked in the Buddhist propaganda in Tibet in the 8th century, A.D. देश द्वा n. of a Rāiñ-ma lama (S. kar. 182).

इ.मु.स dri skyc-ma गम-जनमी produced of smell, a kind of insect come into existence from dirt or निर्देश moisture and warmth.

दे विषय dri-hkhor changing or fading of colour of a dress by use or age: ज्यापासर प्रकार विकास समापासर (Rtsii.).

देशनुष्य dri-mgyogs= स्पाद spos-dri बाग्र-गम strong scent; incense; देन्य dri-nawa bad smell; देन्य सेन्य निरामगम odourless, free from bad smell.

३ ८६ dri-had vapour, exhalations; ६ ८६ । वहमध्य dri-had hjam-pa चहुमस्त्र very agreeable scent; fig. virtue, laudable merit, qualification: 54 Ban \$ 5555 Virtue, a qualification: 54 Ban \$ 5555 Virtue, laudable merit, qualification: 54 Ban \$ 5555 Virtue, laudable merit, qualification: 54 Ban \$ 5555 Virtue, laudable merit, qualification: 54 Ban \$ 5555 Virtue, laudable merit, qualification: 54 Ban \$ 5555 Virtue, laudable merit, qualification: 5555 Virtue, laudable merit, qualification: 5555 Virtue, laudable merit, qualification: 5555 Virtue, laudable merit, qualification: 5555 Virtue, laudable merit, qualification: 5555 Virtue, laudable merit, qualification: 5555 Virtue, laudable merit, qualification: 5555 Virtue, laudable merit, qualification: 5555 Virtue, laudable merit, qualification: 5555 Virtue, laudable merit, qualification: 5555 Virtue, laudable merit, qualification: 5555 Virtue, laudable merit, qualification: 5555 Virtue, laudable merit, qualification: 5555 Virtue, laudable merit, qualification: 5555 Virtue, laudable merit, qualification: 5555 Virtue, laudable merit, qualification: 5555 Virtue, laudable merit, laudable merit, qualification: 5555 Virtue, laudable merit, qualification

ই মেই অব্যাক্ত dri-hahi halab-chays met. the hoopee (Mhon.).

\$'\mathbb{2} \ dri\text{-lha}\ \text{the five perfumes used in offerings to saints and gods.}

ই তার প্রতি dri-can the-wa= ম ট a pod of musk (mystic) (Miñ-rda. 3).

\$:50 dri-chab scented water; scent, perfumery.

देश dri-chu= प्रेम सूत्र urine, also abbr. देश dri-ma order and & urine; & water when written with दे conveys the meaning of urine.

ই কু লানীয় ন dri-chu gsil-wa = কন লানীয় or লাইন লাইন ন to make water, to piss (Nug. 68).

देवेद dri-chen=भूगाय प्रशेष or 've, filth, dung (Sman.).

देशका dri-mehoy, दे रव सौगन excellent smell, sweet scent, fragrance (Mnon.)

देश्वरूश dri mñam-pa समग्रस of uniform smell as of inconse-sticks of China

3.454 dri-btul=3.444544 suppression of stench.

दे द्र व्येर प्रभास्त य dri-dan hphren-was mehod-pa गन्धमास्त्र म महीयते worshipping with offerings of garlands and frankincense.

ই প্ৰ dri-idm 1. নামিক having the smell of. 2. বাজাইন a gander or মান্দ্ৰী প্ৰথম (Minon).

ই শ্বন dri ldan-pa there are acc. to the Bon cult seven classes of scent:—(1) মই দেখুৰ এই কিন্তুৰ এবনা কিন্তুৰ (3) ৯৫ই দেছ প্ৰাণ্ডিৰ (4) নাই দেছেৰ এই কিন্তুৰ (4) নাই দেছেৰ এই উন্দেশ্ধ কিন্তুৰ (4) নাই দেছেৰ এই উন্দেশ্ধ কিন্তুৰ (4) নাই দেছেৰ এই উন্দেশ্ধ কিন্তুৰ (4) নাই দেছেৰ এই উন্দেশ্ধ কিন্তুৰ (4) নাই দেছেৰ এই উন্দেশ্ধ কিন্তুৰ (4) নাই দেছেৰ এই উন্দেশ্ধ কিন্তুৰ (4) নাই দেছেৰ এই উন্দেশ্ধ কিন্তুৰ (4) নাই দেছেৰ এই ডিন্তুৰ (4) নাই দেছেৰ এই ডিন্তুৰ (4) নাই দেছেৰ (4)

fleshy musky smell; (5) वसु दे ५६ थ्व प्याद के के श्रुप्त; (6) वस्य दे ५६ थ्व प्याद्ध के के श्रुप्त; (6) वस्य दे ५६ थ्व प्याद्ध के के श्रुप्त (D.R.).

दे अहम Dri !dan-ma (अ.क) गम्बवती n. of a place in ancient India.

ই ইম্ম dri şnom-pa pf. ব্যুক্ত bূşnamş = 5নুৰ্থানুষ্ট্ৰ to smell, to inhale an odour (Mnon.).

ই'ৰ্ম্ম dri-phog gen. ই'হৰ্ম্ম্ম্ de clothes soiled with spots and bad smell (Risii.).

દેશ દ્વા dri-ma drug in Budh, the six sorts of defilement, namely:—(1) the feeling that I am superior to my spiritual teacher; (2) want of regard for religion and one's spiritual guide; (3) દેશ વર્ષ ક્રિક્ટ એર ય neglect of religious observances; (4) એમમાર્ક દ્વારા કુપાય મામ પ્રાથમિક વર્ષ તે મામ ક્રિક્ટ કુપાય મામ પ્રાથમિક વર્ષ તે મામ ક્રિક્ટ કુપાય મામ પ્રાથમિક વર્ષ તે મામ ક્રિક્ટ કુપાય મામ ક્રિક્ટ વર્ષ તે મામ ક્રિક્ટ કર્માં મામ ક્રિક્ટ કર્માં ક્રિક્ટ કરમાં ક્રિક્ટ કર્માં ક્રિક્ટ કર્માં ક્રિક્ટ કરમાં ક્રિક્ટ કર્માં ક્રિક્ટ કરમાં ક્રિક્ટ કરમાં ક્રિક્ટ કરમાં ક્રિક્ટ કરમાં ક્રિક્ટ કર્માં ક્રિક્ટ કરમાં ક્રિક્ટ

deviation from the observance of religious duties; (5) ব্ৰহাইটি পুত্ৰ বিষ্ণু বহ' বু'ছু ব' concentrating attention upon the working of the five senses; (6) জন খুৰ ইহ' ব্ৰহ্ম থ জ্বাৰ বিষয়ে বুনি বাংলাng of continued application to religion (Khrid. 6).

ই অপ্রত্য dri-ma ldan-ma = ৪১ মান এই ১ প্রত্য স প্র voluptuous woman (Mison.).

देश बहु पर्वे अस dri-ma hphyi-wahi ma-ma मनाची a chiid wed nurse; a woman who attends to infants' cleanliness.

देशकी अध्य dri-ma mi-maah चनच not touched or affected by filth; unblemished, throughly pure.

देश के १ d dri-ma med-pa विमस्त 1. the third stage of Bodhisattva perfection or के ह्वामि देश द pure as smell of flowers; निकेश without defilement, an epithet of Buddha (M.V.). 2. भिन pure, holy, all-good; clean, cleanly.

दे अभेद परे देश व्यव देश हो है है हो क treatise by Acharya Amogha (Tan. d. नै 117).

द्दे म बेर पर प्राप्त प्रमुख पर स्थाप स्थाप स्थाप प्रमुख पर स्थाप स्था

રે અવાયુએ dri-ma-gsum the three impurities or filths:—વન્દ ordure, વર્ષ urine, દ્વ rhul sweat (Sman.); fig. જેમ પરે દુંએ also ક્રુંગ ક્રાંદ્ર પારે દુંએ and મુખ્ય કે વરે દુંએ.

ই সমার্থম 'থ dri-mas nogs-pa blemished, stained, spoiled.

Syn. বৰ্ণ বিশ্ nay-nog; ই শ্ব dri-ldan ই শাত্ৰ dri-ma can; ই শাম গুৰ খুন dri-mas sunphyun; ই শাৰ্ম dri-ma gos (Mnon.).

देशहर एक dri-gtsan khan गमकुटीर, गमोस prob. गमास्य a sacred place, the principal chapel in a monastery.

Syn ๆ สุดาจตาหา gtsug-lay khan (Mnon.). +ริเจรูน d<u>ri-b</u>rtsun = ริเจรูน good smell, fragrance. दे विदेश में भ dri-hdsin skyes = भूते देश नेव

ই নিণ্ডান dri-shib dkar clear and definite instruction or direction.

ই শুন্দ dri shi .-pa or ই শুন্দ 1. an agreeable smell, swe t fragrance; adj. fragrant. 2.= গুন্দ s ffron.

ા. cf ં. કહા ને મું. શ્રેંમ rnam-ñid styar-કpos; ક્રેદ વરાવ દે કૃંગમે-bbab dri; ગુર્ન શ્રેમ દેવાદ kun-mos dri-ban; વર્ષન હક behon-pu can; નેક મુંગદ વર્ષે વ çin-tu yid-hphroy; દેદ તમા વ્યુવાખ જામે-nas hyugs; વર્ષદ પોલે દે hdod-pahi dri; ક્રાંગ્રેસ કેદ sna-tshim byed; વર્ષદ કેદ hbod-byec; દદ વાદ had-ban; દેદ દ્વા rin-du khyab; એવામ વર વાલ leys-par hthul (Mnon.).

ই वैश्व इस dri-shim byas वासित perfumed, scented.

देनित dri-shon गम्बदंड met. for wind (Mnon.).

ই । dri-zu गम्ब lit. eaters of smells, a class of demi-gods supposed to orignate from the zone of scents in Gandhamādna in the Himalayas; are also celestial musicians. Acc. to Jä.: "the Dri-za are not only supposed to be fond of flowers and other fragrant objects, but also to visit dung-hills, flaying places, shambles, etc. The insects swarming about such place, the Tibetan believes, to be incarnated Dri-za." ই সম্ভাব কি dri-za ga-bur nu-sho-can হে জিন্ম বুলা প্রস্থা প্রচ্যা-mon rigs-gnis names of two species of vegetable medicine black and white (Sman. 109).

દ્રાવે મુદ્દા કર dri-sabi gron-khyer a mirage; explained as એડ્પા નામલા ફુદ્દ કર્યું નુષ્ય an illusory phenomenon appearing as a reality: માં લક્ષ્ય દેવને મુખ્ય નામને મુખ્ય મુખ્ય નામને મુખ્ય નામને મુખ્ય મુખ્ય નામને મુખ્ય મુખ્ય નામને મુખ્ય મુખ્ય નામને મુખ્ય

दे प्रदेश प्रदेश dri-zahi glu-dhyahs गम्बर्भ, संगीत melodies of the dri-za musicians.

देशक dri-ban skyes lit. born of fragrance; an insect; the rose-bug.

ราย รุงคาน dri-bุราทิ dwan-po musk-deer.

Syn. A' gla-wa; T' 8' 84 yla-rtsi-can (Mnon.).

द्वित्रहास dṛi-bṣañ khañ-pa पद्म lotus flower (Māon.).

ইইম্মত drihi sras-po a kind of insect believed to grow from smell.

Syn. ar an spań-spos; agr af raid hhyun-pohi ral-pa; ar st spu-can (Mnon.).

38 as drihi boud flower, lotus; the virtue or nutriment of 3 seent, smell; substances like camphor, assafootida, &c.

देश्वराय dri-blan-wa ब्राप to smell.

ই অংশুৰ্কন kri-lu hkhor a bee, that which roves round or is attracted by fragrance.

বি drin resp. বন্ধ ইন rarely মুইন kindness, favour, grace; ইন তন drin-can kind, gracious, benevolent; also benefactor; ইন তন্ধ মান the parents, the benefactors (Jä.);

34.54 a vb., to acknowledge a kindness, to feel obliged: 34.54.44 as I shall always feel greatly obliged to you, 34.54.34.34.34.34.34.45.4 to forget kindness received, unmindful of obligations.

বৈ উন্ত drin che-wa or বিউন্থ very kind, great boon, the great or greatest benefactor. বন্ধু ই bkah-drin-che is a very frequent phrase of thanks equivalent to our "most kind of you." "many thanks"; it is often repeated twice and is a common expression of ceremonious thanks in letters. মন্ত্র এই বিশ্ব ই কিন্তু কিন্ত

ইৰ পূৰ্য drin goo-wa or ইৰ চুপাই ব to show one's self grateful; ইৰ পাই নি অৰ দুৰ্থ you shall not have done it for nothing.

বিশেষ drin-lan gratitude; বিশেষ u to be grateful; বৈশেষ in return for kindness received; বৈশেষ বিশেষ ingratitude, ungratefulness: বুম বিশ্ব অধ্যান্ত আমা বাম ক্রিন্ত ক্রিন্ত লাভা the because of his ungratefulness, the hermit was punished at last (Rdsa. 19); বৈশেষ অম্যান্ত be grateful.

दुन खेना थ drin log-pa or देन अन खेना थ lit. to reverse a favour, to return evil for good or for kindness; ingratitude: ५ विदेश खेना यह विश्व का त्या

દ્રવ-દ્રેષ drib-çil acc. to $J\ddot{a}$. a corrupt form for દ્રેષ-દ્ર-વાયેલ in Ld.= વાયેલ-૧

5 drim stump, trunk of a tree or plant; pollarded (in Ld.).

र्देषु drihu v. दे dre; prob. for देश धुन। a young mule.

ইথ dril 1. roll or rounded thing: শ্ৰপ্থ a roll of paper. 2. for ইণান্ত a bell.

ইপান dril-bu আন a boll; ইপান্ধ one who rings the bell. ইপান্ধ a member of the S'ākya race whose daughter was married to Siddhartha (Vig.). ইপান্ধীয়ে বিশ্বিষ্ণী, সামন্বা

રેવામાં dril-khan bell-tower, beiffy, દેવામાં the sound of a bell. દેવામાં વ્યાપ્ટ મુશ્યમ દ્વામાં મા dril-syra las begrage-pa चाराचोषण proclamation by ringing the bell; દેવામાં વારા dril syrog-pa to ring the bell; to publish by ringing a bell; દેવામાં વારા a place of justice (Mnon.). દેવામાં dril-lee the tongue of a bell, the clapper; દેવામાં dril-stegs a bell stand, or a piece of cloth on which bells stand; the frame of timber in which bells are suspended.

देवाम dril-wa, v. देवाम hdril-wa.

ইমাণ dris-pa, v. ৭ই ব hdri-wa. ইম dris ছছ, সন্ধ asked, an interrogation. ইমানম ঘৰিকা having asked; আন্ত্ৰাইম মন্ত্ৰ well asked; asked carefully.

देश य पाठन व uris-pa gtan-la phab [प्रश्न-निर्णय decision of questions]S.

देश'परे वे dris-pahi tho बुद्ध ;= भूर'क देश'परे वे.

 $3 \not\equiv d\underline{r}i$ -bo an enchanter, sorcerer, magician; $3 \not\equiv d\underline{r}i$ -mo enchantress, witch $(J\ddot{a}.)$.

देश अ dris-ma प्रध्वान one who has asked; having asked.

देश'यन dris-lan प्रस्नोत्तर answer to a question.

 $\int \int \int dr u - gu$ a ball or skein of thread.

5' पु dru-bu a clew or ball; भु5' प्येटिंग या के a ball of thread or of wool; 5' प्रविद्या या क्षेत्र व स्वाप्त व स

্বা drug 1. বহু num. six. 2.= বঙ্গাম good. 3. symbolic of \$7 the kinds of taste which are six, also of the six quarters (MENN), i.e., the "our cardinal points besides above and below; also that of the six ornaments or 5 (Rtsu.). 59575 druga superior kind of turquoise. 59 23 drug-bryya six hundred (600). 57 8 drugsyra in Gram, the so-called article presenting itself in the following six forms; 4, 4, અ, શૅ, ૅર્સ, ફિવાર્ડ drug-on or ફ્વાર્ડ થઇન વિજિ the num. sixty (60); हुण इ र गठेण एक पष्टि num. sixty-one (61). 573 % drug-cu skor the Vrhaspati cycle or the cycle of sixty years. 59 & drug-cha one-sixth, one-sixth part; 59 %5. drug-ston six thousand (6,000). हुण अन् drug Idan-ma वडी an epithet of the goddess Gauri (Minon.). 594 drug-pa or বুণান drug-po ৰম্ভ the sixth one. বুণাব্ৰুহ drug-dmar a very fine kind of turquoise supposed to be one-sixth part red in tint. হৃপ ৰ drug-sho six khal (mule load) of barley grain for one sho (Rtsii.).

इपा हे drug-sde पड़ वांगेल 1. the early disciples of Buddha:— ५ प्राप्त निम्ह; ३ ५ प्राप्त ज्यानन्द; वया है प्रमुख्य उपनन्द; वया उर्ज्या उर्ज्या २. a class of dissenting monks who being of a discordant disposition often brought troubles to the early congregation of S'akya Muni.

59'84 drug-mdo back joint, spinal joint; hence 59'84' = 39'3'35'4' a follower. (Mnon.).

drun resp. 1 निकड, सन्निधान, समीप adv. and postp. near to, beside, at, to; इन्द्रभाष्ट्र drun-nas hbyin जाचेपण: drawn from near; अप्तानिक क्षान्य कार्य प्राप्त कार्य कार्य प्राप्त कार्य

at, near to, in front of, before ; বুঝাইনি বুমার to the king, before the king; इटाइ हैनाय to examine personally, face to face; 55'5 बर्बान to go near or up to; निर्मा इर 5 near or under the tree. 2. a title or address of honour generally intended for the sons of noblemen; Manager your honour; M & 55 honourable miss. 3. civil officer, official; इराहेब, इराव्यवराहेब व high official; হুং এব drufi-yig private secretary; 55.5344 deun akyus-ma an inferior official, a common clerk (Rtsii.); 55.465 drun-hkhor gen. lay-officials under the government of Tibet; 55 9344 druh gnaspa a companion, an associate; 55, 95, 7 drun hbrin-wa or 55.955.955.4 & middleclass official (Rtsii.); 55 3 drun-spyi civil officers in general.

इर प्राणभाष drun grags-pa names of officials under Phag-mo Grub hierarchy.

इस्क्रिं drun na-mo चासद्र imminent, very near, close to, impending.

Syn. an 3' a thag ne-wa; 3' afas ne-hkhor (Mhon.).

55 54 5479 755 1 Druh Num-mkuh bzuh-po (Loh. 9 15) n. of a Government secretary of Lhasa.

+ 55.4 drun-pa or \$155.4 = \$1.245.4 secretary, lit. one standing near, waiting in the presence of a great man, an aidedecamp.

5 A drun-po=1. Sta or \$54 and clever, skilful. Acc. to Ja. prudent, wise, judicious. sensible. 2. sincere, candid.

55. 28. a druh htsho-wa private physician, physician in ordinary (Cs.).

55 अन्य drun-yig-pa कायस a clerk, specially the clerk of a superior officer, a writer:

disease, etc., also that of a tree, etc.). 5.4.44 gr says exterminated or destroyed from the root; radically cured.

55N°I druńs-pa 1.=55N°I bright. sparkling 2. acc. to Cs. clarified, clear 3. beer, resp INSTN beer for the use of a great man.

55 drud v. ৭55 d নিষ্টাল 1. divested: এটা কুল ব্যান, বুটা কুল শান্ত the father killed a tiger, the son pulled off its skin. 2 55 55 drud-drud a pelican (Sch.).

म द्वाप $d_{I}nb$ -pa or द्वाप v. २५ वः u = 4 द्वाप $d_{I}nb$ -pa or द्वाप $d_{I}nb$ -qa

53.21 drum-pa or *94.54 passion; acc. to Sch. to have a strong desire, to long, languish, pine for.

5N'N drus-mu 1. in foal, as 45N'N a cow about to bring forth. 2. millet (Sch.).

5 dre acc. to Ja. a mule; prob. col. of \$4. \$ \$4, \$4\$ she-mule; \$4, \$5 mule.

ই'ৰ dre-wo in W. the elbow (Ja.).

ইবাংশ dreg-pa grime, incrusted dirt, soot: বিশংশ syron-dreg lamp-black; শ্লং ইবা sland-dreg soot on the frying-pan; ইবাৰ্ড or ইবাৰ্ড dreg-grum gout; ইবাৰ্ড dreg-glan অবন্ধ coating of dirt on anything; হবাইণ dreg-byed rdo-wa (?).

द्वास dregs or देवास dregs-pa दर्प मदकल, चारम्बर, जबन pride, haughtiness, arrogance; विस्म देवास id. देवास अन dregs-tshig = विस्म विद्या haughty expressions or words; boasting (Minon.). देनाम खून स dregs idunma = मेर अ वृत् अ a youthful female, a damsel who on account of the charms of her youth is proud. In Budh. fifteen kinds of pride are mentioned :—(1) প্রযাপ্তমমানীমা ইবৃষ্ণ the pride of moral purity; (2) ইম্বন্ देवभाव pride from much hearing: (3) विवध यस देवास u pride of courage; (4) केद पस देवास प pride of acquirements; (5) नगुर है स देणसार pride of honours, (6) १वा वादमा आवसायमा देवामा य pride of intellect; (7) इवेद यद्भ ग्रेस देवभ य pride of residence in solitude; (8) #EN'42. অৰ্ড্ৰেপ্ৰমাইৰ্মাণ pride in attainments; (9) জ 95 अदः यम देवामाय pride of having few necessaries of life: (10) न्युन्स-वृद्धः वस-देन्स-व pride of personal appearance; (11) क्रम बूद निम देवभाय pride of wealth; (12) दयर के प्रभादेवभाय pride of power; (13) वृधिः वाष्पवा अद्यसद्वान य pride in possessing many servants and retainers; (14) অমন প্রেম মার্মি ক্রম ক্রম কর্মা করা of dhyana and fore-knowledge; (15) ञ्राणा विवास के प्राप्त कार्या कार्य कार्या कार्य का देवश्य pride from the praises of gods and naga. (K. d. 4 78 and Lon.).

देन्य 35 dregs-byed met. for a devil.

\$\frac{5}{5}\) dred, generally \$\frac{5}{5}\) dred-mo, indicates the red or snow bear (Ursus isabellinus); but is often indiscriminately applied to other species found in Tibet.

35 dred-mo 1. one who has gone astray from a religious life; one who has abandoned a righteous life. 2. a yellow bear.

35% dred-mo species of bear peculiar to the mountainous plains of Amdo and the Kökö Nor region, the Ursus lagomyarius of Prejevalski. It preys upon lagomys and marmots, so described by "A. K." in his Report on Journey in Tibet and Megalia.

र्दे दे drehu प्रखर, वेसर a young or small

+ 33 £9 drehu-rhog; 332 £9 4 1. the mane of a mule. 2.= \$4 \$1 a spotted seat, or cushion. 3. a kind of long-haired cloth.

ইথ drel a full grown mule. ধ্ৰ'ৰাজ্ম' = ধ্ৰ'ম drel-ra stall for mule, the rope for tethering mules (Rtsii.).

ইমান dres-mu a kind of grass, of which ropes and shoe-soles are made in Tibet. ইমানা মান the filaments of ইমান; ইমানা dres-hbru or ইমানা dres-hbrum the seeds of ইমান grass; ইমানা dres-gun rope made of ইমান grass (Rtsii.).

મું dro 1. the hot time of the day. કર્મ ક્રાંત-dro the morning from 8 A.M. to 10 A.M. 3 મામાં physi-dro afternoon from 3 P.M. to 5 P.M. in India and Tibet. 2. acc. to Jä., lunch, a meal taken about noon; મામાં પાતાના, a meal taken about noon; મામાં પ

Farm dro-hjam (col. tonjam) tepid.

345 dro-dod = comfortable accommodation (of travellers) under road-bill.

 \S 4 dro-wa 1. vb. and adj. to be warm; warm, as distinguished from hot. $2 = \S$ 4 bro-wa of which it is an incorrect form.

र्भिर्म dro-wa rnon-po तीच्यरस very acrid taste; pungent.

著門 dro-lug a sheep intended for food; 著門 dro-ça meat intended for such a purpose.

র্বাম drogs (Sch.) packed up, made up into a pack or parcel.

Kr dron or Ken drons v. asku hdren-pa.

55.34 dron-ma a large basket or dosser provided with a lid and carried on the back.

ই drod অন্ধা 1. sbst. warmth; ক্ম টাই warmth (derived from clothes); মাই warmth from fire. 2. animal heat. দাই মাই পাইপা a small piece of food = শাসম, prob. for শাই enjoyment of the mouth. (Ja.): ইণ্ডাৰ drod-can অন্ধান possessed of warmth, warm.

+ दे देश drod-nul= हो वे जारे हैं । matching one's desires, in accordance with design, ४८.

ইণ্টাৰমণ্ডম drod phebs-dus=গ্রিণা dpyid-ka, the warm season, i.e., the spring (Mion.).

ইণ্ডাৰ drod-sman=ইণ্ডাপ্ডাৰ stimulant; ইণ্ডাৰ বাব প্ৰায় the three stimulant medicines are Piper longum, cardamom, and a smaller species of cardamom (Min-rda. 3).

र्द्र देश drod-hons ज्यागम the coming of the hot season, the summer. द्वर अवन drod yal-wa the vanishing or diminishing of warmth or heat.

र्द्रश्व drod rig-pa मन्त्रज्ञान the science of mysticism, occultism, charms. Jä. has: well-versed in measures.

र्दे प्राप्त drod-geer संखेद 1. sweat, perspiration. 2. acc. to Jä.: warmth and moisture. दें प्राप्त के अध्य संखेदना vermin, insect, etc., produced by heat and moisture.

द्वाय dron-po col. for देव dro-wo.

ইন্ম dron-ma or ইন্ম gentle warmth, gen. equalling ইন্ম dro-hjam মাইন warm food; প্রাইন khrag dron-mo warm blood. (Hbrom. 41).

Žu drol v. aža a hdrol-wa.

KN 1: dros (Sch.)=K dro, KN 34 noon, midday: KN 4 when it is getting warm.

ኝላ ii: sometimes written for ፭ላ.

ই अप dros-pa 1. अवतम heated, grown warm, esp. of the ground by the heat of the sun or of men by warm clothing. अ इस्य Ma dros-pa अन्ततम is the n. of a lake, i.e., of Tsho Mapham, the eastern one of the two Manasarowar lakes in S. W. Tibet; also a Naga king. 2. (अंश्टूप) cutting cloth to make a dross.

মান্দ্ৰ glay or শ্রন্থ glays 1. fut. of বুংশ্যান, সমানি; নিমান্দ্রান্থ to attach or give a name: শ্রন্থানা the mame about to be given the name; শ্রন্থানা the doctrine that one should be attached to (Rdo. 46).
2. acc. to Ja. day-light, opp. to মুখ্যা 3. in Sty. শ্রশান occurs frq. as a translation of সম্মা wisdom (Ja.).

মান্দ্র gdań or মান্দ্র (ম্নান্দ্র মান্দ্র) মান্দ্র কর বান্দ্র (ম্নান্দ্র মান্দ্র মান্দ্র বান্দ্র) মান্দ্র মান্দ্র বানদ্র মান্দ্র মান্দ্র বানদ্র মান্দ্র
শাব্দ ব gduń-wa pf. শাব্দ এ gduńs-pa ধনা ; শাব্দ ব to gape, to open wide (the mouth and nostrils), to stretch; অপাধাব্দ stretched apart the arms; মুদ্ধাবিশাব্দ গুলামি gshi gduńs cured of disease. ন্দ অম gdań-yas n. of a numerical figure (মুদ্ধ): ৰাজ ভ্ৰাধ্য গ্ৰহ অম হৃদ। (Yasel. 57).

স্থান প্রধান prob. = 55% dwans (প্র ১৪৯৪ মুন্ত as of the voice), or ২ 1. the tone or pitch of one's voice (Situ. 54). 2. = স্থান সুন্ধান্ত ক্লিম music, harmony, melody; স্থান প্রধান কলে music (Jā.) 2. resp. = ১১৭০ the force and (Cs.).

ন্দ্ৰে u gdań pm 1. v. আন্দ্ৰ gdań-wa. 2. = ম্মান sos pa or মুদ্ৰে ańs-pa, also resp. for ব্ৰান dray-pa to recover (from an illness); ব্যুদ্ৰে আনি আন্দ্ৰেম ব one recovering from illness, convalercent.

पाद्व gdan= हुन इस्तार खासन, resp. यनुगरायाद्व a low seat, a divan, cushion, a bolster. প্রাট্র gdun-khri a throne, a high seat (Rtsii.); প্রেম্পুর্ব gdan-leog abbr. of প্রেম ্ম পুৰি ই a cushion and a small table. পুৰুত্ত qdan-cha a suite of cushions; seats (for the use of a party including a great man, his attendants, etc.): গ্র'বার কার্যানার thab-gdan-cha sogs sprod supply seats, fireplace, etc. (Rtsii.); 455, 459 gdan-hjag cushion-seat and small table, tea, etc. (Rtsii.); পাবস্থা বাহন gdan-stag hjab a tigerskin rug lined with satin placed on a stuffed cushion for the use of great men or respectable lamas; पुत्र-हार-जार्त-भूजा-९६वः æደ'፪፯'ናይሞ ቒ፟፟፯'፟ቕ' ባ! on the first row of seats spread tiger-skin rugs lined with satin and (place) wine-glasses and large silver cups (Rtsii.). প্রবংশ্বশ্বশ্ব gdan hdcgs-pa to take leave, to withdraw, to depart; 955 955 4 gdan hdren-pa= 15 as to invite, to go to meet.

पाइत य gdan-pa चासनिक one seated on a cushion, one occupying a seat, a chairman.

ৰাজ্য gdan-rabs a succession of abbots in a Buddhist monastery.

ন্দ্ৰ glan-sa 1. place of residence; রুমন স্বান্ধ প্রান্ধ দি see of a chief lama; ব্যুক্ত স্থান্ধ দি না ত of festival. 2. situation, position, rank প্রস্থান্ধ the chief or central residence of a head or ruler; n. — ne criatal of the Phagmo-gru head-lama in Lhokka, the province to the south-east of Lhasa and east of Sam-ye.

মুন্ত gdab-pa, fut. of হইনমণ, hut ar arently is often considered as the pres. 1. to put, sow; মাইর মুন্তান to plant seeds, grain (fido. 46). মাইনি টা ইমান্ত্রমণ ইন্থান নিয়ন কালি কিবলৈ কিবলৈ কালি কিবলৈ কালি কিবলৈ আছিল all the religious instructions of the Pitaka classes (A. 10). 2.=৭৪৭ or ইন্থান বিশ্বন বিশ্বন কালি কালিক even the Maharājā of Nalendra (the king of Magadha) having offered me a good deal of property and effects (A. 10).

ম্বাম্য gdab-yaş (মুম্যাপুর্ম) ব্যা n numerical figure (Ya-sel. 57).

মান্ধান gdam-ka or শান্ধান = ৭ন্ধান choice, election ($\hat{N}ag$.).

ण्डमः म् gdam-Aay चवरान, चारेम, उपदेश advice, counsel.

Syn. અરુદ્રવ man-nay; વિદ્યાસ gulums-pa (Mnon.).

ল্পেম্ব gdams-pa 1. technically fut. of ব্রম্ম ব to advise; but occurs as present: ম্বই ল্পেম্ম বেজি I advised this; কুম ই কে ল্পেম্ম বেজি I. advised this; কুম ই কে ল্পেম্ম বেজি মে the sutra which will advise sovereigns. 2. or ল্পেম্ম বেল shst. ভবইম, অবহান, বন্দ্রম বিশ্ব advice, counsel, directions: ল্পেম্ম বেল্পিয় বেল্পেম্ব বিশ্ব we pray give advice; ল্পেম্ম বেল্পেম্ব বিশ্ব হ ক্ষেত্র বিশ্ব হ ক্ষেত্র বিশ্ব হ ক্ষেত্র বিশ্ব হ ক্ষেত্র বিশ্ব হ ক্ষেত্র বিশ্ব হ ক্ষেত্র বিশ্ব হ ক্ষেত্র বিশ্ব হ ক্ষেত্র বিশ্ব হ ক্ষেত্র বিশ্ব হ ক্ষেত্র বিশ্ব হ ক্ষেত্র হ ক্ষেত্র বিশ্ব হ ক্ষেত্র হ ক্ষেত্র বিশ্ব হ ক্ষেত্র হ ক্যেত্র হ ক্ষেত্র হ ক

Syn. ang ge bkah-lun; ag en man-hay; nguns-hay (Mhon. and Nay.).

মৃত্তি gdah-wa is the elegant form of বহুৰ ব 1. to be, to be there; মই র বাহুৰ অব্যাপ or মই র মন্ত্রাম বাহুৰ অব্যাপ (sir) here it is. ইবাহুৰ বাহুৰ it may be discerned, distinguished; ইর মাম্বাহ্ he had arrived (Jā.); বাহুৰ অব্যাপ্তাম আনু ইবা ঠন আমান বাহুৰ the water did not reach above the soles of the shoes (Mil., Ja.). 2. it is also equivalent to the expression মুম্বাহুৰ shot gsuñ-na to say, cf. মার্মান mehi-wa. 3. with the termin inf. of another verb expresses possibility of being or of doing.

শ্ব পুন gduh-gun = শ্বং ন gduh-shi and পুন ইপুম gun-tshiys the congregating of monks for midday meal or dinner.

শ্বথান ydal-wa encompassing, diffusing (Yiy. 25).

子 可入る。 gdas-pa=買いる smraz-pa said, stated.

মানুহ ব ydin-wa নালং, সন্মালংক 1. the rug or carpet which a monk sits upon and which he carries on his shoulders: এই ব্যুক্ত ক্ষিত্ৰ কাৰ্য্য কাৰ্য্য কাৰ্য্য আৰু মানুহ মানুহ কাৰ্য্য spreading (floating) his rug upon the river Ganga he proceeded (A. 28). 2. as vb. another form of হান pdin-wa.

শুর ব gdu-wa pf. শুরুম gdus করা 1. to stir up together, to mingle, mix up, to mix up drugs; বুল্বপুরুষ to make up into a broth. 2. to covet, to hanker after; বুরুষ শুরু rñed-la gdu love of gain (Zam.).

पिराटक, परिचारक ring for the wrist or the ankle; ५५% परिचारक ring for the wrist or the ankle; ५५% परिचारक ring for the shoulder, shoulder ornament; पर्पाप्य प्राप्य के gdu-bu brgyan-can ornamented with bangles.

पार्पास gdugs='३'पार्पाभ इच, resp 58' শুরুষম 1. parasol, umbrella: শুরুষমার কুর अर्बन १८ व १५ वर्ते । सस्तितकत्रभ्रजपताक : brellas, royal ensign, and flags were hoisted. Syn. 45 A tshad-skyob; 4 9 30 tsha-wa syrib; बुर अवनुष thur-ma brgya-pa; ब्रॉर्स विवे 34 hkhor-lohi lus; & \$9 chur-skyob (Mnon.). गाउँ पाउँ पाउँ adugs-kyi-gud भनाका the ribs of an umbrella. 2. any canopy or awning 3. eleg. midday, noon; નદ્રનામ કદ gduys-tshod=34 gt or 5gt 3qu noon-tide, also noon-tide meal; ধ্ৰী বহুৰ ৰুম্ম তহু বাহুৰাম #ব্রে ব্রু ক্রি প্রাথ বু in the row in which the clergy had congregated for the purpose of taking their midday meal (A. 133).

ग्5 ग्राम विषय gdugs-khebs = ने इम् । çıñ staypa the birch tree (Mñon.).

The state of a deceased person; 1. bones or remains of a deceased person; 1.75. the

remains of a lama, or those of a king; also a tomb wherein the remains of the dead are deposited. 2. वंग family, descendants: मार्ट्र परि युरे सुष gduń-hdsin-pahi sras वंश-धरपुत्र the son who will continue the family; 455.54 gdun-rus lineage, family, blood or seed. Also न्द्रं gdun-pa and প্রমান gduń-ma মিজি beam, piece of timber; अवार्ट principal heam; इवार्ट eross-beam: প্র্রেশিক beams projecting over the capital of a column (Glr.); न्द्रः वदेवस pedestal; न्द्रः अस a bridge of beams or of poles; 955.95 in Sikk. the silver-fir Abies Webbiana. 455 gduñrgyud= রূর্ণ or ইবাম রূর or ইবাম রূম progeny, descendants: শার্ড পূর্ব his descendants still exist.

প্রহার্ gduń-skyob umbrella.

শন্ত দ্বি gduń-rten funeral pyramid containing relies, cf. মার্চ দ্বি nichod-rten.

¶5েইৰ gdan-ld m दयानु kind, merciful, compassionate.

মান্ত্ৰ II: 1. to desire, to long for; মান্ত্ৰ হ্ৰান্ত্ৰ হ্ৰান্ত্ৰ প্ৰধানকৰ to long for food; মুহ্ৰান্ত্ৰ হ্ৰান্ত্ৰ মূল্য মুহ্ৰান্ত্ৰ হৰ্মান্ত্ৰ মূল্য মুহ্ৰান্ত্ৰ মূল্য মুহ্ৰান্ত্ৰ মূল্য মুহ্ৰান্ত্ৰ মূল্য মুহ্ৰান্ত্ৰ মূল্য মূল্

শান নি gduń-bycd 1. as mot the sun, also = গ্ৰেমন বি the sun's rays. 2. অব্য drought (Mnon.). 3. ব্ৰং টিন ন of a tree (Mnon.).

পাৰ্ক ট্রান gduń byed-ma यमुना an epithet of the river Yamuna.

षाउँ र अ gdun-ma v. पाउँ र व.

শ্বন্*u gdub-pa* 1. শ্বন্ধ. 2. adj. frugal, temperate $(J\ddot{a}.)$.

শারু বু gdub-bu v. শার্ র ক্রছেল. হবল ring, bracelet; অশাশার or দুশাশার bracelet; ক্রমেন্স নাজিয়া an ornament for the toes of the feet, foot-ring; ইম্পার্থ also শার্ম finger ring; শাইম্পার্থ golden bangle.

୩୨୫ ସଁ gdum-po 1.=୩୭୩ ସଁ. 2. a piece = ୭୩ dum.

ন্ত্ৰন gdul-wa v. ব্ৰাণ hdul-wa. নৃত্ৰণ নই হেম ল gdul-wahi dños-po = গ্লহণই হেম ল the objects that are to be suppressed, which are five:—নইন্সান threat, গ্লহণ curse, নগ্লহণ, মুহাইন্সান, and মুহান (K. du. ৭ ¼). নৃত্ৰত bya=১৯৭ প্ৰথম প্ৰথম to be disciplined by religion. নৃত্ৰাহ্ম gdul dkah-wa হুইনিন, হুইনিন, হুছ difficult to subdue, restrain, or tame. महेन gileg v. बहेनामाय: महेनामायक्री प्रश्नेप **चातृत**-प्रश्नेपा ($\hat{N}ag$, 38).

মাইন gden, also শ্রেক্ বিশ্বাস confidence, assurance, cheerfulness (Nag. 38).
ম্কেল্ড্র gden-khel-wa to repose confidence; adj. confident, certain; শ্রেক্ত্র gden thob-pa to become confident, to take courage, to be reassured; এই ইংশ্রেক্ত্র অন এই when dying he has nothing to rely upon; মুক্ত্রেম্থের প্রকৃত্র কর্মান strong or fearless confidence; এই ব্রুক্ত্রেম্বর্কত্র কর্মান ক

ন্ত্ৰ gden-wa pf. ন্ত্ৰ gdens = ৰস্তুম ন to raise, lift: এল ন্ত্ৰে to raise one's hand লুন্ন্ৰ্বিশ্বইন্ন a bird with its wings raised and spread (Ma.). মাজনুক্ৰাইন্ন to brandish a weapon, to flourish it (Mag. 37).

महिष्ठ अहम (Idens-van dhan मार्गोन्स Ananta Naga, he king of the serpence.

শ্বৈষ্টাই gdi গ্ৰ-can tha-mo 1. Vāsuki, chieftainess of the stakes. 2. the goddess with the dragon's tail=ম্মনি নামার ক্ষেম্পা the ninth lunar mansion; constellation of Scorpio.

वार्ट्र gdon or प्राप्त don-kie the resp. form is क्याप्र चाया. सुल, the face, tho front: येट प्राप्त प्रमुखी one with the

lion's face, n. of a goddess; টুই ጣኝና ልኝ = টুই মাৰ্শ হয় a Bon god, one with a dog's face or head; अन्यो न्द्राय the pig-faced—such are names of Buddhist and Bon deities of Tibet: ጣኝና ዝ a pale face; ጣኝና ነጻኣ redface, is the n. of a cannibal hobgoblin with red face; লাইন বৃষ্ধ বিব গ্ৰীপুৰ the country of redfaced demons, i.e., Tibet. প্রেম্বার্ডম ১৯ প্রথ a round face indicates possession of religious nature; শুর্মান্সান্সার্থার্থার্মান্ केश्रम a dry hollow face indicates garrulousness and thievishness (Mi.): 可答 B्रेड्ड gdon khyihi !ta-bu his face is like that of a dog. न्र्वेषुन्य gelon-yi phyogs the cheek. প্ৰেটি ষ্ট the snout (of a pig), the pointed part of the face. 呵气下男子 gdon-syyur changing of complexion of the face out of shame or anger.

শ্ৰিপুৰ gdon lina-pa = শ্রণপ্রপুৰ पश्चानन. শিশ্ব or "the five-tufted one," an epithet of Mahādeva.

শ্বিটের gdon-chen-can = বিজ্ঞান্য, i.e., a shameless person (Mnon).

শৃহিণ্ডি gdoń-dyng বন্ধা 1. the river Ganges which is said to have issued through six heads, i.e., has six sources. 2. पद्दानन an epithet of Kārtika, the son of Mahūdeva.

শুধ-১৯ ydon-chun dejected, disheartened; প্রথমির শুধ্ন হয় মী ট্রম্মের not being impudent and saucy.

ጣዲና a gdon-la adv. in front, in advance; ጣዲና ነ gdon-stad just opposite.

ৰ্ধ জিব gdon-yiy= মুদ্ৰ that which attracts the eye, e.g., address on the cover of a letter, front inscription, sign-board.

म्हरूरेर gdon-rin दीर्घसुख long-face explained as मुरूक्षिमे भे भे रेनाम शुरूप, महरूरेर मुद्र हुआ के अरुक्त कर (Tan d. में 220).

স্থাইন u gdon-la ded-pa to push or press forward, to urge on, to haul a culprit before the judge; সুমান্দ্রিন্দ্র to pursue one's course regardless of others (both in good and in bad sense) (Jä.).

पर्दित [: gdon or गर्दियमेग्स ग्रह, अवहर; an evil spirit, a demon causing disease. There are 360 kinds of spirits which do mischief to living beings; out of which eighteen a:e very powerful and dangerous; fifteen kinds are said to attack children of either sex. The names of some of the chief evil-spirits are: (1) क्षृष्य गर्न देवग्रह, (2) ग्रुविः गर्न नागग्रह, (3) भ्रामाधिक मुनिष् दानवग्रह, (4) ह्रामा गर्न पवनग्रह, (5) क्यायायर हिंदा गी गर्न गर्हक गर्हियह, (6) दे अदे गईन गम्बवंग्रह, (7) भै वस है जै गईन किन्नरग्रह, (8) श्रें ब्रें के व देवे निर्म खरगग्रह, (9) निर्म विक कु मार्व यस्यस्, (10) श्रीव द्वि गार्व राससयस्, (11) -बहुद्र द्विनार्ड भूतवह, (12) भे द्वाश कु वार्ड प्रेतवह; (13) न अरे गईन, (14) मुख पुरुष गु गईन कवन्धग्रह, (15) মুলাইবি:লাইব, (16) স্তম্মুলাইবি:লাইব, (17) ब्रिश होत है निर्देष, (18) महेत होत है नर्देष, (19) श्रीम महेंब नु न्द्र, (20) क्रेंचेर नु न्द्र, (21) न्द्र दि न्द्र, (22) মাদ্দ র্য মেই বার্ধ্ব, (23) ব্য স্থুই বার্ধ্ব, (24)मानिक हेवे पार्क, (25) छवे पार्क, (26) अ में प्राय पर ब्रेट्रयदे म्हेन, (27) गुन्द्र वर्षे मदे महिन, (28) डेंट्रम न्द्रपदे न्द्र, &c. Generally, all gdon are divided into three great groups, viz., মুহ বাইৰ evil-spirits of upper regions, ইৰ man hog-adon those of the nether world, and শ্ব II: 1. fut. of ৭২ব (Nag. 37). 2. শংক্র এন = ইজাইবে ক্লিয় certainty, surety (Nag. 38) as in ইন্তেম শ্বিক্র নিয় there is no loubt of such a thing having happened. As adv. শ্বিক্র এন — শ্বিক্র নির্দ্ধান বা undoubtedly, indubitably. শ্বিন্ত gdon-byu = শ্বিত হিন্তি (Situ. 74).

মান্দ্ৰ য় gdol-pa বছাল, মানদ্ধ 1. a Tartar; the fierce, impetuous. Among the Mongols there is a tradition to the effect that India was the original home of the Mongol tribes. 2. the lowest and most despised class, a fisherman; in W. Tib. nya gdol-pa.

Syn. given in Mnoń:— শান্ত্রণ gtum-pa;
শার্থন gdol-wa; মার্ণী র্ডির mi-dye spyod; র জ ñe-tshe; জনামর্-chos-med; ইশাণ জন sdiy-pa-can; রুমেন দ্রানির্দ্ধ-po; মান্ত্রর মুন্ত mi-bsrun skye-wo; মার্মেণ ma-ruńs-pa; বুব জন্তর; thub-chod-can; সুম্ন glań-po (মার্ম্ক).

শ্র্মাণ gdos-pa = ম্বুর্ণ 1. a boat, a ship;
শ্র্মাণ gdos-thay a boat-rope. 2. a mast.

Syn. इद वर्षेद ईवाभाय rlun-gyor thogs-pa; श्रुवे दर छ वहेंद्र 4 gruhi dar-po hdsin-pa (Nag.

मार्भ प वहेंद्र प ados-pa hdsin-pa= श्रुवे म केंप कर्णभार lit. the holder of the boat, the steersman of a vessel.

+ वार्यात galos-bu 1. ब्रामा बेरमा के विष्ट्र पर or कर न्य rbin-gyor the sail of a boat or ship; শাহ্মাপুশার্পার to set sail, to fix the sail on the mast. 2. balls made of tough or soft materials such as cotton or wool with which monks keep off sleep during the time of study or meditation. 3, acc. to Sch. an oar.

ग्रंभाभेर gdos-med or ग्रंभाञ्च gdos-bral immaterial unsubstantial.

पद्या bday पातान 1. self, one's self; লং বং বাং র আন্তর আন্তর আন্তর আনু for the good of one's self and others (S. o.). 2.=首章 kho-wo I, I mysell: वद्याचेश गड़भने - द्वे वस्त्रीय bilig-yis otam-gyi hphro-had-kyiş let me relate the remainder of my story, i.e., I will relate the remaining portion of my story · Hbrom. 116). Common in polite talk: also in personal narrative. व्यव में bday-qi मम mine, one's own, my; হংগ্ৰী ধীপ্ৰ যানুধ reproving one's own self; মুব্ৰাৰী মুখাই ইনানু ব্না decorated my own body with gems (K, da)221). 3. the shot. 4. the I, the ego = $\P \subseteq \P$ (Was. 209). 5. for 959 4 master. 6. in natural philosophy, the element of solid matter; also met. for air पर्याहरूदस्य bdag-tu rmons-pa पातामोह self-illusion; मन्त्राह्म भारतादृष्टि ineight into self. मन्त्र हुँ के बाह्ममान egotism. प्रम पहेर bdag-Vistod Belf-p:aiso: पर्याचापहर हैर वाजन वाजन जेर praising his own self and slandering others. 459 \$4 blag-thob one's own share of property.

Hvn. वर्ष केर bd ig-nil; केर shin; केस स shyes-bu; 可卷 首 gtso-100; 可以 2可 yan-2ay; 天下

ran; 南中西 skye-wa-po; 科5四年 çed-bdag; 科5 प्र ced-bu; नेर प्रशास्त्र ced-lis-skyes; नेर पश्चन ner-bskrun: ฟอัร ซิส ซุร mchod-sbyin sbyar (Mnon.)

ৰহ্ম নুধ bdag-rkyen recognition of one's services by one's superior, with promotion, etc.; appreciation of ment by an official superior (Rtsii.).

৭১বিণ্ট্রিম bdag-skyeş স্থানেল 1. an epithet of Brahmā. 2. born of one's self, i.e., a son.

Syn. Q'BA' BEN'U lha-chen tshans-pa; XX षभाष्ट्रम ran-las skyes; भुषु phru-gu or प्रार्थ bu-tsha (Mhon.).

क्रवाची व छेर् व निर्मम : without egoism, an epithet of Buddha (M. V.). न्युना वी अ मामकी n. of a goddess.

मर्या वीर दुभाय bday-gir byas-pa= मभा द्वरभाय l. promised, undertaken; ব্ৰুপু শ্ৰুমাটুর্য to un lertake, to promise. 2. acc. to Ja.: मद्याद्रायद्याचीर वहेंद्र व attachment to the I and mine

-5미한도 belig-rygad= 독대 회회의 ran-gi-seme one's own mind or self; EASTONNES & हर मुंबर्ष, महेशामगुराधेन हेरामन्यामुनावनुवामुवासी go to the venerable Avadhati and, propitiating him, enter into the disciplining of the mind (A. 13).

वर्षा केन देन विके Baa j-chen rin-pa-che (अ ह τι so the title of the head of the Sakva-pa school (Yig. k. 12-14).

षड्व के bilay-ñid= वड्व 1. I myself, thou thiself, he himself: वदवान्द्रवालुहन हेव listen to me! कुत्र राष्ट्रमा हेन् the king himself; माडेन के सहया है। इस हु वहुद्धा वह या में बार स्वाप्त के कार्या के किए the permission of becoming priests themselves; बद्दा हेद देवर देव only for their own persons. 2. shat, the thing itself, the substance, the essence: इर इव बेम्ब ने महत्व कर्णेष I um the

+ 559 75 19 bdag-ñid syrog 1. extolling of one's own self, advertising one's own doings, self-laudation 2. met. the sow (Mñon.).

ন্দ্ৰ bdag nid che = ব্লিশ্মেষ্ম blokhoy yans-pa or ব্লিট্ড blo-che wa magnanimous, generous: one with broad views and principles (Mnon.).

ব্দিশ্বিক্ট bdoy-ñid chen-po মহানেল a general epithet of all the Buddhas, a title of address for a king = কুলাই ইন্টা your majesty! ব্যাপ্ত ইন্টাই মুখ্য মুখ্য ট্লিল্টা ব্যাপ্ত বৃদ্ধ বিষয় হৈ let his majesty's life remain fixed through myriads of ages (Yiy. k. 59).

+ 559 35 4 584 bilay-nid-librnas-prione weeping at heart for failing to practise religion, self mortification.

বৃদ্ধ hdag-po पরি 1. lord, master, owner, proprietor; টুলন্ডন্ khyim-hdag হয়দের a house-holder; ধ্রন্মইন ন্দ্র্লা thugছ-rjehi hdag-po the lord of grace. 2. in grammar: an agent; ন্দ্র্লাইস্তা the word denoting the agent. 3. spouse, husband, companion for life. ন্দ্র্লাইস্তা বিষ্ণু-po byed-pa to take possession of, reign over; ন্দ্রাইস্তা মার্লিইস্তা বিষ্ণু-pohirkyen শাঘ্রিবিদ্রেষ [dominant or defining cause] S.

प्राची hdag-med प्राचान 1. Çūnyatā; voidity, emptiness, that which is not absolute, the quality of being not absolute. 2. unowned, for lorn, friendless, a vagabond.

বৰ্ণ ইব্ধ bday-med nor unclaimed property: বিশ্ব ইব্ধি , মাণ্ডৰ ইব্ধি কুলা বিশ্ব কি তিনা, কে the wild yak, of Chan-kha (northern deserts of Tibet) is unclaimed property; the king's treasury (granary) is also public property. ব্ৰোক্ত bday-m t-max a woman who has tained perfection; a woman that is not married; also a public woman.

গ্ৰেই ইবুই Bdag-mo chen-mo মন্তাবিৰ্থলী n. of a Buddhist goddess.

বংশুওইৰ bday-hdsin আনা-মান্ত 1. selfishness; in Buddhism there are two kinds of
বংশুওইৰ ātmayraha:—প্রাম্পুর্বিশ্ব the
conviction that a living being which in its
nature is perishable is not so; and ইম্পুর্বিশ্ব
to believe that everything, i.e.,
matter, is permanent and enduring (which
in fact is not so). 2. the clinging to the
1; the clinging to one's own self; egotism.
Syn. ১ইম্পুর্বিশ্ব dños-hdin; মান্ত্রিশ্ব দিল-yirhdsin; মান্ত্রিশ্ব দিল-hdsin (Mñon.).

ব্ৰুণ্যুম <u>b</u>dag-bənn elaimed property, property of which there is an owner or claimant; ব্ৰুণ্যুম অনুধ্য বুর্ণার বুর মান্ত woman that is married, i.e., who is claimed for the wife of somebody; ক্ৰোণাক্ৰমণ স্থানা মন্থ self-attachment (Atsii.).

born one; an epithet of Kamadeva the god of sensuality (Mnon.).

จรุกามุร bdag-srun or จรุกามุราค bdag-srun-wa, 1. a hermit, one who watches his own actions, i.e., his self. 2. self-defence, self-preservation.

বৃত্য dah-wa মুদ্ধ 1. adj. delicious, savoury, well-tasting. 2. vb. to drive, to drive out= মুলুমা শুন্তিৰ to chase, to put to flight; অমা কুল্মা বৃত্তমান্ত্ৰ history rlan-gis blas-nus being impelled by the

wind of karma, i.e., in consequence of one's works or certain actions. 3. to bear away, along, or off, to hurry off; তুর্মা ব্যাথ বিশ্ব land carried away by water (Cs.).
4. to call in, collect, recover; মুর্কার্থ্য to recover money lent, to sue for the recovery of a loan.

45. bdar 1. for 45.44 bdah-war. 2.=3 gtu; thus 34.45 =34.3 fee or reward given to an escort, the charge of conveying a thing or person.

Qर্থান ব্যান bdal-wa 1. to spread forth, to expend; র্মনের্থান to give away riches, to lavish money, to scatter plenty (Situ. 75). 2. v. হ্যান rdal-wa. নহ্যানর্থ ন of a Bon religious work नेभाग है अनुसान्त्या नहुआ व तुमार्थ नुसान हुँ ज्ञास कुरू सहस्र कुष्ट (G. Bon.).

ন্দ bdus, pf. of ন্দ্ৰৰ bdah-ca, ৰুপাইন ইন্দ্ৰেন্দ্ৰায়ুল্বৰ স্থান্থৰ ইন্দ্ৰেণ্ড ইন to the suburbs of that city the king drove five hundred oxen and gave them grass (K. du. 261-306).

দন্ত্ৰাথ bdug-pa 1. vb. pf. দন্ত্ৰাম bdugs to funigate, to burn incense, to swing the conser, মুখাইন ইমান্ত্ৰাথ llu-la spos-kyis bdug-

pa to burn incense before a god; as

न्द्रण नेदः oduy-çin= स्वाप çuy-pa: Juniperus excelsa, called by the Hindus देवदाब or the deodur tree.

ন্দ্ৰ bdun-wa 1. pf. ন্দ্ৰ bduns = ন্মুণ্ড ন্দ্ৰদ্ধ gshu-bduns = ন্দ্ৰন্ত্ৰ bent the bow by pulling the string to shoot an arrow (Nag. 38). 2. vb.=বুম্ন rdun-wa.

य55 bdud मार the chief devil or antagonist of religion; the personified evil principle; the evil one. There are four bdud devils:--(1) धुर धेवै पर्ड खन्ममार the devil originated from the aggregates. i.e., the constituents of the living being; (2) इंदर्भित्यायवे वर्द् क्रियमार the devil ruling over sufferings and discuses; (3) এই মন্পাণী মন্ত্ৰ म्हत्यप्रतिमार the devil of death, the messenger of the lord of death; (4) क्ष्वै न्द्रित देवपुत्र-मार, (कामदेव) the lustful god or Cupid. first two are classed under दश्यमाई वाले वर्द as devils of imagination or Vikalpana, the last two are figuratively called अप्राधित ये अप्राधित परि 755 the demons that are not human beings. There is a second classification of the satanic principle:—(1) র্বাশাবতমান্ত্রীবের্ড the avoidable devil; (2) ইণ্ম এই ট্র বহুই the unavoidable devil; (3) বৃগুণ ট্র' ঐ পুরু the demon of merriment; (4) 344 35 3 955 the demon of pride.

न55 है हे bdud-kyi-sde मारचब्र, मारसेना the troops of the Devil.

वर्ड ने वर्ष bdud-kyi-bdag the arch demon.

435 ਹੈ g bdud-kyi-bu = ዓ.አና ነጻ g the son of the god of sensuality (Mňon.).

বহু গুরু b bdud-kyi bu mo the damsels of Mara who are:—য়ি শ sred-ma নুখ্যা, বৃদ্ধ প্রদুষ্ঠ byed-ma বনি, and বৃদ্ধ প্রদুষ্ঠ byed-ma বনি, and বৃদ্ধ প্রদুষ্ঠ byod-ma বানি (K. d. ব 72).

पहुन्तुं bdug-ryab साराज, सार्जित the conqueror of Mara, the archdemon. पहुर् भुष bdug-hthul or नहुर् वहुंच bdug-hthul का नहुर् वहुंच bdug-hthul का नहुर् वहुंच bdug-hthul का का bduod the evil one; an epithet of Buddha. पहुर् वहुंच पहुन् dud bhdul-gdan कुच the grass Kus'a (Maor.); a seat made of Kus'a, grass sitting on which Buddha vanquished Mara.

पर्दर्भिषा ठेव bdud sdiy-can = ६पाव ४० ६पट धुन agah-rab dwan-phyug काम, मार Mara the sinner; also Kamadeva.

বহুদ্ৰব্যবহন bulud-nay hbar-wa a god of the Bon pantheon resembling in his attributes মান্ত্ৰসূত্ৰ Mañju S'rī.

455 है bdud-rtsi पीयूष, असत, सुधा 1. the food of the gods, nectar, the potion that confers immortality; 347 7755 the nectar of dharma, i.e., of the doctrine of Buddha. 2. a laudatory epithet of medicines; यहर है श्रासुस्य the fragrant juniper; an elixir prepared of a decoction of five holy plants, viz., 59 ba-lu a fragrant dwarf species of rhododendron, Mara nutshe-ma, PARA kham-pa, and XNI hom-bu. N.B.—Really only four, but according to the absurd method of numbering in Tibetan styled "five," because the whole taken together makes five. 3. Myrobalan, Terminalia, Citrina. 4. a polite word for wine. 955 रूपिय bdud-rtsi ril-bu चन्द्रमच elixir-pill, nectar-pills. 455 8 PK-4 bdud-rtsihi khuñva=3.35 ri-khrod a hermitage · a retreat

in the solitudes of hills (Mnon.). 755 \$\hat{a} \tilde{b} \tilde{d} \tilde{d} \tilde{d} \tilde{e} \tilde

वर्ति है । चन्नाम hdud-ritsi-skyes producing nectar [the vellow Myrobalan plant]S.

The Himalaya or in Tibet. The Same and an antidote against the attack of evil appries.

ন্ত্ৰ ষ্ট্ৰাই bdud-stei snin-po yeas..

Syn. **5. 8** chan-rtsi, II. ñiń-khu, II. B sñiń-khu (**M**ńon.).

पर्55 है अप हैं र Bdud-rtsi thab-sbyor चन्दत-कुछनी n. of a goddess.

a55 & gara Bdud-rtsi bum-pa man. of a goddess in the Bon pantheon who resembles in her attributes the Buddhist goddess of the ocean.

বহুং ই ক্ষম ই bdud-rtsi dmar-po n. of a demon.

ন্দ্ৰ ষ্ট্ৰাৰ bdud-rtsi smuy-po a cure for congestion of the brain.

न्द्र है कर अ bdud-rtsi char-ldan सुधावपी raining nectar, a. met. for the moon.

वर्ड हैं वर्डन bdud-rtsi hdsay= है lee रसना the tongue, the organ of taste (Mhon.). वर्ड हैं वर्डन व bdud-rtsi hdsag-pa सुधासना pouring nectar; also satire; sweet melifluous tongue or language.

न55'\$ bilud-rtsi टा अस्तस्त्र the gods who subsist on nectar. न55'३% bilud-rtsi टाइ अस्त अस 1. ambrosial food. 2. अस्तोदन n. of an uncle of Buddha Gautama.

न5्द हे दे दे bdud-rtsihi hod (इ.न ala-wa) संबंध met the moon.

चंद्रपा क्रेट्सपा क्रेट्स मंद्रा अ $\underline{b}dn.\underline{J}$ -La skyens-p. ster $\underline{m}ds.i\underline{d}$ -na= सं $\overline{\omega}$ क्षे. क्षे. मंदर् सं (\underline{M} non.) the

goddess of earth called Bstan-ma who keeps certain demons under terror.

বিদ্ধান মান the number seven; বহুণ বনু seven hundred; বহুণ ইং seven thousand; বহুণ হু মাননি seventy, 70; বহুণ হুণ প্রবা seventy-one; বহুণ হুণ মাননিক the seventieth; বহুণ গুণিহুণ bdun-yyi bdun-pa মানাম, অন্ধা the sun, who has seven horses before him harnessed to his chariot (Mnon.).

বহুৰ bdun-ldun n. of a perfumery, prob. a preparation consisting of seven ingredients.

Syn. বর্ষি হাই bsil-hdsin; ব্রুবান dbu-bamu; প্রামান lpays-pu; শামন gsal; ইন্সামার drima med (Minn.).

ন্ত্ৰ u bdun-pa= মূৰ্ণীৰ or জন্মণীৰ the retigious robe of the Buddhist elergy.

टः ८५ bdun-pa सप्तम, सप्तमी the seventh.

মন্ধ্য bdun-po of seven parts: মুখাট্ট বন্ধা the seven principal parts of the body; z., hands, feet, shoulders, and neck.

শ5্ৰ'শ্ৰণ bdun-phrag মমা € a week, seven days.

নত্ত্ব বুইন টু এল-টুকেন্ত্ bo n in the seventh month, a seven-months' child.

চুবিল or অই ম bde-wa বু, মা, মুল, মুল, মুল, মুল, মুল, মুল, মুল, মূল 1. happiness, welfare, safety, piety, enjoyment, joy, bliss, prosperity. In Budh, there are two kinds of happiness: মুল্ডেম টুল্ইম the happiness or bliss that terminates or becomes exhausted, and মুল্টেই টুলইন the happiness that is eternal and cannot be exhausted; the first being mixed up with the miseries of transmigratory existence, the latter remaining unaffected by any cause. এই এই মুল্লেইম্প্রেই মুল্লেইম্প্র

misery comes happiness, the two revolving like as a wheel (Tsā-na-ka). A Tib. proverb is: - परे पार रें र क्या ध्वा पहला स्वर हेवा श्वर 45.35 longing for happiness, one only brings on misery. यदे.च बश्रश्न.क्ट्.र्ट्र.क्वेय.त सर्वेद्रख-समन्त्रित possessed of all happiness; वरे व वेव प सर्वे स्वापास to gain happiness; वर वर हैर सज़कर that which makes happiness; वरे वरे धुर व सुखोपधान the requisites of happiness; বই বাজুন বন টুব what causes to enjoy happiness. অই স্বৰী দ্ৰ bde-wahi khrus= &; यदे पर प्राप्त हा खोला व a merry festival; यदे यदि अर्केण प्रांबर $_{
m the}$ god S'ambara demon of drought represented as enemy of Indra the god of cloud S. मदे सुर मौम्यम्रीर the human body; मरे परे वर्के क्या or भें 95 सुखोपधान [resting upon comfortably, a comfortable pillow S. 95 परे परे सुख्याधार [basis or seat of happiness S. 2. परेष bde-wa to be happy or well; also adj. happy, pleasant, blessed. and even beautiful; also easy: 5.45 ? as I am quite happy; नर्दे he is happy; बदे बद भेड़ व gene to be happy or to a place of safety; বই'বম'বাৰ্থাৰ to live happily, in prosperity; यहे यह कहिंद to let another be happy; \$\overline{\pi} \square \approx \appr ম জন we shall not allow you to be quiet; बर् वरे बहुद वृत्र व the source of becoming happy, the state of bliss, paradise; कर विषय = peace and joy (Minon.). वरे वर क्रम हैन or बरे वर वहन्य देन be happy! farewell! श्वसाद्गर सेस्थर से पदे प्रदाय श्वराय to be bodily and spiritually afflicted; এ এই এই এই বৃদ্ধান্ত ৰ fearless of adversity; अध्यद्गावर वश्चराय to ache (of parts of the body); মনে মানে বাবে বিত্তি to be unhappy in the womb, i.e., in travail, to suffer the pangs of child-birth; মসমানই or ब्रॅंबरे or द्वैरंबरे cheerful, merry, glad; र्वार पर peace, a state of peace: परे परे का था প্রথাৰ enjoying the quality of peace or peaceful happiness; 3.43.45.4 the happiness

of rest, a happy tranquility; वर्षेण हेत्र ग्री वरे ম অ কৰ্ম ট loving the pleasures of the world; न्या भ्रम भ्रम भ्रम के happy situation; अपन वासावद्रभापवे बदे वार्षवाय to attain to the happiness of Nirvana. ज्या प्राप्त it will be easy to understand; बदेश र्षेत्र he is well; अर्ग वरे व easy-going person; also well-qualified, well adapted; Fig. 75.7 with good organs of speech: वन्यदे व one who has practice in working with his hands, skilled, clever, श्रुप्त knowing to speak well, being eloquent, well-spoken; त्रथा है न्या में श्रु है यह a tongue skilled in speaking wisdom; अस वर म the road is easy, may be passed without risk. As adv. वर वर happily, merrily; वरे ax at to live happily, i.e., without illness. 3. good order, durability, strength; नवे हन्या द्य acc. to Bon the nine signs of মই ম durability:—অব্ৰ ব্ৰহ্ম elasticity, if pressed it springs up; पहेचादाधारम when weighed it is found light; वर्भू र व वर्भ र व when turned it revolves; वगुना न अनेन व when bending it, it is pliable; प्राच bshagna sdod-pa where placed it remains; वनिष् ৰূপ if broken it crumbles away; প্ৰত্ बच्च म if scattered it diffuses; व्यूका व विद्याप if amassed or collected it mixes up, i.e., agglomerates; Rapa area it is soft to the touch.

নই দুবি bde-skyid ব্ৰুব্ব happiness, felicity.
নই ব্যু bde-hyro or নই নহ'ব্যু আন, ব্যানি
state of happiness, going to happiness;
the kingdom of heaven. Opp. to হৰ্বুর্ han-hyro the state of unhappiness. নই ব্যু হৰ্ bde-hyro-can আনিন্ heavenly, celestial
নই ব্যু আই ইমানী ব্যুম্বিন্ধ to receive a heavenly
or glorified body.

बरे उन bde-can सुखी happy.

वर केन bde-chen abbr. of वर य केन य felicity, consummate bliss. बरे केन य bde-chen-pa महा-इन great happiness; one in great happiness. बर कम के bde-cham-me or बरे केट दे n. of a sect. বই মইন Bde-mchog মন্ত is a most important yidam or Tantrik deity of the Buddhists. He is the equivalent of S'ambara or Samvara; and in Tibet is usually represented with three faces and eleven arms, standing on two crushed bodies and withing armour and a necklace of skulls. This is his form as ্যুম্বুই মুইন্ম Pal-khorlo Dom-pa; but he has several other forms and phases. The Chief Lama resident at Peking is held to be an incarnation of one aspect of Bde-mehoy (Dem chog).

Syn. ন্ট্ৰ-বিজ্ঞান hkhor-lo sdom-pa; ইন্ত্ৰিণ ন ri-khrod-pa; ব্ৰহ্ বৃঁ ই dpah-wo rdo-rje; ব্ৰহ্মান্তৰ thod-pa can; স্থান্ত ইহিল্য zla-wahi chod-pan; ঋষৰ ব্ৰহিন্দ mkhah-hyrohi dwah; ইই ন্ট্ৰন্তি ndo-rje hkhor-lo (Mñon).

মই অনুষ <u>b</u>de-legs 1. = হ্ব এবম dge-legs or মই ইম বৃহম mtho-res gnus paradise. 2. ন্ধন্ধি, কন্মাৰ well-being, auspiciousness, blessedness; blessing.

নই এবাম তথ্ bde leys-can 1. জাজিক auspicious. 2. = BN 5 domestic fowl (Mion.).

बर् अस्पन bde-hjags prosperity, welfare.

ষ্ট্ৰ <u>b</u>de-<u>brjod</u> felicitous expression.

बरे हैंद्र bde-ston abbr. of बरे व रूट हैंद्र प²55, happiness and Nirvana.

बर् १९६४ bde-hthun met. for श्रेंच lightning (Mnon.).

वर् अगम bde-thabs abbr. of वर् वर वर अगम.

बरे अने bde-ldan the heavens.

Syn. nă ku nau mtho-ris-gnas; nă ku ga K mtho-ris ryyul-srid (Mñon.). नदे अन्दर्भ द्वर पुण Bde-idan dwan-phyng द्वा-वतीश्वर the lord of the Sukhāvati heaven.

बरेश्वर्वप्राच्युरः bde-ldan hbras-hbyun स्वा-वतीपलोदय the happiness of heaven.

न्दे खुद्र अन्तर पहुद्र परि अर्थ <u>b</u>de-ldan-ma lan bstan-pahi mdo, the Sūtra delivered at the request of <u>B</u>de-ldan-ma queen of king Bimbisará (K. d. व 395).

বংশুর $\underline{b}dc$ -spyod sensual enjoyment; also a privy (Ja.).

यदे मारु Bile-wit-can सुवाबती Dewachan, the paradise of the Northern Buddhists which is said to be situated in the west and presided over by Buddha Amitabha. It is never mentioned in works of the pre-Christian era of Buddhism. এই বাঙৰ দু बैद पर्नेदिय सुकावती युद्ध "the plan or design of the Sukhavati" (K. d. & 306) is a work describing this heaven as being full of terraces, lotos-lakes, and players of music, together with swans, cuckoos and peacocks. The Tibetan version as given in the Kah-gyur is longer than the Sanskrit text which Cowell, under the title of "the smaller Sukhavati-vyuha," has translated for Max Müller's Sacred Books of the East. The whole work is one of the latest Māhayāna productions, probably as late as the 5th century A.D., and in some respects bears a curious analogy to the description of Heaven in the Bevelation of St. John, of which the writer may have certainly had knowledge.

ন্ব ব্যাহৰ bde-war hthab মুমামৰ the son of Dhrtarastra; the chief adversary of the Pandava brothers in the great war of Kuruksetra.

বই বহ' হয় ব bdc-war hbyar-pa নুমী wellmade, elegant, handsome. नदेनसम्बन्धः प्रकृतिकः प्रकृतिकः क्षेत्रः कृतिकः प्रकृति a general epithet of the Buddhas, one who has passed to Nirvana.

पदे पद पाने पान पर्ये द्वाद दं = साधि श्रु में प्रमुद स the goddess of Earth ($M\hat{n}on$.).

वरेष्ठेऽ bdc-byed 1. यक्कर, चेमकर, पिनाकी an epithet of Mahādeva; also कन्दर्भ saffron; a physician; the glans penis; thunder-bolt; the spring season; a crocodile. 2. n. of a Buddhist author who wrote certain religious works (Grub. म 15).

Syr. for saffron: পুরস্থ gur-gum; অস্ত্রম্বন্দের; প্রস্ট্রম্ব্রম্বার্থ sman hoń-len; প্রস্ট্রম্বর্থ sman-pa; ইন্স্থান pho-rtags; অনুদ্ধিন ক্রিক্র brgyabyin mtshon-cha: ব্রম্ভ্রম্বর্ধের duan-phyug; মুখ্রি klu-spyi; ইম্বান্তির্দ্ধিন sos-kihi dua; ইম্বিক hu-spin (Mhon.).

বই টুর র্ম্পান bde-byed tshogs সময় [a class of fiends attending on S'iva]S.

मरे हेर पने र्गम <u>Bde-hyed</u> gshi-thogs महर, पिनाकी n. of a deity mentioned in M. V.

বই প্রসংস্থা Bile-byed sras ঘৰানন the youngest son of Mahes'vara.

sigs bde-hbyan was 1. source of happiness; an epithet of Mahes'vara and of the city of S'ambhala. 2. as a symbol: 11.

বই বন্ধ ন্থ ন্থ কি ক্ৰম bde-bbyun dal-wahi tshogs কথাই a cowry; also the followers of Mahādeva.

বংশ্বৰ bde-blag স্থা felicity, ease, contentment; বংশ্বৰ in happiness, happily.

at also bde-gzor the time of war or internal dissension, disturbed state of a country (Shal-loe ch. 1).

बरे नेभ १de-çes संचा or सं-चान felicitous knowledge.

वर मनेष्य bde-yçegs स्तात an epithet of Buddha, one who has passed to eternal happiness.

বং শ্বন্ধ হব্দ <u>b</u>de-soys-<u>b</u>dag an epithet of Indra (<u>M</u>non.); বং শ্বন্ধ <u>b</u>de soys-m i the celestial queen, the wife of Indra (Mnon.).

বৰ্ণন <u>hdeh-wa</u> an antiquated form of বৰ্ণন <u>bde-wa</u>

मदेर bder abbr. of मदे मर bde-war.

বাইব'ম II: 1. truth, right, in the abstract; but usually something true; true words, etc.

बदेद य विभेष bden-pa gnis सत्यह्य the two truths: (1) पुत्र हैं य वदेद य kun-rdsob bden-pa सन्तृतिसत्य the ordinary truth which concerns all things or phenomena; (2) दें द द य विशेष वदेद य परमार्थ सत्य the sublime truth. वदेद विभेष वहेद य परमार्थ सत्य the sublime truth. वदेद विभेष वहेद परे अर्थ अर्थ वस्तु य वस्तु वस

बदेन पश्चिम bden-pa mthon-wa सत्य-दर्भन the perception of the truth; to discern, to know the truth; a degree of Buddhist perfection.

বাই বাই বা bden-par hdsin-pa to believe to be true, to take for granted; মাই বাইৰ নিশাৰ bden-hdsin shig-na if the illusion is destroyed; "den-den" মাইৰ মাইৰ very true indeed! cert anly.

মবিশ্ব'গৃদ্ <u>iden-pa-ñid</u> truth, also মুদ্দেশুৰ্ শেল_{sat}a.

बद्दाय ह्ना व bden-pa smra-wa to tell or speak the truth; as an adj. veracious.

५६४ परे प्य bden-pahi-hag सत्यवास् 1. truthful speech. 2. as met. 5 ইণ bua-rog the erow (Mnon.).

ম্ব্ৰাই bden-po a true, a just man (Cs.).

বাং প্ৰথ <u>b</u>den-bral <u>1</u>. নিন্দানি south-west direction; ঘাইৰ প্ৰথা প্ৰথম <u>b</u>den-bral-phyogs নিন্দানিইম্ the south-west quarter. 2. void of truth, unjust (Cs.).

ন্দ্ৰ <u>b</u>den-smra আৰি, সমন্ত 1. an ascetic, a hermit (*Mূnon*.). 2. one who speaks the truth or preaches the truth.

ম্ব্র্থিই প্রথম bden-pahi khrims strict justice; discipline of the truth.

মান প্রকাশ haden-tshiy or মান থান প্রকাশ হাল হাল হাল বিশ্ব কাল বি

3. to be; to be situated: र्ज्य पत्रे पार पुरादेश where is your monastery; यर्जा व धुज प यद्य bdag-la phug-pa bdog I have a cavern; वत्यायद्जा ज्ञास मे पद्च thabs bdog-gam mi-bdog are there any means or not?

nifies: disregarded, broken, not observed.

মেন্দ্র mdań or ক্রেন্ট্র yesterday evening; ক্রেম্ম mdań-sań সমমজ yesterday: স্কেন্দ্র মেন্দ্র মান্দ্র বিজ্ঞান করা সমাজ yesterday: স্কেন্দ্র মেন্দ্র মান্দ্র
সেই ব mdań-wa or ক্রেম্বর place of cremation, the place where the burning of the dead takes place (Sci.).

মৃত্যু mdans নজ:, ছাজ: 1. colour of the face, fresh looks, healthy complexion;

SMETARISM dmar-wahi mdans ruddy complexion; MENNISM of fresh appearance; MENNISM bad-looking, dull complexion.
2. brightness, lustre, splendour. 3. resp. for SMETA dpral-wa the forehead.

अद्भार्थ mdans hphrog-pa बोजोहारिबी or तेजोहारिबी faded lustre, the brightness destroyed.

अद्भाशेद mdans-med dull appearance, not bright, ugly.

Syn. afgra mdog-nan; angarat bkragmed (Mnon.).

and cheerful complexion. 2. a hypothetical fluid, the most subtle part of the semen.

শহ্বদেশ mdan-khan or শ্বশ্লিব (মুব) সম্ভাবিষ a kind of poison used in medicine.

अ८८ mdah इष्ठ, मर. सायक, वाब, मि-लीसुल 1. an arrow: अद्व कुष्य to shoot an arrow. 34 myug-mdah an arrow of reed or bamboo; १९१४ an iron airow; 54 454 dug-mdah a poisoned arrow; द्भवाववे अद्व dpral-wahi mdah an arrow lodged in the fore-head; A: MG me-mdah a gun, fire-lock. 2. any straight and thin pole or piece of wood, e.g., the tube of a tobacco-pipe; ** leags-mdah iron rod. a ramrod, etc.; & etc. chu-mdah a jet or shoot of water; #3.5459 skar-mdah a shooting star or meteor. num. 5. 4. ar us age lun-pahi mdah the lower terrace of a plateau, also = a mdahchu the river or stream running through it. (Ja. in part.) = qq qqq mdah-çubs a case or cover for keeping arrows; a quiver.

Syn. গণাশুন ñag-phran; মুমান্ত্র draff-hyro; মান্ত্রশান্ত্র mi-hkhyog-hyro; প্রান্ত্রশান্ত্র çara hbigs-byed; 국도 공자 호 hdub-ldun-nutshon; 중인도 syro-ldun; 중도 S ston-can; 중도 S ston-can; 중도 S ston-can; 중도 S S ton-can; 영국 ben-bsnun; 어로 처 nuduh-mo; 영국에 어로 첫 laugs-nuduh syra-can; 영국에 월국에 어로 leaugs-sbubs-can; 공도 및 S 및 S hur-syra-can; 어로 자료 nutshon-chahi-gloo, 어로 어로 dug-nuduh; 등록 미 및 무대 교통 dug-gi byug-pa-can; 여루 에 lo-sta-ka (Mhon.).

अ५२ ग्रॅं \mathbf{n} mduh-groß सरित, निषंग [a quiver]S.

अद्भाव mduh-rgyal=अद्भाव पहुँ देश कुण द mduh-tsha-shan bsdur-nas rgyal-wa (Rtsii)

अर्व कुष malah-rgyug=अर्व F: A के कुष केर प (Rtsii).

শ্ব ট mdaḥ-che or শ্ব ব' ট mdaḥ-bo-che নামৰ a very powerful effective arrow [a lance] S.

अद्याप्त्रभाकु ५५ ५ व्यवस्था u = अद्याक्त में जुन ५ पहुन हैं व्यवस्था <math>u to shoot an arrow upwards, i.e., to the sky.

শ্বংশ্রহ mdah-khuñ loop-hole, embrasure.

easte in ancient India who used to live by hunting. 2. an archer, an arrow-maker.

মান্ত কুন mdah-ryyan the range of an arrow shot.

শ্ব বুব manning 1. the bowstring.
2. n. of a medicinal drug: শ্বৰ বুব স্থান বিশ্ব প্ৰায় প্ৰতিষ্ঠান বিশ্ব প্ৰায় (Med.).

™arrow. attached to an arrow.

শ্বং শূ mdah-ha are (1) মুঁ টা নিব emyobyed-kyi mdah; (2) মিন টা নিব ered-byedkyi mdah; (3) মুন টা মনে গুরু টা নিব kuhn-tu rmońs-byed-kyi mdah; (4) মুল গুরু স্থানি চিyedbyed-kyi mdah; (5) ৭৪ গুরু গুরু hchi-byedkyi mdah.

জাবৰ প্ৰাথ Mdah-lifa-pa ঘ্ৰত্তৰ an epithet of Cupid, lit. the holder of five arrows.

মৃত্ বুইন্নম Mdah-hjoms 1. মারো the great Tantrik Buddhist Sage who was abbot of Nålendra and from whom Någarjuna derived his mystical knowledge of Buddhism. 2. n. of a medicinal root: 5 * 95 % dur-buid-sman.

of an arrow which is placed against the box string.

अद्याप्त mdah-bstan भार ग [a deer] S.

fortened to an arrow with silk ribbons of five different colours, by hooking which arrow into the collar of a bride the match-maker draws her forth from among her maiden companions. Also an arrow wrapped in a searf, with which the head of the bride is touched during marriage ceremony.

अदर दिंद mdah-don तूणीर, कलाप quiver. अदर हेंद mdah-snog'

মান ক্ষা male on the commander of a troop of soldier an officer of high military rank next to the চুমান ক্ষা dmay-dpon, who has command over one thousand men (Risii.).

ম্বে প্রশাম midah-lpays a gourd, v. মুন ku-wa (Mñon.).

अद्भ Mdah-phu n. of a place in Tibet (Deb. न 11).

अद् हें दे हु अप madah-phyed byas-pa चईनाराच an arrow with a sharp semi-circular disk at the top-end.

अप्रभित्रे mdah-mo-che तीमर=अ५२५३ [an iron club or crow; a lance]S.

अद्भ mdah-mo arrow-lot, a kind of fortune-telling by shooting of arrows.

wicker work, etc., with which barley and wheat are measured (Rtsii.).

সংবংশন mdah-yab = ব'বাস 1. balcony under the dome of a temple made in Chinese

style. ইবি লুক্ বি অব্যাদ্ধ বাম প্র এই ব্যক্তি ইব্ বাইম he constructed, i. c., caused to be made, the sacred symbols placed in the balcony of the Jo-wo lha-khang at Lhasa (Loñ. ৭ 17). 2. acc. Lex.= গুলু pu-çu parapet, railing. 3. a covered gallery on the top of a house.

জন্ম প্ৰ mdah-yig 1. a kind of arrow-point character which was used in Magadha on Buddhist statues. This character was brought into Tibet from Vikramas'ila in A.D. 1000. 2. letters which are conveyed by arrow-shot are also called Da-mig.

স্টুল্লাল মারি, মুল lance, spear, pike; লার্চ or লাইচ্বালুব্য to sting; to pierce with a spear. ১৯৭৪ নার বাইচ্ছাল্ড are the two frontal muscles (Jā). সহ্চালুহাল লাবাল bskor-wa to brandish, to whirl a spear; ব্যালাহ্য ব্যালাহ্য ব্যালাহ্য কৰিবলৈ কৰা a spear attached to a sling.

with mdun-khyim a shade for travellers made on the wayside by throwing a piece of cloth over three pikes or poles; a frame to lean spears against.

- শন্ত ক্রম mduń-can-ma মান্ত্রিকা [a female worshipper of the S'akti principle] S.

માર્ગ યુદ્ર વધા mduń-thuń-hdsin an epithet of Kartikeya youngest son of Maĥādeva.

man, lancer. 2. an epithet of Mahadeva (Mion.).

*55.55 mduh-dar a lance with a little flag at the top.

of a lance. 2. the religious trident.

1. epithet of Mahādeva, who holds the trident. 2. n. of a sect of the Tirthika in Ancient India who used to perform

the rite of leaping over three pikes fixed on the ground (Th.g. 33-39).

अद्भाव mdun-hdsin अमरक hornet.

અનુદ: ભાષા mdun-zo-wa a maker of lances. અનુદ: ત્રેદ: maun-cin or અનુદ: યુ shaft of a lance.

+ হান্ত্ৰ শ্ৰেল mdud-dor-wu = কুৰ ঘৰণাথ to lay wager.

અጟና mdud-hdra a disease of the membrum virile, prob. paraphimosis.

अनुत्य ब्रेट प mulud-pa sñin-pa wealth.

अनुभुविदेश midud-hidsin (विदेश वाष्ट्र) a string or wreath of flowers or of any other thing.

মানু ক্ৰিলে (ল্লাম্ন্ত্রম) দুলা, আবা the van, the fore-part, the front-side of a thing; face or presence. মানু নিল্ল good frontage; মুখানু বা an aide-de-camp; মানু লুলিমানু বা mdun-gyi num-mkhuh-lu in the heavens before him, over against him. Usually occurs in the adverbial forms: mdun-la, mdun-na, mdun-du, mdun-nas, which all seem to have about the same meaning: in front, before, ahead. In this sentence, for example, two forms occur with no varying meaning: প্রশাস্থ্য সমানু বা

शर्

यदेव।

M54 EN mdun-jus = M54 BN mdun-byus conference, consultation.

अर्ज वहेंग mdun-hjog a present.

Syn. ध्यान phul-wa; युवान hbul-wa; युवा इस yus-rdsas; धुवाहेन phyay-rten; धुहेन shurten (Mhon.).

শ5्र १५ १५ म mdun-du bsnur-wa निर्योण move forward, towards one's self.

+ ধ্রুর ব্রুষ্থ mdun-bdar = ধ্রুর দুর্গার তা মানার শ্রুষ্থ বিষয়ে শ্রুষ্থ in the presence of an assembly.

अनुन न वर्षेन mdun-na haon पुरोधन, पुरोधिन a minister, a magistrate, a judge, a high functionary.

Syn. ฏัฐนี blon-po; จรุงจุน bkah-dwań; ผิดเมื่อ ซัง khrims-kyi kha-lo-pa (Mักอก.). ดรุง พ mdun-ma नय conference.

Syn. শর্ র্শ mdun-gros; র্শ gros র্ র্ম ঘঠন gros-beam; র্ম স্থান gros byas-pa (Maon.).

अनुत्र भ mdun-sa समिति, सभा society, committee, association: अनुत्र भर पञ्चभाष mdun-sar bshugs-pa समासीन to sit in committee.

শ্বশ্য mdun-so বাজব্দ punishment inflicted by court or king.

MEG mdehu = MEG Med mdehu mdehu the pointed arrow-head made of steel in Tibet and Mongolia; the arrow-head is made of various designs some with three points,

others like a miniature pick-axe. অব্যাহিক mdehu behuhi-so hdra wa ব্যাহ্ম ক arrow-head like calf's teeth; ব্রাট্র টুর টুর জুর ম mdehu byihu shih-mu ঘ্যাহিকা arrow-head like a bird's neart; অব্যাহিকা arrow-head bshi-pr an a row with four-bladed head.

where it merges into the plain, the place where one valley opens into another; the point where two valleys, roads, or rivers meet; ging upper-part and lower part of a lateral valley; gangenty and the lower part of a country and the lower

A of it; অধ্যাহ road-junction; তাই বাver-junction; অধ্যাহ কৰি street corners; অব্ধাহ a cross road; সামই where one vein crosses another vein in the body. অই শুনাম Mdo and Bhams, indicates Amdo, the province of Tibet S.E. of Kökö Nor, and Kham. 2. acc. to Cs. অই তা prudent, অই এই imprudent. 3. conjunction or meeting place in general: অইল এই এই brtagpa rtsu-chuhi mdo; বিশ্বাহ উল্লেখ্য কা byed sman-yyi mdo; মুহাই বুলাই কা byed sman-yyi mdo; মুহাই ইলাই কা hjam-rtsub dpyad-kyi mdo (Sman-rtsa ch. II. 1).

মই II: অম 1. defined as হৈ এই ইণ্ডাই বিশ্বন্ধ এই জিল a discourse where many significations are massed together in a few words; a Sūtra. 2. short sentence or rule, axiom; hence মহ, মহ, মহর্মাণুল to contract, abridge, epitomize, to give only the main points; মহ্মাণুল mdor bedu-na in short, in general, altogether, on an average.

NY mdo-shob a benediction to the host for his entertainment $(J\ddot{a}.)$.

स्र स्र हिर्य mdo-mdo byed-pa occurs in रूश प्रेस हिर्म हैं जे बार हा प्राय से महिन्स हैर्य, हिर्म स्र रहे ज्या स्र स्र है अर से सह (A. 122).

মাৰ্থ Mdo-şde অন্যান a collection of Sūtras forming an important section of the Kahgyur.

भर है य mdo-sde-pa or अर् हे बहु mdo-sdebdsin सीचानिक one versed in the Mdo or belonging to the Sutranta school of philosophy of Buddhism.

अर् विदेश mdo-hdsin-pa स्वाधार a carpenter [also a stage-manager]S.

+ अर् भे ५अव व mdo-mi dmuh-wa= ५१६ अर् व dwan mtho-wa of high power or ability.

মাধ্যম mdo-lam according to the teachings of the Sûtras; is parallel to the term কুণ্যম ryyud-lam according to the Tantras.

মংমন্দ্ৰ mdor-bçad ইছিনন akin to শ্ৰ্ম a cross formed of two small sticks, the ends of which are connected by coloured strings, and used in various magic coremonies (Ja.).

‡ মাই থ mdo-li হুলি;=ছ্র্লিম khyojs a sedan-chair, a conveyance for carrying sick, incapable, or old persons: প্রশ্নীর্থা বিষ্কার্থ অনুষ্ঠিত আনুষ্ঠিত আনুষ্

ম্বা mdog or শিশ্ব বৰ্ষ colour; complexion; মুন্ধ্ৰ sku-mdog the colour of the body; ম্ব্ৰেণ্ড beautiful colour; ম্ব্ৰেন্ড mdog-mdses nice colour, a rose (Cs.). ম্ব্ৰেন্ড mdog-mdses nice colour, a rose (Cs.). ম্ব্ৰেন্ড mdog-mdses nice colour, a rose (Cs.). ম্ব্ৰেন্ড mdog-dkar = ম্ব্ৰেন্ড mdog mtshuñs-pa = ম্ব্ৰেন্ড colour. ম্ব্ৰেন্ড ম্বেন্ড mdog mtshuñs-pa = ম্ব্ৰেন্ড বিষয় কৰিব mdog-gser ব্ৰেক্ gold; golden colour.

শ্বাহৰ mdog-tan = ইব্বের্নিম্ন 1. white sandal-wool. 2. বৰ্ণক having a fair complexion.

লংশ প্ৰৰ mdog-ldan 1. (শ্ৰং) gold. 2. কৰ্মুবৰ camphor. 3. a coloured cloth.

अर्ग वृष्य mdog-bu-pa or अर्ग यहेन य एकवर्षे met. for the raven (Mñon.).

अर्गधुन mdoy-sbyin वर्णद, चगर a species of sandal wood.

अर्पाअध्य mdog-mdseş रोचन, रचक and अर्पाअध्य देव्य महारोचक seem to be names of flowers (K. d. & 368).

মধ্বা বামৰ mdou-asal a species of gall (Ja.).

মুহিম mdońs বিলক 1. appearance, the form of the face. 2. sometimes for মহম white spot, blaze, or star on the fore-head of a horse or cow. 3. the eye in a peacock's feather; মহমান্ত্রত mdońs mthah-can peacock (Mnon.). Syn 95 byad; মেনুহাম bshin-ras. (Mnon.). মহমানুহা mdońs-ldan 1. peacock (Mnon.). ৪ চুল্মিyyy.

સર્જિમ mdońs-pa 1.= ફ્રેંડ મ ldoń-wa blind (physically and morally): શ્રેવ સર્જ્ય, સર્જ્ય, વર્ષ્ટ્ર વ to get blind, to be made blind. 2.= 54વ of forehead.

কাৰ্ম ব্যাবিশ্ব mdons-gsol-wa 1.= বৃষ্ণাইন্ বৃষ্ণাৰ gsi-brjid rgyas-pa very bright, resplendent, refulgent ($\hat{N}ag$.). 2. to make a prayer before the image of a deity. 3. to congratulate, to wish joy to another (Cs.).

মাই ম mdom or মাই মাম mdoms sometimes written for ৰাজ্য a measure (বাৰাই) equal to six feet [আন a fathom or the space between the tips of the fingers of either hand when the arms are extended] S.

মাইম mdos a tall thin pared stick or wand provided with small cross-pieces,

and with strings of various colours fastened to the ends of the transverse pieces and stretched thence to the main upright stick; the whole evidently intended to be a rude imitation of the mast of a vessel with yard-arms and rigging. Several of these structures, each 3 to 5 feet in height, are planted in the ground on the hill-side just above the house where some sick person is lying; and various magical ceremonies having been performed over the sick person, the asa btsan or demons which were afflicting him, and which are reputed to have a great passion for the rigging of a vessel, are presumed to be expelled and to take refuge in the toy masts outside the cottage. The sticks with their coloured strings are presently cast away as \mathbb{A}^{5} glud down the ravine (Snd. Hbk.). There seem to be various names for the masts such as :--- भेषायदे अर्भ skyel-wahi mdos (Nag. 38); প্রার্থনিম্বান্ধ্য lha-mohi bskanmdos; ફ્રેંવ અવે વાયુવ અર્મ sarol-mahi ayul-mdos; मुवास्म rayal-mdos, परंत् सम्म btsan-mdos.

ર્વા માં haug-pa = અગલ 1. to lick off, as in કું લેમાર્ગ ૧ lee-yiş sho-haug-pa to lick curd with the tongue; to clear, or wash away, to wipe off (dirt, blemishes, and even bad thoughts). 2. in C. = લેકેમા a mixture of clay and water. Sch. moreover gives this meaning: "cleaving, adhesive, sticky." ૧૬૧૫ કું માં haug-pa shyah-wa to make a mixture of soil and water; ૧૬૧૫ કું માં haug-pa shyah-wa covering or stopping up with clay, e.g., the chinks of a wall or door. ૧૬૫૫ કું માં haug-pahi phye-ma powdered clay. ૧૬૧૫ કું માં haug-pahi

ব্ৰাহ্ম hdag-rasas or more properly ব্ৰাথ clay, dry or wet.

7.55 hdan v. 855 hdad.

र् १६६ ने य Hdań-yi-pa (from के कि or के the paddy-pounding implement) n. of an Indian Buddhist saint: अवन्या मुन्दे अ, १६६ ने य, ६१६ ने य slob-dpon kluḥi-sa, ḥdań-yi-pa, dha-ri ka-pa the teachers Nāga bhumi, Dań-gi-pa, Dharikapa, etc.

255 म hdan-wa 1. (pf. २५६॥ य) = वद ॥ य or २३ प्य hgrig-pa to be right, to suit, &c.; रूभ प्रभाव र ras-gos-hdan cloth just enough for making a dress or robe, just as much as is required, etc. क्षेत्र मुख्य प्रमा lto sa-rgyu hdun food to be just enough. 2. acc. to Sch. to come to, to arrive at; cf. also

Q55 hdad resp. ₹355 sku-hdad, or 855 hdan a funeral repast.

বৃদ্ধ বৃদ্ধ hhab 1. a train (of persons): বৃদ্ধ বৃদ্ধ hhhor-hdab retinue (Cs.) 2. fold: প্ৰায় বৃদ্ধ নি hab = এব প্ৰায় han-gñis twice or two-fold. 3. অবঁ, দেখা or শ্বংব্ৰ lo-hdab seleaf, অথ বৃদ্ধ yul-hdab বৃদ্ধ a twig with leaves. 4. a feather.

৭৭ৰ দুন hdab-skyes feathered, bird-boin. ৭৭ৰ দুন hdab-skyod सামে met. a bird (Mnon.) [prob. a crane]S.

९५० वर्ष hdab-brgya सतपत्र, पद्म the lotus.

२६पानकुष hdab-bryya-pa 1.=#3 the peacock. 2.=पुरापुत्र gur-gum कुन्न saffron.

৭১৭ তব hdab-can leafy; feathery; as met. a bird.

AST AND helab-chay two-fold fall in the value of a coin or anything; if for one rupee four pounds of butter can be had in one market and again in another market not more than two for the same price it is said of it helab-chay son (Rtsii.).

AST ANT helab-hphar = a two-fold increase in price.

८६व केपा hdab-chays पचिन, विस्कृत, चनाङ्ग, काक, श्कुन birds, the feathered race. वद्यः ऋषावाञ्च श्रीष्ट्र various kinds of bird; वद्यः क्षाभ नुष दें hhab-chags rgyal-pa गरङ the king of birds, the eagle, the mythical Garada on whom Vishnu rides. २५व'कवाश'५८'अ said to be the hawk and = 3.45.3 ri-bon za the eater of hares, i.e., the largest species न्द्रमः कवासः सक्ते । मः ठद 🕳 छः सः छु ३ hawk. flying-fox bat (Smm. 330). १९व कवास अस्ट = 9. र्र. रेट the long-lived bird. व्यवस्था सेट ने hdab-chags sen-ge the most powerful of all birds, an epithet of Garuda. १५० कण्य ज्येद ध्र hab-chags ger-ldan (9.5 र व) क्रीश [a kind of curlew or plover S.

अर्प हर hdah-ston सहस्राच, पश्च the thousand petals or the largest species of lotus.

৭১৭ প্রান্তর hdab-ldan mtshon the feathered weapon, met. an arrow.

२५८ १८६० hdab-hdeb a large numerical figure: अ.अ.५.४ १८८० व्हेन १६८ (Ya-sel. 57).

asaga hdub-bu-che one of the names of Arjum, the third of the Pandava brothers.

२६वा अ hdub-mu पत्र, पर्छ, वर्ह, दल, करन 1. wing: १९५० अधुनाय hdub-mu sprugpu to shake the wings (Cs.) १९५० अपूर्ण to clap the wings. 2. leaf, corolla, petal; व १९० large leaf; १९५० अध्यस्य उ**र्जुम**्य सम्बेप्त-परिभूत all the leaves fully come out, the flower in full blossom; वर्षकानु प eightpetaled = इ.के.इ.स. (Minon.). वर्षकानु क जिन्मपत्र a smooth fresh leaf, v. Schl.

Budh. 248. वर्षकाने प्रत्य a heap of leaves; वर्षकाने कि.इ. hdab-mahi gin-rta प्रस्थ a chariot or conveyance made of leaves. 3. fan.

4. flag (Cs.).

Syn. of 2. ลัง lo-ma; 1. **ส**ัจจัง syro-gçoy. (<u>M</u>กิดก.).

asquas के hdab-ma skyob (इ) पत्रप that which is protected by wings; the feather-protected, a bird.

२६व अ वर्षे ६ hda-ma bskyod that which moves with or by wings.

ব্ৰস্থান hdab-ma hjig-pa प्रायमातन withering of leaves, the winter season that kills the leaves of trees.

वर्ष कर वर्ष hdab-ma bdun-pa सप्तपारी, सप्त-च्चर n. of a flowering tree ["the sevenleaved," the tree Alstonia]S.

ব্ৰজাপু র hdav-ma phra-mo জালিব lemon, eitron=মুখ্র skyur-mo (Mñon.).

वर्षा भारता hdab-ma yans साल Sal tree with broad leaves.

ব্রমান ইবাব hdab-mahi thig-pa met. for euckoo (Mnon.).

२५०:अर्थे:अर्दे५ hdab-mahi malsod (गुर्४:५:दे८:) कुन्दरस्य [Jasminum multiflorum.]S.

asarase hdab-bzañ 1. सुपर्प fine tooking leaf. 2. a species of bird of fine plumes. 3. = अवस्थ se so-mu ra-dsu flax (Mñon.).

२५० वश्र अदे तु hdub bath-muhi bu सुपर्यातनय the son of Suparnā [Garuda bird.]S.

250 35 hdab-zur-can चन् a species of sandal wood tree.

वद्यास्त्र १९८८८-१९८६ (वे.च.न्द्र पदे मुस्स) वेलु । a measure for grain smaller than bre or throna.

2598 helabs rarely 59 the side, lateral surface (chiefly of the body); surface.

পত্তির বিষয় the surface of the liver; স্থাপন্ত্য the lumbar region; বৃত্ত্যাপ্ত্রেমার = বৃত্ত্যার in the wood (Jä.).

Q६८ hdam पञ्च, पश्चिक, जम्माख, बहेम, शाद mud, mire, swamp; earth and water together: २६८ वर्ष muddy clay or plaster; २६४ में भ hdam-skyes पञ्चल, पञ्चल lit. that is grown in mud, lotus plant; २६४ में भ hdam skyes-dmar कसूद the red water lily; २६४ में भ समझ hdan skyes-dmar कसूद the red water lily; २६४ में भ समझ hdan skyes-dmar कसूद the red water lily; २६४ में भ समझ hdan skyes-mushan पञ्चलाञ्चल met. the sun (Mñon.). [lit. "marked by a lotus"; signifies also, a king, an epithet of Brahmā.]S

ন্ত্ৰাশ hdam-ka, ব্ৰশ্ব or ব্ৰশ্ব বিজ্ঞা choice, option. ব্ৰশ্ব 35'ৰ to choose (whether to-day or to-morrow) (Zam.).

ব্যুজ ব্ৰ্নি hdam-khrod = ৭১৯ প্ৰণ নি ff hdam-spag-yi khrod a swamp or a number of swamps (Nag. 32).

মন্ম শৃথ্য hdam-gnas মান্ধু বিক [one who gives help to a cow in the mud.] S.

Q प्रिंग hdam-pa = वर्षभाष to pick out, to mark out, to choose: वर्ष्य हैंट hdam-rin choosing, brooding over in one's mind a long while; र्ज्य अप्तर्थ अप्तर्ध अप्राप्त हैंद्र वर्ष हैंद्र हैंद्र वर्ष हैंद्र वर्ष हैंद्र वर्ष हैंद्र वर्ष हैंद्र वर्ष हैंद्र हैंद

९५अ:य hdam-po=ध्वाप log-pa.

बर्अनु ना रस hdam-bu ka-ras n. of a medicinal root: बर्अनु ना रस क्रेंब्रेड इंटर केंद्र केंद्र केंद्र केंद्र removes inflammation of the lungs, liver, and blood-vessels.

মংগাল hdam-bu নৰ a reed for hatching, writing; acc. to Cs. sugar-cane. মুগালু বু বু hdam-bu lte-us নেনামি [the navel or joint of a reed] S. মুগালু ম hdam-buhi ña a species of cel living amid reeds (Mhon.) মুগালু ম hdam-buhi tshal-skyes মংকালা an epithet of Karttikeya the youngest son of Mahādeva. [lit. 'reed-born, Kartti-leya is fabled to have been born in a thicket of reeds] S.

ব্যানুধী মাব্ৰ hdam-buhi sa-bon কৰুবক [the plant Curcuma zerumbet.]S.

१८६४ विश्वे में hdam-buhi tshan-mo पश्चिनी [the plant Nelumbium speciosum.]S.

25.88 hdam-rtsa an aquatic creeper; grass growing in swamps and marshy soil.

ব্দেশ্ব dam-rdsab swamp, cess-pool; the filth of which makes water impure and dangerous to health: কুমান্ত্রি প্রাক্তি ব্যক্তির বাটার the unclean, or badly governed kingdom is (like) a filthy swamp (A. 7). ব্যক্তির প্রকাশ কুটার ham-rdsab-la hbyin-wa to sink into a swamp.

ম্মান্ত্র মান্ত্র Hdam-çod şdar-mo one of the thirty-seven sacred places of the Bon (G. Bon. 37).

QQ प hdah-wa (pres. and fut.) pf. बर्भ प hdas-pa चतीत, चितामच, मृत, चणीचे 1 to pass away; to go beyond; to surmount, get the better of; अटन वस बर्भ प to pass away from sufferings, i.e., to attain to Nirvāņa; अवस्थान कर

the time of death; at the time of entering into the state of Nirvana. ५ मार hah dkah-wa दुस्समितकम difficult to pass over, to spend time; 959 P hdah-kha the point of death; वर्व कर वर्ष करा नाय के पाये नायुक्त these are of importance at the time of (one's) death, he said (Deb. 4 16). The following are examples of the use of halas-pa the past tense: asaraa waxa gu hdas-pahi sahs-rayas the past Buddha; an epithet of Dipankara Buddha. १५४ पर्वे कर 2रप hdas-pahi char gyur-pa अतीता; संगता; बहेबाहेद वारा बद्दाय passed away from this world: 958 49 58 the time that has passed away: 3.59.35% an elapse of nine months: อาณพาจรุพานจิ ฮัพ lha-las hdas-pahi spos incense surpassing that of the gods; TRAINING the number, i.e., numberless, innumerable; ह्रे वे भुष वस वर्षाय surpassing the understanding; inconceivable; वर्द्दायमान्द्रमाय unspeakable, indeseribable: 3.7.358148 when the sun and moon have disappeared (for a time). ลรุพนลิ ฮิๆ hdas-pahi tshig the perfect tense; অইমপুর ৭৭ম bcom-ldan-hdas "he who, sated with conquest, has passed beyond," i.c., Bhagwan or Buddha.

হর শা hdah-ya or হর শাস (ক্টাইছিছেও chu-hphrest lta-bu) the hour of death (Cs.); হর শাম নিম hdah-ya ye-çes হারিয়ান knowledge of the hour of death (title of a book).

ৰহ্মত্ৰ hdas-po the deceased, defunct, the late.

ব্যাৰ্থন hdas-log ghost, apparition; the reappearance of a deceased person, which re-appearing is possible only within forty-nine days from death.

(sbst.) quaking, shivering; one who shivers. Also as vb. चल, বি q to tremble, shudder, shiver, quake: নুমান্দ্রন্থ বি khyays-nas hdar the body freezing shivers (Nag. 39); সুম্মান্দ্রন্থ to shiver with cold; ব্রুম্ব্রুম্ব hdar-war hayar-wa to tremble.

AST WA hdar-yam wavering, doubting, undetermined.

Syn. ¶\(\forall \text{135}\) gyo-war-byed; 255\\(\frac{1}{2}\) Advr-war-byed (M\(\text{non.}\)).

२५६ भक्ष है५ ६ hdar-yam byed-pa to doubt, to waver.

२५८.२५८ hdar hdar घरघर trembling.

वर्ष कृतिकर-bu कम्प ague, throbbing.

৭১২ পুন hdar-çan a high-sounding vibrating drum used by Bon priests in necromancy: ৭১১ বুমান ১১ পুন ৭১২ পুন পুর বুমা even all the demons carrying drums.

বৃত্যান hdal-wa 1. to sink down: ৭১৭ বিশ্ব hdal hyro-wa to be absorbed, sunk, as ink sinks in bad porous paper or in blotting paper. 2. ১৭০০ dal-pa, ১৭১৭ chuhdal still-water, also water moving slowly. ৭১৭১৭ bad-hdal being left exhausted on the road, sinking under fatigue (Jä.).

पर्ने hdi 1. इयं, अयं, असी, इदं, एवः this; also in colloq. very commonly= the: अंअद्वादर पाय रेंद्र where is the gun? ৰই ধ্ৰুন্দ্ৰ্ব who is this? Where the plural of a noun is indicated, the plural sign is annexed to the demon. pron., e.g., Ka HEAT व इ. १६ १५ में निया nahi-mjug-la rta hdi-dag krid-coy lead the horses after me! 3793 a in this month; 5 % 38 a in this year, 54 57 at this (particular) time. 2. when applied in reference to distance it signifies nearness; মন ৰী ইন্ মাই এই ৰ my residence in this (near) hill; at uata in this valley or country; अप्रवास दें भी the respective performer (of an incantation) (Jä.). 3. such a one: asquares says a I, and such and such a one; रुषा बुँदाया बदै दराबदै वृत्ता विवा ब्रेकार्वे I give you such and such a thing. 3 is often redundantly joined with the possessive pron. यद्वाची व्यापदी this my cloth; बदवा वी केंद्र वदे this my wealth; अके वदे कबदे वस প্ৰকৃত্পন্ত (Yid. 162) in this great country who else is greater than this? এই ই সুন্দু রাম্ম hdi ji snam-du sems तत् किम मन्यस्व what think you of this? अद्यक्त अद्युक्त विष्युद्ध वायवा শুম অনুষ্থম বুই মুম্ম (underneath this mound of sand) there is the monastery of Buddha Kas'yapa, restore it; बदै अद्रायसावदे बद्दार hdi yod-pas hdi-byun अधिन सतीद भवतिषा that having existed this arose; এইমানই রুমমান্ত্র hdis hdi-rnams btun रमानि अख पौतानि they will drink these.

 $A^{2}\eta^{-1}$ hdi-ka-rañ just here, just now $(J\ddot{a})$; also this very same.

ዓኝ ħdi-ko this one (So-rig. 15).

कुष्यवे अन्तिमञ्ज्ञ विष्यु विषये क्षेत्र that thus fully expressed in respectful language; or, he prayed with inflated words thus (A. 21).

न्दे भुष्यके भुर दे भुष्य hdi skyes-pahi phyir hdi-skyes कर जन्मारान् रदम्न्पदाने [this is produced on account of that being proauced]S.

૧૬ ૧૬ મુ hdi-dan physi or ૧૬ મું the present and the future (life).

वर्दे ५ hdi-dus इदानीं, खदा to-day, this time.

ৰই'ৰ্ম hdi-nas from this place, from this time; as yet, still. ৰই'ৰ্ম ই'ৰ্ম from here to that, from here to there.

बदेष hdi-pa चर्चों man of this place; this man; बदेषवेष्ट्र hdi-pahi gdon from this man's face, i.e., from the lips of this man. Colloq. बदेष is a common word for here: kha-sang di-pa lep-song he arrived here yesterday.

વરે છે સ્વય hdi-phyi sdeb-pa, or દેવ rje-wa to exchange this life for the future one i.e., દેવું અ સ્થાપાદ સ્વરે દેવ સુવય doing the concerns of this life, having cast out from the mind the thoughts of the future (existence).

at gat 35 hdi-bya hdi-byed instructions to do this and that (idiom.); to be earthly minded.

ৰই প্ৰাথিৰ hdi-tsug-yin in W.: how is this? এই মেন্দ্ৰীৰ it is he himself: ইন্দ্ৰেশ্ব এই প্ৰাথিৰ tshe-dan tdan-pa hdi-tshug-yin how is the venerable monk himself? (A. 132).

ৰই hdi-ru here, into this place, at this place. ৰই ইপ্ৰত come hither! ৰই hdir অন here: এই hdi-na অভিন at this place: গৈ টু পুন এই ইণ্ডুৰ্ম্মণ has the Dharma Raja (with his retinue) come here? (.1. 23).

25 85 hdi-mur = 253 hdi-na here (Yig. 83).

३६ १९९ hdi-rigs these; of this kind.

বুৰী hdig stopper, stopple; also শেহইম্য to stop up, to close with a stopper; বুৰিক্তিৰ musket-ball, cf. বুৰ dig (Ja.).

Qद्देद म hdin-wa pf. पहेट him for पहेट imp. बेट्स thins, to spread on the ground (a mat, etc.); to lay out, to sprinkle, strew (grass, hay); sbst. यहेट म in W a small carpet on which lamas sit; अया बहेट bedding, pillow, or blanket; बदेट मुख्य acc. to Sch. to weigh in one's mind, to consider; to suspect.

25 व 1: hdu-ra pf. १५४५ समयाय, सञ्जय; समायुज्ज 1. to collect, accumulate; अज्ञर १५४५ to collect men, wealth and fortune. 2. to come together, to assemble, (of men and animals).

of congregation for members in a monastery, but is a term often loosely assigned and is applied even to the ordinary antechander of a temple. 35 FF 5 5 9 hdukhan da hdu-wa to assemble in the congregation-hall.

২5 বনু বা hdu-hkhrug 1.= সম্প্রবাধ or বনু বন্ধুবাধ lit. distemper, disorder in the constitution; hence illness, ill-health.
2. tumult, riot, uproar (Cs.); ২১৭মু বুমাধ দেশন hkhrug-pa invalid, one laid up.

25 प्राप्त hdu-gnas प्राप्ता; मंसार [house, the world | S.

+ ৭5,৭২ঁ১ or হাঁ১ hdu-hphrod or khrod= ধ্যামন assemblage, congregation, crowding together.

९५ ९६५ hdu-hdsin संसर्ग [company]S.

Q5 A II: 1. to get married, to unite, to join one another: দুর্বান্থের khyod çuy-tu hda-na to unite as husband and wife. 2 in a special sense in philosophical lang: to unite (opp. to ৭5 - ৭ to separate), e.g., the soul uniting with an organ of sense, like ইন্ম şdeh-pa: ৭5 মন্ত্রম hduş-byaş composed of two or more ingredients; ৭5 মন্ত্রম consisting of one thing, simple, elementary; only the primordial is eternal, everything compounded is perishable; frq. 3. ৭5 মন্ত্রম to consist of or in: মন্ত্রম ব্রুম বিভাগের বিশ্বান্থিয় কর্ম বিভাগের বিশ্বান্থিয় কর্ম বিশ্বনার ব

15 বি heu-hyed প্রিমন্ত্র, মাম্বাছিক, উজ্জান that which is or seems to be compounded, as opp. to the simple and elementary; anything pertaining to either body, speech or mind that can be analyzed. Is thus particularised: ১৯৯৪ বি কুলি লোকা associations, thoughts, ideas, etc.; ৪৯৪ বি কুলি চুলি material or physical compounds; ১৭ বি বি কুলি চুলি phrases, epigram, sententious expressions etc. (K. d. ম ২ কি). It is one of the five Skandha. Acc. to Budh, there are eight Du-je or Sańskāra which are necessary to the state of Samadhi (i.e., contemplative

asceticism):—(1) ৭5র্থ [पौति love S. (2) ইথ্য [আয়াম exercise]S. (3) ১১্থ [স্বরা faith]Š. (4) বিগ্রন্থ দি বুজন্ম watchfulness]S. (5) ১র্থ [আুনি memory]S. (6) বুজন্ম [ব্রানা intelligence or reflection]S. (7) ইম্মণ [ব্যক্তি confidence]S. (8) ১৯৯ বুজন [ব্যক্তি indifference to pleasure and pain]S.

२५ पञ्चिषय hdu-wa sñoms-pa= ५५ अ८ प good physical constitution, health.

ন্ত শ্রম hdu-t::hogs a crowd, many people assembled together: মুইনিব্র শ্রমান বিষয়ী মান্দ্র বিষয় কাল কর the concourse of men was like the city of Gandhavati (A. 2).

25 বৈষ্ঠা hdu-ces ম'লা, ম'লা 1. consciousness Moreover, in the opinion of the author of this dictionary (though not in that of the editors), this word practically signifies the soul, with the difference that according to Buddhists it is not an absolute simple entity: Samijāā conveys the idea of a collection of perceptions to form one compound entity, i.e., to form such consciousness as is capable of being analyzed.

3. বিশ্ব বি

देविक अरंद केर दर अवयर नेमय देवर नेम भेव के that is Samiña which comprises the knowledge of the nature of all different things, i.e., matter in its differentiated state (K. d. 8 354). 2. neft m, conception, image, feeling, thought देशवाहम केंप्रियर वर्ड नेम ब्रेट्य the us rising of the idea of constant possesrien of earthly good; अस्य प्रतिवद् नेमवह्याय to unite with the human body the idea of a simp, to represent the body as a ship; HARS ANDE there arose the feeling of discomfort; প্রাথবিশ্ব প্রথম the giving up of the idea of anger; इने यदे दुन्य व २५ नेय इट হ্মুম্পর্থাম no thoughts, no inclinations, tending to virtue, arose (in him), virtuous emotions never stirled in his mind; ***! यदेष्ट नेषा ह्य entertaining thoughts of sen sual pleasure; ৭5 প্ৰস্তুম্প to recover from a state of insensibility. As one of the five 45 4 or skandha the term is translated by idea (Burn. I. 511), by perception (Köpp. 1-603). The three terms 95 48 84, वर् नेषा केर्य, वर् नेषा केर् केर may be rendered: having the faculty of thinking, having no faculty of thinking, neither thinking nor not thinking (latter part from Jä.). विक् hdu-çeş or भंजा samjñā signifies 1. denomination, name; 2. knowledge derived through names, verbal association]S.

৭5 শিশপুল hdu-çes-gsum 1. ভূমত দ্বিদ [little, limited]S. 2. উন্ত্ৰুম্থ নত্ত্ৰন [great, extensive]S. 3. উন্মিন অসনাত [unlimited, infinite]S. (M. V.).

वर् नेभ ग्रे क्ष्मप hdu-çes-kyi rnam-pa संज्ञागत the 15 subjects of Samjñā necessary to full meditation on के हुवाय are:—(1) इक्ष्मप्रयासम्बद्धः वर् नेभ बात्मात्मकसं ज्ञा; (2) इक्ष्मप्रयाद्धस्यद्धास्यवे वर् नेभ वा त्मात्मकसं ज्ञा; (3) इक्ष्मप्रयोव वर् नेभ वपद्मकसंज्ञा; (3) इक्ष्मप्रयोव वर् नेभ विज्ञतीकसं ज्ञा; (4) इक्ष्मप्रयोव वर् नेभ विज्ञतिकसं ज्ञा; (5) इक्ष्मप्रयोव वर् नेभ विज्ञतिकसंज्ञा; (6) इक्ष्मप्रयोव वर् नेभ विज्ञतिकसंज्ञा;

বন্ধ শ্রম প্রবিধন ক্ষ hdu-çeş med-pahi gnaş an imaginary place situated in the direction of বন্ধ বু উ ব (Bon).

२५ विश्व मेर् व hdu-çeş med-pa समञ्चान ; [with-out consciousness] S.

२५वाय hdug-pa 1. to sit; to remain, to stay: वर्ष वर्ष या मेन stay, stay! don't be in a hurry. 2. carries all the meanings of our verb "to be" in its usage both as an auxiliary verb and as a substantive verb. It is employed to express presence, e.g., Kho khang-la hdug he is in the house; also existence and identity, e.g., De^{-su} hdug who is that? Bu-mo la bu-tsa ghis hdug the woman has two sons; also as copula to connect a noun or phrase with its attribute, c.g., Chan hdi yay-po hdug this beer is good. As an auxiliary 959 is conjoined with other verbs under varying circumstances. If annexed to the simple root, the present tense is usually indicated: भ्रेत रूपका वर्ष वा के वर् में वर्ष sprinrnams hdah-la ni-hhod skye-hdug when the clouds pass away, sun-light appears. Added to the termin. inf. it expresses intention or compulsion: মুই অ লুই এই ব

sha-dro-la skyod-par hdug he is to set out in the morning. As an auxiliary 959 seems to be annexed to all the gerundial and participal forms of other verbs, i.e., with the forms in 3 or ने or ने and those in an, an, 3, and 35; making with the first set a periphrastical pres. tense, e.g., * 939 गुँ वर्ज he is lying on the ground, and with the second class usually an imperfect In the case, however, of its use with zerunds of the second class we observe often that the sense of "it seemed" or "it was as if" is implied. Thus, 359 commonly occurs as the auxiliary of verbs in narratives of visions, illusions, etc., and also where a certain doubtfulness or want of exactitude exists. We shall proceed to quote two passages from Milaraspa which sufficiently illustrate the latter usage and which, further, are examples of the whole participial or gerundial forms with २५ म :-- १४. ठेवा २६८ वा १४ वास ५वा वी वा इसस वासवा र्दर अब्द प्रम | म्रिट अमा प्रम अवा वर्दर है दे कर विवस देर वर्षा व्याद्रभय र्रमय नेर क्रम दश वर्षाय । यद्वा वी अ भ्रें अ चीर वि हैर वर्ताय हैवा अर्थेर । one day when the deities of the six classes of gods of lust were clearly visible, those which were uppermost were, as it were, showering down rain of nectar on those below. When the deities had satisfied their thirst and were contentedly sitting together they saw one of their number who was apparently dying yet was free from दे क्या वयद दे यहाँ सम्राध्या वया यह यह संद र्श । ह्ये . बार्श्ववा. बंबा. मंदा शहेवा. तथे. वा. उ.चूं. चा. द्वे वा. वो. क्षेत्रका. श्वे इसस. वर्षाताया सवा कर रू. भा वयवा नेवा वहर वी वर्षा ण.ण.मेर.भ.लस.प्.भ.राष्ट्रा.यस.पर्वे र.ची.पर्यो। चीर.यंभ.वेर क. कर. तह. हर. में श्रु. हें ब. सं. मुत्र. मुत्र. मुत्र. हर. बेर. वहना दशः वरशः दशः क्षेत्रः वर्गः वर्गे वः पशः शेर् परः स्रदः। then. because he applied himself assiduously to meditation, when 14 days had elapsed

it seemed as if his body the whole night had been even up to the skies, and it was as if there were sensate beings of the six classes of living creatures from the crown of his head to the tops and soles of his feet and for the most over they were drinking only milk, some indeed having obtained milk from the stars, were drinking it, and loud sounds of cymbals were continually coming up without his knowing whence they arose; but when night had lifted, having cast aside his meditating bonds, they vanished. Finally, it should be pointed out, how common in the collog. is that form of the present with \$59 added to the gerund in 3, 9, etc. In fact this form has almost superseded the ordinary. present tense; although 959 in these cases seems to be confined to express the 2nd and 3rd persons, অৰ or অন্ veing substituted in the 1st person: kho-rang do-gi-dug he is going; na-rang do-gi-yin I am going.

°59 à hdug-khri a chair, a raised platform to sit upon.

৭5ৰ প্ৰথম hduy-gnus or ৭5ৰ ম = দেন দ্ৰীন residence, home (Mñon.).

ব্ৰাপ্তন্ম hadug-stans = ৭২ শ্রেশ্য manner of sitting: মিন লিইণ্ড্রেশ্ দুম্ম the manner of a lion's sitting. The different postures of sitting are:—(1) ইট্টুল্যুন rdo-rje skyil-kruń; (2) দুল্য মুন skyil-mo kruń; (3) মুন্ন মুন skyil-mo kruń; (3) মুন্ন

ন্দ্ৰত্ব hduy-hdug 1. (in the dialect of Khams) = উন্তৰ্ভন মুখ্য 2. = ইণ্ইণ্ডা, sit.

255'य hidad-pa pf. and fut. यहा hidad बन्दना to bend, to make a bow; बन्दाय वहाद प to bow at a person's feet (Kay. 39); इन्दर्द to incline one's ears to hear; व्यक्त वहाद प्रमान salutation. ৭5ুৰ hdun or প্ৰচ্ৰ= মুক্তৰ্ম several kinds, divers, various.

+ ৭৪ বাদে holun-khan 1. = ৭৪ এই or এই or এই বিশ্ব store-house, treasury, repository. 2. = ইন্ম sdoc-sa residence, abode (Mann.).
3. নামন্তব, মন্তব parlour council-room.

८5्व'म hdun-pa इन्दः, सामीची, बच 1. longing, craving, wish, supplication; वनुक्य के सामु पायम स्थापन विकास what is called Hdun-pa is whatever arises in the mind (K. d. 9355). 2. a courtier; a sycophant, flatterer, one who waits upon royalty to contribute to his pleasures and amusements: ৰুঅ'ন্ত'অ'ৰ্ড্ৰ'ম'ব্ল'ৰ'ই to the prince the courtiers said (Hbrom. 145). 3. vb. to long for, crave, to hanker after : अत्यवाभे a544 they not having any desire to hear; চ্পাৰ্ডৰ one who is devout or is earnest in virtue or religion; also 599995544 to yearn for or strive after virtue. 4. one of the six early disciples of Buddha called Sadvarya (M.V.).

Syn. ९६६७ hdod-pa; ६४१८ भए dgons-pa; अभाग mos-pa (Mnon.).

বর্ষ hdun-ma 1. council, conference, committee: বর্ষ নির্মাণ বিশ্ব ধান committee did not agree; পার্য ক্ষম বংশী ব্যাংশ পার্য ক্ষম বংশী ব্যাংশ পার্য ক্ষম বংশী ব্যাংশ পার্য ক্ষম বংশী ব্যাংশ পার্য ক্ষম বংশী ব্যাংশ পার্য ক্ষম বংশী ব্যাংশ পার্য ক্ষম বংশী ব্যাংশ কিছে denything) (Hbrom. 136); বর্ষ মান পার্য ক্ষম they called a council together; বৌশার্য a congregation or association of religious persons, the Buddhist priesthood.

2. advice, counsel: বর্ষ মার্য a bad advice; বর্ষ মার্য ব্যাংশ কিছে divice; ব্যাংশ কিছে divice; বর্ষ মার্য ব্যাংশ কিছে divice; ব্যাংশ কিছে divice; বর্ষ মার্য ব্যাংশ কিছে divice; বর্ষ মার্য ব্যাংশ কিছে divice; বর্ষ মার্য ব্যাংশ কিছে divice; বর্ষ মার্য ব্যাংশ কিছে divice; ব্যাংশ কিছে divice; বর্ষ মার্য ব্যাংশ কিছে divice; ব্যাংশ কিছে divice; ব্যাংশ কিছে divice; ব্যাংশ কিছে divice

ৰচ্চাৰ hdun-sa meeting place, assembly; association, society. ৭চুৰ মহাপ্ৰহ্ম posted, appointed to a position (A. K. ২-73).

peace, treaty, concordat. 2. vb. to bring to reconciliation, to reconcile one's self to, to be reconciled with, বৰ্মণ এই মার if contending parties are reconciled with one another; গোটা মানুহাৰ কৰা they are constantly at variance; বুইমাইন্থ, মনুহাৰ ইন্থ to make treaty, to come to agreement.

ዓ5ሥር hdum-khra agreement, contract. ዓ5ሥር hdum bile-wa = የዓህዓና ባ (Yig.).

ৰচ্জান্ত hdum-bu seems to indicate the three কর্মা se-ryod, দ্বীন্ত skyed-pa, ইনান্ত hom-bu which also are called পায়াবাল gyu-hdum, পাইনাবাল gree-hdum, কাইনাবাল Miñ-rdu. 2).

25% helar thick and clammy (Sch.).

Q5 ম A hdur-wa to trot, to run in a trot; ৭5 ম hdur-gros a trot; ৭5 ম প্রমান hdur-gros a trot; ৭5 ম প্রমান মিবা-gyis son went trotting. পুর্মান মিবা-বিশ্ব মুন্দ মিবা-মিবা-বিশ্ব মিবা-মিবা-বিশ্ব মিবা-মিবা-বিশ্ব মিবা-মিবা-বিশ্ব মিবা-মিবা-বিশ্ব মিবা-মিবা-বিশ্ব মিবা-মিবা-বিশ্ব মান্ত মিবা-মিবা-বিশ্ব মান্ত মিবা-মিবা-বিশ্ব মান্ত

न्द्रश्रेष्य hdur-phye drag-pa very fine flour; न्द्रश्रेष्य hdur-phye shel-pa course flour (Rtsii.).

বহুমান hdur-bon=হুমান dur-bon the class of Bon who chiefly practise necromancy (Yiy).

25(1) A I: hdul-wa vb., pf. 959 htul or 34 thul, fut. 454 gdul, imp. 34 thul; 95435

hdul-byed, 25 27 2 hdul-war-bya, should or ought to be converted, agains gat hdulwar gyur-ro have become converted. 1. to subdue, conquer, vanquish; sometimes even to kill, to annihilate. 2. to till, to cultivate, waste land. 3. to tame, bring under right discipline; and so, Buddhistically, to convert. This last is the most important and frequent sense of the word. 95 9 7 2 4 4 hdul-wahi rig-pa those fit for and predestined to conversion; વર્ષ વદ્દવેવનુ થયું મેં hyro-wa hahi hdulbya yin the beings are to be converted by me; यद्या छेद ग्रेप्ट्र वा छूर निया हैया bdag khyedkyi hdul-byar çog-cig may we become your converts! ए जुर गुँ खुव म्हमस बसस उद गहुव gx 5 w or on un the time having arrived that all the regions of Urgyan should be converted.

Q5्य'न II: विनय discipline, taming, conversion, etc. But the word is especially applied as the title of the first section of the Kah-gyur which is equivalent to the Vinaya.

In Budh. २५ वाया विनय वैभाग विपक्ति वैभाग क्रायर हेर माले कर देर देश देश हेर प्रायस हेर प्रथा वर्ष वा माले साय विनिश्चय देश'यार्भपर देश'यश' वर्षाया देश'या सुद्रशाहि also मठमायाद्र के रमद्रे दर का कायर देश मे र पद्राप के (J. Zan.) "Hdul-wa is called Vinaya and Vipatti signifies complete falling (into sin); and that which demonstrates that fall by making sure of it is called Vinaya. It is stated by Viniccaya that is by Rnam-par hespa that Vinaya is observed. That state of moral discipline, i.e., Vinaya, because of its certain action, fully distinguishes between sin, origin of sin, anger or passion, and is so called on account of its certainty." Vinaya is subduing of the external foe as well as of the inner sufferings.

is reputed to have delivered the Vinaya-pilaka scriptures consisting of 21,000 sermons; but at any rate only thirteen volumes have been franslated into Tibetan. In the Tibetan Dulwa or Vinaya there are three hundred and forty four chapters and 104,800 sloka. At the beginning of each chapter is the following heading which distinguishes it from all other pitaka — AMNISCANDAL AND Salutation to the omniscient! The section of the Dulwa treating of CLAN lands is called 25 The Mall-lun ma-mo (Rda-rāin.).

९५७ व व मेdul-wa इक्षाय-wa विनयवाहि (A. K. 1-12) [one who propounds the doctrine of Vinaya pilaka]S.

৭5 পার্ম hdul-wa-po a tamer, discipliner.

न्द्रवायाद्वायाम् hdul-wa dah hyal-wa विनया-तिसारी [transgressing the laws of moral conduct]S.

a5a35 hdul-byed इम-धर्म [virtue of self-restraint]S.

२5्य ग्रेड भ्रेष hdul-byed skyes वैनतेय an epithet of the Garuda bird.

২5্থানই ই hdul-wahi sde বিনয় বৰ্ম the Dulwa or disciplinary part of the Kahyyur ৭5্থানই মাই hdul-wahi-gshi বিনয় বন্ধ the main principles of the Dulwa. ২5্থান হিন্দু hdul-wa hdsin-pa বিনয়ম a Buddhist monk who observes the rules ex Vinaya.

२५ वार्यक अर्थ प्राप्त Hdul-hdsin mtsho sna-pa n. of a celebrated lama of the Bkuh-gdam-pa sect of Mtsho-sna in Tibet (Lon. २ 9).

35 4 44 5 4 hdul-geen drug the six Bon ascetics or saints corresponding to the 54 4 54 thub-pa drug of the Nyingma school who preside over the six states of animated

ANGE EL Hdus-chun rdson n. of the chief town in the district of ANGE.

Hdus-chun (Rtsii.).

of १५७ h. .३-m 1. a pf. as well as १५० of १५७ hdn ca; १५० व्र व्यक्त व्यक्त assembled.
अद्यक्त भू के देव व्यक्त व

95N hdus en a [aggregate] S.

৭5 মন্ত্র Hdus-chuń n. of a district of Gtsań in Tibet.

হ্মণেইন ইউইনু hdus-pa rin po chehi rgyud n. of a collection of Tantrik works of two classes (D.R.). Again spoken of as double in form and of a secret quality:—৭১ মণ্ডাইন প্ৰমান্ত প্ৰায়ন্ত্ৰ প্ৰায়ন্ত প্ৰায়ন্ত্ৰ প্ৰায়ন্ত্ৰ প্ৰায়ন্ত প্ৰায়ন্ত প্ৰায়ন্ত প্ৰায়ন প্ৰায়ন্ত্ৰ প্ৰায়ন্ত প্ৰায়ন্ত প্ৰায়ন্ত প্ৰায়ন্ত প্ৰায়ন্ত প্ৰায়ন্ত প্ৰায়ন্ত প্ৰায়ন্ত প্ৰায়ন্ত প্ৰায়ন্ত প্ৰায়ন প্ৰায়ন্ত প্ৰায়ন

Q5्राय hdus-pa= २९६० hbyuñ-wa भूत [to become]S.

Q5N'5AL' Hdus-dwan n. of a district in Gtsan (Rtsii.). A5N5ALEL Hdus-dwan rdson n. of the chief town in the district of A5N5AL Hdus-dwan.

হ্ মণ্ডম hdus-byas বাক্তন, স্বান compiled, brought together; revised. এই মণ্ডমণ্ট কম hdus-byas-kyi chos things or matters which are compounded are the following:—এই স এই দুক্তম কানখান্ত things corporate; বার্থমণ্ট দুক্তম

रूप्यान objects having shape and dimensions : मञ्जूषा अद्यविष्यसम् सहय-धात formless or etherial objects. इत्य के वर वनवाय वने दर, भर दवा तर शिर व वह रश शरश मेश है इस अरटें सत वह राष्ट्र है. as are included in the compounded things; while ideas such as 95 N M SN hdusma byas are चमंस्कत, चभिनीत [not compounded, incorporate, uncaused S. 35 N. A. 34 3 PAN hilus-byas-kyi khams things that are absolute and simple, which being never born or compounded, are not subject to dissolution or annihilation; such are ₹₹₹ पहलामायम वर्षेत्याय दहः, कम्म मान्य दहः, मुःह इ यस बद्धायः ฐมมฺฆ (K. d. 91) states of the cossition of desires, metaphysical voidity, and deliverance from sufferings.

વરેષુ hde-gu, v. પ્રેષુ bde-gu. વરેષ hde-wa, v. પ્રમ lde-wa.

एड्रेबा'य hdeg-pa or ब्रेब्ब्य hdegs-pa pf. बहेन or बहेन्स bleys fut. न्रेन gdeg. imp. बेन theg; जन्नाय, जन्दीपण, तोल, 1. to lift, raise, hold up, hoist; अर वर्षास्य to raise up, र मुध्येश १६व na sa-yis hdey who will raise me; रूर्वज्रेव जिंद will lift up the drunken men; इके अर यहेन्य याचेन the big stone has been hoisted; প্ৰশাস্থৰ প্ৰামাণ to raise to a high rank, to raise to distinction. 2. to weigh: मुख्यपद्रेष्यण on a steel-yard; सुरुष उदेन्साय to put on the balance; देवायहेन्स weighed accurately; बदेन्याच्य hdeys-khal a bushel by weight (Cs.). এইপুম্ব্ৰ hdegsdpon one who weighs or measures things in the stores (of a merchant or landholder or monastery); वर्षाम र्हे hdeus-tshod weight, weighment and measurement.

ৰংশ্যান্ত নি heleys-mishon = এর্থ ট্র hbul-vien or প্রশান্ত grigs-vien token or present sent with a letter, gen. a presentation scarf: ৰংশ্যান্ত বিশান্ত কিন্তান ক্রান্ত বিশান্ত ক্রান্ত ক্রা

बर्ग्या नेह. hdegs-çiñ a yoke; a bar or thick stick placed on a person's shoulders for earrying goods or water-buckets.

মইবাগ বাব্দ hdeys-acor weighment and measurement: এম মুন্ত্ৰ এই দু এইবাগ বাব্দ আনুই মুন্ত ম পাইবাগ unless there has been fault in the weighment or measurement (of articles) in receiving or taking away, i.e., in bartering (D. cel. 8).

বৃদ্ধ নি hden-wa pf. वर्ष्य hdens imp. वर्ष to go, depart; to vanish: বৃদ্ধ

बदेहमाईद hdens-tshod= धूटमाय हेई or यह मा पढ़ेईद also वद्दमाय हैईद measure of sufficiency, i.e., being just what is wanted: प्राथित बदेहमाईद सुप्राप्ति क्षेत्रमाने the account regarding the payment of allowances or food according to the requirement (Rtsi.).

प्रदेश haled-pa or देश्य ded-pa, the prefix a being sometimes dropped, pf. and imp. दे ded. 1. vb. n. to follow, to come out in succession, to succeed: देशप्रविदेश पर्वेद परवेद पर्वेद परवेद
be in the rut; **\frac{1}{2}\text{7}\text{4} to chase out, drive out; *\frac{1}{2}\text{7}\text{4} to drive upwards; *\frac{1}{2}\text{7}\text{4} to chase down; *\frac{1}{2}\text{8} \text{hded-mi a} driver, the pursuer of a fugitive. \$\frac{1}{2}\text{4}\text{4}\text{2}\text{7}\text{4} to urge a debtor for payment. Other phrases are *\frac{1}{2}\text{5} \text{ma-ded}, \$\frac{1}{2}\text{2} \text{bu-ded}, \$\frac{1}{2}\text{4}\text{4}\text{4}\text{7}\text{4}\text{7}\text{7}\text{7}\text{5} \text{dyn-ded}.

বইন খ্রুম hded-shans clever in making collection of rents or debts: প্রবাহন টাইন কিন্দ্র বিশ্বনার কালি the measures of excess and the budget of skilful collection (D. cel. 8).

વર્ષ છેં hded-byed= ૧૬૧૧ dhal-chu quicksilver, mercury (Mhon.).

৭৭ টাই ইন্ম hded-byed sdon-po v. মুখ মুখ মুখ কর n. of a poisonous vegetable drug (Mnon.).

মুবিষ hdebs a puncheon (tool).

१६८० कार्य Adebs-pa pf. प्राप्त btab, fut. ९२वस hdebs, imp. इव thob supine ९३वस सु hdebs-su to cast, to throw; to strike, hit; to offer (Rdo. 46). In the colloq. कुष rgyab-pa usually takes the place of this verb; and also, occasionally, 3974 rgyag-pa. মার্ম এইনমান to throw seed, প্রনান बदेवस्य to make a request, to offer or make prayers; भूर परदेवसप to slander, east or make reflection; পুৰস্থ্যমণ to pitch a tent; শ্বৰ बदेवसप to encamp; क्षद वीसप्तदेवसप to be beaten by the wind; ग्रंब गुँब वर्षय to be harassed, possessed, by a demon; 45 DN 95 and to be attacked with an illness; व्याप गुभावदेवभाष to pronounce a charm against a person or thing: दें बुँद बदेवबार्व to comment upon, to explain; ฐมาจุวามา to give or thrust advise; यन बर्धमाय to reply, to answer; ब्रॉन यम बर्धमाय to express one's wish with force, to offer up a prayer; व्यायायदेवमा कुर्य commonly to remember well; ज्यावायदेवसासुः नेमाय to have distinct recollection of a thing; है अवदेवअव to compute, reckon, to cast up accounts:

देव है भारतपाद्याचाओं I do not take that into account; समायाचीका प्रतिमाय knocking mails in the body; जुन्देवस्य to fix or attach a seal; हुस्यदेवस्य to spri Mo water; ई नुष्यायाचादेवस्य to put salted meat into the gruel; इस्यत्रा एवे ज्याचाद ५ (pitening) in the same dell where they had encamped before (Dzl.); न्यायाचाद्यायाय to found a monastery; इस्यायाय to fix a time (Jä.).

হেইম'ম hdem-pa to prove, to examine (Sch.).

प्रें hder prob. for क्रेड lder.

८ई hdo for अ६ mdo; ९६% having substance, not hollow; prudent, clever.

ৰহ'ঙ hdo-chuñ a good breed of pony, prob. those imported from Amdo; ৰহ'ঙ হ' কুইবান্দ্ৰৰ পূদ্ধৰ the breed of Hdo-chuñ goes smoothly as fish swimming in water (Jiy).

৭২ তিন hdo-chen another Amdoan breed: ৭২ তিন শ্রেম শূর পুরুষ্থ the Hdo-chen horse gallops up-hill like a hare.

ৰ্থণ hdo-wa vb. = রূণ zli-wa to say, to repeat; অবধ্যাধ্য unspeakable.

a hdo-le a sedan chair, the Indian dooli. Is mentioned in Pth.

ইন্মন্ত hdoys-pa 1. to bind, fasten, attach, to tie round, to tie to (opp. to বৰ্ষান hyrol-wa), pf. মানুম htays, fut. অগ্ৰাম against thous. ব্যাম htays, বিষয় বিষয় বা to buckle on the armour; মুহ ইন্থ্য্মান কৈ delephant is tied; মুন্ব্যামান to which an elephant is tied; মুন্ব্যামান to attach an ornament; কুন্বামান adorned with fine ornaments: মানুম্ব্যামান to charge a person with fault; মুন্ব্যামান v. মুল্লামান্ত্ৰামান to interest one's self in or for, to take care of: ইণ্ড্ৰামান ম্ব্ৰামান ব্যামান কি কিন্তামান মানুম্বামান ব্যামান মানুম্বামান ব্যামান মানুম্বামান ব্যামান মানুম্বামান ব্যামান মানুম্বামান মানুম্বামান ব্যামান মানুম্বামান ব্যামান মানুম্বামান মানু

I know not; পুৰুষ অন্তৰ্ম ই you have taken great care of me, a phrase frq. used where we should say: I am much obliged to you (Ja.); ব্ৰাহাৰ্থ্য to bind under oatn; यत वर्षाया v. यत्यः वृत्य श्रेर वर्षाया to give a name to a child; Bulk 845 বাহৰাৰ how is the dog to be called? In Gram. ९६वम य=to subjoin, affix: अव्यन्त्वस y subjoined to another; Tasaw r subjoined to a letter; a span the letter l subjoined to another letter; গ্লুম্বুৰ্ব্যুষ্থ the three subscribed letters w, x, and a. axquist heloyscan 1. having a letter subscribed. open syllable with a vowel-sign, as 9, ই, এই, etc.; রংইণ্ড ha-hdogs consonants with the letter 3 subscribed, i.e., syllables with the vowel elongated by the addition of the letter 3.

দু ০ বুদ্ধি বি hdoń-wa pf. and imp. হাত or বাহ্ to go, to proceed; সাম্বাহান to separate, to disperse: মান্ত্ৰান্

RECORD I: hdod-pa vb. to desire with the mind, to wish, to be willing; अभावाद करिया के उद्देश के कि betray's repugnance to eating it, also: he feigns not to like this food; के अवद्श्य व्यक्ष में he grows willing to give; के वर्श्य व्यक्ष में he becomes disinclined; to feel no longer inclined; अवय व्यक्ष to wish to listen; के उद्धार व्यक्ष whatever you may wish; कुष संवर्ष प to wish to be a king; व्यक्ष if you wish; व्यक्ष प will be agreeable, pleasing, obliging, flattering (Cs.).

I am longing for fire and for sunshine; মে प्रदेश के प self-love; सद वाहर वर्षेत्र self-complacency, vanity (I am alone good); 有文章 बहुद्र युवा होन्स they came in order to ask for the Chinese princess, i.e., to make proposal for her marriage; अदशकुमन्दुइन्द्र to aspire after Buddha-hood; 3.2554 one that wants to grow ill, that does not take care of himself: axxux 3xu to make willing. disposed, persuaded to it; ARESTU to be not willing, not liking; বর্তবামাধনানুক শুকারী aggravas she was detested by all on account of her slovenliness. अवर्द्रय and अवर्5्य as adj. = not wished for, disagreeable; মহুদ্দের অন unpleasant work, hard drudgery; ইংব্রুড় adverse winds. २६८ दश्रम helod-rmams पूजापट utensils for religious service in a temple.

८६८ द्राप्त । lust, sensual desire: २६५५गुर ३५६ after all desires have ceased; वर्तपद्रमस्य कन्सय to indulge in one's desires or passions; ९६५ प ब्रुंद्र य hdod-pa spyod-pa to practise cohabiting; वर्द्रपदे तुस बर्वमय to agree upon the time for cohabiting (Ja.). Is sometimes used as our word "love," but mostly with the sensual 2. any wish or desire: १६५ य डे व an ardent wish; वर्त्यमुख्यम्बद्ध if three wishes are granted; attaq to get one's wish fulfilled; वर्दायाद्र मुखान to be separated from the object of one's desire, to be free from desires. 3. supposition (Tā. 45-21). 4. Kāma, the god of lust: 5. num.: 13 (Ja.). 6. an object of sensual pleasure, a mistress. a 5542 the five gratifications: (1) that of sight, desire for beauty, etc.; (2) that of hearing, i.e., desire for music: (3) that of smelling, i.e., desire for sweet scents; (4) that of touch; (5) that of taste, i.e., desire for sweet and delicious food. ৭২১, এন বাধুন

Syn. Bakhu-wa; nă sa-bon; B'94 khu-byug (Mnon.).

a K S PANN I: hdod-k!:ams कामलोक. कामधान the world of sensual pleasures, the world of Brahma. It is situated below Paranirmana-vasa-vartin and immediately above the purgatory of the Buddhist cosmogony. वर्त्यव प्राप्त उन्यामिष्य くて、山かが 3が、は、せまく、単山か、くて、あな、れか、なくく、山かが、発、 वर्हेर (So-rig.). वर्राष्ट्रसम्बद्धाः the eight classes of gods of Kamaloka are:-(1) अञ्च बोम ; (१) वर सूद व वाज्य अव चन रीचवासिन ; (3) ক্থাউব্'দ্বীই' ইম चतुर्महाराजकायिक ; (4) ধ্রমান্ত স্ত' पसुरु जयिकंग्रदेवाः ; (১) ৭৪ন ব্রথ यासाः ; (६) ১৭৭ ছঙ্ तुषित; (7) २अव ५०१ sphrul-dyah निमाण्यतयः: (8) पावन व्यव द्वर छे परनिमाण-वसवर्त्तनः. Kamaloka is described in the Buddhist works of Tibet as consisting of 44, 36, and 20 regions. In the first the constituents are 22 द्वार्थ unhappy states and 22 वरे वर्ष happy states, the former consisting of eight hot hells, eight cold hells, two (পু ইব and ने वॉर्चर), two (भे द्वास हिंद वादस and मिवर्धर), and two (55 বর্ষ নিম্পুর্ম and শ্বর্ম); the 22 happy states comprise the human beings of the twelve continents and the ten states of Asura headed by the demon Rāhu. 36 att pan are:—the 16 hot and cold hells, with the spheres of Preta and Asura, making 18 unhappy states and 18 ৭ই ৭ৰ্ম happier states which include residence in the twelve fabulous continents and six islands. The 20 355 FAN are:—eight hells of the animal kingdom, the two ghost

worlds, the four ontinents and the six spheres of ds (Loi 416 and 17).

बर्डिन I hand-agu lit. all wishes, i.e., the deses in general, the word agu here signifying many: सम्बद्धार पुरुष्ट्र प्रमुख्य to transform one's body at pleasure. वर्डिन्द्र अवस्था [freedom of transformation possessed by gods; occurs in the Sinkhya works of the Brahmans]S.

ৰ্ম্ব কুল lulod-ryyal conceit, self-assurance: কুলাৰ অব্যথিত ব্যুক্ত কৰা one thinking much of himself without cause (Situ. 119).

৭২ঁ বুলু h dod-ryyu ৭২ঁ বেও কু ক্র ক্রে কুর্ objects of desire; wealth, prosperity, etc.

ৰহ্মৰাজ্ঞ hdod hyro-ma= শ্লম্প্ৰীম জ a prostitute, harlot. (Mnon.).

ৰহ্ কৰ্ম hdod-chays যান, কাল passion, cainal desire, lust: ৰহ্ কৰ্ম ইন্থ বাই ধ্ৰাই ইন্থ বাই ধ্ৰাই ইন্থ বাই ধ্ৰাই ইন্থ বাই ধ্ৰাই বাই with the growth of carnal desire, anger, and blind passion, arises sin or vice (Lo.). In Budh. বহ্ কৰ্ম is of four kinds: (1) প্রপ্রাই ক্ৰ্ম is of four kinds: (2) হেই মেট্র বহ্ ক্ৰ্ম bodily or physical wants; (2) হেই মেট্র বহ্ ক্রম the desires of the intellect; (3) ইন্থ ব্রহ্ম ক্রম sensual desires; (4) ইন্মন ক্রম ব্রহ্ম ক্রম moral desires other than those for perfect emancipation (K. d. ম 14).

Syn. कर्न भेने mñon-shen; कर्न १६५ mion-hdod; क्ष्मक्ष brkam-chays; भेन प shen-pa; क्रेंप st.d-pa; क्ष्मभ chays-pa; क्रेंप्य हा ग्रंत-pa; क्ष्मभ chays-pa; क्रेंप्य हा ग्रंत-प्रक्ष hdod-spro; भेर क्रेंप्य हा ग्रंत-एव प्रक्षितिकः स्वीरय; रेम re-wa; व्यवहर्द thob-hdod. (Mñon.)

ম্ব্ৰেশ্যটিক hdod-chays-kyi rtse-mu in mystic phraseology is defined as= ৪ বিটা

ব্যুম্ব the red crest of the cock (Mng. 111).

२६८२६ hdod-hjo=२६८२६ कामधेतु a wishing cow, a cowthat yields milk at all times.

হেই বাহন hadod-glam= ক্ৰাম বাহন or ক্ৰম ক্ৰিল words of love, amorous conversation (Mnon.).

ু ব্যাপ্ত hdod-thay ñe-wa an expectant impatient person; one expecting that his wishes would be soon fulfilled. ুইম্পুলুসেই hdod-thay ma-ñe not impatient, not sanguine, not thinking that his object would be soon fulfilled: ুইম্পুলুস্টুম্বইল্ম slowly and patiently he ascended the hill (A. 131).

৭ বুদ্ধ hdod-ldan रागिन, कामुक, कामचारिन् 1. lustful, passionate. 2. चम्पक n. of a flower; ৭ বুদ্ধ কিন্তু নি n. of a flower (K. my. নু 20.)

वर्द्रपादुरुष hdod-gduns गागविक्रक one smitten with love, love-stricken.

२६८५ hdod-dus मधु, मधुकाल the spring season.

ৰহ্ম thind-non 1. desire, object of desire: এইম হাল্ডান ক্ৰাম আন আৰু (মান্ত্ৰ আছিম) if the objects of desire be divers, not one is fulfilled. 2. v. এইম ক্ৰাম মে এন

ৰ্দ্ধিশাকৰ hdod-nog-can = ৰ্দ্ধিশাকীৰ very ambitious, with many desires. ইম্পাৰ্দ্ধিশাকী the boy wishful of many things, who knows not his mind (A. 139).

२६५ परी ५०६ धुन Kámadova = २६५ भु ५ नाव स्वा ५०६ धुन (M $\hat{n}on$.).

হার্থি কুমার্থ helod-pahi myoş-bum the intoxicating bowls of lust = ব্যা, অমাইনিমার the swelling breast of a youthful woman (Mhon.).

वर्त्यक श्वेत्य hdod-pa-na spyod-pa कामाव-वर [walking or doing according to one's desire; a class of gods living in the world of desire]S

बहुद्रश्रक्त hdod-pa ldan 1. wishing; a lustful person. 2.=55^{द्रश} (Mñon.).

ব্দিপুল্ম hdod-phyoys the objects of one's desires: বৃদ্ধান্ত্র various articles of desire (Ya-sel. 40).

a ६५ ५ hdod-bya काम copulation, the act of cohabiting.

a\$5.595 holod-dwan=met. a dog.

२६५% hdod-byrd 1.=५५४ quicksilver. 2. सनीच as met. water, froliesome.

২ বিশ্বৰ hdod-bral 1. met. a snake. 2. বিশ্বাৰ passionless, free from desire.

a \$5 \$\bar{s}\$ hdod-me 1. met. a he-goat. 2. the fire of lust.

ৰ্ম্ব খ্ৰুব ক hdod-spyod-ma = প্লব্ৰন্থ a prostitute, a voluptuous woman, a libidinous woman.

ৰ্হ্য কৈ holod-resen কাৰিব as met the cuckoo.

হেঁদ্ৰান্ত্ৰণ hdod-g-ugs abbr. of হেঁদ্ৰেমম (Ya-set. 55).

९६८६४ hdod-shen= यमभ्य लोल्प passion, selfishness.

ৰ্হ্ শৈষ্ hdod-log desire for sexual enjoyment, lewdness, wrong desire: ৭ইন শ্ৰ্মণ টুন hdod-log spyod = ৭ট্ৰমণ copulaton, gen. illicit connection, adultery. Syn. মুন্দ্ৰই ম groń-pahi chos, ৭ইন্ণ টুন hdod-pa spyod, মি ক্ৰমণ্ড্ৰন mi-tshoń spyod, কৰ্মণ্ড্ৰন chags-spyod, শ্ৰাৰ্থন log-gyem (Mion.).

वर्द्द वे hdod-le defined as बद्यवनुत्र यञ्च त

ম্প্ৰামন্ত্ৰমণ hdod-gçiş bşkyanş-pa one who acts according to his will, a libertine; to act according to one's own wish.

৭২১ মিন hdod-sred passion, eager desire

वहर्षक कुष्ण भेरतिक-ni rul lta-bu पूतिक-कामः rotten or putrid desire. वर्त पत्रिक्ष hdod-pa-ni dri-ha-wa दुनन्ध-कामः desire of a bad smell.

वर्तपद्मका ने गुन तुःववर्ष hdod-pa rnams-ni kun-tu hbar-wa चादीम कामाः the (his, her) burning desires injure everywhere or everything.

eर्त्यक्रमा है वॉर्सर्य hdod-pa rnams-ni gsodpa वच-कामा: desires which kill, killing desires.

वर्द्रयाम्भयसः वर्षाः व hdod-pa, rnam-par yyowa fickle desirer

२६६ पर्रुपः ५dod-pa spyod-pa v. २६५ र्वे ५ hdod-pa shi.

२६८५ वाय६६७ क्ष्म hdod-pa la hdod-chags कामराज carnal desire, lust.

वर्त्यव्यव्युस्माय hdod-pa-la hchums-pa काम-नियम् one who restrains his desire or increasing desire.

बर्द्रयम् म hdod-pe che-wa one who has many desires, discontented: बर्द्रयम्बे वर्षे भेषा बर्द्रयम्बे प्रकृति के बर्द्रयम्बे प्रकृति के बर्द्रयम्बे प्रकृति के बर्द्रयम्ब के प्रकृति के प

২ বি প্ৰেই ব hdod-pa hjo-wa বাদ পুৰ্ [that which yields all that is desired] S.

a 15475 hdod-pa nid ter desire itself desirousness.

ৰ্হ্ব্ৰাৰ্ট্ৰ hdod-pa spyod-pa = ৭ট্ৰাৰ sexual union (Mhon.).

वर्ष्य कृष्य hdod-pahi kha-lo-pa n. of a celestial courtezan (Mñon.).

ቀኝና '4ର '4ይ 'ብር' hdod-paḥi khri-çiñ an epithet of the wife of Kāmadeva.

ৰংশ-ৰিছি নিবল্প নিবল্প নিবল্প ta-la the cuckoo as 5\(\frac{9}{3} \frac{9}{3} \frac{1}{3}
ব্র্থিই hdod-pahi dri=ই নিশ্ম scent, perfumery (Mhon.).

२६५ पर्वे व 3 hdod-pahi pho-ña कामदूत 1. ५९ र अ इन music, sweet sounds. 2. semen virile. 3. the cuckoo.

a र एके के दिन कि hdod-pahi rtsod-ldan उत्सुक desire for dispute, debate, contention [eager]S.

वर्ष यदे अर महाज haod-pahi tsher-gnas कामायुः [h.strul lite]S.

६६८ यदे पञ्चाम रुद holod-pahi gaugs-can काम-करो, personification of sensual love.

aर्त्यते ज्यान्त्र हा hilod-pahi yon-tan ina पश्च-कामगुष [five sensual pleasures, viz., the pleasures arising from the five objects of sense]S.

হ হ থেই উৰ চৰ hdod-pohi yon-tan wishedfor goods, earthly goods and pleasures, whatever is gratifying to the senses.

२६५ पंदे रेस hdod-pahi rim मदनञ्जूर lustfever.

ৰহ্ন এই প্ল hdod-pahi lha 1. হছইবনা a tutelary deity. 2. ৰহ্ন প্ল hdod-ha কানইৰ the god of love or illicit desire. However, mention is frq. of six classes of Dod-ha or gods of desire, e.g., সুমু ইলাইন প্রমান্ত্রা লাভিয়ে কাইন অনা লাভিয়ে কাইন অন্তর্গ লাভিয়ে কাইন অন্তর্গ লাভিয়ে কাইন অন্তর্গ লাভিয়ে কাইন অন্তর্গ লাভিয়া কাইন অন্তর্গ লাভিয়া desire being distinctly visible to a great distance, the rain of nectar began to descend from those above on those below (Mil. Gur. 191).

বাং প্রাংশিব হল বেদ খ্রাপ Kāmadeva or स्ती खर the god of sensual love whose other names are: অংশ জ্ঞান yid-las skyes; পান্ধ অমান ক্লিম বাংশ অমানুহ gshan-las ma-skyes bdad-las byuh; হুর এই শিহের dran-pahi çin-rta; স্কিম জ্ঞান জানি-la ñal; এই ইন hyro-rtsen; ইনি ইনুজ্ঞান কর্ম কর chusrin rgyal-mtshan-can; প্রিম এই বিল্লা hkhornahi blu-ma; ইনম এই বিশ্বমার হাচাচ-laan bsñems; অংশ স্বা yid-la ñal; ইন্মাই ব্য sdom-paḥi dyra; মাইবা শানু হর me-tog gshu-can; মাইবা শুব

ਕੁੱਤ क्रुवि हुट अवे केट hdod-lhahi chuń-maḥi miň the several names of the wife of Kāma: व्युड्ड गुरुवार अ bdud-kyi dyah-ma; श्रेष अ sgeg hyro-ma; वर्ष उच्चाय विश्वे के hdod-chays hkhri-çiñ (Mňon.).

পূর্ব ম hdon-pu, pf. এইব, fut. acc. to Cs. প্র, imp. ৰব thon 1. to cause to go out or to come forth, to expel, throw out, eject, to take out (from a box); to dismiss; to drive forth: অক অব্যাহ্ম to shed tears; মুব্যুর্থ to utter, to ejaculate, to pronounce two consonants as two distinct sounds; মুব্যুর্থ to pronounce a magic formula; মুব্যুর্থ বি বি ক্রের্থ বি ক্রিয়ের ক্রেয়ের ক্রিয়ের ক্রেয়ের ক্রিয়ের ক্রিয়ের ক্রিয়ের ক্রিয়ের ক্রিয়ের ক্রিয়ের ক্রেয়ের ক্রিয়ের
বুৰ্বিজ্ঞা hdon-dmay troops that are drawn up, i.e., have been arranged for battle. ৭১, ১৯৭ প্ৰথম দুৱিল্য hdon-dmay gsar-bsyrigs re-arrangement of troops for battle.

ৰ্ম্ব ৰ ক্লিব বিষয় hdon-ça ston-hjul the realization of meat-tax in the autumn (Rtsii.).

মূলি hdom or এই মান hdom-pa a lineal measure, four cubits or six feet in length, a fathom: বিমেশুমাই a piece of wood two fathoms long; এই মানুমান one fathom; এই মানুমান বুলি মানুমান কি an arrow (Hbrom. 41). এই মানুমান নি hdom-yyis hjal-wa 1. to measure by fathoms (Cs.). 2. sbst. a strong jail or dungeon.

વર્ષમાં કુષ્યા $hdom\ nus-pn=$ વર્ષમાં માલુવાય, વુક્ષા વાયમાં માત્ર જેવ વિકે વાવર્ષમાં કુષ્યા કંમાના લુવાય, વુક્ષા (Khrid.).

মুন্তি hdom-pa o. generally বহ্নমান hdoms-pa, pf. ব্ৰেম gdams or হৃমম dams, fut. বৃহম gdam, imp. বহ্নম hdoms 1. to induce, to admonish, to exhort: ব্ৰুমিং এইমমান বহ্নমান bay med-pa rnams-la hdoms-pa to exhort wicked persons; বহুৰ এই বহুৰমান brtson-par hdoms-pa to exhort to be diligent (Tā.). 2. to assemble, to come together.

মুখ্যমাইন্মাইন ইমাইম the gods having come together and appeased themselves (Mil.).

3.— কুখ্যব্ৰহ্ম to demonstrate, explain;
বাহনমাইন্মাইমাম আব্যান, মাঘ্য to explain precepts or advice; demonstration, explanation (Situ. 51). 4. to select, to choose:

মুহ্ম ক্রেইহ্ম্বিব্রহ্মম choose one, whichever you wish.

ৰ্ধনা hdoms private parts: ব্ৰন্থ টা শ্ব-ব্ৰন্থ টা স্থান বিল্প the penis, the male organ; ইনেব্ৰন্থ বিল্প বিল্প the penis, the male organ; ইনেব্ৰন্থ বিল্প penis, the male organ; heels; ব্ৰন্থ মুখন hdoms-lpags foreskin, prepuce; ব্ৰন্থ মান hdoms-lpags surgau a small apron to cover the privy parts (Cs) ব্ৰন্থ মুখন hdoms-dkris the dhuti worn by the Hindus and particularly by the natives of Bengal (Mnon.). [पश्चानी, पश्चनी, a chequered cloth for playing at draughts on, etc.] S.

Qব্ৰ hdor met. the sun. Hdor kha-wa তাৰে n. of a medicinal drug (Mnon.) [the plant Cassia alata or Tora] S.

२६२ हैं hdor-byed विजिन् 1. one who forsakes or abandons. 2. met. blood. 3. जसन; है हर है नेर the spyi-shur plant of Tibet (Mion.) [the tree Terminalia tomentosa, or Marsilea quadrifolia] S. বেষ্ট্রান hdol-pa a kind of plant used for fire-wood in Tibet (Rtsii.).

वर्ष hdol-sa fertile ground or soil (Sch.).

25 hdra or 95 4 hdra-wa इव, निभ, प्रतिकास संकाम ; ा. a co sparative term, which may It used after the manner of a verb, an adj., or a postp. meaning: to be like equal, similar; like, as, just as. When used in the postpositional manner=like, as, etc., it is then syn. with ga ltur or 25 lta-bu, and in the colleg. has completely supplanted the latter. As a verb it has a pf. tense as which in colloq. is the commoner postp., e.g., 93 958 hdi hdras like this, so, such. It gen. takes 55' as A'5EN'A' क्षेत्र वर् बेर के दूर you cannot tell a real man that he is like a man; is a war stract a stract and str as to the monkey it is right to say that it is like man. But often 55 is omitted: क्षे. हे. व = क्षे. के. वे like a god; वूर. वे. वर्ष = वूर. वे. के. वे like a donkey; 95 9 95 59 these equal things, these images, sku-hdra; B5 934 २६.वर.२५ you two resemble each other very much; दर बुर अत्रक्ष वा बदान equal in length: মুদ্রাই দুদ্রামন্ত্রিক amongst those who are woman-like; बदै जे विकेश केंद्र भाषादर as a his brightness is equal to (that of) यावद 'गुं 'र्द प्रायदर 'रद 'यी 'यद 'यर सेसस'य Brahmā: esteeming other's advantage as high as our own: क्स्म ठर व तु नहेन यद्र वद्र he behaved to all as to an only son; पावन 'धर दे दर 'वड के न्द्र-व भेर others shall allow it just as little as he himself; মহম কুম বৃহ বহ বহ বহ বহ বহ বহ order to become equal to Buddha; न्यूप्राप्त as a place such as should be enquired about: শ্রুবে বি whether there is anything like hair (left)? \$5.4335 he found the remnants of a carcaes or something like it; ₹ 55.95 as much as dead; १९ ९६ भ 35. H. ga 3a hdi hdras hur ma rgyab cig

don't make such a noise; बार क्या बहुत्र મુદ્ર વર્ડે એન વર્ડ gan-nas bltas kyan hare yinpa hdra from whatever way you look at him he is like what a demon is; इस व दस व द व if it appears feasible; क्षेत्र देवी 425 it seems I shall be obliged to give it; ५ वर प्रिंद बुग य के के वद विवेद प्रदान के as your strength this time at last seems to be rather great; মাণ্ড্ৰ dissimilar, unequal, different: ष्ठिः कृषः है। मः १वा भे वद् यः शृ विष्ट्रमः है khyehu chuh-Au kha-dog mi-hdra-wa lha hkhruns-te there issued forth five little boys each of a mi-hdra-wahi bde happiness not equal to that which was before; उधायावाधावद्रायम not like or not befitting a priest. १६७५ व hdi hdra-wa or 3.95.9 de hdra-wa such, so; हैनद्व, हैनद्व of what kind, of what like; वै वद् वेया वेया अप क्ष्य द्वा you must tell me minutely how she looks, what kind of appearace she has? धुन् हेन्द्र हेन्द्र what will be the upshot? where is this to end? ८ हे बदु वर दे विदेश श्रुर he becomes just what I am; 95.95 how? what like? In W. শ্বন্ধ mtshoys takes the place of ৭5 or মুখ.

ৰহ্ম hdva-hdva colloq বহুম (danda) match, rival, the two alike; প or স্থাম বিশ্ব বুলি ই কি something similar to the substance of tin is called zinc. বহুম হৈ hdva mi-hdva like and unlike; equality, likeness, similarity: বহুম বহুম hdva mi-hdva lta-wa to examine the likeness.

as as a person or thing; a statue; anything drawn to resemble an original.

Syn. भुष्य इक्षा-hdra; पञ्चमभावह्रम gangsbrñan; १६० hdra-wa; १६९०म hdra-hbag (Mñon.).

बद्दं मृत्य-wo 1. as if: बेडें अवेद यहुन्य विद्दं व as if he was made to doubt. 2. likeness, copy. as gn hdra-çuş=Egn exact or true copy.
askn hdrans 1. v. sknu. 2. v. aykn.

Q55 hdrad v. व्या (वेद में पर हिर में व्याप).

মহুৰ hdran = ম্মুৰ (মহুৰ ট্রান্টার hdran zla byed-pa to rival).

Q5্মান hdral-pa = ম্বান; pf. হব dral 1. to break, violate; হুলাবহ্বান to break a promise; দ্রীন্ধান্থ to break or violate law (Nag. 39). 2. to tear to pieces, to rend asunder; to rip open (an animal): হ্মানহ্বান one who tears asunder a grating or lattice (Situ. 84).

१५५ मेdri-wa pf. and imp. ३० dris or ৭ইম hdris, সম, ছব্ছ to ask, to ask for, enquire after or about (a thing): শুমাণ্ড্রীম a place for asking advice, oracle; ধানাই আচন ৰ্থীম enquired after his parents; খ্ৰুব্ধীন to ask a question. The honorific form for this verb is § 9 shu-wa which is used to signify an inferior enquiring of a superior, whereas when the latter asks anything of the former 37 is the verb employed. However, as also sometimes found where one would expect 5'A to be used; thus in Tangyur, mdo, xeiii, 131, we read: ५मे ब्रिंट मैश देश देश क्या पार्ट आह्य र वर्भावसम्बद्धाः स्ट्रायां वेत्रमा प्रमादे वात्रमुद्दमः the gelong having enquired, the conqueror Bhagavan because he sees all replied to him. Again in Pth. we find: अद्याकुष वद्द्यवा केद्व व क्वा द्या देशप the king enquired of Buddha Amitabha. 2. sometimes occurs for agra 3. আছৌ address. ৭ই ট্রি hdri-byed সম্ interrogation, inquiry. এই ইম hdri thos information.

+ ९६५ में hdrid-pa 1.= कु व slu-wa to entrap, delude, deceive. 2. v. बेर्न u hbrid-pa.

จริงเน hdrim-pa incorrectly for จริงเน hbrim-pa.

৭5্ম'ন hdril-wa, pf. ইব dril 1. to roll down, to be rolled along or down; to be joined, entwined or wrapped or enveloped; ४८.३४.बी.बार.पॅर.४ट्रैज.च hod-zer-qyi gan-bur hdril-wa to be wrapped into a covering of light; ब्रें सेश्रस पाठेवा हुन्देवा है blo-sems geng-tu hdril-te whilst our minds were flowing down together; খুক্ত ক্ষম দেহিক দি ই কিল্প the country men uniting together (forming a league) conspired against (me); ইবইজন্ম बदेव ri-wo nos-la haril rolls down the slope of a hill. 2. vb. a. like and to wrap up, to coil, to roll about : মাট্ট এই অন raskyis hdril-wa to wrap up in cotton cloth; रुष्ट्रभृञ्च भैभवद्वेष न to wrap up in five sorts of silk: এমে শুমান্দ্রীপান covered or sheathed with copper: ই গ্ৰাই নই নহ শ্ৰহ ইবা পৰা amalgamate the gastric mucous with stone-ash. ইঅবন dril-was wrapping it together, in short, to sum up all; প্রবাম ৭ই আব to roll about the tongue, moving it to and fro (Sch.).

Qद्वारा hdris-pa परिषय, संस्तृत, परिषित to be well acquainted with; to be known intimately to; to be accustomed to: १६४ अवन् ५ वड soon as you are acquainted with, immediately after acquaintance; १६४ अवन् ५ ६४ अवन् ६

25.7 hdru-wa v. aga: Brgasa to dig a hole, ditch (Nag. 30).

pa to stir up, agitate. 2. to fall into small pieces; to crumble (away) (Sch.).

drud 1. to drag, haul or pull along:

to pull at a rope. 2. to rub: & N = 55 4 to rub the body; = 35 = 55 4 to polish wood, to plane wood; 4 34 2 N = 55 2 3 = 57 is striking a match.

4 Q বুল i idrub-pa pf. and imp. হ্ব drub or হ্বম drubs 1. = এই এব to sew. 2. to embroider; এই এই বিশ্ব private work; এই বমান্ত ভা কিবাদিছ-জন bya-wa = শ্ব হৈ ম ছেলিক মা needlework r sewing. 3. to heal up: এইব the regard is healed.

ৰহ্মান hdrul-wa pf. হ্ৰা drul 1.= ্মান to rot, to grow putrid. ৰহ্মানম সুমান hdrul-war gyur-wa to become putrid, to become decomposed. 2.= পুমান to slip down, to fall down: প্রান্ত্রান্ত্রানা বিশ্ব ক্রান্ত্রানা বিশ্ব ক্রান্ত্রানা বিশ্ব ক্রান্ত্রানা বিশ্ব ক্রান্ত্রানা বিশ্ব করে বিশ্ব ক্রান্ত্রানা বিশ্ব করে বিশ্ব কর

२६ hdre पिमाच a general term for a demon, or evil spirit; \$93 ci-hdre the ghost of the dead; as gson-hdre a goblin possessing a living man; 393 byahdre bird-goblin; 193 za-hdre a word for "owl" (Ja.); as was hdres-hkhyer carried off by goblins; ৭ই ঐ অব বৃদ্ধ ৭ই অব is this a man or is it a demon? 333544 hdre hdul-wa to subdue or suppress evil spirits. ৰহ্বাস hdre-dkar a class of demons whom the Bon worship with a view to keep off other mischievous spirits; ৭ই মূল্য Hdrebkol n. of a disciple of Padma Sambhava (Deb. প 46). ৭ই প্রতি hdre skrod-pa to east out evil spirits; as hdre-pho a male devil; as hdre-bu a young devil; as # hdre-mo a female devil; 43.3.35 hdre-mebud the fire-blowing devil, the will-o'-thewisp, ignis fatuus (Schtr.); 33 349 hdredmag a troop of demons, a goblin host.

बदे बहेन्स hdre-hjigs गुमा न lit. the devil's fear, a fragrant gum resin the smoke of which is a terror to ghosts and evil spirits.

বহু এই বৃষ্ণ ধান স্কুন hdre-hjiyş thań-chuń= ৭ বুণু ভালি (mystic) (Sman.).

Tibet who was born of the family of Byu thoy-pa. He was physician to king Guñsroñ guñ-h/sañ. (Gyu. 2.).

बद्दे क्षेत्र hdre-ldoy खुष्डक [a plunderer]S.

মই শ্রেম hdre-pań-kha n. of a medicinal fruit = শ্রুম শ্রু syon-thoy (Vai-sń.).

ৰই শ্ৰী hdre-çiy lit. 'devil louse,'=bedbug.

प्रेंप I: hdre-wa pf. and imp. वर्ष hdres, acc. to Ja. vb. n. to এই ব bsre-wa 1. to be mixed up with, to blend together; to go together: প্ৰুল্ম লাইল চু এইম phyogs goigtu hdres mixed together, miscellaneous; মইমান্সইন্সন hdres-mtshams the limits of coniunction: প্রশাস্কাম ব্রাথম tshiy-qshan mahdres-par without mingling other talk with (the conversation); ምናና ጃና አባር ላ dan shin-ma-hdres a man with whom outer word and inner feelings do not blend; इसदर इसमाधिक पारदेस chos-dun chos ma-yin-pa hdres a medley of religion and irreligion. In an absolute sen e: बुर्य बर्ब के हे स हेन्स 4x gx 5 identifying himself with overt practices, he became a Brahmanist; 55 वर्षे वर्षाय dud-hyro hdres-pa an animal of mixed breed, a cross, mongrel; মনইম্ম ma-hdres-pa unmixed, pure, unadulterated; अवदेशय ma-hdres-par without confounding or mixing up together, sharply discriminating (partly from Jä.).

25 ব II: (ইল্বেজ্বর্ন rig-pas hdre-wa)
1. to discriminate by intelligence. 2. to interfere with; to have intercourse with, to engage in: মানিকার কার্যান্ত্রিলাকার্যান্ত্

the lama's, intercourse with my soul, I am happy $(J\ddot{a}.)$.

Qব্বান hdreg pa (v. এইবান hbrey-pa), pf. এইবান hdregs-pa: to excise, to shave the hair, to pare nails, etc. এইবানাৰ hdreg-mkhan ভাৰক, নাঘিন; a barber, one who crops hair. Syn. of latter term: শ্লুমান্ক kkra-mkhan; শ্লুমান্ব হাa-hdsin; অই ইম পুৰুষ mtho-ris-grays; অহম ব্যুষ্থ mthar-gnas-pa; এইবান hbreg-pa (Mñon.). এইবানাৰ প্ৰীপান কিবিত্ত-mkhan-gyi lag-cha নাঘিন মাৰ্ড; the implements of a barber.

Q $\hat{\zeta}$ $\hat{\zeta}$ 'U hdred-pa= $\hat{\zeta}$ 'NANNSA'U blo-sems sun-pa 1. to be sick of (at heart), to be disgusted or annoyed. 2. to slide, glide, to slip $(J\ddot{a}.)$.

ৰইৰ কম hdren-chas, defined as গ্ৰহণৰ কিছিল কিছিল-thur spor-wa the removal of things from one place to another (Rtsii.). এইৰ মন hdren-thun = মাউৰ mu-chen a cook (Mnon.).

25 व भ I: hdren-pa pf. इस dran or इस्म drans, fut. 55 dran, imp. 35 dron or 354 drons 1. to draw, to pull: बैद बद्देव प çin hdren-pa to haul wood; अनायम र देना बदेन प to drag a cropse by a rope; ম মু ও মু মুন্দ্রমম इत्सासुकाय वाचववा वस the feathers pulled forth from the peacock were placed in the sacred jar. 2. to conduct, to draw along, to invite: अअवदेव lam dren-pa to guide in a journey, a guide; विष्य देव u log hdren-pa to mislead, to take to the wrong way, i.e., to the state of unhappiness and hell; भुवादु:दक्षवावदेवा yul-du dmag hdren-pa to conduct an army into a country; 45'4' ባሟና ሥላማና ነፍላ ማና invited the wayfarer indoors; to invite is usually rendered by धुन or नादन पद्देन प ; धुन सद्दर्भ पर वर्जे प spajan-ma drańs-par hgro-wa to go uninvited; 34.

855.4 spyan-hdren-pa also = to call up a spirit, to invite or draw up a deity: and नुस्या-नुरार्श्वेर पवना सर्वार् ह्या हा भी दस्य बुदार्द्रसा सकेदा दस्य हें भेर वर्षेस्र having placed the vessel of fate at the eastern entrance, the lama (standing) in front made offerings to the tutelary deity he had conjured up and meditated on the very void. Sometimes, also, the form #4'434'4 must be merely literally Tourned, e.g., महिल 5 म किश ब्रह धुद बहुन है drawing to his eyes a little sleep at dinner, or closing his eyes for a short nap when eating. Other usages of ৰইৰ' may be quoted: শাসভ্তাৰত্বীৰ to suck; সাৰত্বীৰ sna-hdren pa to guide, lead, e.g., & 3.434.4 to conduct water, to irrigate; প্ৰমাণহ্ৰী shabs hdren-pa to disgrace, to bring shame to, to insult; ब्रॅं बर्डेड्र य blo hdren-pa or चेंड्र ৰইৰ' to persuade, to induce: শ্ৰহৰ বিভাগ to appoint; also to go to meet: to invite.

Qद्देत्र' II: नायक, the chief, lord, husband, guide: মৃত্যুক্তি ক্রিক্টাক the lama is my guide: ক্রিক্টাক্টি hdren-pa gtso নাযক the chief leader, a husband.

बदेशम hdren-ma=बदेशम hdres-ma सन्निपात complex.

Qद्वे अः म hdres-pa चाकीर्षः सिष्ठः, सिन्न to be mixed; a mixture: ত্রু মেন ইমান chudań ho-ma hdres-pa a mixture of milk and water. ইমান্দ্রেইমানুভূন্ন বিশ্বইমান a mixture as of sin and property.

Syn. aga au hkhrugs-pa; asau hchol-wa (Mñon.).

বৃষ্ণ ৰূপ hdres-rñog disorder, confusion; ই-এই নেই মাই শাইন বিশ্ব ই de-tshan hdres-rñog med-par' no disorder in the chapters and sections of the book (Rtsii.).

बद्देशपर शुर hdres-par gyur नित्रीभूत become mixed up.

ৰহ্ম শ hdres-ma মন্ধ্ৰীৰ medley, mixture, anything mixed up together: সু ইন্মন্ত্ৰ্য শ ৰহ like different onts mixed up together (Nag. 39).

Thirty-pa 1. to wince, shrink, quiver, shudder (from fear); 59594 rta-hdrog-pa the shying of a horse; 95954 hdrog-can shy, skittish, easily frightened. > 559859 hdrog slon-wa take by surprise, to deceive by cunning, to outwit (Ja.).

QŽLN'U hdrons-pa= 234'4 hdren-pa.

Qर्देन केट जो मु Hdron-skyon-gi bu Kā-s'yapa Rishi, the Ison of वर्डन क्रुट Hdron-skyon the keeper of light.

এইবিষাম hdrobs-pa ৰহন straight.

ξ' \(\bar{R}\) da-wa one of the thirty-six border-countries of India (Ya-sel. 38).

大下 rdan, v. 可な gdan.

ইম'ম rdab-pa to fold, pile one upon mother; elapping one hand against another, v. ইম'ম rdeb-pa. হম'ম rdab-syra sound of clapping of the hands, clap (Rtsii.)

इस प्रिया-wa to sharpen, grind: भै ६६ व gri rdar-wa to sharpen a knife, v. वहरूव bdar-wa.

separated from each other as houses are in the suburbs of a town: Is 34 grofi-rdal the suburbs of a town (Kag. 40).

देश rdiy for अन्तर्भ ने देश गुर all the utensils and furniture of a house.

देवभाय <u>r</u>diys-pa to beat (Sch.), prob = देवाय <u>r</u>dey-pa.

દેવા rdib-pa, pf. દેવમ rdibs, to crumble, to fall to pieces, collapse, cave in: મહત્વદેવય khan-pa rdib-pa the house breaks down; દેવાય thoy rdib-pa the roof gives way (Ñay. 40). Also to get dinted, battered (like tin vessels by a blow or knock) (Jā.).

5' \(\bar{r}\) \(\bar{r}\) du-wa a thistle (Cs.).

ইপান rdug-pa, pf. এইপান brdugs, fut. এইপা brdugs 1 to conquer, to worst: মুক্ষন স্থান প্রাথম প্রাথম প্রাথম প্রাথম প্রাথম প্রথম করা the Nagas having overcome and worsted the Asuras. 2. to devastate, wreek, undo: ইম্বেম্ম ব্রেম্বার্থম এর all the resources were destroyed; ইপাম rdugs = মুক্ম মাইন্য glags-mu rñed-pa destitute, wrecked (Nag. 40); আইপান u rdug-pa or হাইপাম hu-rdugs a wreck, one shattered by indiscreet actions, entangled with debts and vicissitudes, a destitute person; এইপাম phu-rdugs a bewildered person.

55° rdun a small mound; hillock (Jä.).

ξΚ' Π rdun-wa= 95 c' n, pf. 95 c n brduns, fut. agr. brdun, imp. agra brduns or gr. rdun 1. to beat, to strike, to drub; I aw इर.व to beat with a hammer; बेर. ब्रूट. वे स्टार्च हे. यहरमानेर having beaten a large drum of lion acacia (Pth.); 354 An rduns-cig beat him, strike him; # 55.9 syo rdun-wa to knock at a door. 2. to break to pieces, to smash, to beat out (5.5 bra-bo buckwheat with a stick); \$5.55 sten-rdun a pestle; 第天中 bro rdun-wa to dance; 明天下中 gshu rduñ-wa to bend the bow (v. Schl. on Dal. 162-11); 55 ላ ሚ rdun-mkhan=55 ਪ ସ a beater, striker, fighter, fuller. 55 959 rdun-gtag prob. a drubbing, a soundthrashing: ጟጜ 'ጣንጣ' ጋጜ' I have got a thrashing (Ja.); 35 95 rdun-byed=539 a stick, a striker; Ec. as an u rdun-htshog-pa= aec. a to cudgel, a cudgelling (Nag. 40).

কুম rdum maimed, limbless: অবাৰ্জ armless; শহৰাইন tailless (Nag. 40); কুম কুম rkuń-rdum a maimed foot; মুকুম rwardum a mutilated horn; কুম ন, কুম মুক্ত rtse med-pa, মার্লি মার্ক headless, without the top; কুম ব্রুগেষ to mutilate; anything mutilated, maimed.

byed-pa 1. to lay the dust, minutest particles. 2. a woman's menstrual discharge. इवाद्वारव rdul-phra rab परमाण or इवास्याकाको rdul-phra rab cha-med atom, indivisible particle. 5 প্রব rdul-phran or ह्यान्युद्राज्ञ च्या the minutest particle; ह्या र् केंग्प rdul-du rlog-pa = र्य श्यापर केंग् rdul-thal-bar rlog-pa to crush or pound a thing until it is reduced to powder; as 34 glan-rdul a mote in the dung of an ox, a rdul diamond-powder; हला ५३० rdul-dmar रक्तरेणु, सिन्दर vermillion powder. दुव ईव rdul-tshub a whirling cloud of dust. दुवा अन् rdul-tshon paint-powder, coloured stonedust, used in ceremonies for making figures drawn in the sand more visible (Rtsii.). र्वानाम <u>r</u>dul-gzan a blouse, a travellingcloak against dust, a god wears it (Vai. kar.).

5্ম'ন্ডর <u>r</u>dul-can 1. dusty. 2.= 5্ম'ন্ডর. 3. ব্যার্কা in menstruction.

દ્રુષ્ટ કર અરે લ <u>r</u>dul-can mahi-bu the son of Rdul-can-ma, Paras'urāma (૧૧૧૬) ૧૬).

খনতথ্য বুল্লিল <u>b</u>eas-ma= g'র প্রির্ভান a young girl, a maiden, damsel, young woman (<u>M</u>non.).

दुधः व्हेमम <u>rdul-hjom</u> (क्याम destroyer of dust; water]S.

हुव वृत्र <u>rdul-ldan</u> 1. रेणुमत् a bee. 2. रजनी night.

5व व्युट <u>r</u>dul-<u>h</u>phyañ जन्दरेणु [reduced to dust]S.

दुष प्रथ rdul-bral, विरज्ञम् (A. K. 1-61) = बराय salvation, emancipation / Mion.).

द्वास rdul-ma पृति dust.

हुव सुद हुद ह्वस rdul-mun इतात-stobs acc. to

Dus-hkhor-lo (Kalachakra): हुव हे से सम पुज व व व स्वापित स्ट व हेवा सुद प हैं ने सप् पुज व किस पुज

दर सुर पुर प्रश्व पर प्रदेश प्रश्व प्रश्व प्रश्व (Rgyan. 11).

🔾 rde in compounds for 3 rdehu.

हेपा' । r'eg-pa or ६पम u rdegs-pa, ६पम rdogs or बहेनाम hrdegs, fut. बहेन brdeg, imp. মইপুম brdegs or ইপ rdeg: 1. to beat, strike, हेवा हर हुँद य rdey-ciñ spyod-pa बबात्कार to commit rape; to force cohabitation: अलाहिन वाहिन me-lon-lo brdeg-cin beating the looking glass in anger; ह्या २ देवा वी ह्या नह्य rdeg-htshoy-gi sduy-bshal torment of corporal punishment, the illfortune of getting a beating. 2. to push, thrust, knock, kick; भुषादेषा 35'4 phul-rdeg byed-pa to give a blow with the fist (Sch.); हेबाकअम्ब *rdeg-cha mikhan*— अवाराव blackemith (Mnon.); Ensw rdeg-chos a dance; ইৰাৰ্ডমাৰ <u>r</u>deg chos-pa to dance. সংশ <u>br</u>deg seems to occur also as pres. tense; also in वर्द्ध वर्षा ग्रे वहे वा वहवा वादर देश combinations: btsan thabş-kyi brdey hehay ynan naş giving thumpings and rendings of a violent kind (Mil.).

देवराद rdeb da-ru (Vai-sñ.) incorrectly for देवदाद; deodar, a species of cedar

देव'य rdeb-pa for ब्रेव'य sdeb-pa.

ইন্মান rdebs-pa acc. to Jä. prob. the original form, but of rare occurrence, for হলম rdab-pa pf. বহনম brdabs, fut. বহন I. to throw down with a clap, to fling or knock down: প্রমান হলমান las-sa-la rdebs-pa to prostrate one's self; হুমাইনমান rdabs-pa thrown by a horse. 2. to throw to and fio, to toss about: আইনিইনমাইন বই ইনান প্রমান ক্রিকাল ক্রিকাল কর্মান বিশ্বনার ক্রিকাল কর্মান বিশ্বনার ক্রিকাল কর্মান বহন্দ্র ক্রিকাল ক্রিকাল কর্মান বহন্দ্র ক্রিকাল ক্

देनु rdehu or देव व rdel-po diminutive of र्, rdo 1. small stone, pebble. दे3 वहुर व विदे rdehu bskyur-wa bshin like a little stone thrown on the ground (Glr.). 2. the stone, calculus in males, \$ mo-rde in females; हे3 क्या प rdehu chaqs-pa the concrescence of a calculus; 33 953 9 rdehu hdon-pa the removing of stone (Cs.); Fign rdel-dkar a white pebble (Cs.); 美平月 rdel-khra a coloured pebble (Cs.); ইপ্ৰস্থ rdel-hgram (lit. the spreading of little stones) the counting with pebbles (Cs.). 3. a musket-ball or bullet. दे3 पड्ड वेद rdehn bend-len the enchanted pebble; anciently in India the Buddhist sages used to enchant pebbles with the pretence of subsisting on them when performing contemplative feats. ३३'ड६' प्रतः rdehu chan-bran pimples on face from excessive drinking. 3345 rdchu-par a bullet fount or bullet mould.

र्दे rdo पाषाण, प्रजर, श्राम, उपज 1. a stone, a boulder. 2. main or real point (in a memorial, complaint or application). 3. a weight, for weighing things by a balance. 559 ₹ dhul-rdo a stone containing silver, silver ore; মুধ্ ই sprin-rdo prob. a topaz; श्र sbra-rdo asbestos; बेहें me-rdo firestone, flint; 35 \$ zur-rdo corner-stone; ज्येर र gser-rdo gold ore, stone containing gold (Cs.); ইন্নান a boulder; ইউল rdo-rtsig a stone wall; \(\xi\) rdo-zam stone bridge; ই বিশ্বসম্ভাস *redoki rnam gyur* formed of stone; ₹वे दुव व a stone image of S'ākya-thubpa; ইবিও mineral formation; ইইন rdo 20-wa stone-worker, quarry-man; ই প্ৰথম rdo gshogs a cut or squared stone.

Syn. ই ন rdo-wa; ষ্ট্ৰ ছprd; বৃষ্ণ gor-ma; নঠনাই bisog-po; হুই jn-po; নুদ্ধ ginn (Minon.). ই দেশ rdo-dkar (শ্ৰাপু ইন্ম a kind of crystal) মনমিতা, মিনোবাৰ a white stone, acc. to Sch. alabaster. 'ই বেশুমান প্রথম a mineral medicine (Mñon.).

\$75 rdo-klad a stone resembling a sheep's brain in appearance, and used as a remedy for diseases of the brain. (Sman.).
\$75 rdo-skyur another mineral medicinal substance (Sman.).

ই দ্বীশ rdo-skyes মিৰাসানু; bitumen = গুণ গুণ brag-shun (Minon.). ই মুগ্ড rdo-beud bitumen (mystic) (Min-rdn. 4). ইশুণ rdo-skran a kind of steatite or soap-stone (Jä.)

ইন rdo-kha vein in a stone; also = হ'ন ব্যুহ্ম rtsa-va চুচাৰ্ল-sa what is fundamental in the points of an argument; the basis of the complaint in a suit; the subject matter. ইন্মান্থিক কুন্ধান্থ (D. çcl. 6).

ই বিশা rdo-khoy 1. a hollow or natural cavern in a rock. 2. acc. to Jū.: a stone-pot ৰন্ধান্ত.

ই' শাৰ্ষ <u>rdo-mkhan</u> 1. মিলাকুছক stonecutter, or worker. 2. **অম্**নি the thunder.

ইন্সন্থ <u>r</u>do-<u>mkhris</u> (ইগ্লুম) gallstone (<u>M</u>non.). Used, it is asserted, as a medicinal application: ইন্সন্থিয়ে ঐত্যাহ সূচ্

ইন্ত্র্ব <u>rdo-rgyud</u> various kinds of soft stones, as serpentine, soap-stone, chalk, etc.

**Market Proposed The Market Proposed P

Frank: rdo-hchan a stone of such a size as can usily be held by a man as a weapon.

ইংশ <u>Rdo-hyoy</u> নৰ্মিলা Taxila, n. of a sacred place of the Buddhists; the ancient capital of the Panjab when Alexander the Great invaded that region.

₹₦₰₠ rdo-mñen a soft kind of stone, alabaster.

र्षेष्ठ rdo-snin or र्षेष्ठ्र य 1. = यूग्य चया-गर्भ, चयासार iron, lit. the pith of stone र्षे क्षेट्र यंश्र अस्त यंश्र प्राप्त iron removes the poison of diseased liver (Sman.). 2. सरकत अर्थ प्राप्त acc. to Sch. jasper [emerald] S.

ই'বৈ <u>rdo-don</u>=বৈত্তীষ্টাইন (<u>Rtsii.</u>) purport, substance of any prayer or application.

ইবি rdo-dreg (ব্ৰস্তুর হ'ব a kind of pitch) (Mñon.) not as in Jä. the dirt on stone. ইবিশুবিশুহ এই মানু কালি eradicates chronic inflamation and poison (Sman.).

र् क्षम <u>rdo-snum</u> rock-oil, petroleum; **र् क्षम** अनुष्य अन्द ने oiled iron used as horoscopic dice.

ইপ্রথম rdo-spos solid incense: ইপ্রথম বন্ধ বি বিশ্ব অবস্থম স্থিত do-spos is of use in some constitutional diseases (Sman.).

ইপন্ত অবি লোক rdo hphans-pahi mdo n. of a sûtra in the Mdo section of the Kahgyur ন 426 describing the minaculous feat of Buddha in throwing missiles performed by him in the country of the Malla.

₹ শ্বৰণ rdo-şbrags explained as ঐ ইং কৈ ক ৰু বাঁন্ত Sbe-ser ñi-ma thañ-yi bla-ma (Ñay. 53).

£*5. rdo-tshad a bar of silver bullion of about 4 pounds in weight.

ই'ৰ rdo-tshig=ৰীপ্ৰান্তৰ a firm expression or word (\hat{N} ag. 40).

₹34 rdo-shun bitumen, mineral pitch.

₹₹ dc-sh lime (both quick and slaked).

্ৰাৰ্থি rdo-gshod দ্বৰ [a mallet for breaking small stones] ১.

 ξ $\eta \xi r$ r $do-q so \hat{n} = \xi r$ $q \xi r$

্ অনুষ্টানৰ <u>rdo-yi rgyal-po bshi</u> the four kings of stone, viz.: tortoise-shell stone—শ্ৰণ কুন্দ্ৰম্ট; ইবাস্ত্ৰদ্দাম্ট; সুবাই.

ई भे अभ ठव <u>r</u>do-yi · zaş-can = ध्रण ^६व कपोत met. a pigeon (M̃non.).

*** rdo-rin or *** rdo-rins a stone pillar, obelisk or monument, or an ornament of buildings. There is a famous Do-ring near the chief temple of Lhasa with an inscription recording a victory of the Tibetans over the Chinese.

53434 rdo-rus-thug to the last extremity (Sch.).

Kan rdo-sol coal (Mnon.), mineral coal.

 $oldsymbol{\check{\xi}}$ ' $oldsymbol{\check{\xi}}$ rdo-rje 1. बद्ध, उपल, हीरक; $oldsymbol{\check{\xi}}$ भे $oldsymbol{\check{\epsilon}}$ or इंभे जुब व lit. the prince of stones, and said, primarily, to be अमर= भे ब्रेड्य miphyed-pa or भेषनेग्य mi-bçig-pa infallible or indestructible, also unchangeable, hence holy, venerable; but is best known as Indra's thunder-bolt or sceptre. With the Northern Buddhists a supposed model of this sceptre has long been in use as a nitual instrument of the Tuntrik priests, held by them during prayer in their hands and moved about in various directions; it is used as a symbol of durability and of power. The vajra or dorje is, moreover, a common symbol in representations of deities in whose hands it is In Tibet the standardthere placed.

shape for all dorjes is a huge golden one in Sera monastery near Lhasa, which is alleged to have a miraculous origin and is carried in procession on a certain day annually through the streets of Lhasa.

ই শাস্থ ব্য rdo-rje mkhah-hyro বন্ধভাকিনী heavenly females, a class of celestial deities who in their attributes resemble superior fairies. They appear to have played a very important part in later Buddhism. বং কার্য ই শাব্যক্তি গুলু বুলু হা the n. of a treatise (in K. phal. 5).

ই প্ৰি-প্ৰান্ত *Rdo-rje hkhor-lo* an epithet of Sambhara (স্বান্ত মান্ত a chief Tantrik deity of the Buddhist pantheon (*Minon.*).

Fig. Rdo-rje-glin lit. place of the ritual sceptre, n. of a monastery formerly belonging to Sikkim from which the important hill station of Darjeeling derives its name. It once stood on the Observatory-hill at Darjeeling.

ইষ্টুৰ্থনাৰ rdo-rje ryyal-ntshan বৰ্ষনী, বৰ্ষান্ত ; the standard of Victory, a fuller name for the Buddhist folded flag or emblem of conquest. [Having a vajra for an ensign; n. of the demon Naraka]S.

ইইবুঅ কাইব দুবি rdo-rje rgyal-moshan-gyi tsho-wa in (K. phal. 4).

ইইবুমুঝ rdo-rje ryya-yram the fixed unchangeable posture of sitting cross-legged, v. বু ryya.

ইই গ্রন্থ <u>K</u>do-rje gri-gug an epithet of Heruka called 5 গুমন্ত্র <u>dgyes-pa rdo-rje</u> he who holds a scimitar in his hand (*M̃don.*).

१६ वह वे के देव <u>rdo-rje beuhi</u> sñin-po lit. the essence of ten vajra, n. of a Sūtra.

द्वे वर्षाः qdo-rje gcod-pa वचके दिकाः; title of a religious book most extensivly used among the Northern Buddhists.

हे बहेन्य हैं दे Rdo-rje hjigs-byed वस्ती a is a tutelary deity of the drag-geed or terrifying type, held to be a manifestation of the Bodhisattwa Jampal (Mañjus'rī) who under this guise assumes the character of Shin-je the lord of death. Among the Mongols this tutelary deity is very popular under the title of Ayol ghakchi. A ritual for placing a person under the protection of Dorje Jig-jye occurs in the Kah-gyur.

ইই এই শ <u>rdo-rje b</u>com বল্পছন killed by the Vajra of Indra (A. K. 1-42).

ইছম টান্তু <u>rdo-rje clos-kyi</u> gla hymns of Buddhist Tantrikism: প্ৰসন্থ ইম ইছম ট মুন্দুইট্ (A. 66) having translated Tantrik hymns at the monastery of Kusumapuri.

ইটেমেউন rdo-rje mchoy n. of a bird (K. ko. শ 2).

ই व्याप Rdo-rje hehan वचार is the Yeshes Sems-pa or Dhyani Bodhisattwa evolved from the 2nd Dhyani Buddha अंद्वर्व Mi-skyod-pa (Sans. Akshobhya). Has been chosen to be the ruling deity in the Tantrik system under the appellaction of उन्हें है or, in brief, Chhak-dor.

Syn. অশাৰ ই ই lag-na rdo-rje ইনাম নুৱানুন মংনা rigs kun-khyab bdag; ইনাম নুৱান মংনা rigsbryyahi bdag; ইমান প্রথম প্রকং pa lha-ldan; শার্মি নার্ব প্রবাদ khu-sbyor bdun-ldan; নামন প্রথম কুল gsah-shags-rgyal (Mhon.).

र्हे १ व rdo-rje ñi-ma वयस्य ; lit. the venerable sun; n. of a sutra [also, of a Buddha] S.

ર્કે ફેર્ક્સ લેમ એક નહેન rdo-rje sñiñ-shus lehugeig n. of a sutra (K. d. ૧) TEGET JEJET TOO-rje snin-po rgyan-gyi rgyud a Tantrik sutra descriptive of acquiring perfection (K. g. 5 134).

The q_{SCH} rdo rje shin-gains (see K. g. q).

रहे हैं दिन्हें के व्याप Kdo eje sñiñ-po rdo-rje lee hbab-pa n. of a dhāranī (K. g. क 93) used as a protection against epidemics, enemy, evil spirits, also to stop rain, to cause rain to fall to make abundant harvest, etc.

ইইবান্ত <u>R</u>do-rje dril-bu n. of an Indian Buddhist sage (K. dun. 20).

इते पात Rdo-rje gdan बोधिगया; गया, बचा-सन; described as व्यप्याप्य प्रेष्ट्र प the navel of India, namely Gayā, considered the holiest of all places in the Buddhist world (Mnon.). In Pth. (folio 124, etc.) occurs a story of the destruction of Gaya by fire.

高祖 153 4 Rdo-rje gdan-pa 1. an epithet of Buddha (Mñou.). 2. names of three Indian sages of Vajrasana (Gayā) (K. dun. 43).

ই শাব্দ প্ৰী কুন rdo-rje gdan-bshihi-rgyud a Tantra treating of the twelve signs of the zodiac, of the symbolic hand gestures (এল নহাট্ডান), of the Khadoma, of the use of rosaries, etc. (K. y. ম. 57

इंडे न्द्र है के कुर के इ. वड़ वड़े व rdo-rje bdudrtsihi ryyud lehu-geu-geig n. of a Tantra in the Kahgyur (K. phul. र). इंडे व्यर्ट्स पर्वे कुर् rdo-rje gdens-pahi ryyud another Tantra (K. phal. ६).

इंहे अप अ <u>Rado-rje</u> Nag-mo वज्रकालिका n. of a Tantrik goddess.

ধুটা ক্ষাব্দিকানী প্রমে <u>Redo-rje rnam-hhjoms-kyi</u> ganas n. of a special dharani or mystical sentence (K. phal. ম).

ই ইব্ৰ Rdo-rje rnon-po an epithet of the Bodhisattra Jam-yang, an aspect of Jampal or Mañjus'rī (Mñon.).

र्हे पर अ <u>Rdo-rje</u> pad-ma वजपन्न, seems to be some *Bodhisattva*.

A diamond be seved to be formed of stone derived from earth and water and said to be four qualities corresponding to the four eastes of men in India (Mino.).

Syn. ব্যন্ত অত্তৰ nor-buhi mehog; ইট্ট ইৰ্ম gdo-rjehi rigs (Mñon.).

ર્કે ફેલ્પ્યાન કે અનમ અને દેવામાં ને દ્વાર્થ વૃક્ષ ગુરુ, મુમ ક્ષ્ય છે વૃક્ષ અમે અને સ્થાર્થ વૃક્ષ મુખ્ય સ્થાર્થ વૃક્ષ સ્થાર્થ વૃક્ષ સ્થાર્થ વૃક્ષ સ્થાર્થ વૃક્ષ સ્થાર્થ વૃક્ષ સ્થાર્થ વૃક્ષ સ્થાર્થ પ્રાપ્ત સ્થાર્થ પ્રાપ્ત સ્થાર્થ

६ हे अवस बेन गुत्र पर्हेन पर है दिलानं phal-lam thog kun brjog pan-byed.

દ્દેષમ ઉપનુદ્દાનું rdo-rje rnam-hjomskyi bçad-ryyud n. of a Tantro in the Kahgyur (K. phal. મ).

हे निष्य भूषा अञ्च Rdo-rje gnam-leags mehns lit. the thunderbolt lips, n. of a Tantra (K. phal. अ).

popular goddess of the Karmapa sect who is said to have frightened and vanquished the enemies of Buddhism by manifesting herself in the form of a sow. Her spirit is continuously transmitted incarnate in each successive abbess who presides over the monastery of Samding on the shore of Yamdok lake in Tibet

TEGET rdo-rje phur-pa the vajrakila, a religious instrument the upper part of which is of the shape of a dorje and the lower a phurpa or mystic dagger. TEGET TOO-rje phur-pa rtsa-wahi rgynd to enchant a phurpa for suppressing evil spirits (K. g. 5 288).

KÈÀS ¬ rdo-rje phreĥ-wa Vajra māla, n. of a Tantra (K. phal. ₹).

EETERNITARE An epithet of SURVISER A

the goddess Sarasvatī (Mñon.). In later Buddhism, she is the Yum or Sakti of the Bodhisattwa Jampal (Mañjus'rī) and is popular among the Mongols under the designation of Egeshiktü Eke.

ह्रे के धम के दूर २०९ म केंद्र में पुर पु पाउरम is a dharant in (K. phal. म.).

Transfer issue resembling the point of the dorje $(Ya-set, 4\beta)$.

ইউ ব্যুণ pdo-nje rtse dyu-pa lit. a dorje made with nine points; n. of a religious work which was unearthed by Pad-ma glin-pa, a dorje made of meteoric metal with nine points being found with the book: এব্যাইনি এই বিশ্বাইন প্রাথম প্রথম প্রাথম প্রাথম প্রথম of a terrific deity who is guardian of mysticism and preserver. Often confounded, with the *Dhyani-sattwa* Dorje Chhang or Chhak-dor of the Tantras.

Syn. पुणान हो phyag-na rdo-rje; पनुष्ठिन वासर ध्याम प्रेश्चपार्थ bryya-byin gsan-shays-kyi syrub-pa-po (Mhon.).

্ৰীপ্ৰাপ্ত rdo-rje hdsin-pa an exorcist, a Tantrik priest.

Syn. and shays-pa; and start snays-hehah (Mhon.).

ই শুলু কু মেন দ্বান rdo-rje lu-gu rygud-mahi rtog-pa a mystical work used by the blue-dress Bon exoreists of Tibet (K. phal. ম). ইই মাইলালী কু চু নিয় নয় লয়ুক্তাৰ mystical work in thirteen chapters called the nether Tantra (K. phal. ম).

ই মাণ্ডান ই প্ৰথম সুত্ৰীয় প্ৰথ (K. g. ৰ 343) a Tantra of Vajrapāņi to meditate on the three stages of Bodhisattra perfection. 1. an eternal and unchangeable being who is Adi-Buddha of the Nyingma school.
2. a Tantrik form of Akshobhya, the 2nd Dhyani Buddha, which was introduced to followers of the Dorje Vehicle by Padma Sambhava and stated by him to be president of the Eastern Heaven where he sits on a white lotus. Is often represented clasping a female as his Yum or Sakti. इंडेअस ५०० कुल्युन ५००० ुल्युन ५००० कुल्युन ५००० कुल्युन ५०० कुल्युन ५००० कुल्युन ५००० कुल्युन ५००० कुल्युन ५०० कुल्युन ५

ই এবছাৰ Rdo-rje legs-pa an epithet of the tutelary deity Dam-chen who under the present Dalai Lama's rule occupies the position of a chief guardian of Buddhism in Tibet (Rtsii.).

ইইর্বি-ইন্স rdo-rje slob-dpon ৰক্ষাখাই; গুল্ম-এই-শান্ত্র (Rtsii.) professor of the Mantra section in a monastery of the Tantrik school; also the lama of a monastery who is in charge of the Tantrik ritual.

र हे भेष मुद <u>Redo-rjehi skyil-kru</u>n mystical posture, the posture of sitting cross-legged.

इंडिअड क Rdo-rjehi mehu-can वजाएड, वजाचा 1. an epithet of Ganapati, also that of Garuda the eagle-king—who carries Vishnu on his back. 2. इव्हें प्रकृत bya pho-roy the raven. 3.=वज्ञभेरव a tutelary deity, sometimes held to be identical with प्रविद्धानों or Yamantaka, a Tantrik development of Yama the lord of death.

ફેલેલ્લેક a rdo-rjehi hjim-pa or રેન્દ્ર કેલ્લેક rin-po chehi hjim-pa mortar composed of pulverized cement of marvellous properties.

ইই^{ই অ}ছ্প'ন <u>rdo-rjeḥi mjug-ma</u> met. a god (Mion.).

rdo-rjehi tshig lit. the precious or holy word; truth; the word of Buddha, held to be free from deception, unchangeable, of profound sense, and hard to comprehend.

Syn. ब्रैट यदि हैन इगांत-poḥi tshig; अत्रहाय केन mñam-paḥi tshig; घड्ड यदि हैन bden-paḥi tshig; भेड्ड यदि हैन mi-phyed-paḥi tshig; घड्ड यदि हैन bṛtan-paḥi tshig (K. d. द 118).

र देव अवस rdo-riehi zegs = thunder (Mñon.).

ইই বিশ্বস্থা কুই শ <u>rdo-rjehi</u> rigs-kyi şñiĥ-po = বুই বন্দ mysticism, mystical charms: ইইই বিশ্বস্থা কুই মুক্ত মুক্ত মানুহ কুলা নিজভ princes of charms will bless the soul (Suraf. 12).

ইই শাস <u>rdo-rjehi</u> gtun a knocker made of precious stones.

ৰ্টিইৰ <u>rdo-rjeh</u>i thog উইটিৰূপ এও প্ৰিমান n. of the second chapter He Vajra Tantra (K. phal. ম).

ইই * rdo-rjeḥi tshe a very long life, immortality: শ্রামান ই স্থানী ই স্থানী ই প্রায় বিদ্যালয় he having obtained life like the undecaying dorje.

To rdo-ra 1.= TEXA enclosure with a railing or wall made with posts or pillars with capitals of the shape of the dorje or with dorje on their tops (such is the shape of the wall which surrounds the monastery of Sam-ye in Tibet). 2.=circle of dancers (Jā.).

₹TF <u>R</u>do-lā-kha n. of a place in Nepal (Dsam.).

rdog 1. an item, any single thing or single piece as in a fig a grain of corn; Raffa phrefirdog the bead of a rosary, Raffa as seven peas. 2. a root. 3. just about: Raffa just about to start, on the tip-toe of starting (Yig. 4).

ইল্ইন ইল্ইন rdog-tsam rdog-tsam only a little bit: গ্রন্থ ইন্থেন মানুদ্ধন ইল্ইন ইল্ইন ইল্ইন ইল্ইন বৈত্ত with a razor cut just a little of the hair of the ear and from the tip of the tail (Rdsa. ?\

ৰ প্ৰায় ক্ৰিন্ত কৰিছিল কৰি দিল main point, subject-matter: প্ৰায় প্ৰায় প্ৰায় কৰিছিল প্ৰায় কৰিছিল। Adsa.) according to the main points of my first petition, my state, i.e., the circumstances under which I laboured, was.

হ্লাংশন rdoy dkar-wa= ইলাংশন ব for ইংকাৰ supervisor, overseer: হ্লাংশন ব্যাস্থা শিল্প the allowance of five khal of barley flour for an overseer (Rtsii.).

হ্ৰাৎস্থান <u>r</u>dog-hgril-wa= 5 তে নিন ক মাট্ট্র ধ to enumerate exactly, scrutinize carefully; formed into minute grain: ৪০ বিশ্ব আম্ব্র ম্মুখন even more-fully grained than white musterd seed.

ইপ্ৰন্<u>u</u> rdoy-thon-pa to go out together.

Fig. 2 rdog-pa any action with the foot, but chiefly a footstep; a stride or pace: $\{\P^{q_1}\}_{1=0}^{q_2}$ to step, to pace, to walk (Cs.); $\{\P^{q_1}\}_{1=0}^{q_2}$ rdog-pa rgyab-pa to stamp on the ground with the feet, to kick.

হ্পাই rdoy-po or হ্পান=হ্পা each; also one of the two loads placed on the back of a pack horse or any beast of burden. মুখ্য পুঠিশ the load a man can carry on his back. হ্পাই rdog-sho the price or charge of articles at one sho each. হ্পাইল rdog-kb a flat piece (Rtsii.).

KEN'U rdong-pa, v. ₹E' sdong-wa.

₹□□ rdob-pa==qq□ to give, offer.

persons who drink wine together. 2. colloq. for a stone $\xi^{-a.s.}$.

Kardor, imp. of the rdar-wa: The Kargri-chun rdor sharpen the knife! (Nag. 40).

₹्राप rdol-pa for प्रथप gdol-pa a cobbler.

ইয়াৰ rdol-wa, pf. and fut. মইয়াৰ brdolwa, to come forth, to make its appearance, to come up (as of a plant); to be re-याहेर हेर केम विश्व हैं भा ही शाक्र भा ही वायर वाय भा देवा यस the hiding-place of the books having been revealed by the treasure-finder; to come out, percolate (as of water from a vessel or rock), to let in water: इत्रवेद मेश ৰূৰ্থিম্বৰ the tea-pot runs or leaks; মিব্ৰ (4) disease breaking out among men. ₹4 %N rdol-chos= \$5 %N (Nag. 40). ₹499 rdol-bug= ६व परे द्वाप leak or hole in a vessel: अन्य ने जुद पार्ट रूप कर हैं य तुन केर य प्रमुक्त प he carried an iron mendicant's platter without any holes in it (A. 22). En als rdol gzer an instrument for boring metal (Sch.).

ই শান rdos-pa 1. adj. swollen, bloated, like to burst: সুমাইনাৰ very corpulent body. 2. vb. n. to break, burst, flow out: সুমাইনাৰ bursting of a bubble. ১৪৭৯ বিশ্ব to pant.

শ্ব *ida-yu* discourse, speech, conversation (Jā.); স্বাজন *ida-ya-cau* talkative (Cs.). স্বাজ্ব to talk.

Risk Ida-man a couple of small kettle-drums one hanging in front, the other behind, the latter being beaten by a second person that follows the bearer (Jä.).

lda-ldi दाम, पहुदाम string (of beads or flowers); a wreath made of pieces of silk, etc. (अड्डाइस्पाइन्याय); ornament of

silk or cotton of various colours, a fringe or tassel hung from the ceiling of a temple or chapel.

প্রাম idag-pa, pf. অংশম bidags fut. তথ্য bidag imp. ইন idag to lick: প্রস্থান to lick blood; মুনাখনন idag-pa to lick with the tongue.

ষ্ট idan 1.= ব্যাণ 5 near, at : শ্বাহান 5 ব্যাণ written at the entrance or threshold. 2. v. জন্ম

धर प ldan-wa pf. धरम ldans or बरम lañs, imp. ইং idoñ ভাষাৰ 1. to rise, to get up; to flow up (as smoke); वे नुवादावामा श्रूदान to get up from a fall; अर पर ९ वर पतापय ति [raises up]S. 25.4554 to raise up: মনুষ্ অম পুত to rise from his seat; সুজ অম at a to rise up from a lying position; इन वस अर व to rise from a seat; स भी वद्या द रूटमा द्वार रे के ब्रह्म when the king arrived who would not rise up? (A. 6); \$ 54 পুর্বাথ বৃত্তু an offensive smell is rising (spreading) in every quarter; अञ्चलका भ्रेज्यम सं अर म प्रेर me-lee rnams mayogs-su Įdańs-byuń the flames quickly rose up; ন্ত্ৰ the smothered flame breaks out again; মেড্ডেন্ড to break out into hostilities $(J\ddot{a})$. 3.=85⁴ to suffice, to be sufficient, enough: মূল্মান্থ্ৰা if divided into shares it will suffice; 45.25 tshad Idah sufficient quantity. 254 294 ldans-lugs= এম খুবুম the manner of rising: सहें ५. धुर वर्ष पार्य : अन्य : त्रा वर्ष (Khrid. 47).

ইন্ধানিক-pa 1.= প্রথ to contaminate, debase, adulterate; alloy; debasement: কুল ইলে আইন মান্দ্র ল ইনে ইল্মান্থ্রেম if (she) cohabited with another person, leaving the king, it would debase the dynasty (A. 60). 2.= ইন্ফান্টেম্বানিক ইন্থ্রেইন্ট্রেই

ચૂર્ત įdan or સ્ત્રાય įdan-pa 1. possessed of, belonging to, having; is defined in Suu. 48 as প্ৰাৰ্থ প্ৰাৰ্থ জন্ম স্থান shows whatever belongs to what. It is used as formative whereby sbst. are converted into adj. and sometimes into other sbst., and in gen. the sbst. is connected with 244 by the conjunction 5x Ex. 99'55'85'4 bray-danldan-pa rocky, contr. প্ৰস্থাৰ brag-ldan; ্ৰাণ্ডাৰ dgah-ldan joyous, blissful. Often is conjoined to several nouns at once: 39% सुया इ.स.सही इससा रहा सुद 'यदे हिंद 'र्येद phynys lug rta ra mdso-rnams dan ldan-pahi rdson-dpon a Jong-pon possessed of yak, goats, horses, sheep and cattle. 2. sbst., also 454'4, cheek; ভূৰ ঘটাই cheek-tooth, molar tooth; ভূৰ স্থাম a blow or box on the cheek, a box on the ear (Cs.). প্ৰায়ৰ the cheek or side of a ravine (Jä.).

হুর্'ব'লু idan-pa lia the five possessions:
(1) ১৯ বেই ইন্সম ১৯ ছুর'ব possessed of a sincere heart; (2) পুষ্'বই প্রমান চ্ছের'ব possessed of respectful (humble) person; (3) ধুর'বই শ্রাভিন হর্মার possessed of an agreeable voice; ব. প্রমান চিন্মুর্'ব possessed of clean and pure food; (6) কাইমাবই শ্রাভিন হ্রাভিন বিভাগিত করে বিলা বিভাগিত করে বি

ন্ত্র ব্রথ dun-grot an abbr. of প্রথ প্রথম বং । মুর্থ ব্রথ ব্রথ বংশ ক্রিম বং (Khrid.).

হ্বেশ্ব *Idan-pa-po* possessor; one that has, that is able, a man of ability (Cs.), one that is possessed of qualifications or talent.

Ldan-ma n. of a district in Kham (Lon. & 6).

হুমু ldan-mo 1. হুমুণু ম a female-possessor or owneress. 2. a female ibex.

থ্ব ^ঠব <u>i</u>dan-tsha₫=ঊ্ব sec. to Jä.: ৭5ুম ঠবু.

্ৰত্ত Ldan-yul n. of a village in Tsang ear Tanag (Deb. শ 45).

સ્ત્ર સ્ત્ર કાર્યા કેલ કાર્યા કાર્ય

श्रुप ये ldab-ldob 1. indistinct and incorrect expressions. 2. indolence, dullness, drowsiness (Cs.).

ইবি'ন idab-pa pf. অথবন bidabs fut. ব্যুব bidab imp. প্ৰ idob 1. to fold up; প্ৰাধ্বন প্ৰবা to fold up clothes, etc. 2. acc. to Cs.: to repeat, to do again; সুম্থাৰ repeatedly, afiesh, again, anew; প্ৰশ্ব twice, for the second time (Sch.).

ভূমনাৰ্ভ্য ldabs-phyor n. of a great numerical figure: কাই আন ভূমনাৰ্ভ্য ই ক্রমান্ত্রন (Yasel. 56).

মূল !dam-khn=ক ইপাত্ৰ dirty water, water sullied with impurities (Mnon.).

প্ৰস্থা <u>i</u>dam-<u>i</u>dam or প্ৰমণ <u>i</u>dam-pa very slothful (*Cs.*).

원되면 !dam-!dum mean, pitiful (Cs.)

হুম টুম ldam-ldem dubious, uncertain, (used of things) (Jä.)

মুম্ব ldar-wa to be weary, tired, faint; ধুম ধুমানু বিষয়েশ languid.

ম্বু এবা বিশ্ব Ldahu mgo-dkar n. of the minister of king Rula-skyes (Yiy.).

શે. રે.રે Įdi-ri-ri= 3 5 5 5 5 વ્યુવાલ the rattling of thunder, v. રેલ્લ Įdir-wa.

ইবান Idiy-pa pf. ইবাম Idiys to quiver, shudder, to wriggle; শিইবান kha-ldiy-pa to stammer. ইবাম Idiys creaking sound, sound expressive of labouring or groaning under a heavy weight; ইবামেই ইবাম স্থান বিশ্ব করে বিশ্ব

ইনি diń-wa to float, to be swimming, to be suspended, floating, soaring (in the air): মুন্দ্রেশ সুনি ব the bird soars in the sky; ইনি বুলি bskor floating in a circle in the sky (as of birds); the circle made by birds when floating or flying in circles; ক্রিটেশ ইনিব্দির্শ্বেশ বুলুগুলুব্ন ব্যাহ্রিশ ইনিব্দির্শ বিশ্বেশ বুলুগুলুব্ন ব্যাহ্রিশ হিন্দিরে) the vulture thrice circling in the sky said this.

ইং ৰূপান idiń-skyoys a large copper ladle (Rtsii.).

हिंदि | Idin-kha v. हेर । ltin-kha.

ভূম দেন !diń-khań a bower formed by over-hanging shady trees, a natural arbour: নিম্পুর কুম্মেই ভূম দেন। a bower of trees full of green (turquoise) leaves.

ইন্দ্ৰণ ldiń-khuy a small silken bag worn as an amulet or talisman on the breast: 5×3 ইন্দ্ৰণ 5 বিশুক্ত মু put it in a silken amulet bag (D.R.).

ইং হান ldiń-dpon an officer over fifty soldiers (Rtsii.). ইং বা ldiń-hog one under or subordinate to a Ldiń-dpon; ইং তি ldiń-tsho militia of fifty soldiers under a Ldiń-dpon (Rtsii.).

विकास !din-zans a large copper caldron (Rtsit.).

શ્રાલે įdiń-se or શ્રાલે įdiń-si in Ld., adv. quite, very, very much (Jä.).

ইবি'ব ldib-pa vb., pf. বাইন bldib 1. in Sch. = ইবা'ব. 2. not clear, unintelligible; দেইন'ব = হ্বাইন stammering.

Est idim in W. the crash of a falling tree, the report of a gun.

ইংক্রিল-ya a thundering (Jā.).

5 9 [du-gu= 45.4 gdu-wa 45.4.

প্রাম ldug-pa or খুলম ldugs pf. খুলম, ldugs or নুলম (usual form), fut. নুল blug-pa: imp. নুল blug or নুলম blugs col. নুল্ম blug-pa: to pour out or into to sprinkle, to stiew; to cast, to found (metal), cf. নুলম blugs.

ষ্ট্ৰান idud-pa pf., fut. and imp. মুন্ blud col. মুন্ৰ blud-pa to give to drink, to water (cattle, etc.); নুন্তুন্তিন প্ৰতিপ্তি he does not die by a poisoned draught; নুদ্ৰান্ত্ৰন he gives (him) to drink; মুন্ত্ৰন্ত্ৰন স্থাত milk to the boy; মুন্ত্ৰন্ত্ৰ giving water to a pony.

234 Idum 1. vegetables, greens or edible roots in general. 2. in W. lettuce, salad. পুনাৰ্থ Idum-nay black species of lettuce: পুনাৰ্থ মানুষ্ণ মানুষ্

थुअ व ldum-po or धुअ दुअ 1. for दुअ व dum-po. 2. for हुअ व slum-po 10und: धुअ व ब्यूब द

ldum-la hyril-wa made round, rounded off.

প্রত্যান বিদ্যান বিষয়ে ক্রিম alms, also begging for alms: প্রত্যান প্রত্যান বিষয়ে প্রত্যান (A. 14). 2. any stalked plant

in general, kitchen-garden, vegetable garden, an artificial grove. In W. fruit garden, orchard (Jä.)

Syn. ৰূপ-উৰা skyed-tshal; নিগালী কৰা khyimgyi tshal; ঘটমানিই বৃদ্ধ beos-pahi rays; ঐ প্ৰ প্ৰশংশ me-tog ldum-ra flower garden (Mñon.).

ing water, or any fluid boiling. 2. roaring, rushing (Sch.).

ষ্টু <u>idur-phye</u> also **হ**'ই chu-idur peas or barley-flour boiled in water for eattle (Rtsii.).

Republic line 2 lde 1. a prefixed tribal title which some of the early kings of Tibet had assumed. 2. treasury, store-house.

P lde-kha belonging together, of the same species (Sch.).

থার !de-khu বাদ্ধ coloured medicinal syrup; sweetened medicine (Rtsii.).

and $\frac{\partial}{\partial x}$ is $\frac{\partial}{\partial x}$ in $\frac{\partial}{\partial x}$ in $\frac{\partial}{\partial x}$ in $\frac{\partial}{\partial x}$ in $\frac{\partial}{\partial x}$ is $\frac{\partial}{\partial x}$ in Wish ide-chun junior treasurer in a monastery or government treasury; Wild ide-chen senior treasurer.

ই'ৰ্থ বৃষ Lde Snol-nam n. of one of the early kings of Tibet (Yig.).

क्षेत्र अस्य निम्न प्रदेश Lde-hphrul Nam-gshuibtsan n. of a descendant of king Ze-lde one of the early kings of Tibet (J. zań. 148).

\$\frac{1}{2} \quad | \ldot de-wa 1. \text{ one who is in charge of the key of treasury, i.e., a treasurer. 2.

vb. with pf. 직원 bldes or 원자 ldes, fut. 직원 blde imp. 원자 ldes to warm one's self, to be warmed at or by: 최일 대 me-lde-r.a to warm one's self at the fire; 커피 lde-wa to be warmed in the sun.

ইনিব de-mig i. the key of a store-room, any key; padlock. 2. introduction to a book; index or key. ইনিব্য de mig-pa = ৰাজ্য Moon.).

える ldehu acc. to Cs. 1.=更多 sdehu 現象 a kind of peas. 2. v. 変 引 lde-yu. 3.= 引引 a riddle.

ইবা'ন ldeg-pa (pf. মইবা ldeg) to quake, shake, tremble, e.g., of the palace of the gods (Dzl.).

द्भिरामा lden-ka=क्ष्मामा ldin-ka v. क्षमामा llen-ka a pond.

ફેર મુખ Liden-ryyas n. of a mountain on the border of India.

ફેદ એક *!defi-min* colloq. (also ફ્ર**ર** એક) insufficient.

ইবিষ ldeb-pa 1.= ইপ্ৰ ldeg-pa (Cs.). 2. to bend round or back, to turn round, to double down or over.

ইবিমান ldebs-pa 1. = বিশ্বম the side: মুম্বাইন বিশ্বম the inner wall or the inner side of the wall of a house (Situ. 99). ইবাম ইম ldebs-ris = বিশ্বম নিম logs-bris paintings on the inside of a house; ১৯০২ বৃহ মুই ইবাইন মান rus-hpahi hbur-pohi ldebs by the side of the portuberance of the bone. 2. enclosure, fence (Sch.).

電子 Ldehu sgan n. of a place in Tibet: มาสา พระบาล mkhan-po ldehu sgan-pa the learned teacher (professor) of Ldehu-sgan (Deb. ๆ 43).

And the statue, image, idol, (standing upright) (Ja.).

ইমান ldem-pa contrariety, opposition, irony. 2. adj. inconsistent, unstable, variable. (Cs.). 3. vb. also ইমাইমান ldem-ldem-pa (Sch.) to move up and down, to vibrate প্ৰভূষণ gçog-syro ldem-pa the flapping of wings.

ইমন্থন Idem-Idem flexible, supple, elastic, pliant (Jā.). ইমন্থন পাঁল Idem-Idem gyo-wa to shake flexibly, i.e., bending but not breaking. ইমন্ত্ৰি dem brjod-pa to utter a double entendre; also to speak a parable.

ই ং lder=২৭ম ldebs, শুইংম skya lder-la on the side of a wall, on a wall; ২৫ ইং rihi lder the side of a hill, hill-side.

4 वे अ व ldem-po 1. इत्यं श्रेद्राय not straight, dishonest, crooked-hearted. 2. riddle, enigma (ef. 🛣 5 5); શ્રે જેમ mi-ldem, ฐ ≱ผ bya-ldem, ฉิผ ฆิผ bem-ldem an enigma, an allegory, applied to men, to birds, to inanimate beings. ভূম ট্র হল Idem-pohi hag or अस्मानुस्य Idem-gtam parable, allegory. ब्रेम र्हर्प ldem tshod-pa or श्रेम रहर्प ldem-chodpa 1. to solve a riddle. 2.= अभिसन्धि a plot, a concealed and deceitful design; ace. to Sch. a mysterious opinion. ভূমা শ্রহ ব্ৰামেৰ ldem-por dyons-pa to design a plan: of which are four kinds:—(1) न्युनाय विश्व धर द्वेंद्रभाय चवतारणाभिसन्धि [plan of appearing or descending S.; (2) মার্ক স্বৈশ্ব প্রায়াইন ५कॅटस्य जन्माभिसन्धि [plan with regard to tokens or characteristics] S.; (3) প্রস্থাৰ इंअव्यय-द्वेदभाय प्रतिपञ्चाभिसन्धि a plan regard. ing the opposite side S.; (4) THE TOTAL PROPERTY. द्यर द्वेदशा परिवासनाभिसन्ध [a plan respecting change or transformation]S.

ax # lder-sku or ax * lder-tsho 1. an idol or statue made of clay. 2. an image painted on the wall.

ইমন <u>lder-wa</u> 1. toughness, clamminess (Cs.). 2. potter's clay.

ভূম বুৰ্ট Įder-bূzo 1. image, statue, figures modelled of clay. 2. clay: ভূম বুৰ্ট ই প্রথম Įder-bূzohi Įdebs a clay-inclosure or wall.

Z ldo the side of anything.

ই থৈ ldo-ldo for a few days, for a short time: ধ্ৰম্পু ই হৰুপ্থ phan-gar ldo-ldo bshug he resided for a few days at places where he pleased (A. 123).

र्थे केंद्र ldog skyen-pa चवक्रस्ममाण [being dragged back]S.

विष्य I: ldog-pa pf. and imp. विषा log, vb. n. to ब्रिया zlog-pa निकृषि, निवर्षन 1. to come back, to return, to go home. 2. to send back.

Syn. দ্বীক বিশ্ব phyin-ci log-pa; প্রিশ্ব u yo log-pa (Mñon.).

মূল্ম II: 1. in a specific religious sense: v. ব্রুমন্ত্র বিব frq.; মুম্পুল্ব dyrar ldog-pa to come forward again as an enemy, to renew the war (Jü.) 2. to change, to undergo a change (as to colour, smell, etc.). ব্যুম্পূল্ম hgyur-ldog and প্ৰায়ম ldog-hgyur changeableness, inconstancy, fickleness. 3. to turn away (vb. n.) lis from; মুম্পূল্ম blo ldog-pa to change the mind from; মুম্পূল্ম blo ldog-pa to rebel. The partic. as adj.: ইন্মান্ত্র de-lus ldog-pahi (thing) opposed to that, contrary (to it); Sch. has also প্রায়ম ldog phye-wa distinguished, different (from each other), and প্রায়ম ldog-pa reciprocal, mutual, each separately.

Tibet descended from the four sons of the monkey patriarch, the six being: A se, A rmu, Fr ldon, Fr ston, A gra, B bru, which are also called A 3 455 54 mi-bu gdun-draft the six descendants of the ffrst) man (J. Zan.).

EF Idon-kha the cover or lid of a teachurner (Rtsii.).

ইনি ব ldon-wa = প্ৰাৰ্থন ন, pf. ইন্ম ldons, 1. to become blind, to be infatuated. 2. adj. ইন্মণ ldons-pa = শ্রেমণ blind, infatuated.

ब्रह्म ldon-mo=६६ में resp. (प्रवाहित gsol-ldon) a tea-churner.

ट्रॅंट्रें श्री ldon-ros मन: शिका; रॅश्ने a kind of mineral medicine; also a yellow earth used for painting walls of houses.

Syn. বৰ্ণ ক্লিম ba-na ri-skyes; ঘণ প্ৰাণ্ডিম Bal-yul skyes; অংশবহ্ন yid-hbod-ma; মংশ মান্ত্ৰ gar-mkhan-ma; মান্ত্ৰ yo-lā; মুন্তু klulce; মার্ণ ma-no-ha (Mhon.).

Ye Ldon-tha n. of a mountain in Tibet, presided over by a demi-god of the same name (G. Bon.).

ইবি ldon-pa to give or pay back, to return = শ্বিৰ klon-pa or শ্বিৰ glon-pa; অব শ্বিৰ lan ldon-pa to reply, to give an answer.

be witty, to be quick in repartee (Cs.).

ৰ্বমান ldobs-pa = প্ৰিমান spobs-pa. + প্ৰমা টুৰ্ন ldobs skyen-pa = ব্যাস্থান quick perception, understanding readily.

ર્શ્સાય ldom-pa alms, anything given to a religious beggar.

Syn. শুন্দান্ত Įdom-bu ; বর্ষণ্ড পুনন bsod-sñoms (Situ. 137). + পুজাবু ldom-bu v. পুজাবু ldom-na. পুজাবু বুবি বু ldom-bu byed-pa to ask for ilms, to beg as a religious mendicant. পুজাবু a ldombu-pa a religiou beggar, mendicant.

ફેંચ મ ! dom-દત alms-house, house where beg ાr receive food.

रूप प्रतिनं-wa 1.= ९ द्र भत्सर, हिष्ट, द्षः; pf. gr. sdahs to hate, to be angry. wr.allinl: भव सुमा वर्षिय दिय पर पर पर पर पर पर पर पर the parents together with those about them became displeased (Hbrom. 49); भेर्या वेद अदा के being displeased, he grow angry; कु'नवा श्रेस भे ब्रीट क्रम ठर्'व स्ट्रस प्रदर्भ the Chinese hated all foreigners. 2. sbst. anger, hatred, malice: प्राम्य के द्रमम भर द्रवा मर्बर १३६ व इर परे द्वा केन वार् र र भ वार्षभाषा we and immediately perceiving in very truth thoughts the most stupendous, those afflicted with the potent poison of malice were healed (Tan. Mdo 4 130.). 3. adj. angry, malicious, hostile: ዿጜ-ସବି-ጟସ sdah-wahi dyra an angry vindictive enemy; সুহ'মই'ইইই sdań-wahi sems wrathful mind, hatred, enmity, hostility; সুম্মারী মান্ত্র gdan-wahi sems-ldan दुव्हिन having a vindictive mind. ष्ट्राच वसमा रुद् वहेवा प sdah-wa thums-cad hjig-pa (or colloq. ঘৰিশ্ৰ) to disarm hostilities or hostile feelings. Pres a shar sdan-wa the former hatred, cld grudge.

\$5 \$dan-byed an enemy, foe.

Syn. 59 dgra; affa:affa hl:hon-hdsin (Maon.).

RE'S sdah-bu, v. 955.8 gdah-ov.

resident owner; opp. to house occupied by an agricultural tenant (Rtsi.).

ইঠান <u>s.dam-pa</u> v. ইমণ sdom-pa संবर abstinent, self-restraining, bound; প্ৰাধ্যাধ handcuffed; ধৰ্মণ হল্মণ bound with a rope.

্র্যুবা'শ gdig-pa \mathbf{I} : খগ্নেস, খনভাগে, খঘ, সভা, qrq sin, moral evil. Acc. to Tibetan explanation, the word is derived from भूषाभाष sdigs-pa to sting or torment, the sinner being pained in body, speech and mind by the misery resulting from impious aets. &e: के.द्वे वर्षे वर्षे वस्त्र मुस्यपर वित्र वस्त्र म्यापर श्रीव परि स्वा वध्या ने सा स्या ध्या द्या ध्या स्या ध्या स्या ध्या साम होता प्रसा व ध्या .---भैगायाधारी इत्रेक्षाय इतांतु-pa-la yid-cheş-pa to believe in sin; अन् श्वेम sdig-sgrib = अन्य प्राधिम sin and defilement, contamination of sin. ર્ષ્ટ્રવા દ્વારા ક્રમમાં કર્વસ્થા ન ફતાંતુ-ફતા ib thamફ-cad sel-wa to cleanse from every defilement of sin. भैगारुन şdig-can sinful: भैगारुन न्नाय şdig-can can-pa the sinful butcher; ₹959 sdig to-wa or हेन्यक्षन्भय a sinner, one who has accumulated sin ; हैना द्वति अर्डन ने ने ने इति इति । mtshan-ñid-can पापलचण one having sinful looks, a suspicious character; Ray gaigşdug दु:ख चव, sin and suffering. ३११४ वहें अअप sdig-pa hjoms-pa to conquer sin, as something hostile to man (Ja.); PATH बंबते हैवाय a grievous sin; हैवाय इस पर हुद स इतायpa rnam-par sbyans विभक्तपाप one whose sins have been entirely washed off]S. भेषाय ब्रेंदाय sdig-pa spyod-pa to practise sin; भेग प बेर्प sdig-pa byed-pa to commit sin. र्या प च न्याभ धर हेर्प şdig-pa bçagş-par byed-pa

इनायदे के उन sdig-pahi lto-can अनुक a bear.

ইবাম II: a scorpion; of which three kinds occur in parts of Tibet, but mainly known by reputation only. ইপ্ৰেণ্ডেই sdig-pahi phuń-po a large number of scorpions in one place: ইপ্ৰিন্ডাৰ ইপ্ৰেণ্ডিশ্বম টুইন Jo-wohi mdun-du sdig-pahi phuń-po ldigs-kyi-byuń a heap of scorpions were quivering in front of Atis'a (A. 27).

Syn. শ্রম-এ spań-bya; ঈশ-দ্ধি ñes-ltuń; মান-অম-প্রথ bań-las byo l; মান-অম-প্রথ bań-las byo l; মান-অম-প্রথ dias-bycd; শ্রম-ম্বর sdiy-blla; মান-অম্বি-অম ńan-hyrohi lam; মান-অম tshar-hyro; মান-অম-মানি-মান মান-মানি-মান বিশ্বিত্ব বিশ্বন্ধ dye-cahi hyal-ala (Minon.).

ইশাইন sdig-blon a wicked officer; an officer or minister who is not devoted to Buddhism but favours the Bon cult.

देन अन sdig-tshiy चाचेप lit. words of sin, but also implies words of repentance.

ইণান্ত্ৰ sdig-srin (গ্ৰুব) কৰিব the crab. ইণান্ত্ৰ ক্ৰান্ত্ৰ বৃদ্ধ ক্ৰান্ত্ৰ the crab draws forth paralysis, kidney disease, and dropsy (Med.).

Syn. व्यूष्ण द्वेर्भेष hphrog-byed mig; कर अर्ह्य gkah-mah-po; श्रवांकेत sbal-chen (Maon.). ইৰ্থস্বৰ sdig-pa rwa-can দ্বন্ধিক seorpion.

Syn. 5xqu'as dur-waş hehi; ax gu 3cu; 3x mar-gyiş ñams-byed; gu 2y lus mi-şdug (Mhon.).

ইশাধ্যাল sdiy-phuy-ma species of bird of Tipet (Rtsii.).

ইব্যাস ইব্যাস sdigs-mo by ed-pa to assume a menacing attitude, to threaten tauntingly $(J\ddot{a}.)$.

ইব্যুম মন্ত্ৰ sdigs madsub तर्जनी index-finger, the forefinger of the right hand the pointing of which may be a sign of a threat. প্রার্থিইশৃষ্ণ মার্থ khro-wohi şdiyş mdsub the sign of threat made by the hand in which the thumb and the middle finger are brought to touch each other at the centre of the palm, the pointer remaining outstretched. ज्यामानाविकार्याः वाची प्राकृति हे दूर विज्ञान के वाका पर्वे के वाका अहु वा द्वा निका मुन्दि वाका पर्वे वाद वा हैन ठ५ qyaş-na hkhor-lo ral-gri dgra-sta rdorje dah gyon-na sdigs-pahi sdigs-mdsub-po cin-tu hjigs-pahi bdag-nid-can (the figures of) the dorje, battle-axe and sword being formed in a circle to the right, and the index-finger of myself, who am greatly afraid, pointing to the left (Tantra in Tangyur on "Mode of co-ercion of Yidags, Grul-bum, and Srul-po").

eminence, a levelled place, flat surface, table-land: When the suifs the eminence where gods dv li; The klu-sdins the eminence where gods dv li; The klu-sdins the plater here the maga reside; The plain where enchanted things are obtained or where one's wishes are fulfilled. 2. acc. to Ja. a cavity or depression; UNEN span-sdins at undulation on a grassy plain; The span-sdins at undulation on a grassy plain; The span-sdins acc. to Cs. middle part, heart, core.

ইব'ম şdib-pa 1. (Sch.)=ইব'ম dib-pa. 2.= ইব'ম ltib-pa (Jä.).

ৠ şdu चिष [also]S. -

ষ্ট্ৰা şdu-yu for ধ্ৰান্ত= শংশা mdses-pa কাল beauty, beautiful.

ध्य sdug as adj. unhappy, miserable.

attractive, agreeable; comely, nice; dear, loveable: अ दूर्याय सुद्रम्म nice-looking; अर्थाः कृद्रभाय सुद्रम्म nice-looking; अर्थाः कृद्रभाय सुद्रम्म nice-looking; अर्थाः कृद्रभाय सुद्रम्म nice-looking; अर्थाः कृद्रभाय सुद्रम्म became beautiful, pleasing and comely, to the sight; युप्पाय कृद्रम्भाय the most beloved of my sons; द्रवेष सुम्भाय स्थाय स्थ

Syn. aktu hdod-pa; aktu bde-wa; aktu hphahs-pa; ska a sñih sdug-pa; ska a mjah-pa. (Mhon.).

ष्ट्रपात sdug-gu (also written हानु) engaging, pretty, winsome: ५५:अ५: धुन पुन्तमस उ५ all pretty women. धुन नुःम sdug-gu-ma or धुन ने व şılıng-ge-wa the state of being pleasing (Jä., Cs.)

ষ্বা'ম II: vb. to be afflicted, downcast, depressed, prostrated: बेम्बर देव तृष्ट्व संदर the mind was very much afflicted; also as sbst. दु:ख, यथा, (बेसस हुन् य sems इतातु-pa) sorrow, misery, distress; वर हुन पर्वे अर्ने वह नम the beginning of the misfortunes of Tibet; देर वा भूवा परे दे अस वव our turn of being visited by affliction came; ध्वानु के जिद वर्षा नाम are you not in distress? धुना हुद बुद्ध to undergo hardships, to bear affliction, to suffer; ध्याभे धेया you cannot endure hardship; यरे ध्रुप or \$5.84 skyid-sduy lit. happiness and misery, good and adverse fortune, but gen. ill-luck : ध्रण अव्या केर य to accumulate misery upon one's self; প্ৰস্থুপ্ৰীইপ্ৰ the sin of having done evil to others; ह्व व्यव to be in mourning (Cs.) ; ধুৰা শ্বন্ধ şdug sruñ-wa to mourn (Cs.); ध्रुष छत्र sdug-can colloq. fatiguing, worrying. Rapes sdug-khan a darkened room, a chamber of mourning; মুণ প্ৰ sdug-gos a mourning dress (Cs).

स्यापट्य sdug-bshal calamity misery, distress, affliction. ध्यापट्यापट्ट sdug-bshal bryyad the eight miseries enumerated in Buddhist works:—(1) मुन्यदेश गार्चुर (2) नापटेट ध्यापट्या (3) रापटेट ध्यापट्या (4) वर्षेट प्रयापट्या (2) नापटेट ध्यापट्या (3) रापटेट ध्यापट्या (4) वर्षेट परेट ध्यापट्या (5) ध्यापट्ट प्रयापटेट्या (6) भे ध्यापट्या (7) वार वर्षेट्र प्रयापटेट्या (6) भे ध्यापट्या (7) वार वर्षेट्र प्रयापटेट्या (6) भे ध्यापट्या (7) वार वर्षेट्र पर्यापटेट्या (8) भर्षा प्रयापटेट्या (7) वार वर्षेट्र पर्यापटेट्या (7) वार वर्षेट्र पर्यापटेट्या (8) भर्षा प्रयापटेट्या (8) भर्षा प्रयापटेट्या (8) भर्षा पर्यापटेट्या (8) भर्यापटेट्या (8) भर्षा पर्यापटेट्या (8) भर्षा पर्यापटेट्या (8) भर्षा पर्यापटेट्या (8) भर्यापटेट्या (8) भर्यापटेट्या (8) भर्यापटेट्या (8) भर्य

Syn. बेशम धुन sems-sdug; बेशम न्योर म semsgyeAs; बेशम विर्द हैं sems-khon-chud; ये द दर हैंद yid-nan-chud; ये द मे पर yid-mi-bde; धुन व sdug-po; रव हु के rab-tu-tsha; ये द न्याहर म yid-gduhs; भुः य mya-han; विद्वा gduh-wa (Mhon.).

धुन अनुन *इतायु-mthug* accumulated calamities.

ध्याददे sdug-hdre a demon (Sch.).

हुन् पत्रथ व इतायु-pa ñal-wa = २र्नेन प निरोध (K. ko. 7236).

ষ্ট্ৰ sdug-po wretched, savage, unamiable; evil; ধুশুইন্ধ sdug-po byed-pa to do evil; ধুশুইন্ধ sdug-po btañ-ua to do evil to a person; to molest, trouble, injure any one.

६प ३८ sdug-byed = १४ २३८ व समुदय (K. ko. म 236).

ধুণা ব sdug-shha a mourning hood or cap.
ধুণা বিষয় sdug-sems = মুন্দ্রীন byańs-sñiń
বন্ধ ল : affectionate.

sting for drawing together the opening of a bag; drawing-hem. 2. Cs.: synthesis; ৭ইং মু hbyed-sdud analysis and synthesis. 3. v. ধুণ adud-pa.

fut. (used likewise for the pres. tense) as bodus, fut. (used likewise for the pres. tense) as bodu, imp. In solus, vb. a. to as a holuwa 1. to collect, gather, mass or range together, to assemble, to put together, to compile; to brush or sweep together. Sussible to bring under one's power, to subject, subdue; in a suspect, subdue; in a subject, subj

in matrimony; শুৰ প্রশংশ নি প্রশান বিশ্ব বুলা বিশ্ব বুলা বিশ্ব বি

four virtuous collections or confederacies:

ক্ৰ sbyin-pa charity, i.e., giving alms, &c.
ইব্ধুব্ধ polite language; ব্ৰম্ব্য common uniform interest; public weal; ব্ৰাণ্ড don spyod-pa working for an end (K. du. 4 43).

हर्षेत्र sdud-ken abbr. of स्व हर्ष र दिल्लेक प collection and realization: हर प्रेम हैं हर्षेत्र हेर्परे प्रेम (source of) income from the realization of revenue of a Jong (district) (Rtsii.). हर्भर sdud-sran= स्व अवस हर्मे २२वस हेर्र the weighment or measuring of revenue, etc. (Rtsii.).

अस्य sdum-pa 1. vb., pf. प्रथम fut.

प्रथम imp. क्षम or क्षम to make agree, to
bring to an agreement, to reconcile, to
conciliate; क्षमपा क्षेत्र प to bring to harmony
or terms; क्षमपा क्षेत्र प reconciliation बार नेवा नेवा ह
क्षमा क्षेत्र प reconciliation बार नेवा नेवा ह
क्षमा क्षमा क्षमा क्षेत्र प reconciliation बार नेवा नेवा ह
क्षमा क्ष

often at one time were at odds, at another they were peace with one another. 2. sbst r treaty, agreement.

2. = Fr. Bu khah-khy m a mansion, house;

13 un grim-year. (res.) bed room. + year

14 us grim-year. (res.) bed room. + year

15 us = Fraga family life. + year

16 us = grin un neighbour.

₹ I: sde सेना, वर्ग section, class, community, race, tribe; part, portion: ৰ্ ই bon-sde Bon community; इ.डेन्या हे पाप şde-chen-la sñeg-pa to aim at an extension of territory; अर्थ पे के श्री अस्य pha-rol-gyi sde hjoms-pa to conquer hostile tribes; ই ইং ঘণ্ড sde-sder byo-wa to divide into classes (Cs.); নাই ই mdo-şde Sutranta class; ₹5₹ Tantra class; MAN chos-sde religious class or section, hence a monastery: ই'ৰ্ড্ৰাম sde-btsugs he founded a section i.e., a monastery. 2 48 ዓላኝ sde bco-bryyad the eighteen sects into which the four earliest schools of Buddhism were divided :—I : व्यवास य बसस उर व्याद श्रामवे है। चार्थ्यसर्व्यास्तिवाद; (1) ग्रेनेश्रम्भः ठर् स्रॅर्'पर: श्रु' प्रदे श्रे मूलसम्बीसिवाद ; (2) ४५ अ८ भ पवे हे का खपीय ; (3) भ हॅंन गुँ हे मही मासक ; (4) इंश स्ट हे। धर्मा ग्रप्त : (5) अद दु इस पर है। वहुनुतीय; (6) प्राप्त स्था ताब-साटीय; (7) इस पर धु के क्षेत्र पर दे है। विभव्यवादिन. II: वयन्यायानुदानुभावनुभाववे है। चार्य्यसम्बातीय ; (8) सर र्पेण्य २ य प्रेश की र्कुषक ; (9) अहम पर्य शिषावमाक ; (10) मनम अरे पुरे हैं। बिलापुनीय; III. नि २५ व अर हेब परि हे सङ्ग्रासंधिक. (11) न्य ग्रे.२ विवे हे। पूर्व्यक्री ख; (12) दुव गुरिन्देश चपरमें स; (13) वादस्र रेपदेश। इमवत ; (14) बहेब हेब बद्ध विशेष सोको त्तरवादिन ; (15) यह प्रभापर श्राप्ति श्राप्तिवादिन्. IV: व्यथम

ય વાતમાં મારત પ્રવેશ । श्वास्त्र श्वासितः ((16) वार्त्व (व्यतः स्टः हेन्द्रः वातमा है। सन्दानिन्दा रवासितः ((17) कुथ हेन्द्र स्वाप्तमा प्रवेश है। जिसवनीयः ((18) व्हेवसः हेन्द्रः वातमा है। श्वासितः वासितः।

মূলৰ sde-bshi the four classes of Buddhists (the earlier schools). ইন্মান্ট মূলৰ four kinds of acquirements; ৭২১ জন্ম মূলৰ ক্ষেত্ৰ, enjoys or prospers in five evil objects of desire; মুক্তিৰ্বিধান ক্ষিত্ৰ ক্ষেত্ৰ
ইপুৰ Sde-dkor district (Glr.).

ইংমুন্ধ sde-dkrugs disturbance, dispute, general misunderstanding: ধুংমুন্ধ বিশ্ব ইংমুন্ধ they engaged in disturbances of this kind, as being innate to the body (Rdsa.) ইংমুন্ধ বিভাগ sde-hkhrug-pa in খুণাই ধুন ধুন্ধ বিভাগ the fighting between the neighbouring states or countries; a general revolt of a people (Ya-sel. 18).

ইং বৃদ্ধি side-dyon contral monastery abbr. of ই side and ১ বৃদ্ধি dyon-pa (Yiy.).

हम्बुद इति-bृपुप्रवर्ध षष्टसेना the eight kinds of demon in three series, each of eight:---

I: (1) এপ্নি ন hyon-po (2) ইও বিং thehu bran, (3) ১ ৬৯ গ্র-yam, (4) ১ বিংলা sa-bday, (5) পুজ্জ yul-tha, (6) গ্লব şman, (7) নাংক btsan, (8) ম ktu.

II: (1) শ্র্মাণ্ড্রন্থ sroy-bulay, (2) অর্জ mamo, (3) শ্রম্মির gçin-rje, (4) শ্র্ম bulad, (5) শ্রমির gnod-sbyin, (6) ম্ল dmu, (7) ম্লেঞ্ল dgra-lha, (8) ম্লমির hgon-po.

III: (1) অংশ কর্ম টাইন কু geah-meloy byitri-pa-tra, (2) মুদ ইন্দ্র্য ljah-shon dray-po,
(3) চ্নাজন্ম du-wa mjuy-rih, (4) ২০২ মন্ত hbar-wa ra-tsa, (5) স্থান্ত্রত্বনhdsin, (6) ট্রন্থ byi-nu ra-tsa, (7) মূলু rahu-la, (8) মুনজন্মির্ম khyah-mjuy chen-po
(K. thah. দ 37).

ই তব Sde-can n. of an ancient sage in India (Ya-sel. 53).

ই উন্তাৰ side-chen bya-gag an epithet of Karttikeya the youngest son of Mahes'vara (Mñon.).

a small community or section of a larger community (Lon. a 13).

ই ইব্ৰয়ন sde-snod-gsum the Tripitaka or the three baskets, viz: the three classes of the sacred writings:—Vinaya pitaka (বৰ্ম মুট্টুই মুব ndul-wahi sde-snod) treating of moral discipline; Sūtrānta pitaka (মুট্টুই মুব mdo-sdehi sde-snod) the aphorisms, general religious discourses; Abhidharma pitaka (মুট্টুইম তা মুট্টুইম তা মুট্টুইম মুল্টুইম লোক্স্মান ক্রিট্টুইম তা মুট্টুইম মুল্টুইম লোক্স্মান ক্রিট্টুইম নাম

हैं दी sde-pa नायक 1. one in charge of a हे sde or district, a district officer; formerly the chief or governor of a province was called Depa. हेन्यहर sde-wa gshuh=the central government or the government of Lhasa. 2. (पहिन्द में ka-şde lta-wa कवने) a letter of a certain phonetic class, or the phonetic class itself; हे याकीय sde-pa bshi-pa the fourth phonetic class, the labials in Gram. 3. sde-pa signifies also a class of demons. 4. सेनायित, सेनानी [leader of an army] S.

ই এই বি Sde-pu Don-yod n. of the famous Rin-chen Pung-pa of Tsang who founded the Rin-spuńs Joń in Tsang (Loń. ৭ 13).

Runder See-pa gisan-pa the powerful chief who had established his sway over Tibet in the beginning of the 17th century. He was killed by the Zungarian

chief Gushi-khan in 1643 A. D. (Lon. 9, 13).

ই'ব্ৰৰ sde-dpon a petty chief ruling over a district.

Syn. কুম ব্ৰহ rgyal-phran; পুম কুমেন্ট yulgyi hdag-po (Moon.).

ই'ৰ şde-tshan কাছে; section of written characters e.g., phonetic class = ই şde, a particular kind of writing as বুলাই ই'ৰ্ডৰ Nā-ga-ri şde-tshan character (Ghr.) ই'লাইব্ধ sde-mtshan-pa মুখুক 1. an astrologer. 2. বিকাৰ Collection, multitude &

ই'বৃঃম sde-gzar civil dissension, lawlessness, anarchy: ই'বৃঃমাইর'ই sde-gzar chenpo great revolution, civil war.

क्षेत्रकः *şde-bृद्रवर्ग* सुसेन; good or well disciplined brigade.

ફે પ્યાપ્ત કde-yans= દુસ્ત્ર court, court-yard (Jä.).

ই বেন্ড অন্তর্ণ <u>S</u>de-rab-tu pham-byed n. of a king of S'ravasti (K. my. F 342).

हे श्वें 5 sdc-srid सेनासव 1. province, kingdom (Cs.). 2. ruler, governor, administrator. Is the name especially given to the Regent who administers the government of Lhasa during the minority of a Dalai Lama. हे श्वें भूज sde-srid phag-mo grub n. of the rulers of Tibet who administered the government of Tibet during the hierarchy of Phag-mo-gru in the 15th and 16th centuries A. D., the chief among them being Byań-chub Rgyal-mtshan born of the family of Chos-sgyal Sne-gdoń (Loń. 313).

Ryga-mtsho the famous Regent of Tibet who conducted the government of Tibet for 13 years after the concealed death of the first Dalai Lama, and better known by the name of Gon-sa Lha-pa chen-po (Lon. 9 12).

हेन्यर नाव sdey-par gsah चन्त्र [reproach, reviling]S.

हिंदिन इdeA-khag charge, 10sponsibility.

환지'지 şdeb əa, pf. 약약대 bsdebs, fut. 약약 bsdch irpp. Raw sdebs 1. to mingle, mix; to make unite, to conjoin; to fasten र्बुनामानाठेनाः मुख्या phyogs-geig-tu together: sdeb-p to mix together certain things and setting them apart; अनुस्त्र परेपम combined one with another (Nag. 42); SN SPA" drassu sdcb-pa sewed together. 2. vb. n.: to join, to unite, ५६ with, also ब: सेश्रम श्रेष इस्याने प्रभावसाय, इत्याद्रायमे प्रभावसावसावन the soul sees by joining the eyes, it hears by joining the ear; to join company, to associate, to hold intercourse with (Mil.,). 3. to exchange, barter; to change (money). 4. to make poetry, to compose verses (Jä.).

इन्दें sdeb-sbyor 1. कान्दोग्य [the doctrine of the udgāiri priests contained in a chapter of the Sama-veda S. 2. ex: metre in general, metrical science, poetry (Ja.); धे ने वे शेष मुंद yi-gehi şdeb-şbyor orthography (Schtr.); ই प्रभा बुँदार् वे प şdeb-şbyor dbyewa क्रम्दोभेद metrical distinction; है महिंद नु ই বুণ şdeb-byor-gyi bye-brag কথা a metrical narrative; २०५ निवास sdeb-sbyor-gyi bral पंत्रि, इन्दः metrical line; हेव हेर वहुमाय sdeb-sbyor bsdus-pa क्योविचित metrical collection or extracts. ইবন şdebş কুলক together, in conjunction [a number of stanzas grammatically connected S. Pan মুদ্ধ sdebs-blans (क्रांचेव्य) in प्राची द्वासक ROWSEN to take up together the above mentioned necessaries (Rtsii.). हेनसर्हन्स sdebs-tshogs assembling of different people or classes of people in one place: 34% मनुष्याच्या हे नमा है वस they daily assembled being seated in rows (Rtsii.).

720

মুখ্য sder-ma (resp. প্ৰথ ই হ gsol-sder)
লাবি plate, dish, platter, saucer; ইইং
li-sder a plate or dish made of bell-metal
প্ৰথমই leays-sder iron-plate; পাইং ka-sder
or ১প্নাইং dkar-sder porcelain dish; মন্ত্রাইং
zans-sder copper dish; ইংপ্নাই sder-yan a
plateful.

ছুমন্ত্র দ্বী ৰেণাপুন sder-spyad-kyi shal-lta-wa মাজনবাধিক a superintendant of plates, &c. (M. V.).

ইং ব sder-mo = ইংল sder-kyn ace. to Seh.: claw, talon; ইংল sder-mo rno a sharp claw; ইংল sder-can furnished with claw; a hawk; ইংল sder-med without claws; ইংল বিশ্ব to seize with the claws (Cs.). সুল্ল ইং stay-yi sder a tiger's claw. ইংল্ম sder-chays animals provided with claws; ইংল্ম ব্যুক্ত sder-chays dicah-po is a met. for the lion (Moon.).

ष्ट्रं हिन şdo-kham belonging together (Sch.).

ইন sdo-wa pf. ইন sdos or নইন bsdos fut. নই bsdo imp. ইন sdos 1. to risk, make venture, used with ১৮ or এ: ন্পূৰ্ণী মুন্ত ইন bday-gi lus sdo-wa to risk my bedy; মন্ত্রী বৃদ্ধেন কর্মান gi sroy-dań sdo-wa to risk my own life; মোন নইন dyra-la bsdos (Situ. 76) made a venture against an enemy; মুন্ত্রী নইন মান বিশ্ব বিশ্ব নিয়াল কর্মান কর্মান কর্মান বিশ্ব নিয়াল কর্মান ক

इटिये şdoñ-po नाल, गुला, सन्धा, कान्छ 1. trunk or stem of a tree. 2. the stalk of a plant; युष्टियं pad-mahi şdoñ-po the stalk of the lotus; इटियं प्रत्यका शे बहुना य इंग बेल हुना प्रकार हैं इdoñ-po pañ-pas mi hkhjins-pa tsam shig şkyeş-pa mthoñ-ño

the stalk from which it was seen to be growing was such an one as could not be clasped by the out-spread arms; XX.X. My sdon-po khog-ston a hollow log or stalk (Vai. sh.). ELLA sdon-pohi sde the class of stalked plants (Cs.). 3. is the common word in the C. collog. for a tree, also ৰিছেনেই cin-sdon po a tree; ৰিন क्रमा प्रेण cin-sdon rhan-geig a tree of a single stem or trunk (Glr.); এন সুন্ধন ব্ৰ cin-sdon khon-rul a tree rotten at the core; star-sdon trunk of a walnut tree; €9 €5. cug-sdon stem of a juniper tree; RAVES tshil-sdon a tallow candle; BANES khyagssdon an icicle; Man icicle; Man mehod-sdon (1) = Man हैन mchod-rten, (2)= हें कि इति इति - rkan or PERS sdon-ras a wick. ZE 54 sdon-dum or निर्देद पु दुझ दुझ çih şdon-bu dum-dum stump of a tree. क्ट इस अन्य sdon-dum tshig-pa the burnt stump of a tree: भेड्नसङ्ह्डसबेस डेन्य ৭১ ঘানা মান্ত্ৰ many ghosts of the appearance of burnt stumps of trees having assembled together (Khrid. 40). See also in Dzl. legend of a prince who was born in shape like a tree-stump and so called Sdon-dum.

ইং ইংক şdoń-po-can un, নজিন possessed of a stalk, a lotus flower.

ইন্দ্ৰপতিশ sdon-po-grig n. of a species of gentian = ৰণম টু গৈণ 5 nays-kyi tay-ta (Mñon.).

ইং মন্ত্র sdon-po-laa or ব্লানেই মান্ত্রইন ইন্ত্রে the five plants of Budh.: (1) গ্রমান্তর্গালার full of resources, or skilful in means; (2) কাম্মন টুলেইবার টুর্ব perfection in knowledge or transcendental wisdom; (3) ইনমান্তর্গালার ভারতিক (4) ব্লানিই মান্তর্গালার দারা animated existence; (4) ব্লানিই মান্তর্গালার perfect acceptance of Buddhism and following it; (5) বিলেই ব্রাক্তর্গালার ক্রান্তর্গালার freedom from anger is enjoyment of equanimity (K. d. ব 327).

ই খুব şdoń-phran যুক্ত shrub, plant.

क्षेत्र sdon-bu दण्ड stick, staff: अर्गद्वापुरि क्षेत्र प्रेचे ५ the flower-like staff was lapis lazuli; acc. to Cs. 1. a small trunk. 2. stalk. 3. wick. 4. कलम्ब, कलम्बी [1. the stalk of a pot-herb. 2. an arrow]S.

ve general et a gourd (Mnon.).

र्हें द्विश्चन sdon-buḥi sman दण्ड, भेषच्य n. of a medicinal plant.

ই^ম sdoń-zla = মুগ্ৰম zla-grojs friend, associate.

ጀርዱ sdoń-ras a cotton wick (Rtsii.); ጀር-ዋና sdoń-ciń, ጀር-ዋና doń-rkań a wick of wood, of pith.

ইব sdod= ম্পান্থান দিলা-hso-ফল বিবাস, বিবনি respite, relaxation.

इंद्रिंग sdod-pa चास, प्रतीच pf. and fut. नक्ष bsdad 1. to sit; द्यावर हेद्य dal-war sdod-pa to sit still, to be at ease. 2. to stay, to stop, to weit: ब्यायम देद्रावर thog-mar der-bsdad for the present I will stay here yet a little longer (Mil.); ३० वस वर्ष्ट्र द्यावर का to lie down and to continue lying (Mil.), देविका वस्त्र प्रकृतिका wait a little yet before beginning to kill (Dzl.); अद्विका हिंद्य without time to stop even for a moment; क्ष्र प्रविक्त sdod-par byed चालीन to be

seated, to cause to sit. 3. to be at home, to live, to reside, to settle at. The first bkah-sdod attendant, waiting servant. Figure 3 a sweetheart, mistress, a concubine. Figure 3dod-lugs=Figs (acc. to Rith-mu school).

ইন sdom I: নক্ত, বুলা the spider: ইন ইবা ইবাম বা ইবা ইবাম spiders, scorpions. insects and worms, etc. (Rtsii.); ইন ই sdommo নক্তী a she-spider; ইন ব্যাহার sdom-nagpo black spider: ইন ব্যাহার মিলাবিল অন্যাহার বা a black spider with 360 arms and feet having one oye on its forehead and sixteen mouths (D. R.).

Syn. থবাশ আব্দু thays-mkhan; হ'ব হব drawa-can; স্থিম মুখ্য হা the-wa hal-wan; ফ্রিপ্ত হ spreḥu-hdra (শ্রুণিতা.).

হুৱা II: summary: ট্রাইন spyi-sdom general summary, contents; ন্থাইন dpehi sdom a table of contents, index in gen., introductory remarks, introduction.

र्शें अ' द्या : şdom-pa यम, नियम vb., pf. यष्ट्रस्य or จุรัผม bsdoms fut. จุรุผ or จุรัผ bsdom imp. ≱ัผ sdom or ≱ัผน sdoms 1. to bind, fasten; to tie up, bind up: ম্র্রেম্ট্রের khro-chu sdom-pa to fasten by melted metal, i.e., to solder; इ.स.प so-sdom-pa to press the teeth together, to gnash; & Figure rtsa-kha sdom-pa to close an opened vein. 2. to stanch, to stop, to cause to cease: 罗图写语 पार्काय rtsa-khrag cor-wa sdom-pa the stopping of the bloody influx; to bind, constrain, render harmless; 3 NU 2514 nes-pu sdom-pa to neutralize an evil (Sch.). 3. to make morally firm, to confirm; \$544,844 spyod-pa sdom-pa to make firm one's moral conduct. 4. to add together, to cash or sum up: जुर् विशेष्ट्रेंसमायमाये १९४८ rgyud-bshi bsdoms-pas leha all the four Tantras taken

together have 154 chapters; অনমন্ত্রাথন taking all together (এ. K. 1-14).

ইম'ম II: sbst. सन्द : obligation, engagement, duty; 44 51 on either side; र्ड्सपाक्रम्मप १९०००-१०० ट्राप्ताई-१०० सम्बराक्ट : र्ड्सपिट 51 sdom-pahi gyra सम्बरादि; हॅं अध्येद्य sdompa len-pa (Glr.) or guageta sdom-pa hasinpa to enter into an engagement, to bind one's self to perform a certain duty; ইন্বস্থা sdom-pa sgun-par to be true to one's words, to keep one engagements; ८ व व्रॅअ म और भेत-la sdom-ra-med I have renounced my vow; I have no vow (Glr.). र्रेभय वापुम=the three vows: (1) अंधर के र्रेभय the vow of an ordinary Buddhist for self-emancipation; (2) মুম রিদ্রমণ ট্রন্থিন the vow of a Bodhisattva for universal liberation; (৪) শৃশদ পূল্মণী পূঁজান the Tantrik or mystical vow. We find also ব্পীৎচুম্পু priestly vow; धुन पर्वा में हें अप the vows of a Danapati (almsgiver); มานิจัมน the vows of a physician. (K. du. 4 42).

ইমন্ত্ৰ sdom-hyed 1. one that binds by duty, etc. 2. an astringent medicine (Cs.); ইমন্ত্ৰি টুপুৰু a mystical porture in yoya signifying perseverance ইংমন্ত্ৰি টুপুৰু কুল্মন্ত্ৰ ক্ষেত্ৰ ক্যেত্ৰ ক্ষেত্ৰ ক্ষেত্ৰ ক্ষেত্ৰ ক্ষেত্ৰ ক্ষেত্ৰ ক্ষেত্ৰ ক্ষেত্ৰ ক্যেত্ৰ ক্ষেত্ৰ ক্ষেত্ৰ ক্ষেত্ৰ ক্ষেত্ৰ ক্ষেত্ৰ ক্ষেত্ৰ ক্ষেত্ৰ ক্যেত্ৰ ক্ষেত্ৰ ক্ষেত্ৰ ক্ষেত্ৰ ক্ষেত্ৰ ক্ষেত্ৰ ক্ষেত্ৰ ক্ষেত্ৰ ক্য

ર્અંક્ષ્મ *\$dom-tshig* a summa: ના a few words.

ફૂંકાથ *ફ્રdom-la* summarily, in brief, in short.

ইশবা sdom-gzer rivet of a pair of seissors or tongs (Sch.).

र्भयदे ५४ इdom-paḥi dgra an epithet of Kamadeva (Mñon.).

更知识 \$dom-bu, (刊写) a ditch, ravine; a ball; a round tassel.

ইশন্থী প্রথান্য according to the custom of lama ascetics in conformity with religious rules.

Syn. กุรกุล kun-tu-ryyu; สุระกรศุรษ gtsan-war gnas; ผูงที่การุจาลูจุง khrus-kyi brtul-shuys; มูกรายธรุง smra-war beag-pa (Mñon.).

ફ્રેંસ વાર્ક પ્ય *sdom-gcod-pa* = વાલેસ લ્વાવાય a waiter, valet; sentinel $(D,-ccl.\ 11)$.

ર્કેંબલ્કેંદ sdom-hehin = જેમપ fault, guilt (Mhon.).

butter, laid, or oil, which give seasoning to food; that which gives relish to food; seasoning, condiment; esp. 348x thugsdor that which makes soup tasteful, delicious, viz: meat; \$58x tshod-sdor grease used to roast vegetables, greens, &c. (Rtsii.); \$2x tshwa-sdor salt and meal; \$2x ja-sdor=8x butter, for the tea-soup of Tibetans.

पर् brda or पर्व brdah सक्केत, समय 1. any sign, gesture; অপ্ৰহ signal with the hand; भेगायद signs by the eye. ल्यामायावर्द्रायदे यह মত্ত্ৰভূত্ৰ making many wanton gestures. 2. call, signal: अनुभावद call by the beating of the drum, sounding of the trumpet or the ringing of the bell, for assembling at an entertainment; ज्ञानिक् summons to bed; against proclaiming arrival by beating drums or by firing guns. 3. sign, symptom, token, inference: মানুপ্ৰয়ুম্মার বিষ্ it is an indication of their impermanent condition (Pth.). বংশ as a symbol, symbolically; यदः श्रेंद्राय, श्रेंद्राय, वर्षेयाय to explain, describe, represent (with accus., and prob. also with genit.); অনুস্তৰ্ম শুনহ stan to explain the essence or nature

of things, metonomically: ইও বহ উত্থান্থ what may be the symbolical meaning of it (Mil.). 4. mystic phrase or keyword. 5. word in gen. वर्षे पद verbal interjection (Lic.); \$ 4142.45 % an obsolete word being asked; पर्धाय an interpreter (Sch.); प्रतिकास is stated to be a lama who instructs verbally esp. with regard to the spelling of words; মহ আম মী वर्ष्ट्र हेन्य चुर there came also into use various spellings (Zam.); 45 35 brda-rnin old orthography; नद्रान्य new orthography; वृद्गुप्तम्बेष्यकृत्वरुष a grammatical treatise Tibetan words; अवायद्= अवा, अवायद् অম্বর্থান to explain words (Mil., Jü.) ৰহ্ পুৰা brdahi-phyay homage with words, also mutterings expressive of respect in bowing down: वस्ति धुना वहु जी भावर्व अभ having made twelve prostrations with words of respect on his lips (A. 37).

বহ'ব্যুৰ <u>br</u>da-bkroy alarm, warning, notice of danger.

45.45 brda-skad symbolical language, sign-expression.

বৃহত্ত <u>brda-chad</u> language, evidence; ইত্তি বৃহত্ত the language or evidence of the mirror.

यः क्रियं brda-ston-pa प्रहेशिका-भङ्ग to unravel an enigma.

মহ ৭৪ ৯ বৃষ brda-hdum-çes পদ্মা signal of danger.

ចុះម្នាធា brda-spral-wa openly or clearly to explain; explanation of a sign or symbol.

ঘন্ত্ৰি <u>brda-sprod</u> (এন্প্ৰ্) নীয়াৰ্থ 1. explanation of words; মিন্ধ্ৰন্ত্ৰি miń-don <u>brda-sprod</u> n. of a dictionary of mystical and technical terms. 2. orthography. 3. as vb. = মন্ত্ৰি বি ra-sprod-pa to verify evidence or terms. এন্থ্ৰ্বি নাল্ড্ৰি নাল্ডিল <u>brdah-sprod-pahi</u> <u>bstan-beos</u> n. of a grammatical work.

নহৰ নীম <u>bṛdaḥ-çes</u> (মুন্ম) দলা a numerical figure; নহৰ নীমাইন্ট দলালয়া a rumber of higher value than the preceding.

মুখ্য brdal na pf. মুখ্য 1. to fold, to place together ৰুপ্নান্ত্ৰ folded the palms; বুজ্মন্ত্ৰ sand-brda puts one vessel on another; মুজ্মন্ত্ৰ a rug folded; স্থান্ত্ৰ to keep clothes in proper folds, or to feld up clothes; অন্যান্ত্ৰম folded arms or hands (Situ. 75). 2. to fall down, go down, to sink; ইমানু মুফ্টি স্টুড্ড স্থান্ত্ৰ ইস্ক্তি ক্ষিত্ৰ স্থান্ত্ৰ ইস্ক্তি ক্ষিত্ৰ স্থান্ত্ৰ ইস্ক্তি ক্ষিত্ৰ স্থান্ত্ৰ ইস্ক্তি ক্ষিত্ৰ স্থান্ত্ৰ ইস্ক্তি ক্ষিত্ৰ স্থান্ত্ৰ ইস্ক্তি ক্ষিত্ৰ স্থান্ত্ৰ ইস্ক্তি ক্ষিত্ৰ স্থান্ত্ৰ ইস্ক্তি ক্ষিত্ৰ স্থান্ত্ৰ ইস্ক্তি ক্ষিত্ৰ স্থান্ত্ৰ ইস্ক্তি ক্ষিত্ৰ স্থান্ত্ৰ ইস্ক্তি ক্ষিত্ৰ স্থান্ত্ৰ ইস্ক্তি ক্ষিত্ৰ স্থান্ত্ৰ ইস্ক্তি ক্ষিত্ৰ স্থান্ত্ৰ ইস্ক্তি ক্ষিত্ৰ স্থান্ত্ৰ স্থান্ত্ৰ স্থান্ত্ৰ স্থান্ত্ৰ স্থান্ত্ৰ স্থান্ত্ৰ স্থান্ত্ৰ চিলালু drunk he fell down (i.e., folded up).

মহ্মম শ্রম brdabs-bsiys oppression, tyranny; giving trouble to the subjects (Yig. k. 3).

মুহ্মান brdar-wa pf. form of মুহ্মান: কাইবাস্থাই sharpened the weapons (Situ. 75).

महराम्बद्धम् bydar blaqs-pa सांकेतिक symholical.

মংখন <u>br</u>dal-wa বিদ্যুদ্ধ; v. নশ্যন্ত [creeping down, gently gliding] S.

অধ্য <u>br</u>dus a pf. of ৭৭5: ইমাধ্যনংম rjes-su <u>br</u>dus (Situ. 75).

Πξα' brdan or ηξα pf. ηξαν brdans (Nag. 40).

महेषाय brdeg-pa प्रहारदान 1. altern. form and fut. of हेषाय also seems=beaten to death. 2.= "व to eat, eating."

ঘ্রম্ভ brdey-cha=মার্ক weapons, sword, etc. মান্তি a javelin (Minon.).

बहेबावर्डस brdey-hehos पतित 1. falling down, fall. 2. a dance.

चहुदःस <u>br</u>dun-ma (क्षेण्यः भृषु a beating, pulverisation).

वर्षाय brdog-pa = वास्य eaten up.

ПЕС' П brdun-wa v. 35. п rdun-wa.

ন্ধ্ৰাম brdnys pf. of ন্ধ্ৰণ bduy-pa and ন্ধ্ৰাথমন্ধ্ৰম bduy-pas brdnys seems to be an intensive form (Situ. 75).

বহু থ'ব <u>br</u>dul-wa 1. to deceive, to cheat (Sch.). 2. to swing, brandish, flourish. পুশার স্থান gyah-mo <u>br</u>dul-wa to swing a fly-flap (Ja.).

प्रणाप <u>brd'y-pa</u> 1. इन to strike, bang: ब्रुव वृद्धि प्रदेश विश्व के प्रणाप bangs and cuts of a violent character. 2. अध्यक्षा to eat.

महेनाक brdey-cha=भी gri.

बहेन्य <u>brdeg-htshoy-pa</u> (बहुद ग्रुव**श** हुँद् brdun-grabs byed-pa) 1. to threaten to beat, prepare to beat. 2. to tumble down as if falling down under intoxication; to slip, to slide, to lose one's footing.

प্रথম brdos-pa (প্রশ্ন gshan-la) **অমিরুর** [run towards, attacked]S.

पथ्याभाय bidays-pa लेह [licking]S.

বাহ্ব <u>bidad</u> explained by: সুংস্থেব মুন্দানী অভ্যান্ত <u>bidad</u> is the chewing the end by oxen, goats and sheep.

प्रमाय bsdams-pa, v. र्माप sdom-pa.

ব্যুক্তর hsdam-mo a knot, a tied bandage.

মুধ্য ১ bsdam-ra = ম্প্রাইন্সেই ট্রেম bkag-sdom dam-po byed-pa (Rtsii.).

ব্ধুমান bsdar-wa Sch.; in শুরুম্মান mdundu bsdar-wa to hope, to expect or wait for a fayour.

বৃষ্ট্ৰাম bsdigs জিল object to fix the eyes on, either to steady the vision or in mystic contemplation: এইব্যান্ত্রিকান্ত্রিকান hjigs-tshul-gyis bsdigs (Situ. 76); = মিব্যান dmigs-pa.

ন্ধূল্মান্তল *bsdiys-tshiy* a catch or quibble in a dispute = ক্ৰ'^{ন্ত}ল *rgol-tshig* or ক্ৰ'নই ক্ৰম *rgol-waḥi tshiys* (*Mion.*).

पष्ट्राच <u>b</u>s<u>d</u>u-wa pf. पष्ट्रभाय <u>b</u>sdus-pa fut. पष्ट्र <u>b</u>sdu to collect.

ब्रुट्य bsdu-wa sbst. समास or ब्रुट्य पेग bsduyig. 1. union of words and syllables under certain grammatical rules, collection, gathering; प्रथाने पर्भावस्थ bsdus-te badoma-nas having abridged; THN- 45 badusdon समासाय precise meaning; वस्रापवस शुर्प bsdus-pa las gyur-pa द्वायाया प्राप्त के वासाय compounded from atoms. 2. co-operation, partnership, fellowship. অধু এই বুইৰ ই এই এই এই এই wahi dhos-po bshi the four essentials of partnership or co-operation:—(1) आर्थ व भू व प mkho-wa sbyin-pa; (2) इन्पर हाय sñan-par smra-wa; (3) व्हेबाहेन देन अनुनय hjig-rten don mthun-pa; (4) निज्ञानि द्वा मुद्दी qdul-byahi don-la spyod-pa. อยูงเปลิ ฮัง bsdus-pahi sdom पिष conglommerate mass; ५पर ५ प्रश्न प dwandu bsdus-pa brought under one's control or power (Situ. 76). वश्रुभावम् bsdus-bshom संघात a hell, pordition.

ন্ধুন্ধান <u>b</u>sdums-pa= ব্যাধুন ট্রনে larbsdums bycd-pa treaty, intermediation, reconciliation.

বধু^{মান} <u>b</u>sdur-wa সনিনিধি to compare [party representative, party fighting]S.

মইব্যান bsdogs-pa to compose, prepare, make ready: স্থান প্ৰাম্থ lham-gyi bsdogs-pa; সংঘ্যান লিল-চ্ছাdoys-pa id.; স্থান ঘ্রান প্রান্থ নিল-চ্ছাdoys-pa id.; স্থান ঘ্রান প্রান্থ নিলেন চ্ছাবান প্রান্থ নিলেন চ্ছাবান প্রান্থ নিলেন চ্ছাবান প্রান্থ নিলেন চ্ছাবান অধ্যাদ bsdofis-te together, in company with (Nag. 42).

নুষ্ঠান bdoms = ন্ধু আৰা bsdu-yig (Minon.).

এইশ চুsdos (see ante ইব sdo-wa) risked.

ব I: na 1. the twelfth letter of the Tibetan alphabet, corresponding in sound to Sanskrit ৰ or English n. 2. num. fig.: 12.

ব III: or গ্লা na-ga 1. meadow, pasture land; গ্ৰাণ্ড it grows on meadows (Vai. sn). 2. গ old name of the province of Gar in Upper Tibet (A. 148). 3. sbst. = গাঁচ or গাঁড় (resp. মুন sku-na) age, stage of life; গাঁচ ক্ষাণ্ড na-tshod ryus-pus of advanced age (Vai. sh.); গাঁল্ডিল na-so gshon-te being young; গাঁচ বিলাল na-tshod-kyi dbye-wa the different ages or stages of life (Ja.); গাঁচ na-chun maiden, virgin: গাঁচ বিনাম মান্ত nachun bean-mo beu ten beautiful girls; গাঁচ na-māam আন্ত নিম্না b-māam of equal or same age, contemporaneous; গাঁচ নাম্যা a young maiden.

ব IV: 1. the locative case-sign added to substantives, and to be translated: in, on, at, unto: ৰাজ্যৰ gyas-na on the right; ৰাজ্যৰ gyon-na on the left; ৰাজ্যৰ lo-rgyus-na in

a book of history; \$3 de-na there, in that place; 5 w 9893 at the same time. at a certain time; देवे के at that time, then. 2. added to verbs, either to the inf. or more frq. to the verbal root, when it implies the construction of a gerund and is best rendered by "on" his doing sc-and-so, or by "when" he did or was doing such a thing, etc. 3. added, as Jü. points out, to the instr. of substantives and verbs: কুইমাৰ for that reason, therefore; ইণ্ৰুশৰ for what reason, why, wherefore; RANA hence, thus, so then. accordingly, very fiq. Bኛ ባላኝ khur-was-na because they carried (Glr.); also added to the terminative case: ইন্দ্ৰা শ্ৰীণানুৰ। শ্ৰীম ধুৰ in the first place, firstly, etc., (Dz/.); শ্ব5'5'ৰ on account of.

र्ज V: the next meaning of द as given in the work Smra-syo is:-- ५ भेगभ . कुश.४वेर.२८.के.अङ्ब.२८.। के.अङ्ब द्य.कुश.**यहव.**त.**८८.। जम**. ናዶ 35 ናዶ ነት ማዋጭ ናዶ ነ This definition refers in fact to the use of sas a conditional conjunction when it is placed after the verb of the clause it affects and is rendered by "if." Frequently but not always the word and gal-te is put at the beginning of such clause, and পুৰাট with ৰ together = In Situ. 22 there is given an elaborate explanation of as conditional particle:—1. ১মিশ্ব শ্রীমান্ত্র নাই ইনান্ত প্রমান applied to show how a thing is comprised or on what it depends, for instance 52484 if in reality or substantially; শহন্ত্র if taken together. 2. কুমার্র টুর্ব ব্রুমান applied to

express reason or conditional existence: ং জ্বিত্র হৈছে this having existed, that arose; ঐত্ত্রের্ড্রার্ড fire existing, smoke came out. 3. as a suppositional particle: नदेर नेर अराहेर् के नेराम्माय हे दूर पेर्। exists no wood at all how can there be dry wood? वर्षां अनुषा चेत्रा के अने इवायर दुर रख। if matter is not composite can there be impermanency? 4. although: वदे हें ब है न य बेंद य देन चेत्रक्षाचायाचेद्रवह्वाच्चेद्रद्रा although he was formerly a transgressor he is now applying his mind to piety; वह हेंब कॅर ग्रेशन्त्र या पेब का ८ केरनुव व अध्येक के although this (person) was poor formerly, he is now no longer poor. ঠ. applied to prayer = if indeed: মুব্ল মুব্ ह्मत में हु आर्थरा । अभागाभय वामाभाभर पर पर पार किया में में if indeed, I obtained saintly enlightenment, I should think that all living beings were happy! 6. applied to express doubt : सार्वेद वे.महत्त्र । बद्दै वस मु पु बहुद दसकी बहुद if I sow seeds would seedlings (at all) come out of them? (Situ. 21). A is also used with রশ nam: রমনুমাঝান্নর nam-dus-la bab-na when the time comes, frq.; ব্যব্জ nam-hyro-na when I go, was going, shall go. We have not space to illustrate the usage of 4 with 943 the latter word merely serving to show where the conditional clause commences.

ক'ম

‡ শূল Na-ka নত্ত্ব n. of a Buddhist sage at whose request the poet Kshemendra wrote his famous poem Avadāna Kalpulatā.

‡ শা na-kra নক a sea-monster of eggborn species, possibly a crocodile, an alligator.

ই বি Na-kha n. of a place in Tibet : বৃদ্ধ গ্রহান কর বহু থাই কুমানার the saint Thur-pahi Rayal-mishan of Nakha (Lon. = 18). ২ = ৪০ green-sward, turf. ব নি na-khi (খ্লুৰ) মীনল, মূদ্ধি [1. the plant Marsilea quadrifolia. 2. pearl oyster]S.

ব'ৰ na-ga pasture land, green meadow. इ'ण' व' na-ga pha-ni नामफणि n. of a medicinal plant.

र् दें ने na-yi नगी n. of a medicinal seed of the size and appearance of a pea, prob. a cubeb (Rtsii.) [lit. mountain-born]S.

Syn. ३ धुँ अ दुर na-phyis-dun; भैष्य gmigpa; पेषि १९६५ ko-luhi hdab; भेज्य से माryan sen-mo (Mnon.).

‡ अप्युष्टर na-gu-chan= क्षर है span-ṛtsi green sward, pasture land.

ব্ৰ'না 'থ na-gu-le নীমিন [the plant Vatica robusta.]S.

ৰ হুমান na-chuh-ma = ৰামুৰ্ম ব্ৰনী a virgin, a young woman, a damsel.

Syn. বুই পৌৰ্কিষ্ bu-mo gshon-nu; অং ইং ই ফ lan-tsho dan-po; পুঁপামাইং অ phyoys-med-ma: ইং ভ্ৰম nor-tdan-ma (Mhon.).

শৃষ্পুষ্ট na-nanam-ma = শ্ৰিশুষ্ট মানব্যনী a female friend, a inistress (Milon.).

ጓ ጛ ጣ *Na-ti-ka* n. of a place in ancient India (*K. du.* 5 3?8).

र् नेंद्र na-nin प्रतः last year, preceding year [previously, before, in front] S.

ব্দান-wa 1. to be ill, sick; also the state of being ill, illness, sickness; ব্যাধান to cure sickness (though বা is more in use); ব্যাহেণ্ডিল na-wa dan hehi-wa disease and death; মুক্তিই skye-rya-na-hehi, v. মুন্ত skye-wa I. 2. sbst.=বাল a sick person; ক্ষাণ্ডিল বা old and sick people; ব্যাগ্ডিল an invalid (male and female) (Cs.); ব্যাহেণ্ডিল one

laid up with disease, বুল a female patient (Mil.); বুলালার a sickly person, an invalid (Cs.); বুলালার sickly; বুলালার healthy (Cs.); বুলালার sickly; বুলালার healthy (Cs.); বুলালার healthy (Good) for the headache, for disease of the brain; বুলালার healthy (Good) for the headache, for disease of the brain; বুলালার healthy (Good) for the headache, for disease of the brain; বুলালার healthy (Good) for the headache, for disease of the brain; বুলালার healthy (Good) for the headache, for disease of the brain; বুলালার healthy (Good) for the headache, for disease of the brain; বুলালার healthy (Gs.); বুলালার healthy (Cs.);
† ব ব ঠ দ শ na-wa tsa-ti-ka नवचटन n. of a bird (K. ko. শ 3) [a young sparrow]S.

ব বুৰ na-bun মহিকা, মিহিকা fogs, line of thick mist which hangs over the sides and tops of hills. ইন্ত্ৰণ টুন্ত্ৰ byin-rlabs-kyi na-bun the fog of blessings.

Syn. 劉可望 smug-pa; 周可考 khug-rna.

ब्रह्म अं na-bun bu-mo a kind of worm.

বৃ'ঝ na-ma abbr.=ৰ name for ৰ্কুৰ্বি stod-gar the province of Gar in upper Tibet and ৰ for the lake Ma-pham (Manasarovara) (A. 148).

বুঁ মান-mo নম: praise, glory, adoration [bowing one-self down] ৪. ক্ষান্ত নন-mo gu-ru praise to the teacher! frq. in Milaraspa.

বৃত্তী ঠি Nu-mo-che n. of a place in ancient India: ইন্ধান্থ বৃত্তি থকাৰ কিউম প্ৰামাণ থকা (A. 114).

क् केंद्र na-tshod वयः age; क केंद्र अनुअय वयस्य of the same age; क केंद्र अन सुवन् youthful, young.

अर्थेर प्रकाश na-tshod-gnas 1.= छु द्वन khyu-byuy the cuckoo. 2.= उ. ४० raven (Minon.).
3. a name for अर्थ र इरितनी and भुद्ध ६ kyu-ru-ra चामलनी Myrobolana embelica.

বৃষ্ট্ৰেশ্ব্য nu-tshod gnas-pa, অন্তর্ভার ব্যাহ্বা a youth (Minon.) [a youthful maiden] & বৃষ্ট্ৰেশ্ব na-tshod-yol passed youth, one whose youth is over; but acc. া Rtsii. an old man between 60 and 72 years of age.

বুঁদু na-rdsa ৰছ [sprinkled]S.

ব্ৰাহ্ম na-bzah (nāmzā) নিবামন, বাদ dress, clothes, covering. Also the cloth coverings of an idol. ৰ অন্ত টুলচ na-bzahilleb-lu=ৰ অন্ত লাইবাট্ডলচ in the fold of the dress: টুলিড্ড গ্লিড ই বৃধ্ন ব্ৰাহ্ম টুলচ্চ অনুনাইৰ saying poor pup! having wrapped it up in his garment, he proceeded (A. 13). ৰ অন্ত শ্লিজ ana-bzah syron or ৰ অন্ত হৰ্ম gos-drug the six kinds of clothes used by the Bon priest are the following;—মুন্লিম smad-yos, মুন্ত্ৰ sad-shu, মন্ত্ৰ sad-lham an additional one is হ্ৰম্ hdin-wa.

বৃত্তি জন-hun acc. to Bon= বৃত্তি na-bun:
বৃত্তি বৃত্তি ভূমি দুর্গুর্গ অব বৃত্তি a gitated by the blowing wind like vanishing mists (D.R.).

5' Na-ra n. of a place in the 10th century A.D. in Southern India (A. 40).

र् दे दे प्राप्त na-ra-kain नरक = 59ेव विदेश मण्डल; (mystic) (K. g. № 28). [1. hell. 2. a sort of mystical diagram framed in summoning up a divinity, etc.] S.

‡ ধ্যাৰ na-ray= ইইন্ড্রেম্ম Vajra Naraka eternal hell, or চন্ত্রমান্তর্ম বিmyal-wa yanar-med the hell of ceaseless torture.

ব্যাসনা n. of a medicinal plant used for diarrhea.

क्षेत्र दे भी य na-ri ki-la नारिकेल cocoanut: करिनी व्यविक्षाय क्षेत्र अर्थ दनदार द्वा इट महामहामा अस्य सुद्र सुत्र विद्या क्षेत्र का क्षेत्र सुक्ष सुविद्य द्वा विद्य महिल्द स्था मा मेहा दें (K. y. \$ 48).

5.3 na-re=he (someone) says or said. It hardly occurs in old classical literature, but is frq. in later literature, especially in Mil. and Pth.

र् देपिर Na-le-da n. of a sage (K. du. 5 121). [Prob. the same as Nårada नारइ the divine sage who was produced from the forehead of Brahmå]N.

‡ বৃথাই Na-la-tse n. of the sister of Das'anana the fabulous king of Ceylon: ইনম ইন্ ইন্ নুধান কুলি কাল প্রাপ্ত কুলি ক্লিক্ত কুলি ক্লিক্ত কুলি ক্লিক্ত কুলি ক্লিক্ত কুলি ক্লিক্ত কুলিক্ত কুল

‡ दें वे na-li bowl, basin, an iron or china dish (Ja.).

\$ বৈ থীৰ na-lin=খুণ ই ইন lha-yi me-tog n.
of a celestial flower (Ḥbrom. না 17) [prob.
the same as Nalina নিজন a lotus-flower or
water-lily]S.

† दे येदे 5 Na-len-dea नाबन्द the great monastery of Nalanda in Magadha, which was a Buddhist sominary; also name of a small monastery in Phenyul in Tibet.

ठ 'थे' पुर na-k-çam मौक्तिक 1. pearl. 2. अन मरिच, नामकेशर [pepper; a small tree with fragrant blossoms, called Mesua roxburyhü]S.

Syn. প্রথমত ব grol-wa-can; শুট্টিব mu-tig (Mnon.).

s লান্ত ব্যান ই na-le-çam dkar-po বিশ্বক [a particular drug or medicinal substance said to be fragrant, but bitter and slightly pungent in taste, and of a greyish colour; it is produced in grains about the size of pepper-corns]S.

Syn. দিপুৰ gāis-skyes; এইবাটা hphroyhyed; গাড়াম হন gduys-can; গাড়া-ংশ gduń-can: মান্ত্র ser-skye (Mion.).

ব থ প্ৰান্ত Sāl, S.g.; = ৰ মু çi-kru n. of an acrid medicine.

क् र na-ro 1. the o, or the vowel sign for the letter अ o in the Tibetan alphabet also called ₹5 2. रोग [disease]S.

s स्थाप कुँ देश Na-ro-mkhah spyod-ma a dakini who is taken to be the tutelary goddess of the Sa-kya sect, and said to be an emanation of variant type from Dorje Phagmo.

 returned to the life of an anchorite about the 70th year of his age leaving the Buddhist ministry to Dipamkara S'rijñāna (Atis'a).

The word na may be derived from the Sanskrit nr (man), in the nominative case, singular number]S.

‡ वृ'न nā-ga नाम the Indian term for मू klu. q. v.

‡ कृ वा वो भर nā-ga ge-sar नागकेश्वर also called नागुष्य [probably Michelia champaka] S.

Syn. मधर बेद क्ष gser-min-can; र्रभ पश्चिम tsam-pa-skyes; 95 9599 bun-wa-dyah (Mnon.).

† बृ ज ५ व म nā-ga tu-lā-pa नागतलाप n. of a lake in one of the fabulous cemeteries of Buddhist India.

‡ 3 9 na-ga-ri the civic language, or the language of the civilized people, the character in which modern Sanskrit is written.

‡ वृ र्गेष Nā-go-pa n. of a Buddhist Indian ascetic who used to put on scarcely any clothes, and called the naked saint; while in Konkan in S. W. India he was found lecturing in the harem of a king who consequently caused his limbs to be cut off. It is said that the saint bearing the pain with indifference caused the king's limbs to be cut off by some occult agency. He resided in a hermitage in the Vindhya mountains (K. dun. 54).

🐈 में भे nā-ma नाम = वेश 3 व sheş-bya-wa named, so-called.

विष्य nag-po क्रम, काल black; dark, gloomy; म्बर्गद्य kha-mdog nag-po कालक, कलद्भ, मन्त्रीमस black colour, black or dark appearance वेद भे बनाय बद दन्द ber-phyi nag-po nań-dka a garment out side black inside white (Rtsni.); भेज्य mi-nag or মির্থ mi-nag-pa 1. -a layman who has entered the state of religious enlightenment, but is still in the darkness of a worldly life. 2. a married man. ৰণ্ডৰ nag-can a wicked man, a murderer; a person guilty of a crime (Sch.); মাৰ্থাতৰ इंद्रज्यावर्य a criminal released or escaped from prison.

ৰপান্ন nag-khra paintings in colours on a black plain or basis.

विष्या में देर nag-gi-shin विषय a bower [an uncultivated field \scrips.

ব্ৰাৰ্থী nag-hgro অমিনদি [1. walking in the night. 2. fire, that which causes a path to be black in moving S.

বৃষ্ণ ক্র Nag-rgya n. of a tribe in Ancient India: भ्रथ वेर मुद्रे कुथ रेवास क्या कु इसस Rajputs who lived in the neighbourhood of Kapilavāstu (Yig. 28).

क्षाक्रम्भ nag-chags black cattle, horned cattle (Sch.).

क्षा Nag-chu acc. to Tibetan writers the upper course of the Irawadi: धर ने अप छ, न्वा ह, र्वव ह, वायुक्त मामका मर् इंट् के सर ५५ माया वा मामका g. €a. €. 3x 1 र.क.च.इर.ध्यान.पर्येर.धार्जे्द्र.चडेना.वनाना म्मिम्। देवमाका.संतु.लीवा.टी.वचव.तपु.वचीमाथ। का.मा.स.सी. र रहा। अव ने ज रहा। का स ब बर चंद्र भीवर चर्द्र हा वास्त्र जूर। दे दश्य र निर में खुव में निर दर । दि रेंद में कुव वर्गु । स थे गुरि खुथ मु क्रें द्वा में कर में अहर वाव वहें जूर त्या । में बर याद्रभभा चैभा के राय है कि the Rivers Nag-chu of the north, Shag-chu, Sog-chu, these three joining at a place in upper Kham-mdo form the river called Ngul-chu which

730

flowing through Tsha-wa Rong in a southward direction enters Mukham and thence passes by Ava, Amarapur, Mon Sowa, &c.; the Indians call it Airavati (Dsam. 33). This statement, however, is not borne out by the investigation of modern explorers who have proved the Irawadi to rise not in Tibet but in the northernmost ranges of Burmah itself.

अवाक मध्य nag-chu kha-pa people living on the banks of the river Nag-chu who are notorious for their thievish propensities.

उपा कर naa-clinh or उपा हा कर कर लेवाश पाठेपा त्रे वास प्रस्ति का क्ष्माम हैवा २५वा (A. 37).

अवाहेद nag-chen a heinous crime; a great sinner.

‡ अग 5 ख्राय nag-ta mā-la n. of a tree, the black Tamala (K. ko. 73).

ጓማ ይና nag-tin black indeed (ይና is a अन्भूनम् or auxiliary word added for emphasis to the principal word 49, so too we have भूगहेंद्र deep purple, ጅ ያር ያር very blue. On the other hand agaaq chab-chab expresses a meaning contrary to हैद हैद tin-tin as in रन्द कव कव and सेर स्व स्व Similar expletives are প্রদাপ্তৰ in ব্যৱস্থাৰ প্রবায়ৰ or नेपानेप in अनेपानेप, and so on). इति वय वह्रअवन हैद नेश अर्दर वश the Lord smiling with an expression of suppressed displeasure (A. 76).

वणायुक्त nay-thum or वणार्वेक or वणार्क् nag-hu-re jet black (Sch.).

उवा देवा nag-nog प्रास्त्र [touching] S.

दण देन हन nag-nog-can not clear; fig. polluted, stained with sin.

अवार्वेवादे असर्वेवासप nay-nog dri-mas nogs-pa covered with dirt, dirty, dingy.

ठ्या'द्र nag-pa चित्रा (भ्राम şkar-ma) the thirteenth constellation. ATAU nay-slawa चैत्रमास [March-April]S. व्यापका nagpas-na चैत्रपूर्णिमा [the full-moon day of March-April S. अवायवे अवस nag-pahi-tshous [कर्नर variegated] S.

इन्द्रानुवरहुन Nag-po khyab-hjug n. of Vishpu (Hbrom. 41).

दव दें वर्षे नेस nay-po hyro-ces = भे वे वे वर प नेशय a clear legible writing, writing very elearly (Rtsii.). अया धार्या पनि nag-po hyrobeer was explained to Ja. as illustrating a sentence by comparing it with similar passages.

अवादा केन व Nag-po chen-po 1. महाकाल the god Mahakala, or the lord of death; acc. to the later treatises, he is the wrathful manifestation of Chenraisi or Avalokitesvara. By propitating Mahākāla, one can get a charmed sword, elixir medicine for eye-disease, pills of wonderful properties, also the power of walking with miraculous swiftness (K. g. 5 291). 2. an epithet of the king of the Naga. द्रण दे केंद्र दे दे केंद्र मान nag-po chen-pohi tshogs चे दक : attendants on Mahākāla.

विषय nag-po dri-ldan, अभिवास black sulphur (Sman. 447).

क्षाचा चुँदाय Nay-po spyod-pa n. of one of the Mahasiddhas or Grub-chen: ALW ति अ प्रवास्त स्वास में द्या अव के पेंद्र arise, arise, the sage Krsnächarya is coming (K. dun. 27).

विषय स्त्री nay-po çu-ti a kind of grain or seed which cures "the disease of thirst" (¥×35).

বৰ্ণপুৰ্ম nag-phyogs হাত [black, sin] S. न्या में भ्रेया पर क्रिया nag-po şdig-pahi phyogs, the side of irreligiousness; evil, sin, crime, etc., also the side of perverted religion, also those who behave contrary to the practices of the Buddhist religion; generally a Mieccha, an outsider, gray phyi-rol-pa and Tikla-klo etc.

বৃদ্ধী nay-ma n kind of vegetable medicine : বৃদ্ধী বংশ্বাধী বৃদ্ধী বৃদ্ধী বুলি

ৰ্শ্ম nay-mo কাৰিকা a black woman, a woman in general; the goddess Kālī. বৃশ্মনি কিন্তু কিন্তু nay-moḥi-buḥi-miñ the names of the sons of Kālī:— বুজান্তব্ bum-pa-can; বৃশ্মন্তি nag-mo-skyes; অবস্থিত mthar-byed; য়মুম nag-mo-skyes; অবস্থিত mthar-byed; য়ম্বাইন্ত্রেল mun-paḥi dwań-phyug; য়ামন্ত sde-ban; বৃশ্মীর্ত্রিল dus-kyi phyi-mu: বুলায়্বাইন্তিন geod-byed (Mñon.).

হৰ ইণ্ট্ৰেই Nay-mo khyo-med n. of a female অবংশ sa-bday or goddess of the soil.

क्ष्मभू के *nay-mo lina-len* करण, पाञ्चली one of the names of Draupadi, the joint wife of the five Pāṇḍava brothers (Mion.).

वण्झें ठेंद्र nay-mo-can पौत्तचन्द्रन, सितचन्द्रन [a yellow fragrant wood considered as a yellow species of sandal-wood; saffron]S.

ৰ্ণ মহিন্দ্ৰ তহক [1. a tower. 2. a consequence]S.

ৰ্ণাশ্ৰনিশ্ৰ Nay-mohi-khol or বৃণাশ্ৰনিবাৰ Kalidasa the great Indian poet.

aques. Nay-tshan 1.= शेष्ट महा-नयस. 2. n. of a Dok-land lying to the northwest of Sa-skya monastery, and S. of the Yeru Tsangpo (Lon. 13).

वन अन nag-tshig a point, dot.

বৃশু শুর্ব Nag-tsho Lo-tsā-wa (র্থ ট্রন্থন) the Tibetan scholar and traveller who twice visited Magadha and resided for three years at the monastery of Vikrama

S'ila for the purpose f bringing Atis'a to Tibet about 10^{10} L.D. (Lon. 9).

विपाल मा सह a forest: अक्षेत्रवाध mi-med- 18 solitude, lonely forest (A. K. 1-4); अभूभ-भ nays-tshe a grove; ज्यूभात चरण dense forests; अपश्र विषय nags-khrod-pa वनप्रस्था or वानप्रस्थ a succession of thick woods on steer hill-sides. The names of the forusts in the mountains called संवाधिपञ्चेत of Uttara Kuru are the following:-I: (1) चीय अर्हेन ये देश कु पर नवस ; (2) कु देश पर वार्याय देश कु मधे वन्य ; (3) अम् में वेस मुन्दे वन्य ; (4) श्वेत दन्य देश चु मदे ज्याय : (5) इस पर व्यव प वेश चु मदे ज्यास. 11 : (1) मासेर ५६ अ.स. (२) ५५० अर्डेड टॉर पहुराकाय : (३) स्ट्रेंकाय म् द वस में सपरे देंस ; (4) अन्द न देश व यह गुरा द वयर य -these exist in the mountains of Uttara Kuru called રેડ્યુચ મુંડ્યુ વર્ષ વર્ષ રે. following forests are said to exist in the mountains of Purra Videha:—(1) ध्रेषा थे मधुअः । १ अभीकः पः २ वाषाः (३) ५ वाषः मधेः रेदेः द्रवासः Also (1) વાયેર જે દ્વાયા વસુષ છે લેદ વે કવાય; (2) જ છે છે वदै दवास : (3) सेद पु पू प्रदे दवास : (4) श्रूव यदि दवास : (5) हुं नव दवाय ; (6) गुररवे दवाय ; (7) वासदय वासदयवे वग्र : (8) ५३वे वग्र दण्डकारण्य (K. d. = 320).

ব্ৰমণী কুৰ na.js-kyi ryyal কানন্যাল ['king of the forest,' the lion; the plant Verbesina scandens] S.

হ্বমণ্ট্ৰ প্ৰহ্ প্ৰহ্ পাই পাই প্ৰাণ কৰ nays-kyi gean-gan gdug-pa-can= স্থান tohu-lo the polecat (Sman. 108).

রব্যান্ত দিব চ nays-kyi tig-ta a wild bitter medicinal plant, a species of chiretta.

Syn. ইবামাইশ্ব rig-paḥi rna-wa; বাদ্ধানাইল এইশ্ব anas-geig-hdsin; অব্দান্ত্ৰ legs-ldan; ইন্ত্ৰ ro-ldan; ইন্ত্ৰাইল sdon-bu-geig; ইবামইন্ধ sdig-paḥi bran-me; এইনট্রন hjom-byed-ma (Minon.).

द्याभागे भूषाय na js.kyi sbal-pa acc. to Jä.: a tree-frog; a species of frog living in dense marshy forest: ব্ৰুমন্ত্ৰপথৰ ৰ জীমাৰ। ইউআমথা ১১ প্ৰনাথৰ (Med.).

ৰ্ণমণ্ট ৰূব nays-hyi çwa-na= ছণাণাইণ staygziy a tigor-leopard (Mnon.).

अप्रभाष्ट्रे र nays-kyi hi-ra wild-boar.

রণ্মপুত্র nags-kyi-lha বনইবনা sylvan god, nymph (A. K. 1-4).

বৰ্মটো nay-khyi or বৰ্মটোট nay-kyi-khyi wild dog Cuon alpinus.

Syn. ৭ধমন hphar-wa; %র্বামান্র্র্ব ri-dhays-gxod (M \hat{n} on.).

ন্দান ইর্থমন্থা Nags-minon-par dyah-wa n. of a city in the fabulous continent of Pas'eima Godāniya.

র্থাম স্থান nays-ne-wa ও ঘবন, **মন্ত্রন** a grove. র্থাম হার্ম nays-ldan বাছিল [a peacock]S.

শ্বামাথ নুম nayş-la-luş:= দু্্বা khyug বন-মিয় ∤ fond of the forest, the Indian euckoo]S. শ্বামান শ্বামান nayş-na dyah-wa euckoo.

Syn. B. g. g. khyu-byug; 💆 khyu-byug; 💆 khyu-byug; 💆

র্থামপুন nags-hyun বনজ = র্ণাম ইণ দুীম nags-tshal-skyeş ['forest-born,' an elephant, a kind of grass]S.

বৰ্ষজ nags-ma officinal plant used in fractures.

 phyc-wa to differentiate, to specify; the inner distinction. Also ৰু প্ৰথম specification as in: ইন্ খুৰ গুৰু ক্ৰম গ্ৰহ in the specification of the provinces of Tibet Tsang is included. Other ex.: 45'49'45'5'489'4 to go into the room of a sick person (Vai. sñ.); देवे बुद इ दुद्दम है inviting into their houses (Mil.); ARA nang-na, ARA nah-la, ARA nan-du postp. with gen. = in, into, within; also as adv. = inside: ৰুম হ হাৰ জাৰ্ kernel is inside; AK-AN nah-nas from within; ब्रायम nan-las from among; हैर वे ब्राह्म ने क्षेत्र क्रिया क्रया क्रिया क्रया क्रिया क्रय क्रिया क्रिया क्रिया क्रिया क्रिया क्रिया क्रिया क्रिया क्रिया (Dzl.) to bathe in a pond; কুণ্ডির মুন্ত্রিশ্ব (colloq.) to go into the water; 質知意義 5ম খ্রী ইপাৰ in the town and out of it (Dzl.); মুনিব্দির্থ মৃত্যু it came out of his nose (Dzl.).

কৈ II:=ৰম ল nah-mo the morning (Jā.); ৰম জৈছিল nah-mod-la col., frq. suddenly; ৰম জৈছিল nah-mod nor-rhod-pa to become rich unexpectedly (S.y.). ৰম has also a special mystical sense = esoteric.

दर्भिर क्षेत्रका nań-khoń-skems चय-व्याचि consumption.

ন্দ্ৰেল nań-khrol bowels, entrails, intestines; also any separate part of them (Jä.); বৃদ্ধেইনে nań-khrol doń-wa spasmodie contractions of the bowels; বৃদ্ধেন্দ্ৰেল nań-khrol bshay = শুক্ধ ব্ৰশ্

ৰ্ম বৃদ্ধি nań-hkhor domestie attendants and officers, such as লুখন মুহাৰ gsol-dpon, লুটান মুহাৰ gzim-dpon, etc.: ৰুম বৃদ্ধিম নাম্প্ৰমুদ্ধি নিৰ্দ্দিন নাম লাখুম নামুদ্ধি his domestic attendants (A. 95).

बुद्ध ने महत्य nan-gi khan-pa inner apartment, also room of the house.

ৰ্ম দী মাৰ্ক্ত খ্ৰীৰ naft-yi meod-sbyin বলি sacrifice of animals, an offering.

इंट ने ने द पात करण ; = ने सम

ৰ্ম দ্বিষ্ণ naft-gi khrims or ৰুম দ্বিষ্ণ naftkhrims a private law, precept or doctrine not intended for the public; private punishment or chastisement.

बहानी मुन्दिन nan-gi gru-hdsin = न्हेर्य store keeper, one in charge of stores (Maon.).

कर ने धुन्य nan-g. shipta-pa denotes personal sacrifices, the surrendering of parts of ourself, e.g., a member of the body, opp. to outward property.

রমান্ত্রনাথান naft-hyal-wa or রমান্ত্রনাথান (মুমান্ত্রনাথান মেন্ত্রনাথান কেন্দ্রনাথান কেন্দ্রনা

র্ম নাইল nań-geig = ইং নাইল sdod-geig also সৈ নাইল one day, one morning: ব্যালার নাইল দেশে এই ব্যালার কালে কালে he went towards the edge of the roof of Atis'a's residence (A. 27).

ৰ্ম ক nan-cha = ৰ্ম প্ৰ nan-khrol intestines.

इह अवस्था nań-chags-su in one's self, in one's own mind (Sch.).

র্ম ক্রি nah-chen one great in orthodoxy: মানুহিরমে দ্বিতিষ্ঠির sa-şkyahi nah-gi mi-chen a great man under the hierarchy of Sakya.

बुद के हो र म नेज Nan-chen sper-gçig n. of a place in Khamş (Loft. 3 26).

ৰ্ম নাইন nan-mehod 1. mystical religious service; also offeri as made to deities in such a service, the most important offering being sanctified beer poured from a human-skull-cup into the cups of devotees who drink it as something efficacious against evil. 2. a sort of potion consisting of the ten impurities, viz., five kinds of flesh (including human flesh), excrement, urine, blood, marrow and उर्भेश्रभ হৰ্ম (semen) all mixed together, transsubstantiated by charms into 955% bdudrtsi the potion of immortality, a small quantity of which is tasted by the devotees with the lama at their head. This drink is considered of great importance by the mystics who seek to obtain gifts of witchcraft; hence every offering is sprinkled with this potion.

AKE nah-rje minister of the interior, home-minister (Sch.).

রে দ্বে nan-ltar (col. for মন্ত্র or দ্বং ltar) according to, in conformity with, like, as, c. genit. or accus.: মান্ত্র দুহ according to order or command; মান্ত্র according to what I have said; দ্বিসম্প্রিক্তর according to law; ব্যাধান্ত্র according to law; ব্যাধান্ত্র according to the orders (of Government).

ৰ্ম ৰেণ্ড প্ৰ nan-hthab byed-pa = ৰ্ম শ্ৰূপন প্ৰ nan-hkhruge byed-pa to etir up civil war, internal feuds.

ጓደ-ፕዛ nań-dag pure or clean within; the interior being cleansed; ጓደ-ኚላ the intrinsio meaning, the true sense; ላደ-ኚላ ጀጣሪ nańdon rtog-pa to investigate, to study, the real meaning.

त्र दर्भ nań-nań-yi, त्र दर्भ = द्र में nań-yi, दर्भ nań-nas from among, out of: देवे दर द्रभ येद द्रमें must be taken out of these; अट्र थ पेद्यवे मृड्स द्रभ व उपाप्तर में में bring some of the nails which are in store.

दर 5 अदर्ग वहॅग nan-du yan-duy hjog प्रति-संज्या [complete absorption].

त्रकृष्टि nah-na lei-wa गुरुतरं भवति [be-comes heavier, greater] S.

दर्य 1: nah-pa अभिपन्न [humiliated, defeated] S.

র্থ । : a Buddhist, opp. to প্রিব phyi-pa non-Buddhist, Brahmanist. अह.पायहराजुराय naĥ-pa saĥs-rayaş-pa he who has from sincere belief accepted Buddhism by formally taking refuge in the Buddhist Trinity—as thus defined by Tsongkhapa: ्रम्य भक्रवा वासुभाव है दाववाय क्रम चीर क्रम देद अवसास वर्षे वर्षे ग्र अग्रे के दर प सरस कुस प भेद कें। (Lam-rim. 92). ब्रह्मिक सुन्य nan-pahi cha-lugs the Buddhist way of dressing; ALUREN nan-pahi-chos Buddhist religion; क्रयदे क्षय nan-pahi ltawa Buddhist philosophy; ब्रह्मय प्रविच्छ्य गर्नाpahi bstan-pa Buddhist doctrine; ৰুম্ এই বুৰ nan-pahs ston-pa the Buddhist Teacher; त्रायवे त्रावाहरः । ये पवे ये वाहरः । a Buddhist is inwardly clean or pure, a Hindu outwardly.

ৰ্ম এম nań-par 1. in the morning মনার (Dzl.). 2. the morning esp. the following morning: ৰুম্ এম বা the allowance, the ration for the following morning (Glr.).

কান nań-po an intimate, a bosom-friend (Sch.).

+ बर धर धर द्वार पायम-byan chud-pa= ६४ वश्रम उर् रहार्यका पुनि विकास व्याप्त के भी र्वोभाषा one who has mastered all meanings and does not require to ask others for explanation of the same.

ক্ষ nah-ma 1. confidential, private. 2. হাছিলী house-wife, chief lady of the house-hold (Yig. k. 3).

বৃদ্ধনি বিশ্ব ব্ৰথ নামান নামান চুধিনা-bris private or confidential writing or correspondence (Yig. k. 27). বৃদ্ধান নামান ক্ষিত্ৰ নামান নামান চুধিনা-ক্ষিত্ৰ ক্ষিত্ৰ নামান নামান চুধিনা-ক্ষিত্ৰ নামান নামান চুধিনা-ক্ষিত্ৰ নামান নামান চুধিনা-ক্ষিত্ৰ নামান নামান চুধিনা-ক্ষিত্ৰ নামান নামান চুধিনা

বৃদ্ধী nań-mi অলাজন [near relative or friend]S.; members of a household, inmates (Dom.).

ब्र भेग nah-miy room, apartment.

কান nan-me lit. morning-fire for preparing breakfast [খলবারি the interior fire, digestive force] S.

ক্ষ্যের nan-dme (প্রস্কৃত ক্ষম ক্ষ্যের হবা দুব্যার unurder of one's own brothers, relations, etc. (Ya-sel. 18).

বৃদ্ধ nan-mo the morning; in the morning; বৃদ্ধ বৃদ্ধ ই every morning and evening; বৃদ্ধ this morning: বৃদ্ধ বৃদ্

वर देवाय nah-tshags = वर भुवाय nah-lugs.

ক্ষেত্ৰ nah-bzan-pa clerks or ministerial officers who receive allowance in kind or money; also domestic servants who receive food for the work they do: ক্ষেত্ৰ বা প্রতিষ্ঠিত কালিক the working attendants who receive allowance in food (Rtsii.).

ब्दः भद्दशः व nan-yans-pa चन्तविद्याच magnanimous, broad-hearted. ক্ষেত্ৰ nań-riy-pa the esoteric science or learning; ক্ষেত্ৰ পূৰ্ব বিশ্ব ই পাৰ্থ nań-riy-pahi bon-sde gsum the three esoteric divisions of the Bon are:—(1) ব্ৰাইন মূ ব্ৰাহ্ম ব্ৰাই drag-pohi klu-hbum nay-po; (2) ব্ৰাহ্ম ব্ৰাই drag-pohi klu-hbum nay-po; (3) ব্ৰাহ্ম মই kdul-wahi klu-hbum khra-bo; (3) ব্ৰাহ্ম মই মু ব্ৰাহ্ম বিশ্ব প্ৰায় প্ৰায় বিশ্ব প্ৰয় বিশ্ব প্ৰায় বিশ্ব প্ৰায় বিশ্ব প্ৰায় বিশ্ব প্ৰায় বিশ্ব প্ৰয় বিশ্ব প্ৰায় বিশ্ব প্ৰায় বিশ্ব প্ৰায় বিশ্ব প্ৰায় বিশ্ব প্ৰয় বিশ্ব প্ৰায় বিশ্ব প্ৰায় বিশ্ব প্ৰায় বিশ্ব প্ৰায় বিশ্ব প্ৰয় বিশ্ব প্ৰায় বিশ্ব প্ৰায় বিশ্ব প্ৰায় বিশ্ব প্ৰায় বিশ্ব প্ৰয় বিশ্ব প্ৰায় বিশ্ব প্ৰায় বিশ্ব প্ৰায় বিশ্ব প্ৰায় বিশ্ব প্ৰয় বিশ্ব প্ৰায় বিশ্ব প্ৰায় বিশ্ব প্ৰায় বিশ্ব প্ৰায় বিশ্ব প্ৰয় বিশ্ব প্ৰায় বিশ্ব প্ৰায় বিশ্ব প্ৰায় বিশ্ব প্ৰায় বিশ্ব প্ৰয় বিশ্ব প্ৰায় বিশ্ব প্ৰায় বিশ্ব প্ৰায় বিশ্ব প্ৰায় বিশ্ব প্ৰয় বিশ্ব প্ৰায় বিশ্ব প্ৰায় বিশ্ব প্ৰায় বিশ্ব প্ৰায় বিশ্ব প্ৰয় বিশ্ব প্ৰায় বিশ্ব প্ৰায় বিশ্ব প্ৰায় বিশ্ব প্ৰায় বিশ্ব প্ৰয় বিশ্ব প্ৰায় বিশ্ব প্ৰায় বিশ্ব প্ৰায় বিশ্ব প্ৰায় বিশ্ব প্ৰয় বিশ্ব প্ৰায় বিশ্ব প্ৰায় বিশ্ব প্ৰায় বিশ্ব প্ৰায় বিশ্ব প্ৰয় বিশ্ব প্ৰায় বিশ্ব প্ৰায় বিশ্ব প্ৰায় বিশ্ব প্ৰায় বিশ্ব প্ৰয় বিশ্ব প্ৰায় বিশ্ব প্ৰায় বিশ্ব প্ৰায় বিশ্ব প্ৰায় বিশ্ব প্ৰয় বিশ্ব প্ৰায় বিশ্ব প্ৰায় বিশ্ব প্ৰায় বিশ্ব প্ৰায় বিশ্ব প্ৰয় বিশ্ব প্ৰায় বিশ্ব প্ৰায় বিশ্ব প্ৰায় বিশ্ব প্ৰায় বিশ্ব প্ৰয় বিশ্ব প্ৰায় বিশ্ব প্ৰায় বিশ্ব প্ৰায় বিশ্ব প্ৰায় বিশ্ব প্ৰয় বিশ্ব প্ৰায় বিশ্ব প্ৰায় বিশ্ব প্ৰায় বিশ্ব প্ৰায় বিশ্ব বি

दर^{्दे} nan-rim **चश**न्तर-पश्चित [the interior cloth, cloth used for a turban]S.

ब्राह्में naft-sel dissensions, discrepancy.

ন্দ্ৰথ nań-gsal 1. clear inside, inner light; lucid; also elucidation. 2.=5 মুখাই ম du-kū laḥi-ras ঘছৰৰ (শ্ৰনিতা.) [attired in coloured cloth or woven silk]S.

nans, lit to-morrow when the night is over; but practically signifies the day after to-morrow (K. du. 3, 313).

ALNUX nuns-par adv. on the day after to-morrow.

বৃদ্ধি নাৰে নাম, আছি; আম, আদি disease, illness, sickness; with vbs. signifying to be stricken with any sickness বৃদ্ধ is always put in the instr. case. মুদ্ধিলুল্ল বৃদ্ধিলুল বৃদ্ধিল বৃদ্ধিল আছিল কিন্তুল বিশ্বিক বি

and keeping up at night. ৰণ্ণ nud-go seat of a disease (Sch.); ৰণ্ডৰ nad-can আৰু ill, sick; ৰণ্ডৰ ভাল shrum-ma a pregnant woman; ৰণ্ডৰ বিশ্ব r d-theg-pa = মুখ্য বিশ্ব to suffer sickness or iss (Rtsii.). ৰণ্ডৰ মুখ্য নাৰ-bdud myo-yood n. of a demi-god of the Naga class.

ব্ব:ৡ৺ল্মণ্ট্রমান্ত্র nad sna-tshogs-kyis blab নানাব্যাদি ম্বিশ্ব laid up with a complexity of diseases.

55'4 nad-pa 1. a sick person, male or female. In colloq. frq. 2. adj. ill, sick.

Syn. of 1: क्रियान्य nad-kyiş biab-po; क्रिया nad-phog-pa; क्रिया nad-phog-pa; क्रिया na-wa; इन्हें अरूप द्वाप्त-wa; क्रिया क्रया क्रिया क्रया क्रिया क्रिया क्रिया क्रिया क्रिया क्रिया क्रिया क्रिया क्रिय

बुद्ध nad-po=बुद्ध nad-pa.

ৰণ্ড nad-bu=ৰণ illness, disease; ৰণ্ড তৰ sickly.

क्र केर nad-med 1. ने व ñi-ma the sun (Mnon.). 2. चरोग healthy, hale.

বং ইংখ nad-med-pa অথথিন, নিংানয়, অধীন healthy, sound, not diseased; বং ইংখং টুংখ to heal; also অনহানাং one who makes well. physician; বং ইং ইংখ বিশ্ব or ইংখ to get well, to recover one's health.

Syn. बर दुः भेर nad-bu med; नेर वहें भेर ñerhtshe-med; वहिर भेर goon-med; वहिर पने हुँ अस hgyuñ-bshi इगॅoms; ने क्यादिन ñe-sho dicen; मुंभिवडंब bro-mi-htshal; म्यसपरे khams-bdè; हुरभेर इगॅun-med; सुप्याश्चमायरे इक्षेप-gauys bde (Moon.).

45 * nad-tsha wing; fever, disquietude.

381

बह देव nad-shi-wa रोगमानि alleviation of or recovery from a disease.

ৰহ'ণ্ৰ nad-gshi the primary cause of a disease.

ৰংশ্বিশ্ব nail-yog-pa ঘহিৰাংক an attendant on a patient; medical attendants: ৰংশ্বিশ্বঃসমন্ত্ৰী বিষয়ে (K. du. 5 261), the medical attendants were unable to alleviate it; ৰংশ্বিশ্বীংব to nurse.

क्रासम्भाग nad-sahs-pa recovery, the state of being cured.

Syn. दर्वस्य nad-gsos-pa; उनाह प्रयान हातु-पृष्ठा bral-wa; दर्जीसप्तर nad-kyis-blan; द्रभ्य द्रम्य प्रयान क्ष्या-hyyur-med; दर्यस्प्रेय nad-las-grol; दुर्द्रस्य इत्यान dwans-pa; दर्यस्वर प्रवान las thar-wa (Mon.).

न्द्र नेव nad-sel a general name for medicine (Mnon.).

न्द्रविषय nad-gso-thabs medical treatment, the method of healing.

Syn. শুর্মান্ত gso-dpyad; প্লম্মান্ত smangyi bya-ua; শ্রাশ্ব nad-gso; ^{এই প্রম্ম} htshothabs; ইনিমান্ত tshehi-riy-byed (Mnon.).

বুব nan derived from ব্ৰ u non-pa occurs as abstr. noun = urging, pressure, importunity: ক্রিন্ত্রন প্রথম প্রথম ব্র ন ব্রমণ প্রথম (Mil.); ব্র প্রথম with urgency, pressingly; ব্রশ্ন nan-kha urgency, pressure.

1. earnestness, application, exertion; assiduity: শুল্মন্ত্র প্রথম প্রতিষ্ঠান exert yourself willingly for the attainment of perfection (Hbrom. F 1). 2. adv. certainly, positively; earnestly, aidently; ব্যত্তি হুমান nan-tan-du byas-pa accomplished, practised with earnestness; ব্যত্তি হুমান হু

Syn. १९६५ hbad-pa; १६४१ bṛtsonhgrus (Mhon.).

44.55 nan-tar very much, all the more; altogether.

+ ব্ৰ'ন্ত্ৰ nan-tur স্থিতি, observing, scrutinizing as secret agent = ৭৭ চন nan-tan.

न्द्र nan-ltar चपार [interminable, epithet of heaven, the ocean, etc.] S.

99'94 nan-thur = 99'59 or 99'54.

ৰ্থ প্ৰ nan-shag in W. Tib. late, recent.

ব্ৰমাই nabs-so দুৰ্বন্ধৰ n. of the sixth constellation in Buddhist astrology. ব্ৰমাইন nabs-so-skyes one born under the constellation of Punarrasu, an epithet of Vishou (Mñon.).

Syn. খ্রিনেই ভ্রাম sbyin-mahi lha-mo; কুম ইং ryyal-stod (Mnon.).

বৃঠা I: nam, থাৰি sbst. the night: বৃষ্ণ অন্তেট্ন nam-lang-te or বৃষ্ণ nas the night rising, i.e., at day-break. বৃষ্ণ বুল্ল nam-gyi gun-thun-la at the hour of mid-night.

ক্ষা II: adv. of time: when: ট্রেক্স কর্ম when did you come; ব্যাব্র when will you go? বুর-র্ক্স কর্ম কর্ম always keep in mind that when death will come is uncertain; কুম ব্যাব্র ক্রম since what time? since when? (Mil.); relatively: ব্যাব্র ক্রম ব্র to appoint the time when one is going to start (Dzl.); ব্যাব্র ক্রমান্ত্র্যার when he shall lay aside his phantom-body (Mil.). ব্রমান্ত্র nam-yah with a negative, in sentences relating to the past or the future, = never: ইর্ক্স ক্রম ব্যাব্র (that) has never been heard of formerly; স্বাব্র ব্রুক্স ব্রুক্স আন ক্রিম বিদ্যালয় the body of the abbot will never decay. Used, also, with imperat. রূম ব্রুম আনু সম্প্রিম never renounce the holy doctrine. In collq. "nam-yang" = ব্যুম আনু

निया nam-mkhah पाकास, पासर, नमः, नगः कान the sky, space above and around the earth; the various heavens which acc. to Mahāyāna lore lie to the west, north, east, and south. However, there are two classes of akāyā, ात ं sky or heaven, the other is a metaphysical conception which may be expressed just like the point in geometry.

Syn. acc. to (P'sii.) পুর ব্লীব্ম kun-hacos; পুরুষ bya-lam; রুপুর্ছ গ্রেম্বু-sdod; পুর প্রাম্ম hun-hacos; পুরুষ bya-lam; রুপুর গ্রেম্বু-sdod; পুর প্রাম্ম hun-gaul (আকাম); পুর গ্রেম ব্রুম tha-rtse rol-pahi gnas; পুরুষ tha-tam; প্রির্মান sprin-lam; পুরুষ ma-gyo; প্রম্বেশ mi-hdah; প্রম্ম gnam; প্রম্মইন tus-med; প্রস্বিত্র go-hbyed; প্রম্মান me-shallam; পুরুষ্টি গ্রেম bhyab-hing-gnas; ক্রম্মিন riñ; প্রম্বেশ chu-mthoñs; ব্যুম্বিশ chu-syroys; ক্রম্ম chu-mthoñs; ব্যুম্বিশ bar-snañ; পুরুষ্ঠি kun-hyro; ক্রম্বুর্ম mthah-bral; পুরুষ্ঠি kun-khyab; ক্রম্মুর্ম nam-mkhah (Mñon.).

ব্য আন্ত বুৰা আইব Nam-mikhah Rgyal-mishan the celebrated chief of Rin-spuns Jong in Tsang (Lon. ৭ 15).

বৃষ্ণ কাষ্য nam-mkhah- njul= স্থাই বি sunlight (Mñon.).

क्षान्य हैंद्र nam-mkhah-ldin the king of birds, the eagle (K. g. 5 127). Of its other names are:—विद्याद hod-bzah, क्षान्य hdab-dkar, क्षान्य hdab-dyro, विद्याद क्षेत्र hdab-hyro, विद्याद क्षेत्र hdab-bzah skyes, विद्याद क्षेत्र hdab-med skyes, विद्याद क्षेत्र

bha-ra dha-dsa, इ.केड्राच bya-chen-po, १९५१ छूड अठेन hdal-ldan mchog (K. g. 5 127).

রুজন্দ্র বৃত্তীয় nan-mkhahi dkyil বাকামনৰ [the vault of the skv]S.

রম ঝান্ত দ্বী হলান um-mkhahi ske-rage = ১৭' ইলান dyn-t-shigs t).e horizon (Mnon.).

venly mansion in a mystical as well as in astrological sense.

Syn. अर्थे २ अ. गावस mtho-ris-nas; अर्थे २ अ. जुवा श्वेर mtho-ris ryyal-srid (Mñou.).

রুষ অন্ত প্রির্মান ক্রিনি ক্রিনি ক্রিনি ক্রিনি ক্রিনি ক্রিনি ক্রিনি ক্রিনি ক্রিনি ক্রিনি ক্রিনি ক্রিনি ক্রিনি ক্রিনি ক্রিনি করিছে ক্রিনি করিছে ক্রিনি করিছে ক্রিনি করিছে ক্রিনি করিছে ক্রিনি করিছে ক্রিনি করিছে ক্রিনি করিছে ক্রিনি করিছে ক্রিনি করিছে ক্রিনি করিছে ক্রিনি করিছে ক্রিনি করিছে ক্রিনি করিছে ক্রিনি করিছে করিছে ক্রিনি করিছে করিছ

+ इक्ष्मिक्षिक्ष क्ष्म nam-mkahi gos-can= अर् रूटाम şmad-htshon-ma a harlot; दिगम्बरी a celestial courtezan.

ক্ষাক্ষর র nam-mkhahi glan-po "the bull of the heavens," met. cloud (Mnon.).

Syn. จุฬาพุทธิ์ 5 พ.ส. nam-mkhahi ta-ma-la (Mักดา.) also (Yig. k. 59).

ব্যাধান কৈ nam-mkhahi chu-bo the heavenly river, epithet of the river Ganges (Mnon.).

ক্ষান্ত্রী বি nam-mkhahi shiń-po আলামন্দ্রী it. the essence of the sky or void, n. of a Bodhisattva: ক্ষান্ত্রী দুন্ত্রী দুন্তি দুন্ত্রী দুন্ত্রী দুন্ত্রী দুন্ত্রী দুন্ত্রী দুন্ত্রী দুন্তি দুন্তি দুন্তি দুন্তি দুন্ত্রী দুন্তি

horse); general name for birds (Maon.).

ব্যস্থাই বিশ্ব nam-khahi thig-le as met. the sun (Mñon. also Yig. k. 59).

ব্যঞ্জী ন nam-mkhahi tho-wa (lit. the hammer of heaven) thunder (Mñon.).

রজ্ঞান কিন্দু নিজ্ঞান ক্রিনি ক্রান্ত ক্রিক্তান ক্রিনি ক্রান্ত ক্রিক্তান ক্র

ধুন আদি বিষয় nam-mkhahi-nor or বিষয় norbu = the sun and moon (Mnon.) lit. the gems of heaven: শ্লু সম্প্রাইন স্থান বিষয়ের নিয়ন্ত্র নিয়ন

ৰ্ধান্থি ঐ বুঁল nam-mkhahi me-toy স্থানাম-কুন্দ 1. the flowers of the sky, i.e., nothing. 2.=গ্ৰুথ yo-thal (হুল্বি মুব byayo-bohi brun) the excrement of the vulture (Sman. 243).

ৰূপৰা অংশ a শ্ৰহ্ম nam-ya yid-la hdod অনত্ন [the bodiless one, Kama] S.

क्षण्य nam-yan समावस्था the new-moon, (lit. the night of full darkness).

ৰুপুত nam-yun midnight.

র্মপ্রিকট্ন num-yyi cha-stod ্যুক্নের the first half of the night; র্মপ্রীয়ণ্ড nam-yyi smadcha অধ্যান latter part of the night.

ৰ্মন্ম nam-gru 1. বৈনী নৱৰ the twenty-sixth constellation in Buddhist astrology: ধুসমুম্পৌসভ্যুত্তিব্দ it is shaped as two eliptical groups of thirty-two stars.

Syn. শৃষ্ট্রাই gso-wahi Ihu-mo; রীম্পর্কুম ই çrs-pu rgyaş-byed (Rtsü.).

নুষ্ট্ৰ Nam-gru-skyes 1. কাভিন্থী [the river Yamunā, daughter of the sun]S. 2. an epithet of the wife of the sun.

भारति nam-gru-ma 1. n. of a Yakşa princess (K. g. 5, 130). 2. नमंदा river Nerbudda in South India. 3. रेवती [n. of a constellation or lunar mansion] S.

दश्यम् हेमन the end of autumn and

beginning of winter: ব্যাধ্ব বিশ্ব ক্রেণ্ডিম দিন্তুম মুখ like a garden of flowers of the days preceding the winter season (A. 6).

ৰ্শ ৰূপ nam-stod or ৰ্থাণ্ট কাৰ্ক nam-gyi chastod the first half of the night.

ক্রম'স্ম' nam-than n. of a kind of serge of great breadth which the Tibetan monks wrap round their bodies (Rtsii.).

वस्य प्रवास nam-pyugs समय [time] S.

ৰুমান্ত্ৰিদ nam-phyed midnight.

इस १५८ किं nam-hphan-spyod as met. = vulture (Mnon.).

ৰ্শগ্ন nam-smad or ৰ্শগুডিগ্ন the second balf of the night.

4শ বি nam-shod heavy and continual rain: প্রতির্কাবি স্ক্রি স্ক্

ৰ্শন nam-zlu=5 মাই time, season. ব্য নুচ্মন্ত্ৰী the four seasons; স্ব্যান্ত্ৰী প্ৰ da-nam zu ston-çar now autumn has set in; frq. ব্যান্ত্ৰী প্ৰস্থা nam-zla-hdas the favourable season has passed (Mil.); ব্যান্ত্ৰী সুমান্ত্ৰ now the time or season of winter has set in.

कारेट nam-rin a long night.

র্থান্তম nam-lans সন্ত্য day-break: রুখনমে মণ্ডুমান্তম প্রতি ল the beginning of day is at the termination of the night (Rtsii.).

ৰুমাৰ্থ nam-so a corrupt form for ৰুম্মাৰ্থ nabs-so.

বৃধ মুঁও nam-srod = মুমুম sa-sros the hours of night between 9 and 12 p.m., in India. Acc. to Jä. darkness of night: ব্যাস্থাই মান নিই nam-srod byiń soń-wahi tshe as it was almost quite dark (Mil.),

AR Nahi-ljons n of a place in Tibet (Yig.).

বৃৎ I: nar, v. ব na I and II 2; also ব্যান-kha (Ja.)

বৃষ্টা: long and slender like a rope or string; as adv. straightway: ১লহ'ইবহ'টুম'ডুহ' came out straightway white (Hbrom. 93). মইবহ'টুইব mchi-nar-te tho: tears flowed forth continuously.

da ine, row, or file: অপুণাৰ্থ বিষয়েশ to pull a rope steadily; ত্রামানুস্থ chu-nar-nar blug-pa to pour out water continuously.

ৰ্ম mar-ma adj. continuous, without interruption (Sch.); also ৰ্ম অম nar-mar adv. = ৰূম্ 5 continually, always (Jig. 51).

ন্ম nar-mo, ন্মন্ত্র nar-nar-po oblong; শ্রম্ভর kha-nar-can having the shape of a rectangle; সুন্মভন gru-nar-can thombic, lozenge-shaped, cf. সুন্দ snar-wa (Jü.).

ব্য nat 1. n. of a precious stone: বৰান্ত্ৰমা চুৰা কৰিছিল. 2. incest; বৰান্ত্ৰীন nat-grib pollution, fornication. বৰান্ত্ৰীন nat-phruy bastard-child: ধাৰ্থ জীৱাই ব্যক্তিৰ pha hdi-yin med-pahi-bu a child of unknown parentage. ব্যায় nat-bu কালীল [child of an unmarried woman] S.

বৃথাৰ Nal-wa n. of a place in Tibet (Deb. ¶, g.).

ৰ্ভট nal-byi 1. unnatural offence = ৰ্জা ৰ্ভাট্টি phos pho-la sbyor-wa a vicious practice very common among the monks of the monasteries of Tibet and Mongolia. 2. n. of a poison tree (Pth.).

वयाद्वेर nal-byed or व्यास nal-ma incestuous action, fornication.

ৰ্থণ nal-le in Tsang = a bastard-child;

ব্যান্থ্য nal-beams to impute basebirth to one who is not a bastard: ব্যা ব্ৰথমাৰ্থ সূত্ৰ অৱশ্ব nal-beams shes phra-ma boug they falsely calumniated him as a bastard (J. Zań.).

& "J nas obst. barley, acc. to Jü. in three varieties: শুর্থামার্ম শুনুগুতুহু-naş (Ld. WE'N yah-ma) or इण्डांक्स drug-cu-nas or BN kh. s-ma early or quick barley, ripening in about 60 days; Ax % ser-mo late barley. the best sort; 3 AN che-nas a middling sort. In Kahgyur Mdo × 266, इस व्यक्त पर्व :—(1) শ্রর प'र्र परुषप'र्द spun-pa dad-beas-pa dan; (2) \(\frac{1}{2} \) \(\frac{1} \) \(\frac{1} \) \(\frac{1}{2} \) \(\frac{1}{2} इअथर वर्षे भाषा रहा rnam-par hdres-pa dan; (4) अहर संदह mnar-po dan; (5) अद्गुक्न प mdoynag-pa; (6) অই্লাস্ত্র mdog-skya-waho. ব্য ቻች nas-kyi-shin barley field or cultivation ; क्षा ग्रे श्राच nas-kyi so-wa यव-पिष्टक barlev-cake : but in W. In is a species of barley; ANER nas-rha-wa to cut barley; ANER nas-chan चनस्य beer brewed out of barley; दशने nas-phy barley flour; 44.454.435. nashbras-boun = ५ पा झे अर पी १९ अप (a medicinal millet) (Mnon.). Awisa nus-tsan menta [half-ripe barley] S.

and not: "looking at him." The importance of the difference would be evident if the sentence ran on: ৰহ্মান কিং "went straight on;" as the present signification would imply that as the person went on he kept on looking, instead of the looking action being now done with. 3. where ৰুম is used to connect the root of a verb with অহ or ৰহুৰ either the pluperf. act. or perf. pass. is indicated: ক্যান্থ মান চিত্ৰ eaten; মুন্ত মান চিত্ৰ eaten; মুন্ত মান চিত্ৰ eaten; মুন্ত মান চিত্ৰ eaten; মুন্ত মান চিত্ৰ eaten; মুন্ত মান চিত্ৰ eaten; মুন্ত মান চিত্ৰ eaten; মুন্ত মান চিত্ৰ eaten; মুন্ত মান চিত্ৰ eaten; মুন্ত মান চিত্ৰ eaten; মুন্ত মান চিত্ৰ eaten; মুন্ত মান চিত্ৰ eaten; মান চিত্ৰ eaten

I: ni 1. is a particle of no intrinsic meaning which is chiefly employed in lengthy and ambiguous sentences to single out the leading subject, or even the object, for the sake of perspicuity. It is also used for the purpose of laying special stress on a word or set of words at the opening of a sentence, in three ways as Tibetan grammarians put it: (1) প্রত্ 55959 to set apart as the chief or most important, e.g., पुन वहवा दे श्वादसमा मे दर दसा वहवा व्यव्या it is Vishou who is the most heroic among the gods. (2) 545 45 45 4 as emphasis to show inferiority: ইণ্মার্থম অম के नार्य परे रेनाभव कर रें! in caste the Sudra is the lowest. (3) अन्त्याईआनुन्त्वराव where emphasis is given to distinguish one from another: अवेद या वे स्थाद या या या या या वा वें। dark-blue is different from pale blue. The particle 3 is also generally placed when the subject is twice mentioned : প্লাইন্সমা অমা আইনামনী বেনা প্র 43 de Nul among the gods the fourfaced is Brahma; अर्डि हैन पक्षे मन्त्र के प्रकृषिक हैन के। the lord (the performer) of a hundred yajña (sacrifices) is Indra (Situ. 39). Furthermore, we find it stated that where it may be necessary and anager benan-pa-la hjugpa "to signify pressure," } is twice repeated with the subject: 图5音响音写写图5

ইবন্ধ thou art friend, thou art relation, i.e., thou art both friend and relation. Other examples of the use of ৰ may be given: শুন্দ্ৰ বুল্ল মুখ্য প্ৰায় কৰা what is to be abandoned has been abandoned; হুল্ল মুখ্য মুখ্য what is to be accomplished, do accomplish. ৰ is also used দিল্ল হৈ to complete a sentence: ইকালেজনাত প্ৰায় মুখ্য মুখ্য মুখ্য possessed of all the vows (abstinence, etc.) (Situ.). Lastly, in poetry is constantly introduced for no purpose but to make an additional syllable in a line.

11: as a num. fig. = 42.

 8 ्गु ni-ku पूग [the areca or betel-nut tree]S.

्रे हैं ग्रेट्ट Ni-kṣa-ta n. of a mountain, B. ch. 11.

† हैं 3 थे ni-hu-li नकुल a weasel. Acc. to Sch. है थे ni-hi-li = the great buzzard or mouse hawk.

‡ うていか ni-ru-ha rgyab-pa to inject medicine through the rectum (Sman. 245)

‡ বিশ্ব ni-ro-dha বিশ্ব cessation, obstruction, stoppage. So, in mystic ritual = কম্বন্ধ ব্যুগ্ৰ char-hbab-pa bzlog-pa stopping of rains by magic or by the efficacy of charms (K. g. P. 26).

केंद्र nin 1. col. for रे. 2. for रेंद्र एमांने ? v. र रेंद्र na-nin, वेर्देद she-nin (Jä.).

† ቫር' 5 ቫ' 전' ફ Nid-du shi-lo-dhi n. of a tree (K. ko. ግ, 3).

र् केट्रा प्रांग-pa निम्न n. of a plant: क्रेस प्रभावेद प्राप्त क्रिया प्रांग-pa निम्न n. of a plant: क्रेस ५५व भेव। by nimpa is removed erysipelas with nausea, increasing thirst, and deadly fever.

3

Syn. বিশ্বের বিশ çin-kun-hdres; অন্যেশ্ত বান yons-su-bann; ই'বিষম dri-bens; হঙ্কাই hjug-byed; হচম ই'হইনম hjam-po-hjoms; ম গুম sa-skyes; মান্টিগুল্ম a-rkan. leug-ma; মান্টি বিশ a-rkahi-çin (Mnon.).

देशया nim-pa-kha निम्बतिक्क [the bitter of Neem or Asadir...html/dinduca]S.

5 nu 1. num. fig : 72. 2 v. 5 1 nu-bo and 5 nu-ma.

বু বুমান nu-rgyaş-ma as met. ==cow.

Syn. ব'ন ba-ma, ২৭৭ ট্রং hbab-byed, র ২এন ho-hphel, এইব'ন bshon-ma (Mñon.).

3.79 nu-tog the nipple of the teat.

बु: बादब nu-gdan cow's udder (Cs.).

বু ন nu-wa [pf. and imp. ৰূম nus to suck (Cs.), ৰূপ or ৰূপেন, স্ন a suckling (Cs.); ৰূপে nu-khug suckling-bag] (Jä.).

中 तु पें nu-bo कनिष्ठ, कनीयोश्वासा, अनुज्ञ [youngest or younger brother] S. पृध्य किं bu-spun-chuñ a man's younger brother.

Syn. দ্বীমান্ত্রম phyis-skyes; বার্ডার্ম geuń-po; skrign rtiń-skyes; বার্ডা tha-chuń (Minon.).

इ. १९५८ nu-hbur चुचुक the nipple; also इ. १९५८ nu-hbor.

कुष 1: nu-ma खनम् 1. mammary gland, temale breast, bosom. 2. blind nipple of males. 3. dug, nipple of a cow's udder.

Syn. ঘ্ৰান্ত brań-skyes; ব্লাম আইন dkarhasin; বান এইন ho-ma-halvin; অলাম ক্রীম loysskyes; অমে এইন অইন অ বিল-tshohi mtshan-ma; মুন্মেন ক্রীম নুল hada-pahi myos-bum; বান numa; বানিম na-sor; বানিম nu-tog; বানিম numahi-rtse (Mhon.).

दुःभवीत्रभः nu-ma gñis-ma women in general; दुःभवदुरः व nu-ma-hthun-wa सनस्य

breast-sucker, an infant; इ.स.पश्च परिस्थ nu-ma bsnun-pahi ma-ma सीरचात्री wet-nurse. इ.स.सर्वे व nu-ma natho-wa नुष्ट्रपयोधर heaving breast.

+ বুর্স nu-ma অনু sister; = মুস্টুর্ভুট্টের a younger vister

्रभाइन क -ma-zed सनयुगल a pair of breasts.

§ '5 nu-rin the price of milk; the resoney-present which a bridegroom has to make to the bride's mother for the trouble she took in suckling her (Sikkim and Ladak).

§ ¾x nu-sor the nipple.

 $\mathfrak{J}^{\mathsf{T},\mathsf{T}}$ nud-pa to suckle, = $\mathfrak{g}^{\mathsf{x},\mathsf{y}}$ snun-pa $(J\ddot{a}.)$.

र्जैं नार्क पश्चिम, पश्चात्, अपर 1. the west: द्वा भे द्वाम रेव the western direction; द्वा व्याप्त मास towards the west; 39 35 N.W.; 39 3 of the west, western : ፈጥን ጀጣዛነችና nub-kyi phyogsskyon = the guardian or keeper of the western quarter, the god of water, Varuna; ब्दानुरार्द्धेषासार्भेरः nub-byañ phyogs-skyon the god of wind who keeps the northwestern quarter. 2. = ৰুক ই or অধ্ৰ ই night : মুৰ this night; this evening, to-night. द्व के बिन के nub-kyi thig-le the moon (Yig. k. 11). उपने भारती अधिक western mountain: 3939 nub-tu gnas resident of the west : 3534 TEN come from the west ; इव बुंग्य यून्य nub-phyoys-bdag प्रतीचीपति the lord of the western quarter; \$7 3944 nub-phyogs-pa occidental, western.

রুম্ম I: nub-pa sbst. one of the west, an inhabitant of the west, occidental.

रुप्य II: चन्न to go down, to set, of the sun or moon; to sink, to collapse, decline: इन्प्य हैऽप्य to cause to sink, to decay or decline; इन्प्य इंट disappeared, vanquished; इत्य nub-po बन्धान [disappearance] S. इत्य श्रूर nub ba-glah-sbyod धपरगोरानीय [lit. the cattle-feeding land in the west, n. of the western continent].

₹9¾ nub-mo, v. ₹9 the evening; also in the evening, at night.

বুঁঠা num [स्नवित्त sounding, thundering; ন্দান sounded] S.

সুং'বৃং'ৰ nur-nur-po কৰৰ the embryo in utero. ৰুমৰুমে nur-nur-ma denotes the embryo in the second week. 2. oval, oblong:=ইমইম mer-ner-po (Jā.).

तु र प $nur-pa = {}^{2}$ ६ 5 खंद elongated, stretched; also = **चपक्रमित**च [fit to come out] S.

opsture, to shift, to move by degrees, be displaced. 2. to be impressed; to yield, to give way, be dessicated; cf. and asks.

तुर है nur-retsi or + इर हैंस nur-redsiş spirit of wine, naptha.

Syn. * ค ทิจิก 🖪 chan-gi sñin-khu; กรรชิ

রুষান্ধন্ন mus-mthu শ্বন্তুনৰ power and ability [experience]S. রুষাপুর অন, মান্ত্র, অন্ত [able, competent]S. রুষাপুর উর্বাল nus-le in chen-po 1. very powerful, efficacious. 2. কিকিব] a species of amaranth]S.

ৰুষ্ণ নাজ-pal: power, ability, capability, force,—this word is used as a synonym for পৰু mthu and ধ্ৰম stobs; also ধুম পৰু occult powers when applied to ব্ৰ প্ৰায়ন্ত্ৰশ্ৰম or necromancy, and hence ক্ষাণ্ডৰ ভ্ৰমণ কৰি ভ্ৰমণ কৰি ভ্ৰমণ কৰি ক্ষান্ত্ৰশ্ৰমণ or প্ৰায়ন্ত্ৰশ্ৰমণ or প্ৰায়ন্ত্ৰশ্ৰমণ or প্ৰায়ন্ত্ৰশ্ৰমণ কৰি ক্ষান্ত্ৰশ্ৰমণ কৰি ক্ষান্ত্ৰশ্ৰমণ কৰি ক্ষান্ত্ৰশ্ৰমণ কৰি sems-can the proud shames who is not possessed of supernatural powers to

suppress evil spirits. Is applied to STN gangen dkar-phyogs skyons-pa the protection of the good and virtuous. Of course snu = power and capability in a general sense also: Find to one's best ability.

5 अ'ये II: the common potential verb, to be able. Is gen. annexed to the root of another verb, as in कि का is able to come, can come; कु म उस can eat food; कु स्वाप्त के मान्स let us see who is more able, who can do more (Mil.); के पाये के सम्मान कि who can do more (Mil.); के पाये के सम्मान कि who can do more (Mil.); के पाये के सम्मान कि who can do more (Mil.); के पाये के सम्मान कि who can do more (Mil.); के पाये के सम्मान कि who can do more (Mil.); के पाये के सम्मान कि who can do more (Mil.); के पाये के समान कि who can do more from the has been able to build. This vb. is much more from in literature than in ordinary talk, being usually now replaced by such verbs as द्वाप thub-pu and कि पाये hishugs-pa the former being more common in W. Tib., the latter used in Lhasa and Tsang.

বুষ্ম III: pf. of কুন nu-wa (Ju.).

ৰূমাণ তম nus-pa-can মন্ত্ৰS. (A. K. 1-20).

রুষ্ণ ইন পূর nus-pa stoń-ldan = ১ 5 মণ the dub-grass; Panicum dactylon (Minon.).

রুমন্ত্র nus-byed মন্ত্রা [able] S.

and vulgarly the female companion or concubine of a deity or even of a Bodhisattwa; = মুন in Tantrik mythology.

ৰুমাইন nus-med আহম impotent [inea-pable, powerless]S.

है ne 1. num. figure: 102. 2. for ने3

देशक ne-than or देशका nehu-than meadow, grass-land, sward.

देशे मा ne-ne-mo 1. an address of courtesy to a respectable woman. 2. पिट्यूना aunt, the father's sister, or the wife of a mother's brother (Ja.).

देख ne-ma meadow, green-sward (Jä.).

Replace of Dignaga, in the neighbourhood of Aurangabad, etc., in Southern India (Dsam.).

Sy1. of 1: শর্ম ইন mthor-bycd; অন শন্তম yid-gshuń; মুন দুর্ব্দ kun-tu-byro; তু শীৰ্মাণ co-gñis-pa; ম্বানিমাণ skad-gñis-pa; ম্বানিমাণ ক্রিক্র কর্মিণyoy-paḥi mthu-can; উল্লেম্ম tshiy-hjam-ldan; মহলভূম হ্রেম্পুর hjam-ljań hdab-ldan (Mñon.).

है भि ne-we a mason's trowel : दे भे दुष्य newe ryyag-pa to plaster, to rough-east (Jä.).

हैं रे ne-re or देशदेश ner-ner in W. sediment, settlings, dregs (Jä.).

તે વે ne-le 1. વિજ a species of harrier-hawk, prob. Circus melanoleucus which occurs in Tibet. Syn. વાવ hol-wa (Mňon.). But in one author is stated to be equivalent to વેદ્ર મુદ્દમ piń-kyur-ma the kite (Rtsü.).

त्रिक्षित ne-qsin alpine pastures, grass on mountain tops or in high valleys: प्रश्निक्ष हेन हुन्देन। दे प्रश्निक के देन हुन्देन पर्याप प्रश्निक always come here, this place is diversified with different flowers and pasture lands (Hbrom. F, 16).

বিস'ম nen-pa W. col. for অব্য to take, to lay hold of, seize; to take off $(J\ddot{a}.)$.

中 引いるて nem-nur सर्च doubt, suspicion.

Syn. disa the-tshom; also disain thetshom za-wa; Asiaha yid-qñis (Mhon.).

રેમ રેમ પ nem-nem-pa 1. to cave in or sink down: કે મેક્ક્સ પ or રેમમ nems it sinks a little, give way. 2. denotes a nodding, waving, or rocking metion (Mil.).

ਕੱਲ ਸ਼ੁ nem-bu doubt, error (Sch.).

justification in the properties of the pharaonis represented in Bal. as a fabulous animal, cat-like and vomiting jewels [Jä.).

रेड ह- nehu-ljan = रेजरेट ne-gsin.

中 33 25 nehu ldan one of equal or same age, a contemporary; acc. to Sch. 33 gr nehu ldan = a friend.

Syn. จั**ล** na-zla; จัพวฺผ na-<u>m</u>ทัลm; จัพฺมฺผ lo-mฺกัลm.

বৃত্ত প্রমেশ nehu Idans protector, defender (Sch.).

दे3 जरेर nehu-gsih = दे जरेर शाद्वल [green grass, abounding in green grass, verdant]S.

ব্যান ner-wa to drop gradually, to lower itself, subside, sink.

₹ no 1. W. for ₹ nu-bo. 2. num. fig. 132.

‡ தீ. பூ. பூ. No-kro-gon n. of a small town in Assam near Gharagaon (Dsam.).

noblemen; ব্ৰাইন্ট no-no chen-mo the eldest of a nobleman's sons, ব্ৰাহ্ম no-no chen-mo the eldest of a nobleman's sons, ব্ৰাহ্ম no-no bar-pa the second, কুম্ম chuń-se the youngest. In Khams is a favourite playful address to youngsters.

ক'ৰ্ম্পি no-yon in Mong. = ১ঘন্ট dpon-po chief, lord. শুস্থান্ত no-yon hu-thug-thu a Mongol chief saint, or incarnate lama.

বৃঁশা nog কন্তৰ cervical vertebra; hump of a camel (Sch.) [the hump on the shoulders of the Indian bull]S. ব্যাজা nog-can humped-back; gen. cattle.

ব্যাধান nogs-pa= বুশন phyis-pa परावश rubbed, cleaned, cleaned. ব্যশন্ত্ৰ nogs-thub capable of being cleaned.

র্থে nońs-pa = ইম্ম fault, crime: ১ বি ইম র্থের ক্ষমবার্থম now I have confessed my faults (Hbrom. P, 15); র্থেম সেই সুথ not to commit a fault or crime: র্থেম সেই ব্যংলার্থার to ask for pardon for a fault committed; র্থেম ক্র culpable, blameable.

ৰ্ক্টি nod-pa or অৰ্থি mnod-pa pf. অব্ধ mnos 1. to keep, take, obtain, receive. 2. to receive instruction, directions, favours, from a superior, esp. a priest (Dzl., Glr.).

र्वे ५ प non-pa 1. = वेद य समारोडण to mount.
2. a not uncommon variant of the more

correct form প্রত্য gnon-pa to press, force, compel, coerce; also to suppress, keep under e.g. অপ্যায় পুরুষ প্রত্য বিশ্ব lug-pas phrugu non-kyi hdug pressing down a baby (in its basket) with the hands; এইপ্রায় বর্ষ ব্যায় করিব to subdue evil spirits by mystic charms. v. প্রত্য ব

र्वेश nom, occurs in किर्पय होना वृत्व वृत्व वृत्व वृत्व प्रमानिक (Suran 3). v. वृत्व प्र 2.

For nom is the equivalent in Mongol for For the Buddhist doctrine, and is sometimes incorrectly written in Tibetan as For no-mo. The Mongol Nom-un Khan, answering to the Tib. For Javiz king of the doctrine, and often transliterated in Tib. as For no-mun-han, occurs as the designation of the head of one of the Ling monasteries of Lhasa, who is held to be an incarnation of a Mongol saint. The Abbé Huc refers to this personage as the Nomenkhan. Like For in Tibetan, the word nom in mongol also a religious book.

ক্সিমা nom-pa 1.= ম্ব্র মান enjoyments. In Amdo, all articles, substances, properties (moveables) are called জ্লাব 2. pf. জ্লাম, noms to enjoy, partake of; to be satisfied. 3. acc. to Sch.: জ্লামানুবাইনে to lay hold of. cf. জ্লাব.

ৰ্মাৰ্থ nom-nom act of sifting, also of polishing, = 3939 ñab-ñab or 9999 byah-hyab: ধ্র মাথান্ট্রান্ত্রন্ত্র্বাথান্ত (Beha. 50).

কি nor or কিছেম ঘন, বন্ধ, বিমন, আছ 1. primarily = any property or possessions: but, eventually, has come to mean rather more especially: wealth, riches, money: কিম্মুক্ত to suffer a loss of property: কিম্মুক্ত one's all, all one's goods, etc.; কিজ্জ rich, wealthy; ক্মুক্ত হ'ব to care for money, to be avaricious; ক্মুক্ত nor-skyi-wa to borrow money; ኝላ ጃጣ ባጀጣ ሀ to accumulate riches. 2. In Sikk. = cattle: ኝላ ባጀጣ ሀ the pairing of cattle; ኝላ ሻሻ acc. to Desy. chief neat-herd; ኝላ ሻሻ ግሀ nor-rkan gribpa the reduction in the number of cows, falling off in the number of cows.

Syn. ፫ላ rdsas; ዃ፡55 yo-byad; ቯፍላቜዃ lons-spyod; ዶና ጋፍ zan-zin; ኣይጣ dbyig; ኣሻፍ dkor; ጣઢ ka-ca: ឧ፭ፍር hbyor-wa; ኣፍላጊ dnos-po (Mnon.).

ৰ্মান্থ nor-skal inheritance, hereditary portion; share of property: ৰ্মান্থ নুমন funds, capital (Mil.).

র্ম শুনে nor-skyon or ব্যাশুনে nor-skyons 1. a kind of bird $(K. ko. \, \P, \, 13)$. $2 = 9 \operatorname{q} \operatorname{AE}$ treasurer, keeper of the treasury, watch dog $(M \hat{n} on.)$.

र्दर गुँ३ व nor-gyi ña-wa धनसुप्रतिभू [a security for money]S.

र्नर गुँ यद्य nor-gyi-bday धनाधिप [master of wealth; the god of wealth] S.

र्केर कुँ ८०६ व nor-gyi dwah-po धनप्रतिभू, धनेन्द्र [lord of wealth, surety]S.

र्बेट क्रेंट के बहु nor-skyon-ze-hbru धनफल n. of a medicinal fruit.

हर्म nor-ryyas 1. abundance, plenty. ? बाह्य the snake-goddess who holds the earth on her head (A. K. 41-47).

ৰ্ক শুৰ্ক Nor-ryyun-mu, ৰন্ধৰণ n. of a goddess. [Also, the earth] S.

ৰ্থ অপ্তৰ্গ nor-gner = প্ৰত্য কৰিব phyag-making treasurer (Mnon.).

ইমেম ব্যবস্থ nor-char-hbabs n. of a gom of Indra (Mnon.).

इस्प्रहें द्वर्य में Nor-hilsin dwan-mo वसुधा-रेन्द्राणी the wife of Kuvera, the holder of treasure.

** 33.44 nor-nan-pa (olloq. and idiom.) anything that is useful.

र्दे ५६ १९६ म nor-dan hdra-wa प्रतिवस् counterpart, parallel, equivalent to wealth.

র্কান্ত্রিন nor-dad che-wa, র্কান্ত্র্বিটিন greed for we lith, avarice: প্রাথমন র্কান্ত্রিন avoil that friend who has greed for wealth (Qe.)

ধ্বন্দ Nor-bday 1.— ব্যাস্থন্ন কুৰ্ম the lord of riches; also = Vais ravana, the god it wealth. 2. a money-changer, usurer. ব্যাস্থ্য nor-bday-po heir; ব্যাস্থ্য nor-bday-mo fem. of it; also n. of a goddess.

₹ २5 N nor-hdus in Pur. the gathering of taxes.

र्दे अप nor-idan-ma वसुमती as met. the earth. Also a youthful damsel.

র্ম প্রামান nor-ldan-bitseys ব্যাপান ant-hill (Mñon.).

र्दर हैंदर nor-sdon = वैर ने हैंदर nor-gyi sdonbu.

র্বিশ্বার্থা nor-gnus-pa, প্রশাস্থ্র treasurer, store-keeper (Minon.).

र्नेर हैंन nor-risen धनकेलि playing with wealth; one rolling in wealth.

ইং ব nor-wa 1. to err, to make a mistake, to be in error: অন্তর্গু ইন্টান he mistook the way; ব্যান্তর্গু বাবান ব

ক্তিয় nor-bu দ্বি 1. any gem or precious stone; sometimes applied fig. to any precious object: ব্যাহ্য adorned with jewels, set with precious stones; ব্যাহ্য

अ६व nor-bu skar-mdog brilliant, gem of star-like brilliancy; ब्रॅंग्ड्रब्र्य्य nor-bu dyah-hkhyil n. of a gem of the value of one hundred and twenty ounces of gold; 着文·貝·子前子·文美子·智·本·科·文· nor-bu dyod-hdod spunshiom चिनामणि the gem which brings to its owner all that he wishes for; র্বাইরাই nor-bu snon-po इन्द्रनील sapphire; बॅडा मासेर्ध a topaz; इरियुक्तपाद्राम nor-bu chabbdun-ma n. of a superior quality of satin. र्देश nor-bu-thob प्रसार stone from which gems are obtained; Krsyr nor-bu-ljan मरकत emerald. Syn. अर प्र mar-gad; अव् mrgad (Mñon.). बैंद्र पुंदे nor-bu-hdra मणिरिव gem-like; imitation stones, glass trinkets. र्देर 5' u nor-bu-pa or देर द आप्त nor-bu-mkhan a jeweller, a connoiseur of gems. 3x.5. ลฐิธาล nor-bu hphren-wa a rosary or chaplet composed of precious stones; ইমনুমির্পর nor-bu bi-tsu la-ta n. of a fabulous gem. 2. a common personal name for men in Tibet and Mongolia.

देरपुराज्य *nor-bu banh-po* मणिमद्र n. of a Buddhist house-holder; an epithet of अधान Jambhaia the god of wealth.

Syn. มๆ aka rmug-hdsin (Mnon.).

इंश् प्र≡्रादेश्यादुरुष nor-bu bean-pohi gzuńs मणिमहधारणी n. of a dhāraņī or mystic sentence which when regularly recited brings wealth (K. g. ♣, 1).

ৰ্মন্ত্ৰিমন্ত্ৰীৰ হৰ nor-buḥi myrin-can met. for domestic fowl.

Syn. ট্রমন্ত khyim-bya; মমন্ত্র হলনিং-হe-can; এক্মন্ত্রিপুর pagş-pahi glsug-phud (Mhon.).

इरपुरे र Nor-buhi-hod n. of a mountain.

র্মন্ত रेक्स के nor-bu rin-po-che चनचेमण्डल. a mythical precious stone; further described as रूप रेक्स विकेश्व स्थापन the priceless gem in which lies the chief wealth and prosperity of the Chakravarti Rājā

ইং মুন্ত্ৰমন্ত্ৰ nor-bu bsam-hphel the gem which increases one's wealth according to the desire (Maon.)

র্ম ন্ন্র্রাশ ন্ন্ৰ nor blo-gros-bdag or র্বম খ্রী ন্র্রাশ ন্ন্ৰ king

Syn. কুম'র ryyal-po; হইলম'র মন্ত্র hjiys-selbyed (Mison.).

র্বিষ্ট্রৰ Nor-shyin ঘনর Kuvera.

ৰ্মন্ত্ৰীৰ Nor-sbyin-ma = ৰ্মন্ত্ৰণ ধনহা an epithet of the wife of Indra, the queen of heaven (Mnon.).

ব্ৰ ইণ্ডি গুৰুষ nor mi-nan-pa (idiom.) useless things, any thing that does not come of use (Rtsii.).

ৰ্মাইৰ nor-rtsen=ৰ্মান্ত্ৰ nor-bdag Vai-s'ravana.

র্থ ইন nor-hdsin= মাণ্ট বস্তুষ্থা the earth. র্ধন্টর মন্মান্ত স্থা son of a king, a prince, = কুলামুন ryyal-sras (Mñon.).

ৰ্মণ্ডিন্ন্ন ৰ nor-hdsin dwan-mo a title of queens and princesses; also a complimentary title for a young lady of great personal accomplishments: অনুষ্ট্ৰাপ্ত মুখ্যিন ইন্দ্রেশ্ব ক্ষান্ত ক্যান্ত ক্ষান্ত ক্যান্ত ক্ষান্ত ক্ষান্ত ক্ষান্ত ক্ষান্ত ক্ষান্ত ক্ষান্ত ক্ষান্ত ক্যান্ত ক্ষান্ত ক্ষান্ত ক্ষান্ত ক্ষান্ত ক্ষান্ত ক্ষান্ত ক্ষান্ত ক্যান্ত ক্ষান্ত ক্ষান্ত ক্ষান্ত ক্ষান্ত ক্ষান্ত ক্ষান্ত ক্ষান্ত ক্য

ইংৰ্ট্রের্ট nor-hdsin bu-mc = the daughter of the earth, an epithet of Sita (Rtsii.). ইংৰ্ট্রেল্ডেট্র্টে nor-hdsin gyań-mo a goddess of the soil (Yig. k. 85). ইংৰ্ট্রেল্ডেট্র nor-hdzin gser-mo in Tantrik mythology deemed to be the nus-ma or female energy of the tutelary deity Kyewa Dorje.

AREN nor-rdsas wealth, chattels.

र्वर वस कुष Nor-las-rayal धनस्य an epithet of Arjuna the third Pandaya

ৰ্ম অঞ্জন্ম nor-las-hdas আনিই [extra-vagant] S.

ৰ্কিল্পন nor-gaw 1. fresh wealth, one who has newly become rich. 2. মারু ব [good fortune; Mars] S.

বিশেষ nol-wa 1.= মান্ত এই ন্য adj. unclean, dirty; unchaste. 2. to agree, to come to terms (Cs.).

ইমান nos-pa 1. = এর্থ to receive, to accept, to obtain: মন্দ্রেশ্বরি ইমানুর্মমার ক্ষানুর্মমার ক্ষানুর্মমার ক্ষানুর্মমার ক্ষানুর্মমার ক্ষানুর্মমার ক্ষানুর্মার take vows that agree or suit you (Hbrom. 117). 2. v. ইন্থ. 3. = ন্থব্যান to judge, appraise, measure [অন্থিত, অন্থীর pressing out] S.

‡ কু শু হ nya-gro-dha = 95 ভ্ৰ পূৰ্ব ইন byan-chub ljon-çin নামীঘ; the peopul or bodhi tree. পুতাৰ্থ চিং বিং টুইব গুই তুর ২০ বাৰম in the pure city of S'akya, the unique abode of the bodhi tree (Tangur Mado নি. 250).

মান্দ্ৰ ম gnay-pa = ব্ৰাহ্য nay-po black, বু ক মুন্ধুনাৰ বাৰ্দ্দ a girl with her greasy hair black (Hbrom. 109); ব্যবস্থা gray-sbay sooty (Sch.); ব্যস্তাম nay-phyuys black cattle, esp the yak; ব্যস্তাম gnay-khyu a herd of cattle, cowherd; ব্যস্তাম gnay-rdsi a keeper of cattle, cowherd; ব্যস্তাম ব্যস্তাম sem-la nay-pa black-hearted, scowling, impious; প্রব্যাহমান্দ্রমা

মান্দ্ৰ I: gnan-wa resp. form of জ্বন ster-wa pf. আন্দ্ৰ or আন্দ্ৰ gnans imp. এন্দ্ৰ gnan 1. to give, grant, only used when a person of higher rank gives or is asked to give: to concede what has been uske; কুন্ম বৈলাক আন্দ্ৰম্বান্দ্ৰ please give me u rupee! ক্ষেত্ৰা প্ৰদ্ৰম্বান্দ্ৰ আন্দ্ৰম্বান্দ্ৰ আন্দ্ৰ
meditative warmth of the highest kind having been conceded, he became wrapt in meditation. 2. to allow, perm 1, approve of, assent to: प्रभाषायाम्बद्धाः he accepted the invitation ne promised to come (Dzl.) ुबदेविश्वराद्धां स्थापिदंद विषा allow me to send for the horse (Dz/.'; मद्वापीस क्षेत्रय देवा हुर हैस न्द्र देन। allow of my making a donat on (Dsl.); 青河南南西州本南川 yes, I permit it; মুক্ত পুৰুহ ই he appointed him his minister : अज्ञाहर है he forbade, refused : कॅस प्रश्मे जन्म মই ট্রন্থম্বত্র he published a prohibitory law concerning the exercise of religion (Gbr.); বৃদ্ধ বৃদ্ধ he declined to grant it; প্রত্যাধান্ত he refused to come. প্রত্যাহ हुर पर पुष्प gnan-wahi tun-war-byaş श्वधिवासना [1. invitation, entreaty. 2. application of perfumes S.

প্রমন্ত্র quan-skyed present, reward, grant. প্রমান guan-cha remuneration or gift. প্রমান্ত guan-rten a present sent in a letter or with a letter (Yiy. k.).

বাণ্ডা gnag মন [vital part]S. 1. the essence or pith: ব্ৰহ্ম ইন্ত্ৰান্ত the purport, the essential point, the point of view; ইন্ত্ৰান্ত the essence or pith of religion. ব্ৰহ্ম gnad-che important, of great import or meaning. বিশ্বীম ইন্ত্ৰান্ত্ৰমণ্ডাম কুন্বান্ত্ৰম

it is of great importance to attend personally (to every point), and to inquire minutely into a matter (D. cel. 7). প্রত্তিব্যাদ gnad-hyrol-wa to explain the main point (Mil.); न्दर् the proper meaning, the pith of the matter; न्दर्यन guad-hyay= < 59 very important or salient point, object, purpose: ধ্র মুধ্মেশী यम बमम ठर ने वादर ववावा मधर १ य रे खेद यम। (Khrid. 188). 2. in anatomy: the heart; প্ৰত্যুত্ৰ =the seven important parts of the body. 3. in mysticism: the seven points to be observed in the disposition of one's body when sitting in systematic meditation. Also মুখান্দ্ৰাত্তিব্ৰাধুনানী আৰু are other attitudes and conditions imposed on a lama when अ≠अअव mtshams-la, i.e., when seated in meditation. जार ५ विजय gnad-du phog-pa मर्ग भेद piercing the heart, wound the feelings.

প্রবিশ gnab-pa pf প্রবম gnabs 1. = নইম; প্রায় পুর্ব gos-gyon-pa to put on clothes. ৩. v. মর্ব্য (Jä.).

মানুত্ৰ gnam=ব্ৰজ্ঞান 1. নম: the sky;
মানুত্ৰি জ্বাল the sphere or dome of heaven; মানুত্ৰি gnam-rdo hail. 2. the air, atmosphere, weather: মানুত্ৰি বুলু gnam grah-mo hadag the weather is cold, it is cold; ইংইন মানুত্ৰি মানুত্ৰি মানুত্ৰি মানুত্ৰি মানুত্ৰি মানুত্ৰি মানুত্ৰি মানুত্ৰি মানুত্ৰি মানুত্ৰি মানুত্ৰি মানুত্ৰি মানুত্ৰি মানুত্ৰি মানুত্ৰি মানুত্ৰি মানুত্ৰি মানুত্ৰি মানুত্ৰ মানুত্ৰি মানুত্ৰ মানুত্ৰি মানুত্ৰ মানুত্ৰি মানুত্ৰ মানুত্ৰি মানুত্ৰি মানুত্ৰি মানুত্ৰি মানুত্ৰি মানুত্ৰি মানুত্ৰি মানুত্ৰি মানুত্ৰি মানুত্ৰি মানুত্ৰি মানুত্ৰি মানুত্ৰি মানুত্ৰ মা

ন্ধন্ম gnam-bskos or ব্রুমণ্ড্রমণ্ডর 1. the title by which the Tibetans address the Emperor of China. 2. = প্রতির্বাধিত দুবার বিজ্ঞান কিন্তুর ই ব্যুক্তর কিন্তুর ই ব্যুক্তর কিন্তুর
প্ৰসংগ্ৰী প্ৰবৃদ্ধ gnam-gyi khri-bdan the seven earliest kings of Tibet who traced

their origin to the skies:—(1) 明月 自日春 五 *Mu-khri btsan-po*; (2) 東自日春 五 *Mu-khri btsan-po*; (3) 文 自日春 五 *Diń-khri btsan-po*; (4) 新自日春 五 *So-khri btsan-po*; (5) 章 五 日 五 *Mer-khri btsan-po*; (6) 第日日本 五 *Srib-khri btsan-po*; 和 自日春 五 *Seń-khri btsan-po*; 八 *Zań.*

ব্যুম্বর্ম প্র gnam-bskos-ma the empress of the universe, an epithet of the queen of a Chakravarti Rāja (Mñon.).

শৃষ্পাদ gnam-khah for শৃষ্পাশৃদ্ধ = also azure, sky-colour.

প্ৰশাস gnam khyi nag-po lit. black dog of the sky; a deity of the sa-bday class.

শ্ৰমশ্ৰম gnam-gan the new moon.

শ্ৰমণী ৰ guam-gyi skyon drought, want of rains (Minon.). শ্ৰমণী ইণ্ডই guam-gyi ñed-htshe id.

Syn. ax 25 char-med; as a then-pa; bx stefi-hbar (Mnon.).

স্থান পুনান gnam-gyi hjigs-pa, dangers brought by the skies, i.e., from rainlessness; these are drought, famine, danger from excessive heat.

প্রস্থার বিদ্যালয় gnam-gyi bya-khyuñ 1. demigod of the Sa-bday class. 2. the Garuda.

শ্বন দুট্টান এন Gnam-gyi bye-ma-lun sand banks of Gnam, n. of a village near Sam-ye, i.e., in the Yarlung district: অন্যান্থন প্রভাৱন বিশ্বনি প্রত্যান্থন স্থান ক্রিয়াল্য নির্দ্ধি ক্রিয়াল্য নির্দ্ধি ক্রিয়াল্য নির্দ্ধি ক্রিয়াল্য নির্দ্ধি ক্রিয়াল্য নির্দ্ধি ক্রিয়াল্য নির্দ্ধি ক্রিয়াল্য নির্দ্ধি ক্রিয়াল্য নির্দ্ধি ক্রিয়াল্য নির্দ্ধি ক্রিয়াল্য নির্দ্ধি ক্রিয়াল্য নির্দ্ধি ক্রিয়ালয় কর্মাল্য নির্দ্ধি ক্রিয়ালয় কর্মালয় কর্মা

ব্যুমণ্ট্রানির্মান্ত gnam-gyi çe-mon-bya as met. the raven (Mnon.).

णुद्रभः प्राण्यभः हर हेद gnam-grays har-chen = १६५ पदे कुथ में the god of love, Kamadeva.

मादसभूअय gnam-grum-pa=ञ्च ६गाय निर्धात very rough and thundering sound.

শ্ৰম শুব gnam-ryyan = ম'ই মাৰা, বিনাৰা n. of an evil spirit (Maon.).

ব্যুক্ত পুৰাম gnam-leags আমলি; resp. for ইবা the thunder: ব্যুক্ত পুৰাম ইবাম ট্রুম ঘণীব্যুক্ত ইহা with a kind of thunder was able to suppress evil spirits.

Syn. ağığı'n kaz brgya-byin mtshon-cha (Minon.).

শ্বসার্ক্তরে gnam-chod-pa mystically = থলমাথ good (Bon.).

শ্রমন্ত্রিক quam-rta-gyi lift a good breed of horses brought to Tibet from Amdo and Mongolia: প্রস্কৃতি ইন্টেন্ট্রের (Jig.).

moon, the thirtieth day of the lunar month.

ৰ্ষণৰ্হ ই *Gnum-gdon-po* n. of a place in Tibet.

শার্ক প্রাইন্ড্রন Gnam-lde Hod-srun n. of one of the early kings of Tibet (Lon. ৭, 7).

ব্যুমাইন ynam-sdod = প্রমানুক: ইব্দারুক: celestial, resident in heaven [1. 'having the clouds as fostermother,' fostered or watered by the clouds or by Indra, as corn, land, etc. 2. mother of the gods, Aditi's.

4 प्रिंग gnam-pa=६ अद्भुष dṛi mahan-pa bad smell, steneh.

子 可込み ゴ gnam-po=な dran-po
पानेव honest, straight;

name of Tengri Nor and styled Nam-tsho Chyidmo by Tibetans, i.e., "the frozen sky lake." It was first surveyed and mapped by the native exploring agent of the Indian Survey Office, Nain Singh, in 1874. Since then it has been visited by Mr. and Mrs. St. George

Littledale and Mr. Fletcher (in 1895). The map of Du Halde, founded on the Jesuit Fathers' notes, however, represented this lake approximately in its actual position. The Jesuits did not personally usit it, but marked it down from Chines information. The long stone or monolith of Nam-tsho; one of the thirty-seven secret holy places of the Bon, situated on a rock on the shores of Lake Tengri Nor (G. Bon.).

ৰ্জনান্ধ Gnam-mulsod n. of a demi-god of the Sa-bdag class.

+ ব্রুড় + ব্রুড় gnam-zer 1. lit. the heavenly nail or pain, n. of a disease. 2. wooden bench or seats kept in the felt tents of Mongolia.

প্রথম Gnam-yas the name of a castle in Tibet (Glr.).

শ্বন ইন্ শ্বন বুলam-ri sroń-btsan king Nam-ri Sroń-tsan, father of king Srońbtsan syam-po (Loń. ৭, 5).

শ্ৰম ব্যাম gnam-lo gsar-tshes the newyear's day (Rtsii.).

ण्यक्र-प्रनित् Gnam-gçed n. of a Sa-bday.

+ প্রথম gnam-so=১৯ ন dran-po straight.

মান্ত্ৰ gnah-wa adj. former, ancient.
মান্ত্ৰ gnah-dus = মান্ত thog-ma or ইন্তিই
shon-chad; মান্ত্ৰমান্ত্ৰমান মান্ত gnah-nas mamthon never seen before. মান্ত্ৰ gnah-bo
shi;= ইন্ডাই বুল sho-mahi-dus former or ancient time, of yore; মান্ত্ৰমান gnah-ba man of
ancient time; মান্ত্ৰমান gnah-rabs men
who lived in olden times, the ancients
(Cs.).

मार्थ quas शासा, वास्तु, निश्रय; स्यन; पद; 1. a place, locality, spot or piece of ground; and hence, also: an abode, dwelling-place; also a temporary lodging: न्यानहरून or न्याप to give shelter to, to lodge, a person; न्रस्कः रश्रम to became homeless: প্ৰথম anas-po, colloq. "na-bo" a landlord, inn-keeper; প্রথতি a lodginghouse: প্রথাপথ sleeping place; প্রথাধুর্মাই they returned to their place, their home; भू प्रथ skye-gnas birth-place. 2. a holy place, place of pilgrimage; a montstery: শ্रम द्रम द्रम gnas-nas dbyuñ-wa to tum out of a monastery, also excommunication. न्य है च gnas spe-wa id. 3. a clerical dignity or religious personage; প্রথ ষ্ট্রিব gnas-shyinpa to confer priestly status on a man. 4. object, heading, point: প্রের্থ ব্যব্ধ an object of laughter; ইৰ্ন্থিপুৰ্থ that which ought to be an object of shame (Schtr.). 5. division, section ; sphere, province : रेषायदे শ্ৰমপুৰ rig-pahi gnas-lia the five classes of science. The appears also to mean any definite division of places, things, or beings: and even: sort, variety-almost equivalent to an rigs, but not technically the same. Thus, the following definitions are termed ज्नुभावसभ :--(1) लुभाव रूर् हैर वर् न्यू स्थाप द्रप्रद्या द्येर व में इसस्द्र हा हेवा में। नानालकाया नाना-मंत्रामासाद्यया मतुष्या एके चन्ये च देवाः [varieties of bodies obtain various names, such as the gods are different from men S.

(2) युक्त भार्द्रायाय्द्र नेमामार्थेमायाद्वार्येर दाईटमारेमामा के रग्रहार्था प्रकल्प कानाः सद्यथा देवा ब्रह्मकायिकाः प्रथमविनिस्ताः [varieties of bodies obtain the same name, such as the Brahmakayika and Prathamarinibetta are both called gods 8. (3) समागरेगायाय ५५ नेमाय ५५ यद्माद्येर् क र्द्र यायय मात्र । एकत्वकाया नानात्व -मंत्रानाः तद्यथा आभाखराः [the same sorts of bodies assume different names such as the various (64) classes of the Abhasvara deities] S. (4) क्षमः महिनायः २५: निमानहिनायः द्वार्वाः द्वार्वाः कुषः ग्रे. श्लुः इस्रमः सं एकलकायाः एकमंत्रानाः तद्यथा देवाः श्रामकत्माः [the same sort of body assumes the same name such as the Cubhakrtsna class of the gods S. So, likewise, these spheres of external existence are classed as मात्रः (1) त्रसंसम्बन्धिय प्रसंश्चे स्रहेर् । **चाकाशान-**न्तायतनम् the infinite expanse of the sky, the first of the Arapa Brahmaloka S. (2) রম এম মন্ত্র মন্ত্র মন্ত্র মন্ত্র মন্ত্র নিয়ানান-न्तायतनः, [unlimited realm of knowledge. the second of the Arapa Brahma loka S (3) ठे. भर केंद्र पदे में अहेद चाकिश्चन्यायतनम् source of nothingness, the third of the Arapa Brahma-loka S. (4) 25.44.25.25.44.25 क्षेत्र क्षेत्र में नैवसंज्ञानासंज्ञायसनम् [the sphere of knowledge and non-knowledge, the fourth of the Arupa Brahma loka S. (5) वर् वेशकेर पर्व सेश्रस ठव इंश्रस सं। अमंत्रिस न्यम the knowledgeless animated beings, the 11th or 13th of the Rupavacara gods S.

ব্যুমানুম প্রান্ত্র প্রান্তর প্রান্তর-sum-cu so-bdum the thirty-seven holy places of the Bon, out of which there are thirteen in Dbus-ru-the Central Division of Tibet:— (1) বাস Gñan, ব Lo, and বাৰ Rai; (2) ব্যুমানুম্বান Hdam-çod snar-mo; (3) ব্যুম্বান ব্যুমানুম্বান Hpham-yul grab-dkar; (4) মান্ত্রান Mal-gro ra-wa; (5) কুম্বান্ত্রান্ত্র Chun-gyi brag-dmar; (6) মান্ত্রিন Has-po ri-than; (7) প্রান্তর Lha-yer-wa; (8) মান্ত্রান Snam-gyi

re-gad; (9) प्रमाम द्वार Gnam-mtsho rdo-गाम ; (10) इट्ट्रमञ्जूद नासुस Stod-ras lun-gsum ; (11) ব্রিংশ্বং প্রমান্ত Skyid-cod lun-nag; (12) 5'क्र'-न'अभव Ru-rgyan ça-mthah; (13) अर्थेन पेन Aux Mgon-gon rayal-mo. Seven in the Gyon-ru districts: --(1) द्वाम नियान मिलाkha çug-qeig; (2) 35 ga 35 30 Vah-yul çihnag; (3) 53 35 95 95 95 Dye-lun gan-war; (4) मेंद्र खुवा दे द्वा Kon-yul bre-snu; (5) ग्रा-वेद धर द्रमर Klu-cod than-dmar; (6) 叫下 沒工 我可戶 Yar-luin sog-kha; (7) अव में अंदर रेंद्र Mal-gro mtshon-cod. Eight in the Gyaş-ru or Yeru districts:-(1) 3 พุศาพัสศ Hu-yuy sa-nag; (2) -คะพ.ชิ พัน. डेव Çanş-kyi pon-tshal; (3) पुर्गुः आवर गर्द Brud-kyi mkhar-gdon; (4) 5 49 25 & Rto-nag gyan-phu; (5) पहर वे कुर अगर Hjan-gi rgyanmkhar; (6) ध्रुण ध्रुष Ltag-phu gros-lhas; (7) प्रहार विक्रेस अव Gtsan-gi gyer-yug; (8) यह आ মুত্রণ Lań-zań lga-brag. Nine in Ru-lag:-(1) স্বাস্থ্য দ্বাৰ্ড Nag-stod stay-tshal; (2) ভূ ৭ ব इंटेंद Chu-hao ria-rin; (3) अवर केत प्रवादगर Mkhar-chen brag-dkar; (4) अर्ड-द नेश्वर Mtsho-na bris-chun; (5) 434 8 45 45 Gñanrtse than-cod; (6) 5 or Thoug Gram-pakham-bu; (7) 독미대역자 교육 Ray-pa than-zhum; (8) 레지 레마지 अर् पुन Man-mkhar mdo-phug; (9) क्ष्रापुरानुराबद Lha-yul gur-than (G. Bon. 37, 38).

नार्था पर्या व्याप्त का as-behu-geig the eleven anas or physical states as mentioned in the medical works of Tibet: (1) স্থান্ত্ৰ্ mdo-yi-gnas; (2) श्रुवाधासमानुभा rtsa-wa grub-pa luş-kyi-gnaş; (३) व्येव भ्रीव दर् भ्री जनस bya-wa spyod-lam-gyi gnas; (5) axiny प्रमा htsho-wa zas-kyi-gnas; (6) ह्रेर पञ्चर ने प्रमा sbyor-wa şman-gyi-gnaş; (7) জন্ত্র-১৭৮ ট্র-প্রশ cha-byad dpyad-kyi-gnas; (8) ब अव वर् रेर् प्रवास tha-mal nad-medignas; (9) हमः वहर हन्मा ग्रे ব্ৰম hos-bzuh rtags-kyi-gnas; (10) প্র ট্র ৰব্ম gso-byed thabs-kyi-gnas; (11) गुःयक्ष प ने प्रमुख्य प्रमुख bya-byed sman-pahi-gnas.

প্রমানীয় gnas-chen-lha the five great holy places of the Northern Buddhiots of Tibet:—(1) ব্যালু প্রাথ বিশ্ব কর্মান the central one, Vajrāsana in Magadha; (2) নুম্পুর্ক প্রাণ the east Uni-shan in China; (3) কুই বিশ্ব কর্মান Udyana in the west; (5) কুই বিশ্ব কর্মান Udyana in the west; (5) কুই বিশ্ব কর্মান Udyana in the west; (5) কুই বিশ্ব কর্মান Udyana in the north. মুখ্য বৃদ্ধ কর্মান ভারিক places made holy by the relies of Buddha: (1) Preta puri (Tibet); (2) Griha devata; 3. Saurāstra (Guzerat); (4) Suvarņa dvīpa (Pegu and Burma); (5) Nāgara; (6) Sindhu (Sind); (7). Maru; (8) Kuluta (K. g. F, 69-76).

বৃষ্ণাপ্তম gnas-skabs অব্যাহ temporal state or life [opportunity, condition] S. বৃষ্ণাপুত্ৰম সুত্ৰ produced from circumstance [আক্ষিক accidental] S.; বৃষ্ণাপুত্ৰম উন্নিত্ৰ danger to my temporal life not occurring.

শ্रম हु सम gnaş-şkyeş-ma वासतेयी [1. habitable. 2. night]S.

বৃষ্ণাদেশে gnas-khan spans-pa অ্যান্দিশে: [one who has forsaken his home] S. a mendicant, a Buddhist monk. বৃষ্ণাইশাইন gnas-nes-med one whose residence is not fixed, a mendicant ascetic; a vagabond; one of uncertain residence, not residing in one place.

শ্रमद्भाषत gnas-han-lun दोष्ट्रचा [depravity, wickedness] S.

ল্কমণ্ডীল্পট্ৰ gnas-geig hdsin=ক্লমণ্টীল্প a species of wild gentian used in medicine (Mhon.).

বৃষ্ণ ব্যব্ gnas-beah-wa আগবাৰী [fit to be a shelter] S. বৃষ্ণ ব্যৱ gnas beas মানিন, মানিনৰ n. of an ancient city in upper India sacred to the Buddhists [Some identify it with modern Oudn or Ayodhyā; others maintain that it is the same as Sogdiana or

752

the land of the Seythians. Patañjali who flourished in the 2nd century B.C. in referring to the conquests of Alexander the Great and in illustrating a rule of Pāṇini's grammar writes "यवनः घरणत् साकेनसम् the Yacana (Alexander) besieged Sāketa" | S.

TANKE KINGEN AE Gnas-chuk syra-dhyaks glin n. of a small monastery situated to the south-east of Dapung monastery near Lhasa, where resides the great oracle of Na-chung Choi-kyong, a personage said to be the incarnation of Pe-har Gompo, and who forecasts the place of re-birth of each successive Dalai Lama (S. kar. 181).

শ্ৰমাইন gnas-chen (also শ্ৰমাইটন or শ্ৰমা ব্ৰাম্টন) a very important place, a very sacred place (<u>R</u>tsui.), a great resort of pilgrimage, a great sanctuary.

गुरुकार्क्डम gnas-mchog principal place of pilgrimage, a very holy place.

The Tean of an old monastery in Tean situated near the road to Gyan-tse from Phari (Loń. 3, 10).

শ্বমান আ Gnas-ta-la n. of a place in Tibet.

शुः प्रमान सा प्रविदेश से स्ट प्रमान सा प्रविद्या स्विद्या स्वित्य स्विद्या स्वित्य स्वित्य स्वित्य स्वित्य स्वित्य स्वित्य स्वित्य स्वित्य स्वित्य स्वित्य स्वय स

প্ৰথাইৰ gnas-rten = এইপাইৰ hjiy-rten, আইৰ sa-rten the earth, the world (Mnon.).

স্ক্ৰম বহুৰ gnas-brtan 1. আবিৰ lit. firm in his place, an elder, a Buddhist monk of the Sthavira School. 2. ব্যানীআ [arrived at the tenth decade of life, above ninety years old]S. But chiefly we read of স্ক্ৰম বহু হুল gnas-brtan ben-drug the sixteen famous Sthavira or elders who severally preached Buddhist doctrine in the various mythical islands and continents of the

Buddhist cosmogony. A very late tradition asserts that they were invited to China by the Princess. Wun-shing Konjo daughter of Emperor Than-ju.

বার্মান gnas-pa I: 1.= ইন্ম sdod-pa, to sit; to be placed, to exist, to be in force, to continue to oxist; প্রশান্ত্রমণ khrims-gnas-pa the law being in force; মাণ্ড্রমণ mi-gnas-pa evanescent, unsteady. 2. to reside, dwell, stay: মান্ত্রমণ বিশ্ব ক্রমণ বিশ্ব ক্রমণ khychu the boy dwelling in his mother's womb (Dom.) 5. to remain, continue, adhere to e.g., a doctrine or opinion. বিশ্ব মুখ্য শ্বমণ to persevere in the ten virtues; সুমান্ত্রীমান প্রমাণ ব্যমণ to remain, to continue in love; মান্ত্রমণ to abide in religion, one abiding in religion, a clerical person.

মাইমান II: religious exercise, monastic function: প্রথমন্ত্রমন্ত্র to perform such; প্রমন্ত্র the nine devotions of a Buddhist:—
(1) ইন্ত্র্বিশ্বর্থ devotedness to the creed or teacher; (2) ইন্ত্র্বিশ্বর্থ devotion to religion; (3) চ্পান্ত্র্বিশ্বর্থ devotion to the church; (4) ইন্ত্র্বিশ্বর্থ devotion to the church; (4) ইন্ত্রিশ্বর্থ ব্যব্ধন devoted regard to the teacher; (5) মান্ত্রিশ্বর্থ attachment to one's own professor or teacher; (6) ইন্ত্রেশ্বর্থ loyalty to the spiritual guide; (7) ক্রম্প্র্র্থ attachment to one's own station; (8) প্রশ্বর্থ attachment to an individual; (9) প্রশ্বর্থ attachment to one's own country (K. du. 4, 60).

মুদ্ধান III: 1.= এবান lan-pa. 2.= মুদ্ধান lan-pa আন্তান lan-pa আন্তান lan-pa আন্তান lan-pa আন্তান lan-pa নি

ৰ্মণ ট্ৰ gnas-byed= পৃত্ত বৃদ্ধি বৃদ্ধি 1. the orb of the sun (Mnon.). 2. আৰিৰ a saint, sage.

ब्रुका हेऽ अ gnas-byed-ma वायसी as met. = a cow, also a woman (Mnon.).

শ্रमञ gnas-na वसति residence; also a resident

প্ৰথম gnas-mo hostess, land-lady, frq. mistress.

শ্ৰমণাই মেই ইম Gnas-gissin mahi ris ছাৰ-বামকায়েক n. of a class of gods whose abodes are very clean and pure.

पार्कार्टर quas-tsan v. पार्क 1.

প্ৰসাহ্য gnas-isful state of things, affairs, condition of life bodily or spiritually; news.

प्रशासि gnas-tshehu तदाग [a tank] S.

শ্রম শবী anas-gshi = বন্ধ শ্রম ctan-gras homestead, permanent residence; estate: মালাইই ইমান্বার্থ শ্রম শ্রী শ্রম ব্যার্থ শ্রম শ্রী শ্রম থানি দিল province of Magadna there were numberless homesteads, residences of monks, estates, monasteries and villages, &c. (A. 59).

Syn. 🎮 विस्त khan-khyim; प्रवेशन gshis-ka (Mnon.).

Asura situated at the foot of Sumeru.

णहरूपायादः gnas-bzañ सम्बन a good and happy world.

শ্রমান্ত্র gnas-bzod= নিমান্ত্র contentment, easiness at heart. ইন্মান্ত্র শ্রিমান্ত্র তর্মান্ত্র বর্মান্ত্র করি for that reason let us both with a heart full of ease go to a happy place (Rdsa.).

প্রমান্ত্রপ gnas-lugs has been described as ইমান্ত্রমান্ত্র ক্রমান্ত্রপ্রমান্ত্রপ্রমান্ত্রপর the natural state of all things, material and phenomenal.

শ্বমন্ত্ৰামন্ত্ৰীয়ৰ gnas-lugs rtogs-pa the knowledge of the essence of all things, the knowledge of all things, or in a Buddhist sense, of the non-existence of all things: অব্যাধানী হৈ প্ৰথম প্ৰথম প্ৰথম কিন্তু কৰিব আৰু মান্ত্ৰ আৰু মান্ত্ৰ (A. 28) in his mind arose the right unperverted meaning of the state of all things.

THE TRANSPORT OF THE PROPERTY OF ANY REAL WHO IS THE PROPERTY OF ANY REAL REAL WHO IS THE PROPERTY OF THE PROP

প্রতাম Graps n. of a lo-tsa-wa of the Ran-ma School who translated Tantrik manuals into Tibetan (Khrid. 23).

+ गाउँ र gnon consciousness of guilt, गाउँ र के नगा र व = तेशय (PN के बेन प (Lic.).

মৃতি বৈ gnoń-wa 1. to feel ashamed: েই আন পাইন এডিব গৰ গৰ্ন প্ৰকলি gnoń-pa yod I also felt ashamed (A. 68). 2. = ইমান মন্ত্ৰির ধ to feel remorse = ই পাইন ইনমান সূত্ৰ to be conscience-stricken.

মান্ত্ৰ না : gnod-pa জন্ম is thus defined ক্লিক্সমন্ত্ৰ ক্লেক্স নুব্ৰ সুত্ৰ ক্লিক্সমন্ত্ৰ না কলে demons and evil spirits who are bent on evil here and useless. পুলাই ক্লিক্স না ক্লিক্সমন্ত্ৰ কা the root of the sacred tree of the sakti there were some demons (Hbrom. 106).

নির্দ্ধি II: শ্রিষ, অথকার l. evil, mischief, injury, harm, damage: ক্রেণ্ড্রির্মির বিশ্বনির্মির বিশ্বনির্মির বিশ্বনির্মির বিশ্বনির্মির বিশ্বনির্মির বিশ্বনির্মির a dangerous enemy; লাইর এইর এক লাইর এইর বিশ্বনির
न्द्र केंद्र anod-sbyin यह a set of deities or demons believed, in Tibet, to haunt mountains and especially mountain They are poisonous to travellers passes. unless propitiated at a pass-top. Many mountain ranges in Tibet are named after Noi-Jin demons. TIS BAPASN gnodshyin kha-rlans lit. the mouth vapour of a yaksa demi-god; = ५१ अनुस gyu-tshigs (Minon.). ๆจัรผิจ สุข น gnod-sbyin rgyal-po the king of the Noi-Jin demons who guards the northern quarter of the world. नार्देर भेद ने हे द्राव हेद द्रावसमा ने सेट the names of some of the Noi-Jin chiefs are:-Rnam thos-srus (Vais'ravana), Hbrog-quas, Yulhkhor-srun (Dhritarastra), Hphags-skyespo (Virudhaka), Mig-mi-bzań (Virupākṣa), Bzań-po, Gań-wa bzań-po, Rmońs-byed hasinpa, Chuhi dwah-po, Lag-brgyad-pa, Lhartsen (K. g. ≈ 113).

আইন্ট্রিক হন guod-sbyin-chan met. for alcoholic spirit (Mion.).

ৰাই সেইম nod-nudses ছাক [n. of a demon slain by the Hindu goddess Durgā; he was son of Gaveshthin and grandson of Prahlāda]S.

ৰাইন্থন gnod-sems or বাইন্থন নীনম আঘাই আঘার mischievous wish, ill-will: বাইন্থনম আলুম্বা ক্ট্রনেম্মিট্র প্রিমান্ত্রনাথ it is against duty to harbour evil-mindedness and false religion (Hbrom. F 4).

Syn. 미취도함도 gnod-byed; 으로 함도 한지 함도 htshebyed nes-byed. (Mñon.).

নার্কিন ব gnon-pa, pf. প্রন্ধ gnan or অব্ধ mnan, fut. অব্ধ mnan, imper. ব্রতিপ non-cig, to press, compress, force down; to subdue, suppress, keep down: এন্টর্থম ন্দুলের্ড্র ব্যান্ত্রমান্ত্রপ্রাক্তি বিদ্যালয় কর্মান্ত্রিক pressed down the lid; মান্ত্রপ্রাক্তির্থম ভাৰত্ব এই শাহন্দ bgegs dri-za lha-hdre-rnams mnan-pahi gzuńs-sñags a dharani which will suppress demons, driza and imps; প্ৰত্তি আৰু gnan-mgo n. of a mountain, "the head forced down," situated in Nepal, a few miles S. W. of Kinchinjungu. এই ভাৰত্ব দুলি লোকন-pa, ইপাই ভাৰত্ব to press down. ভাৰত্ব ইন্তান স্থান স্

पार्देव guob, v. अद्भव u mnob-pa.

अञ्जाय mnag-pa= व्यवप्य gnag-pa (Sch.).

মাধ্য মাধ্য mnad-mnad falsehood, calumny (Sch.).

4 সাম্বাদ্ধি mnab-pa or জন্মণ mnabs-pa = শ্ৰাম প্ৰাদ্ধি yos-gyon-pa to put on : ক্ষাম্ব্ৰ put on clothes (Situ. 65); v. also ক্ষম nabs.

+ MARINASA mnab-bisal n. of a kind of pastry, biscuit or cake.

শ্বন্ধ mnab-rtsal 1. mean, worthless (Cs.). 2. nourishment, food. শ্বন্ধনীয় mnab-rtsal-gyi bu the child of an indigent person (Cs.).

মানুমান mnam-pa 1. to smell: অব্লাইন আলাম having smelt (A. K. 1-2); ই অব্লাম = ই মান dri nan-pa bad smelling. 2. to smell of (most frq. signification).

মান্ত্র manh ম্বায়, ম্নায়, হিন্তু oath: ধন্ত্র ব্রহ্ম or মুখান to take an oath, to swear; প্রান্ত্র ব্রহ্ম কর্ম কর্ম বুটান to swear by the gods (Glr.). There are two kinds of শব্ব oath, viz:— শ্রী শব্ব বুটানি মান্ত্র বুটানি মান্ত্র ত্রাম to do mischief to an enemy; and শব্ব বুটানি মান্ত্র ত্রাম কর্ম কর্ম to remain faithful to friends (Gyu. 86).

Syn. (to swear) a ara bro-bor-wa; 55 ang and dyu-mnah behes-pa; 55 ang a dyu benuh-wa (Maon.).

মান্ত মান্ত কৰা a son's or grand-son's wife; but the word is also used for the bride of one's younger brother.

মান্ত্র বা mnar-wa 1. sbst. torture, torment, excruciating pain. 2. to suffer, to be tormented: গুমান্ত্র বাই এইব্যালমান্ত্র the innocent lords had to suffer in consequence of the king's fears (Pth.); অমান্ত্র to suffer in consequence of former actions; মান্ত্র সূত্র কার্ত্র you cause yourselves to suffer terments; মান্ত্র সূত্র প্রাপ্তর কার্ত্র কার কার্ত্র কার্ত্র কার কার্ত্র কার্ত্র কার কার্ত্র কার্ত্র কার্ত্র কার্ত্র কার কার কার্ত্র কার কার কার্ত

মান্থ mnal resp. for ৰাগ্য gñid l. sleep, ভার্থ ৰা প্রান্থ mnal-gzim-pa resp. for ৰাগ্য জ্বাল্য gñid-loy-pa to go to sleep; ভার্থ হ্রাল্য mnal-du pheb-pa or বুল্ল hyro-wa to fall asleep, to sleep; ভার্থ বুলা mnal-thum-pa a short nap, slight sleep: ভার্য ভুলার বিশ্ব হিলার a short sleep (A. 44). ভার্থ অব mnal-lab the talking in one's sleep.

দু নাই ন লূno-wa = নিম্মণ sems-pa, pf. মুর্ম লূnos to think over, ponder, imagine: ইতে অ ইত্যাই মুর্মার্ম thinking it had been said to me. নম্মন্ত্রীতে চূsam-লূno gtoń-wa = নম্মন্ত্রীত চূsam-blo gtoń-wa to consider, to think carefully upon.

માર્જ વિષ્ણાય mno-çiş lha-pa (શુવાલમ વે મુખાય વેવા વે એમ્) n. of a Kabandha Raja, king of the headless spirits (K. g. અ, 523).

म अविष्य mnog-pa=इ इ.स. rtsa-chuhpa of little importance; slight, moderate; अविष्ठः mnog-chuh insignificant, trifling, of little value. अवस्त्र sas-mnog moderate fare, frugal diet (Sch.). અર્વેદ વ $mno\hat{n}$ -wa, v. વર્ષદ વ; અર્વદ ગ્રેડ્ $mno\hat{n}$ -med = દે કરે shameless ($M\hat{n}on$.).

अर्देर् ध mnod-pa=क्रिय rñed-pa; v. क्रिय.

মইয়ান mool-wa to grow feeble, to be reduced, werkened; মইখানাৰ have been we kened (Pth. 19.?). মইখানাৰ mnol-grib weak and dull, or obscure; মইখানাৰ mnol-rig weak intellect.

कॅंप rna-wa त्रवच, कर्च the ear: हुँद व दव ठव प्रत्य के उसर ज्ञाम khyod-la hon-cen byuñna rna-ru mar blugs if you have become deaf pour butter into the ear. इ.पर्वे अ क्र rna-wahi me-lon the drum or tympanum of the ear; a was rna-wa ma-tsha do not disturb or vex by frequent prayers or clamour: देवसद्यस्य अन्तर्भ र्या स्व vex, sit silent (Rdsa.). শ্ৰথ ব্ৰথ কুৰ a treat for the ear (Glr.); इनवे उनह स नहें rna-wahr dwan-po gtod lend me your ear, listen to me (Mil.); 🗚 🎖 ୬୯୯ rnar sñam-pa pleasant to the ear, tickling the ear; \$79550 runwa hdud-pa, v. 9554 hdud-pa; \$959 rnawa bya-wa, เจรีอ rna-wa byo-wa, เอลูกุน rna-wa blag-pa, all=to listen. इ.प.४इ.प deaf, to be deaf; state and the function of hearing.

বৃদ্ধি to cry into a dying man's ears. The common word for the ear in colloq is হুলাইল sounded "namchok;" in W. জালাইল vulg. ইবুই rna-rgyan or ear ornaments are in universal use in Tibet; but the vulgar word for earring is not ইবুই or ইব্যুইছ (sometimes used in books) but ইবুই "e-kor."

Syn. শ্বংশ sgra-hdsin; इत इत्रंबत; र्भावर्षि thos-hdsin; र्भायदेश्च thos-pahi-sgo; श्वापियन्थ sgra-yi gnas; १४-९५ ñan-byed (Maon.).

wears only one earning, as epithet of

IN AN Rnam-sras or Vais'ravana, the god of wealth; also=a Tibetan layman.

+ ধ্রুম rna-syran = মন্ত্রি মাই 3 madahi madehu a bullet, a buzzing arrow.

१८५ rna-can कर्ष the first born of Kunti before she was married to Pāṇḍu (Mñon.).

まち rna-cha 1.= 青青木 rna-ryyan ear-ornament (Yiy.). 2.= うれえ 引き下に the halo encircling the sun, the canopy of the sun (Mnon.). ままする *** rna-cha gdub skor 事味を [earring] S. Also まっちゅ id.

ক্ৰিল্ডৰ rna-they-can one who can hear patiently; এইব্যালিখনিক one that is able to listen to all with patience; particularly one who is meditating on the merit of patience.

র প্রমে rna-sbans or ব্রশ্ম rna-spays কর্ম-দল ear-wax.

ধ্বাস্থ Rna-wa gon-pa n. of place prob. east of India (K. d. ২, 267).

of eight ears—an epithet of deities with four heads; Brahmā, (Mñon.).

মুন্তর rna-wa-can as met. the Sal tree = মুন্ত্ৰিং (Minon.).

মনট্ৰত Rna-wa bye-wa-ri n. of a hill in the land of the Yidag or Preta: ইন্ট্রবিশ্ব মুখান্ত বিশ্বিক্সিন্ত বিশ্বিক স্থানি কিল্পু. 41).

भ्यवे पहुर rna-wahi heud= न्याये मा ka-la pin-ka कलविष्य or the Indian koel (Mnon.).

इय-वेद rna-wa-hdsin का घार the holder of the helm of a boat, a pilot.

ৰ কাৰ্য rna-mdsad = ৰ বুৰ n. of a kind of ear-ornament (Rtsii.); ব্যাস্থ্য বুৰ rna-wa mdses-byed id.

+ 考え rna-ru= 発列 hkhrig-pa copulative union of the sexes (mystic).

*35. rna-luft the ear or handle of a vessel (Cs.).

ৰ শ্লাপ rna-slags নামৰ [capable of being heard] S.

कृत्व rna-çal or क्ष्मिन rna-goog ear-lap, tip of the ear (Med.). [चमस a vessel]S.

*** rna-slan a fur-cover for the ears worn by Tibetan ladies (Jä.).

ক্ৰা rnag use matter, pus, suppuration; ক্ৰান্তৰ rnag-smin-pa pus grown mature. ক্ৰান্তৰ rnag-hdren-pa to draw out pus; ক্ৰান্তৰ rnag-khray matter and blood; ক্ৰান্তৰ rnag-can containing pus, purulent: ক্ৰান্তৰ rnag-par rnag-pa to form pus, to ulcerate (Cs.). ক্ৰান্ত্ৰ rnag-hhram abcess (Sch.).

द्या गुन्न rna-gzan a kind of danmed creature, prob. a preta which subsists on pus and mucous.

ইন্দেরনি-wa, pf. অন্ত brnans to become choked, be stifled, grow constricted:
অনুমান্ত বি brnans-te hehi-wa dying by choking; ব্রশাসীমান বি (his) breath stopping short; শ্লিমানুমান্ত বি (his) breath stopping short; শ্লিমানুমান্ত বি (his) breath stopping short; শ্লিমানুমান্ত বি (his) breath stopping short; শ্লিমানুমান্ত বি বি স্থানি কিল্লাল b্রামানুমান কিলাল চুল্লাল become swollen his words were stifled; মানুমান্ত zas-kyis rnan-te the food choking him; মুম্বুলিমান কিলাল swords were stifled by his grief.

इस्प्राप्त rnam-pa I 1. a piece, a part, a section, distinct part, ingredient: अभी दूसपञ्च द्वासद्वस्म the subtle and the coarse ingredients of the body (Vai. sñ.); इसपण्य क or बस्स उर् 5 in every respect, to all intents and purposes—this phrase is used whenever people of rank are addressed: इसण्य व्याप देव सहित्स विष most honoured

patron, altogether incomparable as to grace and goodness. 2. adj. different, distinct, individual, respective: ব্ৰাব্যাৰ four (separate) rays of light; ইব্যা(৭) প্ৰথম the two lords respectively: মুব্ৰান্থইৰ উল্মান্ত সাধ্য "? we five individual girls here assembled (Mil.); উন্পুলার্কাথ ১ ব্রু the different wonderful feats; 94 34 4 separate dishes of food; इस्यवसमाठर महिन्यदे चे नेम माञ्चामा है ए के एक के एक के प्राप्त के प्रमाणिक के प that in which both colour and form are individually included (Vai. \$\vec{n}\). 3. division, class, species: 555 ja 79 the four species of troops; इस्प्यू क्ष्यू rnam-pa sna-tshoys different sorts; রুম্বারী of four different kinds. 4. manner, way: রুপ্রের ইল্ম টু ব্রুব্ in manifold manner, variously, frq.; **4 वस्र ठ in every way; इस्य इवाइ (the earth shakes) in, six ways, i.e., directions. effect, result, consequence; देखाने प्राप्त विद्वस पम from vexation at it; यहेर अवै इसपम in consequence of the cold wind (Mil.). shape, aspect, for m: इमायाद्रायदसाय साकार assuming individuality, personified outward appearance, figure, shape (A. K.); अवाम चित्रे का प leags-kyuhi rnam-pa in the shape of a hook (Vai. इत.); इत्पवि इस्वायर ध्रुव इरागpahi rnam-par sprul he assumed the form of the teacher (Ta.); उभा भूदे द्रभाषर वशुराव to appear in a spiritual form (Glr.); अभवदेशे देवे दुरु पद त्युद this body turns into a corpse; and so in most cases with regard to the whole appearance [in substance (from Ja.)]. 7. time as an unit: র্থাপুর rnam-pa kun बहुचा atoms of all things; time without end; রুষ্ণ সুবান্ত rnam-pa kun-tu at all times, perpetually (Mnon.). § 53 बदे बस वर हे व से १ दे धुर इस व गुन ह बदे सुर पु there is no greater danger than an evil thought, therefore it should be avoided at all times (Lo. 26).

इंशिया: in Budh. that which is cognizable, can be measured, or conceived is called *rnam-pa*; that which is inconceivable or incomprehensible is *rnam-pa med-pa* (K. a. 4, 45).

क्षापर mam-par or क्षा mam full, complete, all: fully, completely, to the attermost: क्षापर वर्गेष्ठ mam-par bkod fully arranged; क्षापर व्यापर वर्गेष्ठ mam-par bkod fully arranged; क्षापर वर्गेष्ठ mam-par bkod fully acquainted with; क्षापर वर्गेष्ठ quite dazed; क्षापर वर्गेष्ठ वर resigning all, thoroughly giving up; क्षापर व्यापर mam-par btams-par quite full, full to the brim; क्षापर complete escape, emancipation, and hence: memoir, life, biography. For other compounds and examples, v. separate headings.

র্ধান্ম or র্ধান্ম ম বিভিন্ন variegated, piebald. র্ধান্মশ্ব(৭মূল্ম) <u>rnam-skrug (hkhrugs)</u> বিস্থুল [very agitated, overcome]S.

রমন্ত্রীম rnam-şkyeş or রম্প্রান্ত্রীম rnam-par şkyeş a king.

Syn. **T**ail rgyal-po; NGPL sa-dwan (Mnon.),

n. of a small town with a fort situated on the western shore of lake Yamdok on the highroad from Gyang-tse to I.hasa.

^{হুম} মূঁ *rnam-khro* বিদ্ধাঘ, বিস্তব wrath [shameless anger]S.

মন্দ্রমান rnam-mkhas-ma a clever, wise woman (Mnon.).

बंद अनुभा अवदे अद् हैन अन्य हैन अन्य निवास प्रे । दे वह व व नेना अनुमान कि कि । the omniscience to be able to see things in that manner exists only in the nature of Buddha.

র্মাণ্ট্র or র্মাণ্রণ্ট্রণ <u>r</u>nam-ḥkhor <u>r</u>nampar ḥkhor-wa বিষম [mistake, flurry]S.

হুল মুং ম rnam-grans ঘথায় 1. specification, enumeration: কুল মুক্ত হুল মুং ম rgyal-pohi rnam-grans enumeration of the names of kings. হুল মুং মান্ত্ৰ মান্ত মান্

Syn. of 1. ब्युक्त gnas-skabs; देशव rimpa; धुवाय sprul-pa; इश्रय rnam-pa (Situ. 45).

র্ণার্থ rnam-grol or ক্ষণ্ড র্থান rnam-par grol-wa বিম্বান্ধি emancipation, complete escape from re-birth. ক্ষার্থান্দ্র মন্ত্র মন্ত্র মান্ধ্র in K. d. অ, 199.

মুখাইন Rnam-glin or মানুখাইন Rnam-rgyal-glin 1. n. of a monastery in the town of মানুহিন Rnam-glin-rdson in the Shang district of the province of Tsang (Rtsii.). 2. n. of a Bon work (G. Bon. 4).

মুখন প্রতিষ্ঠিত ক্রিকার ক্রিমান কর্মান প্রতিষ্ঠিত কর্মান ক্রিমান কর্মান প্রতিষ্ঠিত কর্মান ক্রামান কর্মান কর্মান কর্মান কর্মান কর্মান কর্মান কর্মান কর্মান ক্রামান
\$শ্ৰুষ I: rnam-hyyur বিদ্যা, বিবাৰ change (for the worse) in illness; affliction of mind: ১শ্ৰুষ্মন্ত্ৰী সহৰ্ম নিৰ্বিকাৰ without anything affecting the mind, the mind in its serene, calm state; ইশ্ৰুষ্মন্ত্ৰ one whose mind has been affected, changed for good or bad; ইশ্ৰুষ্মন্ত্ৰ convalascent; recovered from illness.

Syn. 55 NENU nad-sańs-pa; 55 UN 185 E nad-las thar-wa (Mñon.); without disturbance in the mind or anger; also change from the normal state of the mind.

ক্ষাবস্তুম II: 1. form, figure, shape; ঐপীন ক্ষাবস্তুম the form of letters (written or printed) (Glr.). 2. behaviour, demeanor; সুমামপুশীক্ষাবস্তুম (Vai-sā.); of a sick person, ক্ষাবস্তুম আইমাথ rnam-hygur malses-pa mimic gestures or performances, mummers' dance. 3. graceful carriage of the hody, strutting walk; pride.

ইমানুথ rnam-ryyal or ইমানানুথ 1. বিজয় complete victory; a common appellation of persons, deities and monasteries: ইমানুথ ইমাই Rnam-ryyal Chos-sde the Dalai Lama's personal monastery on Potala at Lhasa. 2.= অন্তর্মান্ত্রমান্ত

क्षा कुष निरं rnum-rgyal-çin 1. one of the names of Arjuna the third of the l'andava brothers (Mnon.); a name of sadanana the youngest son of Mahadeva (Mnon.). 2.= कुष्यमञ्ज rgyal-mtshan भूज, पताका: the standard of victory (Mnon.).

Syn. कुष 95 बेट ryyal-byed-çiñ; ह्यूट बेट chu-klun-çiñ (Mñon.).

মুগুরুষ্ট্রের rnam-ryyal bum-pa 1. a consecrated water pot supposed to contain an elixir of life which Buddha Amita Āyuṣa holds in his hands; any vessel containing charmed water; ব্যুহ্মমুহুমুষ্ট্রের বুলুর্ম্ম কুলুর্ম্ম the consecrated water-pot made of brass or red-copper (Risii.). 2. n. of a sanctuary in Yarlung.

इम कुम rnam-rgyas विस्तीर्थ copious, abundant.

রমন্ত্রপাস rnam-sgey-ma a coquettish woman.

Syn. ৭মুনাইন hgram-ser; মুর্ বিশ্বান্তর skyehohi skra-can (Mhon.).

র্থ সুমার্শ প্রম rnam-sgyur hgro-lus as met. the sun (Maon.).

कमाञ्जिम rnam-sgom विभावरी; met. night.

इस्पार्ट rnam-good and धर्मपार your good, विस्ता [relinquishment, leaving; a full pause consisting of two dots]S. द्रमान के rnam-boad-are a passage or sentence at the end of which two dots, one above another, are put is called Rnam-bood-can (Ya-sel, 47).

क्रम बहेब rnam-hjig विषाद sadness.

রমন্ত্রমন্ত্র rnam-hjoms rtsa-wa (প্রব) n. of a medicinal root.

Syn. শংক্র ক্রানির-wa; শ্লংক্র şkar-chen; শ্লংক্রীইপ্রক্র şkar-mahi dri-ldan-ma; বিশ্বনাদ ম ho-ma dkar-po; মুক্রীর হ bur-çiñ-dri; হর্ম rña-mo; মুক্রশুর yrayş-ldan (Mñon.).

รุม จะมุม rnam-hjoms bashfulness.

রমণ্টিমন্ত্রম gram-gñis sbyar-spos= বিমাণ bad smell, stink (Mhon.).

क्षाह्म rnam-rtog or क्षापर हैंगा विकल्पना, तर्क, वितर्क, विचार 1. cogitation, actual perception, thought, reflection. [सर्के reasoning or confutation; fact disputation]S. It is variously stated by Tibetan sages:-इमाहॅबाशमारु सुरा मुणेरायम that all cogitation is to be avoided (Grub. 5, 76); सेअस व पत्र द्रज्ञान्त्रवाषाद्रमाहेगा के all that occurs in the mind, i.e., thoughts good or bad, is called Rnam-rtog. 2. unreal conclusions, imagination, aberrations of the mind. 3. in philosophy: obscuration, viz., of the clear and direct (nihilistic) knowledge of truth by reasonings in the mind of the individual, error (Was. 305). 4. in pop. language disgust, distaste, क्या के पा gram-rtog skyedpa to feel disgust (Jä.). 5. www doubt,

soruples, misgiving; भैऽ प्रेयम हॅ पार्ट्य yid-kyi rnam-rtog-dpyod-pa to remove doubts from the mind (Nag.); यम हे पार्ट्य rnam-rtog can or यम हे पार्ट्य nam-rtog-ldan doubtful, hesitating. क हे प्रियम rnam-rtog mi-mhah-wa== व्याप्ट्यम श्री मान्या-rtog med-pa doubtless, unquestionably

Syn. পুর র্বি kun-rtog; অর প্রার্থ-gskuń; অর প্রকাশ yid-kyi-las; রমধাপুর ক্রমে ট্রব্র semṣ-kyi loń-spyod; দে বেল র্বি yań-duy-rtog; অর অন্তর্বর yid-la byed-pa; র্বি বিলম্পর rtog-de yod; র্বি বিলম্পর (শ্রিকা.).

इस्थर rnam-thar, v. इस्थर धराव rnam-par thar-wa.

इस वर श्लेषाधुरू rnam-thar syo-gsum the three doors of विमोच emancipation: (1)
हूँ নাগুণ তুলি পূৰ্ব মুন্ত্ৰনা [void] S. (2) অঙ্গ
অন্তৰ্ম আনিদা [unconditioned] S.; (3) গ্লাপ্ত আন্তৰ্ম আন্ত্ৰিক [passionless] S.

thos 1. n. of a Sa-bday or demi-god. 2.=
ব্যাহ্য one possessed of wisdom, spiritual knowledge (Mnon.).

Noijin or mountain deities who guards the northern quarters (Mnon.). Is also, in a way, amalgamated with Kuvera or Vais'ravana, the god and guardian of wealth, whom he is sometimes identical with and sometimes differentiated from. He is furthermore classed with the 57 73 deities and also placed in the Yamantaka group. His Mongol designation seems to be Bisaman-tegri, while in Japan he is styled Bishamun.

Syn. দ্রু বুল্মান্ত্র্ল Byak-phyogs bdag-po;
দুবা নাই কুব rgyal-pohi rgyal; ব্যাব্যান্ত্র্ল আমান নার্ল dpal-gter gsak-bdag; লাই দুবাব্যা gter-gyibdag; মীই ক্রম্মুর mihi chos-ldan; ত্রে বুর্মনার্ম Ral-bsos-po; ব্ৰুদ্ধেশ ব hod-yans tsha-bo; ম নি মনুন E-lehi braynd; বংশ্বির্থনৈ nor-shyin hdren-pa; পরিশ্বির্গন্ত gnod-shyin ryyal; বংশ্বি মংশ্ব nor-yyi-bday; ব্রুদ্ধেশ্বিদ্ধে dbyiytshar-hb-bs; বুংগ্রুদ্ধেশ্বিদ্ধিপ্রক্রিণ্ডার-skyon (Mñon.)

very pure thoroughly cleansed, frq. 2. n. of the chaitya on the site of which Buddha cut off his locks with his sword and for the first time renounced the world and the pleasures of royalty

মুখ্য rnam-dul or মুখ্য হ্ব = চ শুর্ছ বু rtamehoy তথ্যস্থা the king of horses which possesses a wonderful power of hearing (Mnon.)

র্মণহ্দ্ মুধ rnam-dud skyes विनतात्मज ; वेनतिय an epithet of the mythical khyun bird (Mnon.)

इस्ट्रिस rnam-dwans or इस्पर द्रस्य = अनुस्य a learned man (Mnon.)

রমণ্ড্রম rnam-gduń-ma or ক্ষণ্ড্রম্প n. of a very useful and important medi-

Syn. মা বিশ্ব ম skad-ciy-ma; ইংকান্ত ম skad-ciy-ma; ইংকান্ত ম skad-ciy-ma; মান্ত ম hu-mo; মান্ত ম নিলেন ক্ষান্ত ম ক

कुश १५५ Rnam-hdud विनतक n. of one of the seven golden mountains of the Buddhist cosmography which are situated round Meru (Ghr.). It is so called from its crest being slightly bent (So-rig.).

র্ধান্ট্র <u>rnam-hdren</u> or র্ধান্ট্রন বিনায়র [spiritual preceptor] S. ব্র্থান্ট্রন্থ আমা রুমন্দ্রেইর্থ one who leads to *Nirrana* (S. kar. 6), an epithet of Buddha; saviour.

हा बहु व देव देव rnam-hdren chen-po= इक बहु rnam-hdren the great leader, an epithet of the Bodhisattvas who are incarnated for the purpose of conducting men along the path of Nirvāṇa (Yiy. k. 3).

রুমান্ত্র মার্ট <u>R</u>num-sınan yans-chen mtsho n. of a lake in Tibet (B. ch. 10).

ক্ষাস্থ্য প্রিচ rnam-snan-byed met, the sun.

ধ্যানুধ *rnam-bsnun* বিবিধ manifold; [various, many]S.

র্থাণ্ড বুণ ট্র <u>R</u>nam-par ryyal-byed वे जयन n. of the celestial palace of Indra (প্রানিলন).

ইমন্ত্রণ Rnam-ryyal-ma বিজয় n. of a goddess who is generally represented as possessed of 3 faces and 8 arms. In one of her right hands she holds an image of the Dhyani Buddha Amitabha, and from a left hand hang golden cords to which is attached the mystical syllable Hriwrought in silver. She is, it seems, identical with the goddess প্রপাদ্ধর্মের বুলন Gtsug-gtor rnam-par ryyal-ma or Ushnisha-vijaya, a popular deity in Japan.

इक्षयर धून्य rnam-par idan-pa वीत [gone away]S.

***4x *55 rnam-par-hdud bending down most humbly, to bow respectfully.

वमायर व्यवस rnam-par-gnas विचार to rest, repose; residing at a place comfortably.

इस्पर वर्षेक rnam-par anon 1. met. a lion. 2. horse in general (Mi n.). 3. hero; intrepid, fearless.

AN'UN PK : NES Bnam-par snah-mdsad also Rnam-snaft 1. Vairocana the chief of the five Dhyani Buddhas or A A AKA a. Is use the san effigy painted white in colour and is asserted to preside over the uppermost paradise situated in the zenith of the terrestrial sties. The Mongol designation is Mashi gheigülün dzokinkelii. 2 = 39 the moon.

इसपर र्रेसपकेर rnam-par spros-pa-med without enthusiasm, or zeal.

इमायर विषय Rnam-par hbab-pa n. of a torest in the hill of Samkās'a in Uttara kuru (K. d. 5, 299).

इस्पर पुष rnam-par-byas पाकृति shape, form (A. K. 2-95 v.).

क्रायर देवा rnam-par tshiq द्वावक | solvent | S.

इस पर पत्रवाप rnam-par bshag-pa खबस्यापन establishment; good arrangement.

इस्यय प्राचेद व mam-par quen-wa very attentive विचेषण throwing away, casting away, postponing]S.

ANTUR WENT gram-par yans-pa = 3 3 4 wide and spacious (Mhon.).

इसापर देवाप rnam-par rig-pa = इसापर नेस्र व idea, notion; often = न्याय [principle] 8; also विद्यान [knowledge]S. इस देवा.धे.चग्रीजात rnam-rig-tu bkral-pa explained in the sense of the idealists' (Schf.).

इसपर रेग के mam-par-rig byed विज्ञप्ति science, knowledge.

क्रमधर रेवाम gnam-par rol-ua विरमण, विरति enjoyment, merriment.

इमायर नेमा" inam-par çeş-pa विश्वान 1. etymologicaliz: perfect knowledge, conscious: s. S. a philosophy: one of the e phun-po or "aggregates." Is also , see for: oul of the departed. By other authorities it is stated कायर नेशय is of two kinds, phenomenal consciousness or xx. महात्रभाषर केमाय and रहेंसाहा झासर देशायर हेवा पढे देशायर 3.14 consciousness of external things, or that which distinguishes one from another (K. d. s, 100). Nine kinds of knam-ces also are given:—(1) গুর শারী রমধ্য বীষ্টা আজায়famin [abode of knowledge, self-consciousness, the "ego" or "I"] S. (2) विकासबै इसायर नेसाय प्रमृतिविज्ञान [momentary acts of knowledge] S. (3) द्वार्यसम्बद्धाः के ने भेर भेर इक्षयर नेषय। चादानविज्ञान [mage-receiving (1) श्रेव वे इस्रयर नेश्य । वस् knowledge S विज्ञान | visual knowledge] S. (5) इ.पवि.इअ.यर मेश्य। क्षेत्रविज्ञान [auditory knowledge] 8. (6) भूमि इस्थर नेष्य। घाणविज्ञान [smoll-knowledge (S. (7) ब्रेवेश्वमपर नेषण जिक्काविज्ञान [tasteknowledge S. (8) शुक्रागुः इस्यय श्रेसाय । कायविश्वान ftactual knowledge] S. (9) অব গ্রন্থ বা বিষয়ে বিষয়ে । मनोविज्ञान [internal-sense-knowledge.] S.

क्रमायर क्षेत्राय rnam-par smin-pa विखन्द flowing, issuing forth]S.

क्स'र्र्धेर *गुगवान-वागाववी* विचार, प्रजा, सति discrimination, discernment, judgment. Syn. a to blo-gros; ANTO ces-rab (Minon.) (Yiy. k. 88). 434595 34 rnam-dnyod-can= ন্ত্ৰ প্ৰাম্য blo-gros-can বিভাবিৰ one who judges well, a judge (Nag.). **54555 श्रुप sensible, possessed of judgment (Situ. क्षार्पेर अर्द्ध मा सेर खेता चराम केशा व रंगा by that generous person who is without an equal in discretion (Yid. 47).

इस्यम हिस्य केर्य mam-par spros-pa med-pa শ্ববিষ্ণন্থ without (religious) fervour or zeal; not unreal or magical.

মুগ্রেশ্ব শুন্তাৰৰ Rnam-phug-pahi grubrathah n. of a metaphysical and doctrinal treatise of one of the non-Buddhist schools of Magadha written by Rnam phug-pa (Theg. 33-39).

*** gx rnam-phyar or *** gx g rnam-phyartha the five modes of reproof (Yiy.).

রুমন্ত্র rnam-phyed, রুমন্ত্র rnam-phyed, =র্ম এমন্ত্রন I. বিশ্বসাদ distinction, division, section: রুমন্মন্ত্রিন্তু rnam par phye-ste বিশ্বস্থা dividing, having divided or differentiated. 2. = রুমন্ত্রি.

ক্ষণ্ড rnam-hphyo as met. fish. ক্ষণ্ডুবি অবৃদ্ধ rnam-hphyohi bday-po the king of fish, who is possessed of a thousand teeth. Syn. সুত্যানু দিন্দ্ৰ দিন্দ্ৰ ক্ষণ্ড ryyal-po; ক্ষান্ত্ৰ দিন-wa stoń-lña; ইন্সেন্দ্ৰ so-mañ-wa; মিন্দ্ৰ khri-can (Mñon.).

ধ্য ট্রর *rnam-byed* বিধানা, বিভি, বিধ্ [providence; fortune] S.

শৃশন্<u>ত্র ruam-dbye</u> বিদ্দান্ধ; দান case or cases in *Gram*. [division, separation; also, case-endings.]S.

क्ष्म क्षेत्र rnam-smin or क्ष्म क्षेत्र विचान, विचन lit. fully riponed, become mature. In Budh the fullness of one's sin. क्ष्मप्येदक्ष पर क्षेत्र प to suffer the effects of one's sins.

মুগজাইম rnam-mrdses or মুগণাম আইমাণ rnam-par-mrdses-pa 1. very handsome, beautiful. 2. = মুগণাম ক্রিক্ র skyur-rtsi chen-po the large species of lime (Mñon.).

্ধুন্ত বৰ্ণ <u>rnam-b</u>shay অবস্থান arrangement, order in reference to place, position = প্ৰশ প্ৰশাধ (Ja.).

ক্ষাপ্ৰীপ্ৰ Rnam-gaiys or Vipas'yi, the n. of the first of the six temporal Buddhas who preceded S'akyamuni: ক্ষাপ্ৰিপ্ৰামন্ত্ৰী ইন্টের্প্র্যা প্রমান্ত্রিপ্রস্থা প্রমান্ত্রিপ্রস্থা সমান্ত্রিপ্রস্থানিক স্থানিক স

Mongol appellation of the Buddha Rnamgzigs is Babashi.

হুমান্ত্ৰীন rnam-gyen বছাৰ unsteady, vacillating, wavering, restless, = ইন্সমান্ত্ৰীন a changeable mind: হুমান্ত্ৰীন অনুবাৰ মুক্তি কৰা the friend who is fond of change (Hbrom. P. 5). হুমান্ত্ৰীন ব rnam-gyen-pa one who is not of fixed purpose, always vacillating (Yig. k. 26).

রুমপূর্জ rnam-gyo explained by ও মন্ত্রি সুম্পন্তুর fickleness, an attribute of the fair sex (Mñon.).

রুসম্বাহ্যার সুক্র <u>R</u>nam-rab dways-po grwa-tshan n. of a monastery situated to the west of Lhasa (Lon. ২, 4).

র্ধ[্] শ্বা**ট্র** rnam-riy-byed = শ্বিম্ব সন্ত্রা wisdom (Mnon.).

the repository of precious articles (gold, silver, precious stones, etc.) belonging to the De-wa Zhung (sde-pa gshuń) or central government of Lhasa (S. kar. 178).

হ্মান্সথ rnam-gsal 1. বিকাম light; enlightened person (Mnon.) 2. বিষয়ে lightning. হ্মান্সথাই rnam-gsal-byed হিবাক্য the maker of light, sun 'Mnon.).

রুষ্ম্ব rnam-srol= প্রব্মার্থ lugs-srol tradition, custom: মন্দ্রের স্থান নামার্থ করি বিশ্বরাধ্য in the event of my death your ancestral tradition (or customs) should be preserved (A. 128).

क्ष्मप्रभूतः rnam-par lhuh-wa विप्रतित entirely fallen (morally).

মুগ পুন সুন প্রমান Rnam thun-grub-rdson n. ci a Jong in upper Nyang (সংখ্যা) in Tsang.

ক্ষম rnams 1. (জন এবা) the word or particle denotive of plurality: প্রাক্ষম the gods, মুক্ষম klu-rnams the Nāga demi-gods, মুক্ষম mon etc. 2. In Bal. the usual sign of the plural, in mol. language little used. May be annexed to adjectives and even whole phrases: ইক্ষম those which were large, the big ones; ইক্ষম those in front; বিশ্ব সূত্র ক্রম বিশ্ব বিশ্ব ক্রম hose who had brought the flock of sheep from Nyang; ব্যক্ষম whichever they were; মহ্বা মুক্ষম those that went behind.

র্ম *rnar* 1. abbr. of রুম্বাম also abbr. of রুম্বাম ব্যাম বিষয়

ইবা I: rnal or শ্ৰম্প = প্ৰ (Nay.) basic or fundamental state, also = খন্ত প্ৰ তা ইশ্ৰ্ম normal condition; real, actual; ম্বানুত্ব বুল কুল্ম ঠন থ্যা পুনুত্ব প্ৰ স্থান কৰা লগতে কৰিব লগতে কৰিব লগতে কৰিব লগতে কৰিব লগতে কৰিব লগতে কৰিব লগতে কৰিব লগতে কৰিব লগতে প্ৰাৰ্থ কৰিব লগতে ক

ইবা II: 1. rest. প্রথম বাদ্য বাদ্য বাদ্য বাদ্য কি body obtained rest; esp. tranquility of mind, composedness, absence of passion: র্বান্ত বিষয় লাভ ক্রম বাদ্য বা

state (A. 18); ইন্মান্ত্র নিল্লাবন his soul having no r t (Tā.). 2. seems to be related to াৰ i, but in this form used in the sense of r dream or dreamful sleep (াso meditative trance): ইন্তুম rnal-ltas গ্রেম of i dream; ইন্তুমন্ত্র rnal-ltas গ্রেম-po good prognostics of a dream (Yig.). ইন্ত্রমন্ত্র ক্রেম্বর ইন্মান্ত্রিক মান্ত্র ক্রেম্বর ইন্মান্ত্রিক মান্ত্র ক্রেম্বর ইন্মান্ত্রিক মান্ত্র ক্রেম্বর ক্রেমন্ত্র ক্রেমন

র্থ ৭ প্রিম rnal-hyons বিজন্ধ [crossing] S.

इय प्रमिद्ध rnal-du bkod-pa सधावस्ति 1. put in the way of ascetical practice. 2. endeavours.

ধ্য' বুঁহ <u>rnal-hbyor</u> केन्द्र; योग the realization of the happy state of meditation.

इस विशेष rnal-hbyor-pa or विश्वहरू ral-byor इंस; योगिन्; 1. lit. one who adheres to contemplative tranquility, a hermit, an ascetic given up to meditation, a yogi. 2. n. of one of the earliest Tibetan disciples of Atis'a (Khrid. 56). 3. acc. to Sch., personal, visible.

क्षा वर्षे मा rnal-hbyor-ma योगिनी a female hermit or ascetic; but hardly known in Tibet in modern times. However, the lady-abbess of Sam-ding on lake Yamdok is usually accorded this distinction.

ধ্য'ই বুঁ rnal-hbyor-rgyud योगतन [n. of a class of writings about the different Tantrik postures of yoga]S.

१४१२ ब्रॅं प्रावी-hbyor spyod-pa योगचर्या the practice of systematic meditation, but more especially an expert in the art.

इथ वर्षु र इक्ष्म <u>rnal-hbyor rnam-pa</u> said to be = ५५ थ थू र इक्ष्म पुर्वे र स्वीकाल चक्क, i.e., the

Kalachakra cultus (Maon.). इवायपुर कुर्र कुर कुर्र कुर कुर्र कुर कुर्र कुर कुर्र कुर्र कुर्र कुर कुर्र कुर कुर्र कुर कुर्र कुर्र कुर्र कुर्र कुर्र कुर्र कुर कुर्र कुर कुर्र कुर्र कुर कुर्र कुर्र कुर्र कुर कुर्र कुर्र कुर्र कुर्र कुर्र कुर्

র্থনাই বুং rnal-mahi-ryyud the real passage to Nīrvāna.

भुद्धेय rnil= सर्वे देव sohi şñil the gums.

कुराय rnur-wa, pf. वर्ष or वर्ष्य to pull forward or out of the way v. इराव snur-wa.

देन mo-wa तील्ख 1. sharp, pointed; निर्देश तील्खतः very sharp, कॅंग्रेंग mo-med dull, blunt; कॅंग्रेंग mo-phyun-wa to sharpen; कॅंग्रेंग mo-bhys auger, instrument to bore holes in wood or iron, etc. (Rtsii.). कॅग्रेंग mo-byas sharpened knife. कॅंग्रेंग mo-byas sharpened knife. कॅंग्रेंग mo-byas sharpened knife. कॅंग्रेंग mo-benpa to get sharp, to be sharpened; कॅंग्रेंग mo-phyun a n. of females and males. 2. rank in taste, acrid, strong or penetrating (smell). 3. sharp, clever, shrewd, preceded by कॅं, सेनम, or रेन.

र्हें प्राण्डान क्षेत्र sharp; sharpness (A. K. 1-48): इंदर्ग प्राण्डाम rnon-po byas कह, ती च्या sharpened; इंदर्ग प्राण्डा mun-du-byas योगम् चम्मे तिया acute meditation.

FRE sna-syah the bridge or top of the nose; इन्त्रण sna-bug nostril. इन्त्रन्थर्थर şna kun-naş dmah-wa चवरीर acc. to S. = flatnosed. * sna seems to be often used to designate a peak or projection from a mountain; also a promontary in a lake. Also, the tip or end of any thing: thay-sua tip of a piece of string. अधि यहनाय sna-yi brtay-pa the prognostics of the nose: મુખ્યામાં માર્જા અર્જેવા એક વ્યારામાં કાલ-rin more a michog yin-la a long aquiline nose is the sign of shrewdness and of superior intellect; क्षे के अध्यास्त्रा हैना व र्बेंद इ:।a-ṛtse şbom-ṃthug sdig-la spyod a thick obtuse nose indicates viciousness (in a man); अर्पेट येदा वर्षि भूग प्रश्वास्त a flat and crooked nose is an augury of much misery Mi.

ষ্ট্ৰা sort, kind; part, portion; with
*লম tshoys or *লম্ম্ম = various, all sorts
of: শ্রম্ম *লম্ম্ম শ্রম্ম শ্রম্ম হ্রাক্ত sna-tshogs-kyis
hdebs-pa (Dzl.); to strew all sorts of
spices over.....; ধুন্ম *ল্ম every kind,
মুন্ম *sna-muh (Lex.), মুন্মল্ড ক্রম (Glr.);
মুন্মল্ড of every sort; ইন্ট্রেই শুন্র seven kinds
of jewels; ১৯ শুন্ত five sorts of silk; also শ্র
alone is added to substantives, inst. of
মুন্মল্ড or = ধুন্ম : বিল্লাই গুন্ত জলাক from
different sorts of wood; ব্রুম্পুর্ম the
ripening of corn (Glr.); মুন্মল্ডল single;
মুন্মু a portion of the doctrine (Schf.)
(from Jä.)

ষ্ট্ৰ' sna-khrid, (অম'ব'ল্লীর'ব) नेता, नायक guide, leader.

भू जिंद sna-yon trunk, proboseis (Sch.).

इंडिन अ sna-can-ma गम्बन्ह the wind.

মুক্তির বা sna-chen-po 1. chief official, judge. 2. n. of a place in Magadha (Yig.).

Syn. মুর্থ blon-po; প্রুমন ট্রান্থ khrimş-kyi kha-lo-pa; প্রুম্পর্থ gshuh-luyş hdsinpa (Mhon.).

*'95 sna-hju piece of wood bent in the shape of a ring to which the nose-string of yaks is attached (Rtsi.).

東海 sna-rtog nostril: 東海本海本省中 sna-rtog che shih serno-wa the nostrils were large and the teeth were pointed (世brom. 117).

इयहर्ष इतव bstad-pa to be confident of, rely on; also as abstr. noun: trust, confidence.

খুণৰ şna-thag 1. ক্ষো; সাৰ্বাছ a rope passed through the nose of a beast of burden to lead it by. 2. proboscis, খুণৰ sna-thag or খুনা ছান- ক্লান srin-wa to stretch it forward (Pth., Jä.).

short-tempered, also one who loses his spirits very easily (Mhon.).

মুণ্ট şna-dri prob. = মুব্ম şnabş (Med.).

মুদ্ধ sna-drons leader, conductor: নিং দ্ধিন বিষয় বিষয় বিষয় বিষয় বিষয় বিষয় কি districts (A. 4).

মুন্থের্থ sna-hded-pa 1. ইন্ট্রেম্বান্ত one who goes before; a fore-runner, pioneer. 2. = ১ মেন্থ্রেম্বান to precede, go before.

মুণ্ডির sna-hdren leader, commander; ধুণা মুখ্ডির sdug-bshal-gyi sna-hdren one that causes misfortune, author of it (Jä.). মুণ্ডির্থ to lead, conduct; to head an expedition.

মুদ্ধ sna-drańs = ৭প ভূমান্ম hyo-byas-nas having taken the lead of (A. 65).

भूतम Sna-nam Samarkand in Bokhara: भूतम द्वित्र विभन्न Sna-nam rdo-rje bdudhjoms n. of a certain Buddhict sage who belonged to Samarkand (Deb. 9 2). 2985 grand grand chab-srid sna-nam-la ster-nes it was settled that the kingdom should be given to Maham (Ya-sel. 14).

श्रृष्ट na-si m, lazy: श्रृष्ट्रसम्बद्धा हैन sna-si en. ma-údug-cic ào not sit here so idly, without any object! (Sch.).

34 Sna-phu n. of a place in Tibet (Lon. 1, 28).

খৃন sna-ba or খুন তা খুন লাইন leader, a guide: প্ৰন্থান কৰা কৰা কৰিব কৰিব কৰিব কৰিব every third step a guide was necessary.

শ্বৰ্ণীৰ sna-wa hdsin (evidently ধ্বৰ্ণীৰ) কৰ্মধাৰ ship-commander, boat-man.

Syn. अत्रय mñan-pa; शुष्पे कृष्य gru-yi kha-lo-pa; शुष्पे gru-mkhan (Mhon.).

* and sna-babs the glanders [Sch.).

₹पम sna-bum मसीधानी [ink-stand]S.

মুন্দ্ৰ Sna-wo la-kha on the top of the mountain of Sna-bo situated between Gyang-tse and Rong cham-chen ইন্মান্দ্র ইউন্ট্রেন্দ্রমান্দ

শূৰ্ব sna-bon certain Bon charms which are uttered by the leader of a marriage procession in Tibet (D.R.).

東資本 sna-sbyok, 東領 sna-sman snuff (Med.)

35. sna-sbrah = #44.35 snabs-lug mucus.

भू अ. sna-ma 1. (Cs.), the blossom of the nut-meg tree? 2. v. । compound. क्रचेब [1. n. of a plant Cissampelos hexandra. 2. badly clothed] S.

ৡ ন sna-mu or ছ নই এ ৰ sna-mahi metog জাবিকুন্দ n. of a flower [Jasminum grandiflorun.]S. IN Sna-smad n. of a place in Tibet, lower part of the place called # Sna.

য়া sna-rtse the top or point of the nose; and মাইন সুন্দেইবমান ই, ইবমানই, ই

भू केट. ana-tshan= भू अवाभाक्ष्य complete in varieties.

খু শ্বাম sna-tshoys 1. বিষ, বিষ, নানা, v. খু sna II. 2.=এব all. খু শ্বাম এবিংম sna-tshogs-byens বিষম্ম [1. the earth. 2. that fills or supports the universe] S. খু শ্বাম বুল sna-tshoys ryyu= ব fish (Mnon.). খু শ্বাম বুল sna-tshoys-bsyrub=বিশ্বি [Brahmā] S. খু শ্বাম খুন বুল sna-tshoys-bsyrub byed বিষক্তব [maker of all things, Vis'va-kartā] S.

श्र⁻र्माभ⁻ठेत्र *sna-tshoys-can* कुक्कुम the water bird [a wild cock]S.

ষ্ট [¥]ৰাম দ্বা *Sna-tshogs tog* বিশ্বনীন্ত n. of the son of Kâmadeva (*Mâon*.).

মুখন্থায় উন্ন tshoys rta-can an epithet of the god of wind (Mhon.).

क्ष^अवास २३६ इ*na-tshoyş-hthu*й विश्वपा [as met. all-drinking, the sun or moon or fire]S.

কুৰ lit. variety of colours; the plant Curcuma amhaldi or zerumbet]S. Also = প্ৰাপুৰ stage dress (Mion.).

মুখ্লম সংশাতৰ sna-tshogs mdog-can, প্রাণতর বীসাংলাম the comet's tail (Mānn.).

**** Sna-tshgs rdo-rje the Vis'va-vajra or four-fold dorje which the Yum or Sakti of Don-grub the fifth Dhyani Buddha bears in her hand.

मुर्जेन्यभिन्य स्थापन Sna-tshogs mig-ldan-man. of a Noijin goddess (K. g. ८, 130).

মুখনিশান্ত্ৰান্তৰ <u>ena-tshogs gtsug-can</u> হছতাবি the spiritual guide of the gods, Vrhaspati (Mion.).

भूर्केन्य विश्व *sna-tshogs-hdsin* = भन्ने as met. the earth (*Mnon.*).

इंडिनाश निष्ड sna-tshogs cin-rta= १ अ ñi-ma स्ट्यां the sun (Mhon.).= चित्र रथ ['having a variegated car,' the sun] S.

भू वर्षेक्षय इत्य-hdsoms-pa= हे वर्षेक्ष इत्य-hdsom.

\$\frac{1}{8} \square or \$\frac{1}{8} \square \text{sna-ru} 1.=\frac{1}{8} \text{ the sign of the vowel o } \text{(Situ. 12). 2. snuff-bottle made of the horn of yaks or of goats.

মুণীৰ্ণ sna-len-pa 1. to give shelter or lodging. 2. hospitality.

anay a tribal name.

মুণা ই snay-tsha মনী ink. মুণা বুন an inkpot; ধুণা ব্লুণা snay-smyug pen and ink; ধুণা ই
েন্ত্ৰা snay-tsha dan smyu-gu id. মুণা ব্লুণা ন
্ত্ৰা ই উই ই টুনা ব্লিনাথমানী বামবাইনার্মির both pen
and ink together being not available he
wrote with what he had, consequently the
writing was not clear (legible) (A. 100).

र्भण रं २ द्वर दे र *şnag-tsha hbyar-byed* glue, gum.

Syn. 95.3 hbyar-rtsi; 95.35 hbyar-byed; \$4 sbyin (Maon.).

ধ্ৰামান্ত snay-las skyes born of the family of Snag; gen. family extraction.

Syn. बुर्'' rgyud-pa; रेन्स बुर rigs-rgyud;

শ্বামাধ snags-pa = ৭বৰ্মাধ hbags-pa defiled, polluted.

মুদ্ৰার : snaft-wa আরি:, আমা, আজীৰ sbst. 1. brightness, light, lustre, glare. বংশুহ "the light between," i.e., the atmosphere, the light of heaven, the sky: पर क्षर प्राचर यमसाहि है जिस्मी बतुसानु के बेवा बससा ठर का बादिवा है श्री के rain descending from the heavens the fruit of the fruit-trees and all the crops matured together (Pth.). 🚜 न प्रिंग परिन्य when there is light, when it is light; fig. কুম ট্রায়ান the light of doctrine (Dzl.). Syn. \$5.35 snah-byed; धूट प्राथ snah-gsal; प्राथ gsal, अदि यर नम्भाया mhon-par qsal-ारव ; रेंद् देर hodser; दर् २० hod-hbar; क्रें के sgron-me; रव वास्रव rab-asal (Mnon.). 2. an objective appearance or thing seen, an apparition: A ME. यसदित्यवे पुरावाद्वराष्ट्री there is an appearance as of being pursued by many people; শ্লীমান্তমান্তম appearances in a dream. 3. दर्भन, a visual seeing, one's sight: वर्ष रह वी भूह मञ्ज् वाय जेद my faculty of vision, my sight, is dimmed (Jä.) (more frq. intellectually) a view, opinion; NENT AND Buddha; and hence: 4. thought, idea, notion, conception, c. genit. : ૧૬ વસસ ઠર ૧૮ મે લેસસ છે પૂર વ ખેર all these things are only conceptions of your mind, vour fancies; ANNUARE TRACE (Mil.); वर्ते अः इदः चे अदः यदः शुरः है bkres-snah ye-med-par quur-to he was even without a thought of hunger (Mil.); *********** turn your mind to religion! (Mil.); ***, 4.25.4 to change hearts to repent, conversion. gr. মন্ত্ৰ pleased, cheerful, happy (Pth.); col. जीत्रभाष्ट्र the arising of two ideas in the mind: जीत्राष्ट्र जी हे जाय hesitation, irresolution, wavering; Max perception, both physical and mental: अवेद भूद वी ख्रुवाय mthon snangi sprul-pa phantom, apparition; KK. HK. ৰদ্ৰথম an illusion of fancy (Thgy.) (Jä). 5. attainments, intellectual illumination.

**E-344 snah-chays shifts of work from serfs or mi-ser according to their respective turns (Rtsii.).

१८ इ.८ snah-chun unimportant and of little use: १८ इट २१ मा द्वार श्रेष के के ने ते not mentioning those that are unimportant (Rtsii.).

ইং ৭ জ্বর জ্বর্ন- handsome outwardly (Mag. 33). 2. = সুওহন reflected image, image.

ইন্দ্ৰ snan-day (ব্যাহ্ম colloq. the naward man, the heart, the soul; মুন্দ্ৰেল বুচন ন not to care at all, to be indifferent.

ইং খুব জ্নানা-ldan भास्त् as met. = the sun; ইং খুব বিং দ্ = সংক্ষান্ত্ৰ্য skar-ma bṛtan-pa স্বাব্য the polar star (Mānn.).

왕도'지 II: vb. 1. to emit light, to shine, to be bright; \$5.95.9 to fill with light, to be enlightened, to illuminate; ** 45.45.43.4 to be filled with light, to be enlightened, e.g., by the light of wisdom (Ja.); 453 भे भूर प्रवेश्वत्र darkness entirely devoid of light (Dzl.). 2. to be seen or perceived, to show one's self, to appear; क्ष्र-पाष्ट्रमाठ or के क्ष्र-प न्र वृद्ध every thing visible; भुः भूदः नवे पुष all that is an object of senses (Mil.); 5 2 3 now an opportunity $itself (J\ddot{a}.)$. શુષ્ય ક્રેન્ટ્રેષ્ટ ખદ વાસુદ ચૂદ દાઆ ઢદ પાલુદ although the body had become invisible, yet the voice continued to appear and was heard without interruption (Tā. 127. 11); to have a certain appearance, to look (like), &5.4.25.34. as if it had been suddenly cut off (Vai. sh.); अध्यवसमूद्य snum-beas snan-pa (to look) greasy (S.g.); वस्थानु भूर हैं it looks like sorcery (Glr.) (cf. वस्य); अन्तराय invisible, अन्तरायर हेर्य to disappear frq.; as their wives were not to be seen, were not present (Dzl. 43, 17); Ayratagra to become invisible, to efface the traces of a thing (Jä.).

इद विषय र snah-gyel-can forgetful, lazy. ज्यान्त्र ते दे दे सुद्दा अर्थ व of no attainments yet high in appearances.

श्रेष्ट्र म mi-snah-wa चनाचीन (A K. 111-21) [to vanish or disappear]S.

খুম অংশুম হা snaft-wa dkar-pa= রুম্ব moonlight (Yig. k. 15).

इस वर्गुद्र पर स्वाप्त snak-bryad-pahi rab-klah an epithet of the river Gangā: वायुर्ध अहेद कर प्रदान वर्गुद्द वायुद्ध अहेद प्रदान वर्गुद्द वायुद्ध अहेद कर प्रदान वर्गुद्द वायुद्ध अहेद कर प्रदान वर्गुद्ध वायुद्ध अहेद कर प्रदान वर्गुद्ध वायुद्ध वायुद्ध कर प्रदान वर्गुद्ध वायुद्ध वायुद्ध वायुद्ध वायुद्ध वर्गुद्ध वायुद्ध वायुद

क्ष्य देव इति इति क्ष्या-wa-can प्रकाशवान manifest, present in all its glory (A. K. 111-21).

भूर मध्ये ६१ व snah-wa mched-pa चालोक छाहि [increase of light] S

कूर व देव प इतवर्त-त्व thob-pa to obtain light [चाजीकसम्ब obtained light, enlightened]S.

the fourth Dhyani Buddha Amitabha in his first form of existence, i.e., in his dharmakaya or अव के chos-kyi-sku. In his sambhoya stage he is designated अत्यक्ष के Tshe-dpay-med; and in the third or nirmana stage \(\sigma \) त्युक में Hod-dpay-med. His present earthly incarnation as अत्त्यको is the Panchhen Lama of Tashi-lhunpo.

भूद मञ्ज्ञा भूद मद्देश का snak-wa nas snah-war bgro-wa च्योतिर्च्यो(तः परायचः to go from light to light.

भूद पद्रभाव पद्रश्रेष इतिक-wa-mun-par hyrowu चोतिकनः पदायवः [going from light to darkness] S.

इट क ने दे थ snañ-wa med-pa: निरामासः [not possessing light, not bright]S.

धूर-पविभाग हा snah-waii blag-po विचाम्पति [the lord of rays, the sun]S.

ষুম দেই ব্ৰহাই snah-wahi dwah-po= শ্ব the eye (Mhon.).

क्षर परिश्व 195 snah-wahi mu-khyud विभानेति ; [the lustrous halo round the sun] S.

মুদ্ৰ নাই জাৰা-wahi mdsod the repository of light, i.e., the sun (Mnon.).

इंद प्राम्भ अ Snah-war medseş-ma n. of a great Yakşini, a she-demon (K, y, 5, 130).

इ. १९ इ*nah-byed* भारकर as met. the eye. the sun, light.

धूद ब्रेट्र ब्रिक्स इस्तर्भ-byed gris-pa the second luminary, the moon (Rag.) (Mhon.).

** 95.35 snan-byed zuh the two luminaries, i.e., the sun and the moon.

કૂદ ફેર વેર ફેર ફાતાન-byed hod-byed as met. =the sun (Moon.).

RE & Snah-med, v. AC & 5 nah-med.

रूद र snah-tshad, v. the measure of light.

মুহাৰ্ড্ৰৰ snań-tshal the outward appearance, of a landscape; scenery (Mil.): appearance, opp. to essence, প্ৰথ (Was. 297).

दूद कें = ३अ दूद şnañ-tshe=ñam-şnañ चामास [illumination, exhibition]S

क्षुर अहर snan-madsad brightening, illuminating, also, illuminator.

খুম বিশ্ব snah-ser can-ma, v. খুম বিশ্ব শ খুম বিশ্ব snah-ser ldan-ma ম্ব বিশ্ব জন n. of a Bon deity, one refulgent with light, radiant (B. Ch. IV).

 $\mathbb{R}^{K \setminus K} \subseteq \mathbb{R}$ Snah-hod n. of a flower $(K. d. \mathbb{P}, 12)$.

Tibet near \$5.35. Stod-ha (Lon. 4, 3).

* snan-ças thoughts, fancies.

হান প্ৰাপ্ত Snah-gçan n. of a Bon priest of great mystical learning (Jig.).

野中 西南河河 Snah-sel khrab-gyon n. of Bon deity of Sa-bdag class, who wears a coat of mail.

#८ श्रें snañ-srid संसार the visible, external world.

মুন্দ্ৰথ snah-gsal shining, bright, brilliant; ইংগাইছে ব্যথ শুন্ন the clear bright light of religion, also a lamp, light; syn. শুন্ন মন্ম (Minon.).

হুন বৈ snad-pa, pf. বহুন bsnad imp. হুন snod to wound, to hurt, to stab: মুখাইন্বৰ being hurt in the body; মেন্ট্রিগ্রেম্বর my horse might be injured; মুন্ট্রিগ্রেম্বর afraid of hurting him (Jä.); of horned cattle: to butt (Sch.).

মুন্ম ট্রন snabs phyi-wa to wipe one's nose, মুন্ম ট্রন pocket-handkerchief; মুন্ম স্ত্র snotty nose, snotty fellow (Sch).

Syn. ज्ञपम सुर इतकिश्-lud; ८८ ज्ञपम har-इतकिश; ज्ञुष्टर इतक-lud; अप्योदेश इतक-yi dri-ma

अंधा : Snam 1. n. of a place in Tibet; इस्पे दे का snam-gyi re-gad one of the thirty seven sacred places of the Bon (G. Bon. 37). 2. इस आव smelt. মা: or মুখানু snam-bu woollen cloth of various kinds, a blanket. শ্রেম্ম woollen cloth manufactured in Kong-bu; প্রায়ম English broadcloth; ব্রমায়ম woollen cloth from Central Tibet and Lhasa. মুখানুগ্র snam-dker মুখানুগ্র hairy cloth, frieze; মুখানুগর snam-yug a whole piece or roll of woollen cloth. মুখানুগ্র snam-ras woollen and cotton cloth (Mil.).

મું મુદ્રાં યું snam-phyi privy, latrine.

Syn. 54 PK chab-khan; gw FK phyis-khan; qwk 55 gsan-chod. (Mnon.).

শ্বশাস্থা şnam-phrag= জানাস্থা am-phrag in vulg. language: breast pocket.

য়ুগার্শ snam-brag হাল প্রশার্শ snam-phrag or ফাল্ল am-phrag the bosom, also the breast pocket. In collog. am-bák.

कृष्ण वृद्ध snam-hbyar संघाटिका [a pair or couple; the aquatic plant Trapa bispinosa]S.

 $x^{s_i} y^x$ snam-sbyar a sort of loose mantle for priests (Cs.).

মুখ্য শূর্কি বৃষ্ণ snam-gshoys resp. for side $(J\ddot{a}.)$.

কুল্ম বিশ্ব snam-logs, also মুম্পুল্ম snam-phyogs, may signify respectfully the whole bodily person of a deity or lama, usually, however, it indicates the sides only; also specially = ইন্দ্রেপ্ত side and back. The following passage occurs in a Tantrik ritual of the Tangyur: সুন্দ্রেপ্ত side and the Tangyur: সুন্দ্রেপ্ত side and sides of the snam-phyogs skyon gtor-ma so-sor dgram having sprinkled separately the torma offerings protecting the back and sides of the god and each lama, together with their canopies.

98

ষুম্ব şnar-po or ষুম্প şnar-mo or ষুম্ şnar = মুম্ব or মুম্প long, lengthwise.

শুমান snar-wa to shake or move to and fro: ট্রিমান ব্যাস্থান a dog wagging its tail; also v. অধুবান banal-wa to extend, protract.

ड्रू र अ snar-ma रोहियो नचन 1. the third constellation or lunar mansion containing five stars and represented in the figure of a chariot; the wife of the moon. 2. तेलपर्थी [sandal, incense]S.

Syn. ব ই bi-ṛdsi; বেশ্বই ঝুণ্ডর ম dal-waḥitha ldan-ma; মুব্বই মুব্বই sky-dynḥi bday-po.

ধুম জুৰ snar-ma skycs বীছিম্ম [Bala-rama; the planet Mercury]S.

धूर अविवर्ग म snar-mahi bdag-po = ह्राय गेहिकीपति, चन्द्र the moon (Mnon.).

woollen thread, etc.; knitting-yarn, yarn used for other purposes; also for warp, abbyarn [(Ja.).

মুখ্য হ্লাজ-pa= হু ন rduń-wa or নুধুন্থ আছিল beating, sticking in (A. K.). মুখ্যমেন্ট ঘ্যালি [puts together] S. pf. and fut. নুধুন 1. to prick into, e.y., a stick into the ground, to thrust a weapon.

2. to suckle: § A gar (Pth.) id. 3. to multiply (Vai. sñ., Lex., Sch.).

ষ্ট্ৰাম gnub-pa pf. বন্ধুবন fut. বন্ধুব imp. মুব or মুবন vb. a. to ধ্ৰামান্ত্ৰিম বাই ব to do away with; to cause to perish; gen. fig. to suppress, abrogate, annul, destroy, annihilate, a religion; মুব্ৰম্বন abolished the custom.

সূত্ৰী Snubs n. of a place in Tibet (Deb. ন, 2). স্থান নাম সুক্তি সুন্দ Snubs-gñah To-re rtsug-lo n. of the son of king Tore Sron-btsan (Yig.) who was prince of Snubs-gñah.

gan अर्थ ब्रेट्ट्यु है हु द् Snubs-mtsho glindyuhi bla-do n. of a place in the lake country of Yam-dok (Deb. ¶, 42).

हुँठी snum खेर, तैन oil, grease; हुम्भींद snum-kon a little bowl for oil; हुम्भाष्ट्र snumkhur cake cooked in or seasoned with oil, a kind of pastry baked in suet; हुम्भाउँद snum-can or हुम्भावेश or हुम्भावे fatty, oily, greasy: हुमादे snum-dr a smell of fat.

कुष्ण के निरं snum-can çiñ पुरस [n. of several medicinal plants = Asteracantha longifolia, Tribulus lanuginosus etc.]S.

हुअ ३ şnum-za oil-burner, a lamp.

Syn. र्रेंग इgron-me; अर से mar-me (Mnon.).

કુમાં કરાયા કાર્યામાં કાર્યામાં one who eats dainty dishes; a glutton : તું દુઃવયદ વારેસ સુવા કુમાં કર મહે

মন্ম (রথম) নিশ্ অন্ (may be) you have some petted child with the disposition of a glutton (A. 127).

push or move, to move out of its place, to remove, to shift W.; to drag up, pull in. 2. Sch.: to cut into pieces, to fracture, to crush, and into impalpable powder.

sne or real sne-ma 1. extremity, end of a thread or string, the selvedge or hem of a piece of cloth: and thay-sne the end of a rope. Real sne-hkhor to warp, to get twisted (Sch.). Real sne-skog chaff of barley, wheat, etc. (Rtsii.).

মুণাইন <u>S</u>ne-gdoń-rtse n. of a town with a Jong styled মুণাইন <u>S</u>ne-gdoń-rdsoń the fort of Nedong-tse (Loń. ৭, 14).

মুন্দ্র sne-hdsom = মুন্দ্রেন । of fragrant plant burnt as incense: মুন্দ্রেন নি মুন্দ্রেন বিদ্যালয় for (the cure of) cow-itch I must have the Ne-dsom plant, the Ne-dsom plant is necessary (Rtsii.).

ইস'ব şnem-pa to shake, to cause to move slightly: অইম হুই মান্ট্ৰ <u>b</u>snem byahi sa-gshi a quagmire, a bog, Siberian tundra.

মুণ্ড মুদ্দ snehu gliń-kha n. of a grove near Lhasa মুণ্ড মুদ্দেশ মুণ্ড two overseers at Neuling-kha (<u>R</u>tsii.).

PSF Snehu-rdson n. of a small fort on the bank of the Kyi-chhu on the opposite side to Hbras-spuns (Daipung) (Lon. 9, 14).

ষ্টু 'অব sne-len resp. (মর্থন ন্রেম mthoń-bzos) attention to guests, hospitality, reception given to guests: ৪८ এ 'অব্ অব্ ব্যব্দ ক্রিম প্র ক্রিম ব্যব্দ ক্রিম ব্যব্দ ক্রিম ব্যব্দ ক্রিম ব্যক্তি ব্যব্দ ক্রিম ব্যব্দ ক্রম ব্যব্দ ক্রিম ব্যব্দ ক্রিম ব্যব্দ ক্রিম ব্যব্দ ক্রিম ব্যব্দ ক্রম ব্যব্দ ক্রিম ব্যব্দ ক্রিম ব্যব্দ ক্রিম ব্যব্দ ক্রিম ব্যব্দ ক্রম ব্যব্দ ক্রিম ব্যব্দ ক্রিম ব্যব্দ ক্রিম ব্যব্দ ক্রিম ব্যব্দ ক্রম ব্যব্দ ক্রিম ব্যব্দ ক্রিম ব্যব্দ ক্রিম ব্যব্দ ক্রিম ব্যব্দ ক্রম ব্যব্দ ক্রিম ব্যব্দ ক্রিম ব্যব্দ ক্রিম ব্যব্দ ক্রিম ব্যব্দ ক্রম ব্যব্দ ক্রিম ব্যব্দ ক্রিম ব্যব্দ ক্রিম ব্যব্দ ক্রিম ব্যব্দ ক্রম ব্যব্দ ক্রিম ব্যব্দ ক্রিম ব্যব্দ ক্রিম ব্যব্দ ক্রিম ব্যব্দ ক্রম ব্যব্দ ক্রিম ব্যব্দ ক্রিম ব্যব্দ ক্রিম ব্যব্দ ক্রিম ব্যব্দ ক্রম ব্যব্দ ক্রিম ব্যব্দ ক্রম ব্যব্দ ক্রিম ব্যব্দ ক্রম
ষ্ট শ্ৰি Sne-çod n. of a village in Khamş (Lon. 4, 28).

কু নিবাইনান্ত নিউম sne-sel tsam-du mchis= অমা ও মনপুর্ব নিউম নুমেইম am in the due discharge of my duties (Yig.).

ষ্ট্র মান গানে -slebs officials (who succeed out other by gradual promotion). প্রশ্ন প্রমান্ত্র প্রমান্তর প্রমান প্রমান্তর প্রমান প্র

 \S ¬ sno-wa acc. to $Cs.=\S$ ¬ to reduce to small pieces, to crumble $(J\ddot{a}.)$.

子 如 3 snog-zan cake, biscuit, etc.; in vulg. Fan "khab-ze" for Fan.

हैं र I: şnod 1. sbst. योनिका, खाली, कुण्ड a receptacle, that which holds anything, a vessel, basket. Syn. অ্থাপ yol-go; ইব্ছা snod-spyad (Mnon.). 2 \$ 5 sde-snod fuca a receptacle of doctrine, the doctrinal basket, sacred writings; ই ই বৃধুন বিদিতক the Three Pitakas or three classes of sacred works. 3.35 phye-snod a vessel for meal or flour; & \$\chi_snod water-pot, pitcher; 5 ፮ና bu-snod uterus, womb; ፮ና ቻ ጋንር a snodkyi khyed-pa चलुक [a small pot]S. र्द्रे ग्रेक्ट snod-kyi-sten upper part of a vessel, also its cover or lid. ই্র'শ্রুম snod-gsum or ব্বং-ম ব্যাৰশ্বীমান্ত্ৰৰ নাৰী শ্বীৰ the three qualities of the organs of the senses-best, intermediate, and the last.

ર્કેર્ડ II: Jä. says that in the ascetic language snod denotes man, as far as he is susceptible of higher and divine things; a man is called ફેર્ડ પ્રાથમ જ તાલું-પ્રભાક કાય કાર્યું મામ કાર્યું કાય કાર્યું કાય કાર્યું કાય કાર્યું કાય કાર્યું કાય કાર્યું કાય કાર્યું કાય કાર્યું કાય કાર્યું કાય કાર્યું

insusceptible of religion. Also in metaphysics & f phyi-snod = the external world. or rather inanimate nature. ইণ্টাৰ্থন পান্তন snod-kyi skyon-gsum = the three defects of humanity: 1. ፪५ ୮ ଅଟ ଓ ୯ ୮ ଥି. ୮ ଅଟ 5 ዓመ শুদ্ধেশার্থ বিষয়ে বিষয়ে 3. প্রমার্থ বিষ to be thus interpreted:-one who at the time of a sermon does not attend to it is as a vessel of which the mouth is shut up; on hearing if one does not get at the right meaning, but misundertands, it is like a spittle-pot full of unclean things or thoughts; if one attends to a sermon and understands it, but does not act accordingly, that is like a vessel which is upset. \$5.485 snod-boud the world of inanimate and sentient beings.

इंद^{ें दे}न snod chen सीचं [road, bathing place]S.

र्हे अnod-ma कुन्डली [circular, coiling] S.

र्हे दे व snod-run-wa भाजनी [1. receptacle. 2. a vessel for roasting or frying]S.

1. to add on, expand, augment; to put a tip on or point to (e.g., an arrow): প্ৰশ্বস্থ two being added to them (Mil.); অন্ত ভূলিক man-du snon-pa to augment by a great number; পুন্তুৰ rgyab-snon adding on the back, i.e., confirmation; বিশ্বস্থা কুল্ম dmag-tslogs snon-ma reinforcements, auxiliary troops; ই কিন্তুৰ rtse-mo snon adding or putting on a pinnacle; ক্লিক্স্ডেল্ড ইন্স্টেল্ড ব্যাহিন ক্লিক্স্টেল্ড snon-mdar Ārya-de-wahi lha-khan-la rab-gnas mdsad consecrating the temple of Arya-deva with a pointed arrow. 2. to revive, strengthen.

ষ্ট্ৰ' ইব্ ' বিষ্ snob-sog-can curious, inquisitive (Jä.).

smell: \(\)

ইংল snor-wa, pf. and fut. অইং benor to confound, intermingle, stir up sediment:
ইংলেই বাইংল sten-hoy snor-wa to comfound or mix up the upper and lower (contents, etc.)

I. to adjust, place together, fit together; to close up exactly, interlace. ARRIVATE ALTERNATION OF THE PROPERTY OF THE PROPER

snrubs स्वा नवत्र the nineteenth constellation or lunar mansion.

Syn. 3'4 rtsa-wa; र्याप sog-pa; यु व gru-so (Mñon.).

ষ্ট্ৰৰ snron অন্ত the eighteenth lunar mansion.

[4.3] মৃত্য snron-gyi zla-wa the month of May-June. ፲፯٠፮. snron-gyi ña-wa the full moon of that month.

বংশাস্ত্রম brnag-nus=বর্ষণ patience (Minon.).

4 বহুবান brnag-pa, pf. বহুবান brnags
1. to cogitate, deliberate; reflect upon: অ১
বান্ধান আন্ত্যান to think over and over again.
অ১বান্ধান turned over in the mind, thought over (Situ. 76 and 137). 2. to be concerned about, to strive after,......
বিশ্বাধান্ধান striving after that one thing.
3. to flow over with, be replete with; and hence, to be burdened with mentally as well as physically.

বৃষ্ঠ শূলনা-wa another form of কৰে rnan-wa to be choked with; defined in Nag. 43 as ফাট্ট বৃষ্ট কৰিব obstruction of food in the gullet, which neither goes down nor comes out (also A. 134).

বৰ্ণ <u>brnan</u> = ব্ৰ'চ্ৰ'ম্বৰ nan-tan <u>br</u>nan or বৰ'ন্দ্ৰীৰ মুবৰ'ৰ্দ্ধ pressed, urged upon (Situ. 76).

দ্ৰান্ত্ৰ <u>brnan-pa</u> to be eager for; to be on the alert, be attentive to: এই মূল ব্যান্ত to attend while a person is reading or writing; ইমাল্লাম্বল to be eager for religious instruction, মূল্লাম্বল eager for food.

বার্থনীনম <u>brnab-sems</u> जिएसा; অমিয়া; জীম desire of gain, covetousness (A. K. 6-17). বার্থনীনমা উল্কেখন বার্থন্দ । মার্থনিন্দ কুল বিল্যান স্থ speaking falsely or boastfully together with rough words and avarice (are of no good in this world) (K. d. ৭, 346). মান্দ নিম্মানন benab-sems can a covetous person. वर्षेष्ण <u>brnogs-pa</u> 1. युप्त = ध्रमण to be hidden, concealed. 2. = व्यवस्था hound, tied tightly (Nag. 43).

प्यूर प bena -wa, v. इर प rnan-wa.

ন্ধা <u>benad-pa</u>, v. শ্বাম নাইন্ট্রামান্ত <u>mteon-gyis rmas-pa</u> to cause a wound with a weapon.

व्यक्त पर दे <u>b</u>snam-par-bya पुष्कव [met. a bull, excellent]S.

বৃষ্ণ ⁹ৰ *bsnam-sin* মুক্ক [the soul, an individual] S.

द्युष्टम्भ bename, = बेंग्सप pf. of ब्रेसप q.v.

বৃষ্ণ ন bsnar-wa= বৃদ্দ rkyon-wa 1. to stretch, to extend in length, to lengthen, to pull out, e.g., a piece of India rubber. স্কুল্ম ন মুন্দ বৃদ্ধ ব to stretch out and trail the tail (Nag. 43); স্কুল্ম স্কুল্ম স্কুল্ম ক্রিলে

বৃষ্ণু ব bsnal-wa to spin out, to protract (Cs.).

वश्च benun 1. v. वश्च (Rtsi.). 2. = समाचन् श्च offended, hurt in the mind, [to wound in the heart]S. 3. = मजाचन्: अर्ध्व क अर्थ व्यवस्थ वश्च प्राप्त hit or pierced with weapons like arrows, etc., the target. 4. = भूष व, इ. अवश्च to give suck (Nag. 43). वश्च benun-pa sbst. [प्रवासन a moving to and fro, shaking; धात, ताइन beating; विवास piercing; स्वास piercing, a needle]S.

다음 한 마마 1. pf. of 물록 snur. 2. has been explained as 5차용기원자기다.

นุมูลม bsnubs, pf. of ฐสาย or มูสาย.

তমুখন beneme, pf. of ইন enem: ইন্সংক্ তমুখন nem-par beneme (Situ. 76).

passages met with, is to be differentiated from ইম্ব şnom-pa, and = to cut, to shape, to carve: ইম্বানুষ্ট্ৰেইন্ত্ৰিক rdo gru gsum bsnom-pahi sten-ca bshaps sat on a stone which was shaped or cut at the corners, i.e., on a triangular stone (Yig): হুল মন্ত্ৰ shall ma bsnom cut threads.

বৃষ্ট্ৰ benor = বংৰং nar-nar: ব্যংৰৰ ন্ত্ৰ goń-hog benor (Nag. 43).

নাল benol v. কুল, ব্যানাল বুলা কুলো বিদ্যাল কিন্তু বিদ্যাল কৰা কিন্তু byun-wa upper and lower flaps of a garment joined (Nag. 43). Again, we find: প্রায় কুলোক ক্রাণ্ড্রা বুলা কুলোক করা relations mutually attending or associating (Situ. 76).

Upa I: the thirteenth letter of the Tibetan alphabet and the first of the labial group.

ম II : as a syllable is called ম্পাম্নীয় bday pohi syra, the word or particle expressive of ownership or possession. As an affix it is found added on to many roots, to verbs, nouns and adjectives, sometimes affecting the meaning of the root, sometimes making no difference and merely affixed from custom. As a general rule (but, it must be noted, not invariably so) it is changed to a wa after a vowel or one of the three consonants E, a, and S. When 4 is attached to the roots of verbs is the sign of the infinitive and participle as in वाष्ट्रय, इंट्रबंग, पॅट्रय, अट्रय; in the language of common life, however, it is frq. used for the finite tense, and for 45 par. Affixed to the names of certain places or things, it denotes the person that deals therewith as in 54 rta-pa horseman, & chu-pa water-carrier, grava one of Lhasa, ara a monk of Sera. In such instances some writers use a instead of 4, which is wrong; it is not correct to say भूषाय or केंद्राय. Combined with names of places, 4 designates the inhabitant (454 inhabitant of Tibet); with numerals, it either forms the ordinal numeral (बीभाष gñis-pa the second) or it may imply other enumerations, i.e., वृज्ञ के की अप a girl of two years, मिनार प khru gan-pa measuring one cubit, say sum-

compa containing thirty, viz., letters, as in the Tibetan alphabet. As already said, with sbst. it may have no particular signtheation (\$54 rked-pa, etc.), or may serve to distinguish different meanings (15 rkan marrow, 154 rkan-pa foot) or be a peculiarity of dialects. In certain expressions 4 or 4 stands, it would seem. incorr. inst. of 42 pahi or 42 wahi: 454 देवाय gso-wa rig-pa science of modicine, व्य 484 grub-pa lus structure of the body; ্রাণ্ড dam-pa chos holy doctrine (of Buddha) (Jä.). In Budh. 4 pa mystically expresses \$4584 don dam-pa the pure sense of all things (K. d. 8, 321 and Hbum. 9, 282). Again in K. my. 9, 207, ⁴ pa signifies fallaciousness.

पंदे Pu-sde पनर्ग letter of the P series, i.e., u, u, घ, घ, घ.

মার্থী Pa-yor n. of a place in the district of সুষ্ঠা $S\bar{n}an$ -mo in Tibet (Deb. \P , 4).

पठर pa-car or क्षांकाष्ट्र gos-chas tta-tu कीपीन, कच्छाटिका [कीपीन a small piece of cloth worn over the privities; कच्छाटिका the end of a lower garment gathered up behind and tucked into the waistband]S.

† ম'5'5 pa-ta-ha ঘ্রম্ব (ইই ট্রশ ইশ) a kind of drum (K. du. 5, 502).

45 pa-ta W. a cross (Ja.).

† 4'53 Pa-tan ancient capital of Nepal called The Ye-ran in Tibetan works (Dsam. 3).

4'5'4'53 Pa-tha lo-ta-nan. of a great river running from east to west and to the north of Monkori (S. lum. 40).

†4.5.4 pa-tu-ça a tree (S. /am. 38).

पार्ट्र pa-to or पहुँच pa-to-la a medicinal plant and fruit: पहुँच वै (क्षेत्रव) र विभावन वर्त तेय। ब्रह्म सम्बद्ध प्रमाणिक विभावन प्रमाणिक विभावन प्रमाणिक विभावन प्रमाणिक विभावन प्रमाणिक विभावन प्रमाणिक विभावन प्रमाणिक विभावन प्रमाणिक विभावन प्रमाणिक विभावन प्रमाणिक विभावन प्रमाणिक विभावन प्रमाणिक विभावन प्रमाणिक विभावन प्रमाणिक विभावन प्रमाणिक विभावन प्रमाणिक विभावन व

figures, pictures of various designs; \$\hat{N}\gamma^u\formal{5}\sigma^{\sigma}\text{pa-tra} 1. \qq \figures, pictures of various designs; \$\hat{N}\gamma^u\formal{5}\sigma^{\sigma}\formal{5}\sigma

by the city of Madhubandha "the natives of which are very good-natured and honest, in consequence of which there is no fear of travelling in that country and there Buddhist monks get alms easily" (S. lam. 36).

‡4' \$ pa-na we the sixteenth part of a rupee.

‡ 4' दे ' । pa-na-sa पनस [the jack-fruit tree] S. (K. d. 201).

বাইন Pa-snam also called বেশ স্কা Dpalgnam n. of a district with a fort called Penam Jong on the Penam Nyang Chhu midway between Tashi-lhunpo and Gyang-tse.

디건팅 pa-ben in W = a strip of wood, a ledge, border.

цъндът Pa-ma-le-pan n. of a place in Tibet (Yig. ?).

U. 3 pa-tse a masak or leather bag for water, etc.

ম'ঠন Pa-tshab n. of a Tibetan district and of a resident officer of the district: ইন্সুব্ৰু মেন্দ্ৰ হৈ প্ৰায়ুৱৰ (A. 102). বাৰু বুজাৰ বুজ

니면'NEN pa wa sańs v. 나 NEN pa-sańs.

य'भ्या'य pa-yag-pa a medicinal herb= भ्रमा छ- smug-chun: पण्या हामभ भ्राप्य भ्रमा विकास प्रमाणिक क्षेत्र ।

 \Box ' \Box ' pa-ra-kha in W. eross (a straight one) $(J\ddot{a}.)$.

 $q \neq pa-ri$ in W., $q \leq p\bar{a}-ru$ in C., box, cylindrical or oval, high or flat, of wood or metal $(J\bar{a})$.

‡ ^{4 १ १} ई रें ग pa-ri deā ti-ka पारिजातक the flower of paradise (K. du. 5 310).

‡ ৭5 প্ৰ paru-ça-ka মৃত্যুক [Grewia asiatica from the berries of which a cooling beverage is prepared] S. में द्वाप्ताम 1. the tree Butea frondosa: पञ्चनिकार्वे भावेत्र सम्भावभाष्ट्रवामा है। हिस्ति अस्वास्त्र पञ्चलिकार प्रदेश हैं द्रश्रस्त सम्भावभाष्ट्रवास्त्र प्रदेश हैं प्रश्रस्त सम्भावभाष्ट्रवास्त्र सम्भावभाष्ट्र सम्भावभाष्य सम्भावभाष्ट्र सम्भावभा

‡ 474-485 Pa-la-ça-pur the sea-port Balasore situate the newest shore of the Bay of Bengal (Dsam. 34). [The ancient capital of Magadha or Behar where the tree Butea frondosa grew in elandance] S.

‡ યા તે pa-ça-ni Indian gold formerly imported into Tibet (Rtsii.).

41-9 pa-çu=2.594 ri-dwags wild animal (mystic) (K. g. F 28).

‡ पन्याने नृष्ट Pa-çu pa-ti çwa-ra n. of sacred place in Nepal much frequented by Hindu pilgrims; in Tibetan called also नुष्या द्वार पुन Gu-lan dwan-phyug (Dsam. 5). [पद्मापातसर: the lake of Pas'upati.]S.

† य'-g'ये'न pa-çu-li-ka = gे khṛim house (in mystic rituals) (K. g. ॸ, 26).

U'NKN pa-sans or এপ্রমমে 1. Friday. 2. কবি, মান্ন, মূল the planet Venus.

Syn. পুনির্মান lha-min bla-ma; শুর্বের্মান-র্প্রান্তর ক্রান-র্পর mkhan-po; বর্ষীর ন্নিন-রচ্চার bu; মন্ত্রমান্তর mkhan-po; বর্ষীর নির্মান ক্রিন্তর করেন্দ্র lha-min bdag-po; বর্ষীর নির্মান করিন নির্মান নির্মান করিন নির্মান নির্

বাম ক্রেম pa-sańs slob-ma = মুখ্য বিব lha-ma yin বাবে the demons who war with the lha or petty gods (Mñon.).

মানী Pa-çi prob. (এপান Pak-çi) a Tibetan lama of the Karmapa sect who

visited China to breach Buddhism. In Mongolian 4474, g-ci or bakshi=a teacher.

‡या है pak-t पंजा 1. [line, row]S. 2. भुष्य पुत्र ensign of victory, royal standard (mystic) (K. g. । 26).

पन् वर्ष pag-san barley-meel.

barley dough. ung pag-gu (Dzl.); us pahu m Lh. brick; danun phibs-pag roof-tile (Cs.), und wa-pag gutter-tile (Cs.), end za-pag (Glr.); und sa-pag (Glr.) (Ja.).

বৰ্তি pag-rtsir burnt brick; unburnt brick. এবা প্রনাম pag-pu mkhan mason, এবা ক্রিবা pag-tsig brick wall, in W. a row or layer of bricks; frq. used as a measure: মুখ্য ক্রিবা ক্রিমান্ত kha-pag tshirgñis yod the snow is as deep as two layers of bricks (Jä.).

ध्यास्य pags-pa or ध्यासम् चिनन, सर्व, चर्मा (cf. अगम lpags) 1. skin, hide: धन्मध्यहेमय changing of skin (as of snakes); पन्भय नुष to skin; पन्भ पदे निम skin or fur clothing, furcloak; धनुष्ठान rcbe or cloak lined with lambskin. 2. rind or peel of fruit, also the bark of trees; पन्य तुन bark. पन्य पाने नवे ९४ वं के pays-pa ñe-wahi rin-po che चर्मापरम the most precious of all skins said to be obtained from the body of an oceanmonster; it is presented to a Chakravartti Rājā by sea-going merchants and is generally five miles in length, possessing the property of never getting wet (K. d. ?,14,). प्राथम ३५ pags-pa can= ह्या ने birchtree (Mnon.). Syn. কুম্পুর পাইল rus-pahi gzeb; 中国可谓中 ça-khrag şgrib; 中国可电影 çakhrag dsin. धन्मध्ये में अठ pags-pahi goscan an epithet of Mahes' vara who dresses in tiger-skin (Mnon.). এলমাথই বৃহ pags-pahi nad skin disease, ten kinds of which are

enumerated in the work Man-ryyud ch. 61):— विष्ण ça-bkru, श्रान्त glah-çu, वहराव haser-wa, विष्ण द्य-bkru, त्रान्त glah-çu, वहराव haser-wa, विष्ण द्य-koñ, त्रान्त çu-wa, व्रेश्वर srin-thor, हेनिव rho-çiy, हिम rho-kha, विष्ण khye-ma, हेन्याव्य rho-gyan-pa. प्रयापित कृषु pags-pahi myu-gu or प्रयापित वेहिन pags-pahi mu-toy hair of the skin (Mhon.).

प्याप है3 pags-byihu 1. a species of plant. 2.= अवर pha-wan bat.

বৰ্ষ ঘই বার্ত্ব ধুব্ pags-pahi gtsug phud টিশ 3 domestic fowl.

মান pañ or মন্দ্র pañ-pa the lap or the bend between leg. and bosom: কাইমান চুত্ত ক কুমান the boy sleeps in the mother's lap; মন্দ্র on the bosom; কুমান মানামি of wood (Mil.). মন্দ্রমান pañ-khebs or মন্দ্রমান apron (Jig. 24); মন্দ্রমান pañ-khrag the blood flowing off during child-birth; মন্দ্রমান midwife, wet-nurse.

यद्राय pan-pa जनमां [to abandon] S.

‡ এই ইলা pañ-tsa h-ka = শ্ৰিষ্থ ঘদ্ধানিক the colours of the rain-bow, five different colours: এই ই লাই প্ৰায়্য কুলাইম মহুমন he wore a robe of five different colours which was seized by the king (A. 2).

us same pad-dkar-ma== প্রতি নার্থান ওস্কিন্দ a celestial courtezan (Lon. শ. 5).

45 र निष्य pad-dkar-mig प्राह्म शिकाच [lotuseyed, an epithet of Vishpu]S.

पर भौर Pad-bkod, पर अपने n. of a district of Southern Tibet.

বংশ্বান Pad-gliń a Buddhist sanctuary consecrated to Padma Sambhava; বুমপুর বিষয় on the south-east boundary is the hidden country Pad-magliń, i.e. Sikkim (K. thań. ন, 168).

45 श्रॅर pad-sdon नच, नाचक (a species of reed, consisting of reeds]S. Also lotus silk.

धर्भ pad-pa in C. and in Sikk. = भैन वर् धर्म srin-hbu pad-ma रक्षण, leech.

यद्य pad-pa=प्रवास्य byam-pa जिज्ञासा inquiring, inquiry (Lex.).

‡ ५५ अ pe l-me कमल, पद्म ; जनज, अरविन्स, काभ्रीरज, शतपत्र, पुद्मर the sacred lotus.

সyn. ৭১মন্ত্রম hdam-skyes; শুমুষ chu-skyes; কাই এমন্ত্রিশ matsho-las skyes; ৭১৭ কুল hdab-ston; মুন্দ্র কুলি hdab-bryya; শুমুর কি কুল ehu-yi rgyan; মুন্দ্র কুলি কুল কর্মনার shran-risihi rgyal-ndshan; মুন্দ্র কুলি spran-risi hdsin; ব্যাপ্তা-ndshan; মুন্দ্র কুলি dpal-gos; ব্যাপ্তা-মুন্দ্র dpal-gyi hdab-can; ইন্দ্রেশ dri-bran khañ-pa; শুমুর chuhi-lan tsho; কুলিন্দ্রেম khañ-pa; শুমুর বিদ্যান্দ্রিম বিদ্যান্দ্রম বিদ্যান্দ্রিম বিদ্যান্দ্রম বিদ

पर १९०० pad-hdab lotus leaf (Ya-sel. 42).

‡ প্ৰেশ্ ম pad-nuc-ka-ra ম্যাজন an epithet of Padmakara or Padma-sambhava (Yig. k. 83).

‡ परअनु ने न भ pad-ma ku-çe ça-ya पश्चक्री-भग a mythological lake on the side of a mountain of same name (K. d. x. 319).

এ জন্মান্ত pad-dkar-po; মুক্তরীক, white lotus—S. Lex.

‡ 45 ላ ናሻና Pad-ma dkod n. of the south eastern district of Tibet.

us জুম pad-ma-griges অব সজনি lotusborn, born of or from lotus [Brahmā]Ś.

‡यरअपोभार pad-ma ge-sar पश्चकेश्वर the pistil of the lotus flower.

Syn. पर अधि मे pad-mahi ze-wa; पर अधि भ्रु pad-mahi şkra; बेश्वर ge-sar (Mhon.).

‡ पर अ ठ Pad-ma-can 1. an epithet of the wife of Visnu. 2. epithet of Avalokites' vara (Mnon.). पर ठ अ pad-can-ma कमझा, पश्चिन a lotus flower; a woman of personal and moral accomplishments.

‡ 45 a 5 a grade Pad-ma can-gyi mtsho lotuslake; as 45 a is the name of a small lake in the little kingdom of Mandi in Kangra district, Panjab. Syn. অম্বাদ্ধি las-bkah; ক্ষেত্রি g pad-mahi rdshih-bu; অ্থাৰ pad-ma ldan; এই ল ৪ব pad-ma can; ইউট্টিই chu-yi shih-po; অবং মুব্ল bshad-ldan ma; এই মই pad-mahi mtsho; এই মহিল প্র pad-mahi (Mhon.).

45.43 A Pad-ma chen-po 1. 45.14 n. of a Buddhist king of ancient India (Yiy. 15). 2. n. of one of the cold hells. [According to the Vishqupurane sect. iv. chap. 24, Padma-chen-po or Mahāpadma was a king of Magadha, and was fifth in descent from the famous Ajātas'atru. He was the founder of the Nanda dynasty and is described in the Vishqupurāna as being a very cruel man exercising authority over the whole of India. He is said to be a S'ūdra king who destroyed the Kshatriya rulers [S.

‡ 45 46 Padma-pani पश्चपाचि a form of the Bodhisattva Avalokites'vara, who under this aspect appears with a spray of lotus in one of his left hands. He was originally sprung or born from a lotus.

यद् अ २९६ पाद्र Pad-ma hbyun-qnas पश्चाकर is the Tibetan name of the great master of magic who came into Tibet from India 860 A.D., Pad-ma sam-bha-wa. He was the inventor of much of the Tantrik ritual and eelectic mythology of later Buddhism: and he even devised female companions for the Dhyani Bodhisattwas whom he designated, from the analogy of the Sakti in Hinduism, as the Yum companion to the Yab or Bodhisattwa. Throughout Tibet Padma Jungnas may be asserted to be much more popular than Gautama the Buddha; and as Guru Padma, Urgyan Padma, and Lopon Humkara, his votaries are full of belief in his present might and powers of assistance.

symbolized by a lotus, 'a king, Brahmā]S.

अर्गहरूष्ट अर्थ-ma-imar कोकनर red lotus flower (S. क.).

पद्भा ने ५वं Pad-ma tshe chen-po n. of a.. Indian sage (K. dun. 17).

‡ प्राप्त प्राप्त म Pad-ma rab-bzań-ma n. of a Tibetan female saint (Mñon.).

মন্ত্রাইম Padma ye-mdses n. of a Bon teacher (G. Bon. 1).

‡ पद अ व pad-ma rā-ga पदाराम, लोहितक, कुद्विन्द, शोगरत, पुष्पराम, वैद्र्यो, माद्यात a red gem, the ruby. [गोमद a gem or precious stone brought from the Himālaya and the Indus, described as being of four sorts: white, pale-yellow, red, and dark-blue]S. It is of soven kinds:—स्वादी mu-la ram-ga; वेद क bi-dsa-ya; स्वादी ghāhu-ri; देव देरी dsa-li ha-ri; पद अव्यादी pad-ma rakta; प्राथित puspa rakta; प्राथित gau-meta (गोमद) (Māon.). पद अव्यादित प्राप्ति

Syn. रेन देन दुसर व rin-chen dmar-po.

‡ এন মান ল Pad-na sam-bha-wa the Indian Buddhist saint, শ্রম্ম বি বি of the প্রুমা ভ্রম ভ্রম বি কার্ম v. above.

पर अधि में pad-mahi skra केमर pistil of the lotus flower.

এং সেই দ্বিশান pad-mahi skyil-krun ব্যাবহার (প্রাক্ষাত্র বিষয় প্রাক্ষাত্র কার্য কা

यद् अवे हु अ वाद्य Pad-mahi skyes-gnas पद्मयोनि, पद्माकर an epithet of Brahma (Mnon.).

45 মই প্রব pad-mahi khrag (র্চ ঐব ট্রামহণ প্রব) the womb-blood of women (Sman 2).

ধ্য মই ক্র থ্ল pad-mahi cha-lag ন্ববার [a lotus fibre] S.

45 अवे पारेन pad-mahi gnen as met. the sun (Minon.).

্ব শ্রে প্রতি Pad-maḥi lte-na 1. पদ্মনাম an epithet of Vishņu (Mion.). 2. पদ্মনীজনীয the seed-ovary of the lotus flower (Minon.).

पर अदे प्रदे pad-ma-gdan कमसासन; lotus seat [Brahmā]S.

यर अवे यर्षा व pad-mahi bdag-po निल्ली पति the sun.

यद् अविष्युद्ध हु pud-mahi gdan-can मसभृति Indra.

এই এই ইন ই pad-mahi sdon-po पশ্বয়স্থিতি lotusstick; ৰুৱাৰ a fine lotus stalk.

45 अवे धुन pad-mahi-spyan पद्मनेत्र; lotuseyed [n. of a future Buddha] 8.

पर अवे व्युद्ध नाम pad-mahi hbyuh-gnas pond or lake where lotus grows (Mhon.).

यह अवे हाय or क्रियं सवास the lotus-root or stalk [lotus fibre] S.

Syn. Syn. 3 achu-skyes rtsa-wa; & A. S. chu-yi tsher-ma; 45 a pad-rtsa h; 45 A. S. pad-çin rtsu-wa; 45 a rkan-pa; 55 har-pa; 47 yu-wa; 45 pad-sdon (Mhon.).

य5 अवे वे व pad-mahi ze-wa = ने सर Ge-sar.

વર્ભા કેલ્લુ pad-mahi ze-hbru the anther and ovary of the lotus.

Syn. अवेदाओंदे su-bon midsod; पर अवे दें प pad-mahi ite-wa (Mhon.).

यह अवे अवाय pad-mahi lug-pa the lotusarmed, met. the sun (Mnon.).

यद्भविभाग्न pad-mahi sa mtshan पेव-जाव्यन ['symbolized by a lotus,' a king, Brahmā]S.

পাৰ pag-shwa a kind of mitre-shaped cap which was worn by the Buddhist saint Padma Sambhava: ১৪ অব্যান প্ৰায়ণ ন he put on a mitre-shaped cap (Khrid. 106).

पर बुग अभी न pad-zlum mgrin = ६६ ह AaA-skya बचान the white goose, wild swan (Maon.). यह पुत्र Pan-grub (pandüb) for i'andıta and grub-chan, also a learned Indian sage.

t पहारेन Pan-chen an abbr. of पहारे हैं के दा Pandita-chen-po, a title first given to the Kashmirian Buddhist sage S'ākya S'rī who visited Magadha and Orissa when the Mahomedans under Baktyar Ghilji conquered Bihar; he was present at the sack of the monasteries of Odantapuri and Vikramacila in 1203 A.D. and from there retired to Tibet. The title of Panchen Rin-po-chhe is now enjoyed by the lama-head of Tashi-lhunpo monastery who is titular ruler of the province of Tsang. He is believed to be an incarnation of Subhūti the third great disciple of Gautama Buddha; and also is an incarnate emanation of the Dhyani Buddha Amitabha.

থচ ইব..... এথা প্ৰাক্তি Pan-chen..... Dpal Idan Ye-çeş the third Panchen Rin-pochhe to whose court Warren Hastings in 1772 sent George Bogle. This lama made a grand progress from Shigatse to Peking; and died in 1779.

पह डेन ह्वे पड़ा डेंस ने कुव अर्डन Pan-chen Blo-bean chos-kyi rgyal-mtshan the first Panchen ruler of Tashilhunpo.

पहारेद हो पार जे नेपाद्यकार य Pan-chen Blobran Ye-çes Dpal-bran-po the second Panchen Rin-po-chhe (Lon. ९, 9). He died in 1737, aged 75 years.

पह देव हैं सब्द सहय पार्व ? अ Pan-chen Blo-bank Bstan-pahi Ñi-ma the fourth Panchen Rinpo-chhe to whose court Captain Samuel Turner was sent in 1781 by Warren Hastings and who was then an infant.

पहारेन देश के पुत्रकाय पहार पर पुत्र पुत्र पुत्र पुत्र मान-chen Chos-kyi Grags-pa Bstan-paḥi Dwah-phyug the Panchen Rin-po-chhe who invited

Sarat Chandra Das to Tibet in 1879 and 1881. He died of small-pox in 1852.

up an Equation as an infant in 1883.

‡ पहडेन क्षेत्र हैं के pan-chen ir-ti-ni पश्चित्रज्ञ, the title by which the Panchen or Tashi Lama is known in Mongolia.

‡ ዓምንን pan-di-ta a Sanskritist or Indian scholar, a title often introduced into Tihetan literature: ጀሚዛኞ ማጓዣ ያጣኝ ማማማ የተመከተ is given to one who has become versed in the five sciences.

‡ 48 75 3 3 3 5 Pan-di-ta Dha-na Çrimitra the eldest of the nine sons of Atisa's elder brother who succeeded to the throne of Bengal and became known by the name of Dhana sri-mitra.

‡ 4575 \$\frac{1}{2}\$ Pan-di-ta Smri-ti the Indian Buddhist pandit who visited Tibet shortly after Buddhism was persecuted by king Langdarma but finding no encouragement at Lhasa he resided at Tanag in Tsang and earned his subsistence for some time by tending sheep (J. Zan.).

‡ এন ন নি নি কু pandi-tahi shwa the kind of mitre-shaped cap which Atīsa and Tsong-khapa used to wear: ৰুমান নি বুদ্ধান নি কুলি বিশ্ব কিন্তু বিশ্ব কিন্তু বিশ্ব কিন্তু বিশ্ব কিন্তু বিশ্ব কিন্তু কিন্

पहान है देर pan-shwa rtse-rin the conical mitre-shaped cap worn by the lamas of Tibet during any religious service: १५ अ.सूर क्यांचे हैं वाये वे से हिर में पहार है के इस में क्यांचा व्याप्त क्यांचा है है । वाये वे से हिर में पहार के के से क्यांचा व्याप्त कर है । अपने के से क्यांचा व्याप्त कर है । अपने के से क्यांचा व्याप्त कर है । अपने के से क्यांचा व्याप्त कर है । इस से क्यांचा व्याप्त कर ह

55% (J. Zah. 108) at that time on the occasion of a religious disputation that was held in the monastery called Pandita Vihāra in the town of Tsa-ti-gao (modern Chittagong) of Bañgala, a Buddhist pandit bearing to the advice of an old soman were a cap pointed like a thorn. From his victory in the controversy, the use of the pointed mitre-shaped cap spread about.

মার্মার pan-bon not considered perfect in dignity, as for instance the lamas of Lahoul that are married $(J\ddot{a}.)$.

यह अवद pan-mthah पान्य [traveller, wan-derer]S.

‡ মুক্ট শ pan-tsi ka and মুক্ট শাইক শ pan-tsi ka chen-po (ঘাছিক and মন্তাঘাছিক) are the names of Noijin chiefs (K. g. 5, 21).

73.8 pahu-rtse (Chinese) a kind of tea (Jig. 22).

प्राः par any artificial mould: ब्राम पर glugs-par casting mould; देउ पर rdehu-par bullet-mould; निष्य çin-par block-print; printing forms, a stereotype plate out in wood; पर जूप प्राप्त पर उप्योग par-du hdebs-par to print, to stamp; पर जूप par-rko mkhan or पर जूप par-rko-pa cutter of type; पर प्राप्त par-khan printing office; पर प्राप्त par-mkhan printer; पर जूप par-rgyab text; पर प्राप्त par-snag printing-ink; पर प्राप्त par-gshi printing boards; पर प्राप्त par-gyog a printer's assistant; पर जूप par-gog printing-paper.

II: sign of the adverb; combined with verbs it represents the supine.

মান্ত par-tan = প্ৰায় gdan-grum rise a square carpet used for sitting upon.

UX'U'5 par-pa-ta n. of an officinal plant used in intermittent fever.

অম্প্রাম্ব্র Par-po so-brgyad the castle in which Gçen-rab's father lived (G. Bon. 11).

धरं पु par-bu पाड [breadth] S. (Zam. 4) acc. to Sch.= 45 pa-tra.

以ても、ぞう par-tsa so-ti in W. a kind of cotton cloth (Ja.).

† এব বিশ par-çik पश्चिक n. of a flower (K. d. 9, 126).

বংশা [a strap, strip of leather]S.

प्याम pal-kha = ९३ hthn तन्त्रम [a vein or any tubular vessel] S.

মে pas 1. as in ই অব্যাদ that being so, ই মিন্মা that not being so, being without it. Combined with verbs, it signifies: by, inconsequence of, because; also: as, since, when. 2. sign of the comparative; after vowels, however, and the final cansonants 5, ২, এ, মুম stands in its place: মুমানুহ বুমানুহ
‡ याशु विकाश के पिणली long pepper.

刘 pi 1.=5% 首5 dur-khrod a cometery (mystic) (K. g. P. 179). 2. num. fig.: 43.

‡ ম'না' ম pi-ka-li=১্যাক্ত এইবা মাই শ্লাম shelf to keep books, book-shelf (Rtsii. 28).

में हैं में Pi-to-pa पिडोप; n. of an Indian Buddhist who is said to have visited Shambhala (K. dun. 47).

† 1.4.93 Pi-pa can n. of a great river in ancient India (K. my. F, 198).

‡ दी दारा दि pi-pap-la prob. the peepul tree; ने प्यान प्राप्त Pi-pap la ya-na पिणकायन ; n. of an individual in A. K.

 $2 \stackrel{\circ}{\sim} pi-pi$ 1. acc. to Schtr., Sch. fife, flute. 2. in W. nipple, test. 3. in W. icicle.

ম'ম'মি'ফান্টানি ছিলনী Piper longum: ই-ম'মিন্টামনুহ বৃদ্ধন্ত মানি Piper longum. (fruit) cures all kinds of cold.

Syn. প্রমান্থলামান্ত্রীম lus-hphags skycs; প্রফার্ট্রম yul-dhus skyrs: র্যামান্ত্রির grogs-rñed; র্বামান্ত্রির drod-sman; ব্রাম্ট্রর drod-skyed byed; ন্রামান্তর egs-ma; বার্মান্তর gyo-byed; মানান্তর srey-byed; মানান্তর sna-riñ. (Mñon.).

মৰ pi-pho 1. abbr. of মন্ত্ৰী pi-pi-lin and প্ৰত্যান pha-wa ril-po= Piper longum and black pepper. 2. v. মন pi-çi.

‡ તે ર્કું વાવા pi-ten hi-ha n. of a gem (S. kar. 182).

वे भूदि pr-wan बीचा, guitar; न विश्वस् ko-na pi-yan a kind of guitar. विश्वस् अव्यक्त pi-wan mkhan = विश्वस् प्रा-wan-pa बीचावादक, विचित्र one who plays on the guitar (Mnon.). विश्वस् कुद्द pi-wan-igyud तन्त्री 1. [a musician] S. 2. वीचा [a lute] S. विश्वस् कुद्द मान्यस् प्रमुख्यु-man वहुतन्त्रीक वीचा a guitar with many strings; विश्वस् कुद्द प्रमुख्य pi-wan ryyud-gsum a three stringed guitar.

र् दी र्हे र्जू pi-rī-nā पीरीच ;= क्रैं रेज़र कॉर्सũḍ (mystie) (K. g. ₱, 27).

মি থিম pi-lin and বিবাহ থক্ত pi-lin hpharma are names of two শাহৰ demi-gods.

‡ ये ये दे दे दे दु pi-lin dahi-bu पिकिन्द the son of Pilinda, one of the disciples of Gautama Buddha, who used to exhibit miracles.

धेवा र pig-mo v. धुम म pus-mo (Ja.).

DX pir pencil, pen, brush; gq Dx byug-pir large brush for house-painting; qa5, Dx bcud-pir small brush for artistic painting, also lead-pencil.

Syn. ağıs hbri-byed; gug brisşmyug (Mnon.).

ইাম'ন pir-wa to crush, to grind (to powder) in Ladak= শ্রুণ mûed-pa.

Graph-wa 1. = \P and q gnon-pa to press, pressing (mystic) (K, g, P, 179). 2. num. fig. 73.

पुष्य १ प्राप्त pu-gahi hbras-bu गुवाक areca nut eaten by the Hindus.

‡ মুট Pu-ti, মুট ম প্ৰথম Pu-tis gyoys-pa n. of the great ocean to the South of India on the coasts of which people subsist chiefly on fish (K. d. 5, 273).

প্রতিষ্ঠিত Pu-ta-na n. of a city: পুরুষাণাট্য প্রস্থাত বুলি ট্রান্ট্র বিষয়ে বান বান নি ট্রান্

‡ पुर्ने में Pu-to-po n. of a learned lama: अन्दर्भ प्रसुद केन्द्र अर्थद नुस्य प्रमुद केन्द्र अर्थद नुस्य केन्द्र केन्द्र अर्थद निष्य केन्द्र केन्द्र अर्थद निष्य केन्द्र क

‡ धु है pu-ti or ब है po-ti a manuscript

‡ भु भ pu-sta-ka प्रवास a volume, book.

G'S' Pu-na-kha the winter capital of Bhutan.

49 pu-byi v. #9 spu-byi.

લું જે pu-tse.

 $\mathfrak{Z}^{*}\mathfrak{F}_{pu-tshc}$ bran (Cs.); husks of barley $(J\ddot{a}.)$

G'ACN Pu-rans a district in the S.E. of Ngari Khorsum, of which province it is a division; it is situated to the north of the districts of Kamaun and of Western Nepal.

† पुर्जु प्रान्ध-ça पुरुष an officer in Tibet = व्यव्य blon-po a minister, official.

‡ g'वेप्रकायाण Pu-li-ra Ma-la-ya n. of a country in ancient India.

‡ यु येट य pu-lin-ga पुंचिक्न n. for the masculine gender.

 $\mathfrak{Z}^{\bullet}\mathfrak{Z}_{pu-lu}$ hut, built of stones, like those of alpine herdsmen in W. $(J\ddot{a})$.

च প্রতিষ্ঠিতি বিশ্ব Pu-lo mahi-dgra प्रकोमारि an epithet of Indra (Mhon.) [Indra destroyed his father-in-law Puloman in order to avert his imprecation consequent on the violation of his danghter]S. ভুকি সুমার্ম pu-lohi sras-mo (ভুকি সুমার্ম pu-lo mahi-sras mo) पौनोमी the daughter of Pulo, an epithet of the wife of Indra (Mhon.).

पुँ पु I: pu-çu=1. सुर. पर span-car असमीर्थ [gradually tapering] S. 2. ज्यांग्र [secretly] S.

G'-G II: 1.= अद्भित् मुहत्यः upper story, second flat of a building also= प्रियम्बद्धः इस्ये the top of a house. 2. द्वारी हिन्स pu-çuhi-steffs इस्येशियर [top of a building]S.

B'-পূর্ব Pu-çud (5) জনজ 1. the hoopoe bird: গুলু পুনি আৰু বি মুক্ত শুরু কার হৈ দিল flesh of Pu-çud soothes apoplexy or illness caused by evil spirits. The colloq. term for the hoopoe in C. T. is pu-pu ku-shu. 2. = আন শ্বা yan-thoy or ব্যাস্থান bsil-khan the turret or open airing room on the top of a house.

Syn. of 1. শৃষ্ঠ ইন mehu-rin; শ্লু ই অর্থা ধুণ তর syro-hi-gtsuy phud-can; ই নেই ২৭৭ কম্ম dri-hahi hdag-chags (Mnon.).

ধু-প্রাঠ pu-çel tse (মুন) আমি [the fragrant root of the plant Andropogon muricatus; the root is a cure for vomiting] S. (মুগ্রম্ম klu-sman gras).

Syn. ব্ৰাইজ nay-abye; প্ৰাম bya-zas; থাইৰ ব্ৰিন্তম hkhor-lohi lus; স্থাণসূত্ৰ গ্ৰন্থ hbyorpa; স্তমান্ত্ৰীৰ lus-nan mig (Mnon.).

47'5 pug-ta [shelf, partition in a box] (Jä.)

ধ্ৰ' স pug-ma in Purig = collar-bone.

an unshaped vessel of clay or wood for water, beer, etc., but seems not to be the same with $\mathfrak{g}^{s,q}$ bum-pa $(J\ddot{a}.)$

প্রতি সৈতি বিশ্ব ক্ষিপ্ত বিশ্ব কিলে বিশ্য

gasq pun-nag gara [n. of a tree, Rottleria tinctoria, from the blossoms of which a yellowish dye is prepared]S. भूष pur resp. for ४ dead body; इन्द्रेश भेजपुरी ghost-land, a name for Tibel which is called the kingdom of the dead.

‡ धुराहान्तर्ध Pur-na kats-tsha n. of a place in Ancient India.

‡ গুল দুই Pur-na gi-ri in Tib. আই কিই বি 1. the Indian Gosain belonging to Joshimot who resided for many years at Tashilhunpo and accompanied Panchen Rin-poche Palden Ye-s'es to Peking. It was he who carried letters to Warren Hastings and founded the monastery of Bhot-Bagan opposite Calcutta on the Howrah side of the Hughli. He was killed by dacoits who had robbed him of the large quantity of gold he had amassed during his residence in Tibet. 2. n. of a Buddhist holy place in the Swat Valley.

YATTERING

juntated on the north of Udyana (Insye. 38).

ধুনি শাংস puç-ka-ra মুদ্ধ n. of a medicinal plant the flower of which resembles in shape a lamb's foot: পুনশাং বিশাস বাব the root of pushkara cures phelgm and fever.

+ 5N° 55 pus-hkhyud= 37N° 97 sgom-thay the string or cloth tied round the body of a Naljor by which he ties himself when meditating (Pag. 76).

पुषाओं pus-mo जात, जाता the knee; the shank or lower part of the leg from the ankle to the knee. [पुषाओं सायायहूनाय pus-mo sala hdsug-pa to kneel] Jā. पुषाओं भाषायहूनाय है क्याओं पुषाओं के he kneeled down with the palms of his hands joined and petitioned. पुषाओं नामायायहूनाय हो हो के विकास कार्यायहून के दिवस जाता-मन्द्रके पृथ्याम कार्यायम् [fixed the right knee-joint on the ground] S.

पुश्च के विषय puş-moḥi gnas जातु [the knee joint]S.

दुश मॅते थ्रार. pus-mohi lha-ha जातुमन्डल [knee-pans]S.

ধুমান্ত্ৰীম pus-tshigs = বুমান্ত্রীম pus-mohi tshigs the knee joint. ক্রামান্ত্রীমান্ত্রীমান্ত্রীমান্ত্রী ইন্মান্ত্রী

2 pe= **3**ማሪ gruel-broth (mystic) (*K. g.* **F.** 179).

ই'শাই Pe-kar or ই'ব্ৰুহ Pe-dkar (also spelt 52'575 or 52'55 Dpe-har = 575'5'95'9 ৰুপ্ৰ dkor-bdag rgyal-po the spirit-king or chief of the custodians of monastic properties. His principal shrine stands in the Nechung grove near Lhasa. greatly adored all over Tibet; and it is said that he was brought by Padma Sambhawa from the monastery of Odantapuri in Magadha and bound under solemn oath to protect the great monastery of Sam-ye. যাশ্বরীন pe-kar glin, সৌন্নার্লির the temple of Pekar in Sam-ye in which the monastic treasures are kept: व अभ्याहर भर ये न्यूर हो र वी বৃশ্বস্থাইন। (A. 91) his small room was also in the treasury of the temple of Pe-kar glin.

বি'শ্বন' Pe-sgan n. of a place in Tibet: রেশ্যেই শুন্ত ভূম shag-sa pe-sgan du-byas he halted one night at Pe-sgan (A. 90).

ইন্ট ইং Pe-te-hor, more properly 45 ইং Pata-hor, the country to the east of Yarkand which was a great place of the Northern Buddhists.

ই'বঁঠা pe-tsam little, small, a little (Sch.).

13 pe-tse white cabbage in C. (Jä.).

عُـر pe-ra a flat basket (Jä.).

ইব্ৰ'ম pen-pa pincers (in Sikk.).

又 I: Po 1. n. of a place in the confines of the country of Gesar and Tibet (G. Bon 4). 2 n. of a clan in Tibet (Jig. 21). 3. for 平元.

II: 1. the particle styled $\mathfrak{P}_{\mathfrak{P}}$ a signifying the agent, as in $\mathfrak{F}_{\mathfrak{P}}$ a demonstrator, explainer, $\mathfrak{F}_{\mathfrak{P}}$ a $\mathfrak{F}_{\mathfrak{P}}$ thos-pa-po a hearer. 2. sign of nouns, designating concrete nouns and the masculine gender, in contradistinction to abstract nouns with $\mathfrak{P}_{\mathfrak{P}}$ or $\mathfrak{P}_{\mathfrak{P}}$, and to feminines with $\mathfrak{F}_{\mathfrak{P}}$; connected with a numeral, it supplies the definite article: $\mathfrak{F}_{\mathfrak{P}}$ ‡ হাঁ 'দুহে'বী po-tan-gi= প্রাথম প্রতনpor smra-wa (mystic) (K. g. শ, 27).

ਪੱਛੇ po-ti=ਬੜੇ pu-ti small book.

র্ন দ্ব্বা po-tog v. মইন্ট্র mtho-pc tog (Ja.).

其首 po-bo grandfather (both in the father's and mother's side); 耳耳grandmother.

ম'শ্র'-প্র Po-lon-çan n. of a high mountain in China.

র্ম'র্মার po-son-cha মধ্যক a shrub Sesbana grandiflora.

Syn. ज्हानु ठम yon-bu-can; धनायर देह इस lay-pahi tsheh-dus; पानेर ग्रीयम gser-yyi lay; रनुपास रहेम नेहा dbuys-bbyin çi ; वर्जुन घरेड्रे hkhyoy-pohi sde; सुंस नेहा myos-byed; करानेहा chan-çin (Mnon.).

র্মণ pog কুলুং [the resin of the plant Boswellia thurifora] S.

মৃত্য pog-ta (Mong.)=ই sir, lord.

হল্টং pog-phor=প্রথা হ spos-phor (ইন pog=প্রথা spos) incense-burner, perfumingpun.

মৃত্যু acc. to Ja. = মৃত্যুক্ত কুলাই pon-to, x. মৃত্যুক্ত মৃত্যুক্ত phon-to.

মং এই Por-hilsod n. of a tribe in Tibet (J. Zui.).

হৰ pol in Tsang is said to be a sort of tever.

덕 1: pra 1. a small turquoise, in W. seldom larger than a lentil, for wearing on ernamental rings. 2. v. 볼지 tshom.

বা : also এই pra-mo 1. lot; sign, i, prognostic: মুহ্মণ pra-han-pa bad মুখ্যণ pra phab-pa= ইন্মণ্ডির্থ rtags-pa pa to draw prognostics from a charmed mirror: ইন্ট্রেইপ্রেইর্থ্যেন্ড্রম prognostics were drawn from a mirror consecrated to Dolma (A. 57); মুহ্নম pra-rtags, মান্ত্রেইর্ম্মান্তর

‡ धनैरण pra kir-ya प्रकीर्य [1. the plant Guilandina bonduc. 2. the tree Ponyamia glubra]S.; v. नर्भ ka-rañ dsa (Mñon.).

र् ध्रापा है हैं नि Praga dsyo-ti ça प्राम्-ज्ञांतिप n. of a mountain said to be situated beyond the mountains of Susrīmo Parvata which is inhabited by the gods and where the Asuras cause the former constant terror (K. d. z, 283). [It is identified by some writers with Prāgjyotisha, or the province of Assam]

মুক্তি pra-chal or মুখ্য spral-chal jest, lose, nonsensical talk; মুক্তাইন্দ pra-chal by d-pa to make sport, to play the buffoon; মুক্তি pra-chal slon-ca to cause merriment (Ja.).

‡ প্র টি নি চিন্দের pra-ti po-tan-gi is explained as আন্তর্মান্ত প্রমান gsan-por smrauahi lan reply to an enquiry given in a mystic language.

写る ままい Pra-dun-rtse tha khañ one of the twelve Buddhist temples said to have been erected by king Sron-btsan Syam-po, this one being in the north of Tibet.

‡ \mathfrak{P}^{a} 5 pra-pa-ta= \mathfrak{P} gra boat (in mystic language) (K, g, 27).

মুখন'ৰ pra-phab-pa [1. মুন্ন, n. of a prince, 2. মুন্নি figure, shape image]S.; মুখন'ৰ ক্ৰিক্ pra-phab bshin মনিমুন্নি likeness, image.

ধ্ব pra-wa 1. বন, ধ্বনী ইন্ pra-wahi metog বন্ধুত্ব [the flower of the tree called Æschynomene grandiflora]S. 2. কাঠিন [hardness, the plant Teronia clephantum]S.

মুখিন pra-tshil=মুদ্ধ ইপামত sbrañ-rtsiyş-ma bee-wax.

মুখ pra-li a tailless rodent, Lagomys badius or some kindred species.

Syn. ৪১ ইন্টেই ১০ bud-ned min-can; মুগ্রন্ম ই snu-tshoys sde; ২৪ টেই উন্ hby গpohi-nu-log; শৈ গুন্তুম dsam-bu skyes; ২৪ কিমানাহা hkhri-mehog ldan; মুম্মেন্ট্র রগন-suńs
san; মানাহান্ত্র sa-la phyag-htshal (Mon.).

¥¶ prog or ¥¥¶ ze-prog the crest of a cock (C₈.)

ইণাৰ prog-shu or ইণাৰ phrog-shu মুক্তহ, বুৱা = ইণ্ডৰ cod-pan ornamental helmet, the kind of crown worn by Vais'ravana the king of the north.

Syn. an no-rgyan; 19 34 dbu-rgyan (Mron.).

্থা dpag measure: ব্ৰশ্ এব apag-med or ব্ৰশ্ অম dpag-yas measureless, immeasurable. ব্ৰশ্ অম dpag-thag measuring string or tape; ব্ৰশ্ এ dpag-pa मा fathom; ব্ৰশ্ এম dpag-byas मेर measurable; ব্ৰশ্ প্ৰ dpag-byas নিয় measurable; ব্ৰশ্ প্ৰ dpag-byas বিশ্ দ, নিয়দ n. of a number. ব্ৰশ্ ব্ৰুম্ম dpag-byams id.

५४ण ई५ dpag-tshad योजन acc. to Cs. 4,000 fathoms, hence a geographical mile; ५५० के dpag-cen a distance of 5,000 fathoms.

হ্মপাৰ্শ Dpay-çod or হ্মন Dpah n. of a village in Kham belonging to the estate of প্রাথম Kun-bde glin, i.e., to one of the four great Ling monasteries of Lhase (Lon. 3, 16).

इयम् चर्म dpag-bsam कच्च thought, imagination, wish. ५४० प्राथम १९६० dpag-bsam hkhri-çin कच्चला or कच्चलिका the wishing tree, the tree of cogitation; n. of a fine poetical work written by Kshemendra on the exploits and glories of Buddha. This work occurs in full in the Tangyur, in the 93rd vol. mdo section; the text and a synopsis of the whole work in Tibetan have been published under the editorship of Sarat Chandra Das, c.i.e., by the

Asiatic Society of Bengal. ১৭৭ মুখ্য ব dpag-bsam ljon-pa ক্ষত্ত্ব the wishingtree; one who is very charitable and gives alms to all beggars.

হাৰ্থ dpays i. parched barley meal made into sop or balls by soaking in tea or soup. 2.= শ্বিৰ nos-pa স্বৰিছে [to accumulate] S. 3.= ৰাইন gtiñ depth. বৰ্ষাৰ মান্ত ব্ৰক্ষ বিশ্ব in me said the herdsman there is some depth (of mind) (A. 142).

大いに dpan or 54に ti dpan-po 1. a witness, one able to attest or bear witness; also, a surety: 54x 954 dpan byed-pa to bear witness, to attest, v. MAR mnah; AS মমমান্থম নুমের্শ্থ to be sincere, to be conscious of speaking the truth (Ja.); ব্ৰহ মুন র্শিহর এব dpan-pos lkog-rhan za-wa-de (কুখ প্রশম্ভ্রম অন্তর্ভুম অত্যাপ্ত causes the ends of law to be thrown to the winds) the witness that receives secret gratification (Gser-phreh 16). 545.5.935.4 dpah-du hgyur-wa to be witness of बदेब द्यदः witness or proof for the truth of; a thing; ETSUE rdsun-dpan false witness (Schtr). A SUR C., one who is a defendant's advocate; মী'ব্ৰম' (or ব্ৰম'ম) 357 c. genit. or dat., to defend in a court of justice (Jä.). 545 453 Nu dpan-por drispa asked to be a witness; 545 ada a dpanhpher-wa to become witness.

र्यह च्रें क्रांस्क्र प Dpan-blo gros brtan-pa n. of a learned Lotsawa of Tibet.

รุนธรุงเจ dpan-dmah-wa low; รุนธาติเอ dpan-mtho-wa high.

্বাম dpańs বৰুষ height, ব্ৰমেণ্ড dpańssu in height.

 द्राप्त dpah or ५५०० dpah-ua घर वीर,

 तपस्तिन,
 तपोधन,
 कर्कम 1. sbst. bravery

 strength,
 courage;
 also adj. brave,
 strong,

Sympasses Dpal-sde shabs-drum n. of a Nyingma sage of Yamdok district, a great expert in Tantrik ritual and author of the work ABSEN. By his inflence with the lake-deities the Jong-Gar Mongol invasion of this district was repulsed and 1,000 Mongol soldiers drowned in the Yamdok Tsho.

र्यव र्हे व्हेन्य हेर् ग्रेनु ्र्यू वृत्या-rdo-rje-hjiyş byed kyi-ryyud श्रीवचभैरवतन्त्र n. of a book in K. y. ₹, 46.

र्षय र्हे प्रत Dpalrdo-rje-gdan श्रीवशासन the ancient name of Buddha Gayā in Behar: ५५०व र्हे प्रत ग्रेन्द्र भुवान सुवाहेत स्पर प्रवाह (A. 26) to the east of Dorjedan is situated the great country of Bangala.

द्यवाबद्य dpal-hdab श्रीपद्गा.

द्यश्य dpal-ldan श्रीमान, श्रीमत: adj. glorious: also as sbst. one possessed of glory, abundance, wealth, property, talents, &c.; is a common title by which every Buddhist is privileged to be addressed. ५५४ श्रीमतो possessed of glory, and charms, noblewoman.

ব্ৰৰাপ্ত প্ৰবাৰস্ক Dpal-Idan khrag-hthun = ব্ৰুমাণ ইট Dgyes-pa rdo-rje an epithet of a wrathful Buddhist deity of the Tantra class (Minon.).

५४० अ.५५ में प्रकार Dpal-Idan dus-hkhor मोकाल-चन an epithet of the Adi Buddha (Mflon.).

द्यश्रह्म e dpal [dan-ma पीमती; 1. polite term for the female sex. 2. n. of a Yakshini, queen of the Yaksha demi-gods (K. 9. 5, 133).

্বৰ্থ প্ৰস্থান কুন্দ dpal-ldan smad ryyud-pa = বুণ মুণ্ট ryyud-smad grwa-tshan n. of the Tantrik section of the Gahdan monastery (Lon. ৭, 17).

र्यवाञ्चन श्रुम Dpal-Idan Lha-mo is a goddess of terrific aspect famous for her bloody and licentious deeds, but at the same time a constant and redoubtable championess of Buddhisim. She is the analogue of the Indian goddess S'rimati Devi; and by the Mongol Tatars is known as Ukin Tegri. In all large Tibetar temples Paldan Lhamo is to be found presiding over the grad or wrathful deities. Her several names are: __ g # 4 4 1ha-mo uma; ঞ্লুর্মার্ম জি Jha-mo dimar-mo; ইন্ত্রু tsa mun-di; श्रु झें पर ह न पर lha-mo par-na-çu pa ri; रेष्ट्रिवंभठ ri-krod lo-ma ca; भू है रणर में दूर में द अ lha-mo dkar-mo dun-skyon ma; सुरायदे वय सर्वास spas-pahi thal madog-ma র্ল্ল পাইন তব অ khro-yher-chan-ma; भे धम ব্লি পাইন ই यह साम mi-pham khro-qñer ro-lañs ma; द्वा र्भ रे अहे nay-mo re-mu-ti; श्रेक घं दशर १९१० srinpo dmar-hdub; धुर वरे श्रु वसर ठा phur-wahi tha gser-can; য়ৢ৻ঀঀয়ৢয়ঀৢয়৾ঀয়৾৽৽য়ৢঀঢ়৸ srid-pa gsum-W. अद्ध त से ज. ब्री. वा क्वा त. १४ gyi-blo-hphrog-ma; ya-mtshan hphrul-gyi gçoy-pa can; र्षवाञ्च अ त्या में dpal lha-mo nay-mo; त्या धन विशेष dpal-Idan hphyi-ma; wa -q 3 si 3 yay-ça re-ma-ti; श्चेर वासुरु कुवार्स $soldsymbol{r}ioldsymbol{d}$ - $oldsymbol{g}$ s $um\ oldsymbol{r}yyal$ -mo ; $oldsymbol{\xi}$: $oldsymbol{g}$ वार स् $oldsymbol{g}$ क rdo-rje glog-ma sprin; वर्द्र परि एसस मुद्दास hdod-pahi khams-kyi dwak-phyug-ma; af भर हु lha-mo man-dsu; दुभवा बेंद्र नुवार्क dmag-sor rgyal-mo; अर्धा द्वारा अर्था अर्थ !ha-mo dmag-zorma; कुष सं क्षेट चड्ट rgyal-mo ldin-bsan.

र्यवाद्य dpal-hdal श्रीपूर्ण [the plant Premna spinosa, the lotus.]§.

प्याचे3 dpal-behu श्रीवत्स love noose. [1. Vishnu. 2. a particular mark or curl of hair on the breast of Vishnu.]S.

ব্ৰণান্ত্ৰ dpal-byed আনুন [the third of the l'andava brothers.] S.

্বাথান্ট্ৰ dpal-hbyor 1. glory, effulgence, grandeur: ব্রুট্রাব্ধান্ট্র glory of light (A. K. 111-36). 2. W. strawberry. 3. is a common personal name for men.

ব্ৰথম dpal-hbras শীদৰ woodapple (K. d. খ, 427). কৰ তকা several plants such as Momordika mitta.

১৭০ শ্রম Dpai-spas শীয়া n. of a house-holder who at the instituation of Kshapanaka laid a foul plot to kill Buddha who miraculously frustrated his designs and converted him to Buddhism (K. d. শ, 417).

५५व ध्रेष dpal-sbyin श्रीदम ;= Kuvera.

হ্মান্স Dpal-mo কমলা, ভীংান্দিল she that has sprung from the ocean of milk, in certain Tantras set down as the Yum or Nus-ma (sakti or female energy) co-operative with Spyan-ras-gziys (Avalokites'vara). হ্মান্স dpal gtso বীৰেৰ bolder.

্বৰণ্ড্ৰ dpal-yon [1. ঘন্ম fortunate.? the fruit of Diospyros embryobteris.]S.

্বৰণ ব্যাহ মই সুইন বা dpal-gsan wahi-shin-po n. of a book in K. g. ৰ, 139 much used by the Nyingma school.

इयवायास्य व प्राप्त <u>D</u>pal-gsan-wa hdus-pa सुद्धाः समाज n. of a *Tantra* which is considered as a standard Tantrik work of the Northern Buddhists.

5 বুদ dpun 1. सहर host, great number; as vb. to collect, assemble, pf. ১৪০৯ dpuns. 2. = ১৯বাইবাম (Mnon.) force, troops, army; ১৪০ন বি তা ১৪০ ইবাম বি বাংগা-বজনায় are the following four kinds of troops:— হব ইবাম cavalry; মুন্ট্রিইবাম elephant; নুন্দ্রিইবাম chariots; কুন্দুর্কিবাইবাম infantry. ১৪০ বি ১৯৫০

ৰ্শিং dpun-gr dkyil-hkhor=১৪৭ বুmag-dpun army, troops (Mnon.); ব্দ্ধে দ্বানাস্থ্য dpun-gr myon-po=১৯৭৭ বিষ dmag-dpon commander, general (Mnon.); বৃদ্ধে দ্বানাস্থ dpun-gr gnen frier, protector, defender, assistant; বৃদ্ধে ইন্ম dpun-gr tshoy ১৯৭৭ বৃদ্ধে : ..., বৃদ্ধে ইন্ম dpun-gr tshoy ১৯৭৭ বৃদ্ধে বৃদ্ধে allies.

ন্দ কুৰ dynan-ryyan or ব্যুম্থই কুৰ কিযুৰ, ক্ষুত্ৰ a bracelet worn on the upper arm] S. ব্যুম্থম অব্যাজ ট্র an ornament for the arm; ইন ইন ব্যুম্ arm-ornament made of precious stones (A. K. 1-10)

595 वहमाय dpun hjum-pa (Sch.) to contract the arm

५६८ प्रेम dpun-ynen परायण [last resort] S. ५६८ प्रेम dpun-ld-m = १ ri कटकी mountain ५६८ प्रेम dpun-quon reinforcement.

হ্যু বি d puñ-pa 1. बाहु, আছু the shoulder; the upper part of the arm. হয় বৰ্গ = হয় এই এই d puñ-paḥi hgc or বুল্ phrag shoulders (Mñon.). হয় এই d puñ-pa rhañ shoulder-blade; হয় এই বালুম d puñ-pa rgyas-pa पीनवाह fleshy shoulder; হয় এব্দ d puñ-pa lag-pa upper and lower arm (Cs.); হয় দে on the shoulder; হয় এই বালুম both the shoulders and hips (S. g.). হয় এই ব d puñ-paḥi-bu বাছব: [arms or pertaining to arms]. 2. বালি, মুদ্ধ a heap, anything piled up together.

555 UNEST Dpun-pas-byin an epithet o. the great Yeru Tsang-po of Tibet (Mnon.).

্র্নের্ভার dpun-bu chun = ক্রের্ন্নের্ভার infantry (A. 149).

5৪ খে দুখ Dpuń-la skyes = অপ অম দুম lay-las skyes born of the hand, n. of a king (Mnon.).

न्युर कार ने भारतभाषि कुर dpun-bean yis-shus pahi-ryyud n. of s Tantra in which there are descriptions of mystic vows, the method of preserving one's vows, manner of meditation and that of ejaculating charms (K. y. 3, 40).

5ন্ত্ৰন্থ dpuń-gyos re-inforcement of troops, also sending of troops to fight.

ব্যুমন পুন ব dpus-bsgyur-wa, ধুন আৰু এইন or age to exchange or dispose of articles: প্রুম্ব নুম্মন মানু বিশ্বস্থান প্রাথম বার্মন আরু বার্ম with the exception of very rare articles it would be necessary to sell off on Government account (D. qcl. 11).

र्ये dpe=३ वर वहाय व ñe-war hjal-wa द्यान, निदर्भ, उपमा 1. sample, specimen, example, pattern: 50x 4 for instance; \$50x 54 44 dedper byes-nas taking this for a sample (Zam.). 2. way of doing anything, method: কুপুৰুৰ্ম ইম টুব্ৰ ব্ৰুদ্ধ it was from China that methods of reckoning arose; 50 हे ब्रूद according to what method, plan, example; শহুর এই ব্র a way that may be followed, a good example. 3. a parable, analogue, simile, illustration. 4. a book: শુર્વ, শુભ્વે રવે A-B-c book, primer; ધ્રુગ રવે resp. for 50; NA 50, yum-dpe original of a book; बुद्ध bu-dpe copy of a book; देश list of books; sagan book-cover: saffing to write, to compose; 50 aga to copy a book; त्वेवनुष copied manuscript; त्वेवडॅअय to stitch a book; 52 NET end of a book. 5ቅጣ dpe-ka a little book (Jä.).

्येहर dpe-khan library; book-seller's shop.

54 dpe-khri a table to put books on, a bookstand.

+58 MB5 dpc mkhyud fond of books.

รอิฐา dpe-rgyuy or รอิฐาพ book-lesson.

্ব'* dpe-cha पुत्तक in colleq. is the common word for book.

รุป पहेंद्र dpe-brjod खराइरब (Mon.) 1. example, comparison: ५ मे पहेंद्र परे ईच जैस खराइरब योगेन by way or means of example; ६ मे पहेंद्र जे दें परे दें दें जे पर्टें हैं परे के पर्टें के पर्टें हैं परे के पर्टें के परियों के

5বৈদ্ধন dpe-byad খন্তবাদন proportion, symmetry, beauty (Ja.). [In the Lalitavistara it occurs as meaning "secondary marks of perfection."] S. ১বিদ্ধন বিদ্যুগতি an well-proportioned: ১বিদ্ধন বিদ্যুগতি বিদ্য

54.25 *Dpe-med* n. of a city in ancient India (Jiq.).

5वे के दे ये dpc-med-pa चत्रपम incomparable, unique, unexampled; an epithet of Buddha. Also personal name.

र्वे अस dpe-yas (ध्रार्थ) उपसम n. of a number.

দু ব্যান্ত dpen-pa is used for ধন্দ্র phans-pa or অহমে yid-hon অথক charming, very handsome; useful.

্থান র dper-na or ১৭ dper যথাদি, নত্ত্যথা for example; v. sub. ১০ dpe. ১৭ মাজ dper-mtshon=১৭ বিশ্বাস setting example. ১৭ মাজ dper-yań ত্র্যাদি [even comparison] জি. ১৭ মাজ dper-brjod-pa fit for being an example.

ইনিশ্ব dpog-pa pf. ব্ৰশ্ম dpags, fut. ব্ৰশ্ dpag, to measure, to apportion, to fix: ব্ৰশ্ dpag, to measure, to apportion, to fix: ব্ৰশ্ চু জৈব or ব্ৰশ্ চু জৈব immeasurable ব্ৰশ্ ভূব, ব্ৰশ্ম immensely large, very much; গুল্ম ব্ৰশ্ম immensely large, very much; গুল্ম ব্ৰশ্ম infinite grace; গুল্ম ব্ৰশ্ম ব্ৰশ্ to show mercy ক্ৰেইল্ল tshad-dpog-pa to fathom: আটুং ব্ৰশ্ জাব্ৰ tshad-dpog-pa to fathom: আটুং ব্ৰশ্ জাব্ৰ tshad-dpog-pa to fathom: আটুং ব্ৰশ্ জাব্ৰ ক্ৰিল (in the dialect of Amdo) to cross a river. ব্ৰশ্ জীব্ৰণ অব্ৰশ্ম গুল্ণ unfordable, a river or lake that cannot be crossed over.

ম্প্রিইম an elegant composition that is added to a letter to make the meaning of the writer clear, pathetic, cr forcible (D. çel. 20): প্রাক্তির্বাচ্ছ সমূহ ইন্ম gal-chu dpod-rtsom byuñ-riys.

द्रींत dpon or रवंद्य dpon-po प्रवर, पति, डाकर chief; master, lord; overseer of working-men, foreman, leader. ZÃA TIN does not want his servant, he should pay his wages and dismiss him: পূর্ণা মমানুম্ব मं अवर्द् दा श्राम्बय दस वर्षे द्र्यास । (,चे या इस) if the servant does not like his master, he hould give up his wages and go away. প্রথমত্ত্র is the title of the second judge at Lhase; ষ্ট বুৰ্বৰ rtsi-dpon chief accountant; শুম্বুৰ্ Gar-dpon chief administrative officer of the districts of Gartok and Rudok in W. Tib.: শুন ব্ৰুধ leader of a thousand soldiers; ম্বৰ্মাৰ in C. modern word for general, and ৰইবামান্ত্ৰ hdegs-dpon the same as ষ্ট্রের (Jä.) খ্রিনের spyi-dpon a general manager in a monastery: भे दे पहेन हेन अधि ব্ৰৰ এৰ etc., etc., that man in this world (is fit) to be Spyi-dpon who is noble in birth, wealthy, magnanimous, who is anxious for his personal gain, very modest in his speech, etc. মানুহৰ prefect; ইবান্ধ্ৰ master mason; Eksais rdson-dpon, collog. Jong-pon, district administrative officer who possesses civil and quasi-military jurisdiction; 5.544 ru-dpon commender of 250 troops; র্মাণ্ডার আলাফা scho l musier also title of the more learned lamas; শুর্মান্ট্র kitchen steward who arrai ges the food of a Grand Lama or of the head lama of a large monastery: প্রথান্ত্র देन्य chief steward of he food of the Dalai Lama of Lhasa, who is assisted by four sub-stewards. 5% \$ \$ dpon-skya

टाकुर [an honourable and distinguished man.]S.

্ৰ্যাৰ বৰ্ণ $dpon_{ij}$ $o = অপ্তিম্প chief governor, ruler, lord <math>(N_i, on.)$.

544 doon-j v. 544 dpon.

্ৰ্ন প্ৰায়ত -mo কৰ্মণ mistress, chieftainess : এই মুদ্ৰ শ্লুম্ব sho is my ruler.

১৯৭ dpon-med free (Cs.).

্মৰ অন্ dpon-yod standing und r master or mistress.

รุ๊มสาสะ dpon-tshan physician (Schtr.).

্টার পূর্মনা dpon-gyo; master and servant: প্রত্যান্ত্র পূর্মনা koń-jo dpon-gyoy Princess Kongjo and her suite (Gbr.)

১শূর মন্ম dpon-rabs genealogy of kings, chiefs or governors: ১৭৯ ছব্দ মানুন মই মুন্দ মুন্দ মই মুন্দ মুন্দ মই মুন্দ মই মুন্দ মই মুন্দ মুন্

্ল্রমন্ত্র d_{i} on-sa \underline{b} la-ma== ই ইন্তে the high priest; a hierarch (D.R.).

হাৰ প্ৰিন dpon-slob 1. for হাৰ হ'হে প্ৰিন এ. 2. title of the petty feudal gove nors ruling in Bhulan. 3. = হ্যাহ্ হ প্ৰাণ dpondań gyoy (Rtsii.).

大ゴズワ dpor-wa pf. and fut. 543 dpar to dietate (Os.).

5년 dpya tribute, tax, d: ty: 5৪ বর্ষণ to impose a tax (Tā. 21, 11). 5৪ প্রবিশ্ব dpya-khral = প্রশ্বেষণ government revenue: প্রশ্বেষণ বিশ্বেষণ করি প্রশ্বেষণ he established the custom of raising revenue for Government (Lon. ৭, 27). 5৪ ব্যাল dpya hjal-wa = প্রশ্বেষণ or প্রশ্বেষণ or প্রশ্বেষণ or প্রশ্বেষণ dpya hjal-wa pa payment of revenue (Moon.); 5৪ ব্রশ্বেষণ dpya-bla skyes সমার brownue, tax, toll]8.

\$ 53 A dpya-wa = aga hphya-wa.

বৃদ্ধান তে dangle, to let down, to make hang down, vb. a., pf. ১৪১৯ dpyans imp. ৪১৯ pyans also ১৭১৯ dpyons; ১৪১৯ qpyans imp. ৪১৯ pyans also ১৭১৯ dpyons; ১৪১৯ qpyans imp. ৪১৯ pyans also ১৭১৯ dpyons; ১৪১৯ qpyans cord or rope, by which a thing is suspended; hence fig. ৪৭৪৯ ই ১৪১৯ qpyan quitain to swing (Thyp.); ৭৭৭ হয় হা ১৪৯ বিল ১৯১৯ qpyan a thick rope; ১৪১৯ qpyan dar scarf attached to pillars in a temple or monastery or to flagpoles, etc. (**Rtsit.).

545 dpyad and its compounds, v. 5454.

550 Dpyal n. of a place in Tibet (Deb. 9, 14).

5पुष्य *dpyus-pu*, explained as प्रश्निष्ठ प्रदेश प्रदेश की प्रश्निष्ठ के throw blame upon another, to impute guilt to another person.

বৃষ্ণাই dpyas-po fault, blunder; বৃষ্ণাইৰ dpyas-can faulty, blameable; বৃষ্ণাইৰ dpyas-med faultless, blameless (Cs.); বৃষ্ণাইৰ্থাই degas hdogs-pa to blame (Tā.)

59 dpyi দুবি the belly; (also দুং এই বৃত্তু শ্ৰামুণ্ড ykań-pahi dpyi-mig lta-ba ace. to Cs. = ষ্ট্ৰ spyi) hip; বৃত্তু বুদ্ধ dpyi-zw, বৃত্তু বু dpyi-rus hip-bone; বৃত্তু মূল dpyi-miy socker of the hip-bone perh. also vulg. = hip (Ja.); বৃত্তু ক্ষম dpyi-myo = ম্বাম্ব hip.

5 বুদুগুল 1.=5এখ grace (Yiy. 64).
2. बसना, महन, also ১৪১৮৯ the spring season. ১৪১৮৯ বুদুগুলু-kyi pho-na वसनादृत the messenger of the spring, the enekoo; ১৪১৯ বুদুগুলু-zla months of spring; ১৪১৯ বুদুগুলু-zla tha-chun বীমাৰ the month of March-April; ১৪১৯ বুদুগুলু-zla hbrin-po বীৰ April; ১৪১৯ বুদুগুলু-zla quyid-zla ra-pa কাম্ব February-March.

59 N dpyis आनक the last, the end, conclusion: 59 अ हे रूप dpyis pyin-pa to

bring to an end, finish: Antive at the final conclusion as to the meaning of a word or that of any object or business.

Syn. अवर ध्रेव unthar phyin-pa; agu hphya-pa (Situ. 41)

55 dpyo-wa to change (Sch.).

รัฐราจ dpyoń-wa perh. primitive form of รรูราจ dpyań-wa (Jü.).

বৃদ্ধ dpyons explained as दु अविष्य । বং শ্বিমেন্দ্র বন্ধুন্ম বন্ধুন্ম বন্ধুন্ম বন্ধুন্ম । difficulty in stretching or contracting the legs from pain in the hip-joint.

59,5°4 dpyod-pa pf. and fut. 5954 dpyad-pa to investigate, to examine into, to test by reasoning; 595 954 dpyad-byed-pa to test, make an examination of; to diagnose medically; dpyad-na on examination; র্দ্বীর্ম্ব to examine anything; মুর্মার্থ্র briag-dpyad investigation, inquiry; 3 995 ५५५ प हे separately examining it; ३.५५५ प जेन्यर to inspect the mountains (Glr.); NA 545 935 ব্যাধিক to know that this inspection will turn out favourably (Glr.), គ្គና545 ቜናዊ to treat medically: 595 2095 then the mother (not the child) must be placed under medical treatment (Jä.); মুধ্যুত্রসম্মান skilful in medical science (Dzl.); 535 মার্কমম dpyad-mtshams minute rules, also close inquiry; 545 49 grounds for inquiry, also elements on which an investigation ean be based. i.e., the evidence; รุบุรุเนลิเพล dpyad-pahi yul an object or a subject of examination; 595 ANU to ascertain, to come to a conclusion upon: कुषाञ्च बाबसमानीस ५५५ भे नेश प रे ब्रुड केंद्र देंस वया चठ५ that which the king and his ministers do not unravel must be aecided by means of powerful drugs (i.e., by the test or ordeal of poision). कम रर्षेर rnam-dpyod= ब्रॉचेंस blo-gros. रर्धेर अन dpyod-ldan=শ্ৰম্থ learned, discreet, possessed of judgment: স্ট্রেপ্রস্থান দুর্থিনী মধ্যে ইনিশ্র মধ্যে elegant description full of well-judged thoughts (Yig. k. 49).

र्भु5्य Dphod-pa-pa 1. मीमांचल in ancient India a sect of philosophers. 2. one bringing on a reconciliation between two parties; an arbitrator.

 ζ এনা ক্রন্থার \underline{d} \underline{d} \underline{p} \underline{r} \underline{d} \underline{q} \underline{r} \underline{d} \underline{d} \underline{r} \underline{d} ব্ৰথাৰ dpral-wa ভাতে the forehead, the brow: र्युय म भर्म य मारेर म मारेम भेर न।, विने हुन इ ลมชาง¥ีกุรุธ | he who has two wrinkles on the expanse of his forehead will live sixty years, etc. ५५० अर्गे धूना व dpral-myo stug-po=₹±354 lit. a thick-headed, a shameless person; shamelessness (Mnon.). र्ध्याभेष dpral-mig जहार नेत्र the third eye, the eye of knowledge [one who has got an eve on his forehead, n. of S'iva S. ১ প্রথম্ব dpral-ril wurs a sectarial mark or circlet on the forehead; ১১৭৭ পুড় dpral-gyu = মচুৰ পুড় the turquoise that a Tibetan woman wears on her forehead; ६५० वाषु वाष्युः वाष्युः वाष्युः व dpral-qyu aser-skon-pa a turquoise mounted on gold and overhanging the forehead (Rtsii.). ব্ৰুথ আমৰ্' W. luckless person.

Syn. কুর শ্রম rgyan-gnaş; য়ণ ৭ইর miyhdsin (Mñon.).

५५१^{२२} खभाव, चपाङ्ग [character, a mark on the head]S.

5भें dpri पौयूष cream also gen. porridge made of milk and rice.

્રધ્યાત્ર્ય dpr://-dprul in dprul-dprul la gton-wa to hang one's self (Jä.).

위계자'디 lpags-pa the outer skin or fur of an animal; a leathern strap; also less frq. the bark of a tree. When this word is joined to another word the surmounting a is sometimes dropped: ধ্ৰাপ্তাৰ staylpag, tiger's kin, পুৰ প্ৰথম cun-lpags bark, ्राहर, अञ्चलक wa-lpags fox skin. श्रुणकाञ्चन स tpags-ldan-ma चर्मवती, चर्मखती [covered with hides or skins; also, the n. of a river wnich flows through Bundelkhand into the Ganges, the modern Chambal S. ञ्चनश्यास्त्रहेन !pays-pa miñen of soft skin, a name for the birch tree (इन्याय निष्का) (Minon.) ; श्चमारायायायेरासर्म lpgas-pa-gser-mdog सुवर्ण त्यक ; the golden bark; श्रुष्मायवै प्रशास्त्र lpags-pahi las-can चर्मकार dealer in leather, a shoemaker.

প্রবাধ্যন হৈ কৰা lpags-pahi hdab-chags-can bat, the skin-winged animal.

Syn. শ্বাং pha-wan; প্রণাশ টাও lpags-byehu (Mnon.).

হার 1. কুম ভ্রম ornament, equipment; that which beautifies. 2. বিশ bamboo, cane: প্রশ্ন spa-hkhar, প্রশ্ন spa-leags, প্রস্তুত্ব spa-dbyng walking-cane. 3. hairdressing; প্রশান্ত্ব one who is skilled in dressing hair. Spa-lo (1) = প্রমাণ spobs-pa; (2) (হ্রেম্মির্ট্রেম্ম্রির্ট্রেম্ম্রির্ট্রেম্ম্রির্ট্রেম্ম্রির্ট্রেম্মির্ট্রেমির্ট্রেম্মির্ট্রেম

ষ্ট্ৰ'লিন spa-kon = শ্ৰেমণ্ট্ৰমণ্ট্ৰমণ gzil-দুদুাছ gnon-pa মুশ্নিন to frighten (Gyal.); জিঙ্কীজন showing the tongue to frighten.

Big spa-skor hoop of a cask (Schtr.).

** Spa-gro n. of the seat of the Governor of West Phutan called Paro (Lon. 3, 6).

প্রাইন spa gon-ua খ্ৰাখ্যানু খুম yal-yal-da gyar jealousy, envy. প্রাইন্মে খুম spa-gon war-hgyar = অংনমং বুম yid-bsad par gyar [খ্যাবাহ্যার incurs blaming, খ্যাবাহ্যান মাহ্যার becomes sad or sory] ৪. ইপ্লুই ভূনমহেরমম প্রমান্ত্রম প্রমান্তর বাহায় খুম নম্প্রমান when the sons of gods of lesser merits should see that, they will become envious.

গ্ৰ'ড়'শ্ৰ- spa-cu-gañ वंমনীঘনা [bamboo manua] S.

শ্ৰন্থ spa-chal or শ্ৰুত্ৰ spra-cal (ইন্টাইন্ম) ব্যুত্ত restless, cannot remain in one place.

মুণ্ট Spu-tin. of a section of the monastery of Sora; মুণ্ট প্ৰাইন্দ বাইন্দ বাংল community of Pati in Tsang (Lon. 3, 16).

य spa-til match, v. अनेव pha-til (Ja.).

哲氏 spa-don or 哲学 spa-ldon little cask, made of bamboo; in Sikk vessel made of bamboo to carry milk or water.

ध्रप spa-pa=६ण्य drag-po (ध्रैन्ड्रज्यास्य byin-chags-pa) सीरत्य.

গ্ৰন্থ কাৰে ক্ৰিন্টালনা n. of a fruit: প্রান্থকান্ত্রীকা ব্ৰন্থান্ত্র ব্ৰহ্মক্ষ্মিয়

spa-ma juniper, Juniperus squamosa; and some other small species.

 \mathfrak{S}^{*q} Spa-tshab n. of a place in Upper Tibet (Yig. 8).

শ্ৰতিষ্ণ spa-yi sñas মলাক [a small stake] S.

45 spa-ra n. of a village to the northwest of Lhasa (Lon. 3, 12).

#? spa-ri n. of a kind of cotton cloth (Risii.).

शुरेदस sva-refis (धन) (phaa) pig, hog.

ষ্ট্ৰ spay ভংকৰেন্দ্ৰ; barley paste balls, barley meal moistened with butter or tea. প্ৰসংগ্ৰহ rtsam-pahi ito barley food; মুণ্ট্ৰই অইন spag-itar bonos or নইন brdsis mixed in dough (Nag. 43). প্ৰণা spag-pa 1. to sop up with meal or bread, to soak up gravy (Jä.). 2.= এইনা, bsnos-pa ভিন্তিত to accumulate] S. প্ৰণাই spay-phor a bowl made of wood or metal to hold barley meal.

ষ্ঠান ব spays-pa 1. = শ্রন spo-ua to shift, to transfer one's self: প্রস্কুর্থন remove elsewhere; প্রস্কুর্থন to go elsewhere (Situ. 99). 2. pickle, pottage, sauce, gravy: প্রস্কুর্থন বৃদ্ধুর্থন বিশ্বুর্থন বিশ্বুর্থন বৃদ্ধুর্থন বিশ্বুর্থন বি

報告 sp n 1. board, plank, colloq. 聖 南京; also a slab, slate, flag; 思斯 pan-syo board or panel of a door (Cs.); 智子 自 bookstand (Schir.) 2. soft springy turf yielding to the feet. 聖 span-po=a boggy marshy flat, a moss; also を書 chu-span (Cs.).

প্রমান আই Span-skon Taho the well-known Pang-kong Lake on the Tibeto-Ladak frontier, stretching due east towards the immediate north of Rudok. prises three oblong sheets of water connected by narrow necks, together making a fine lake over 100 miles in length. सर सर तेवा गुरु भर् spań-skoń phyag-rgyahi mdo a Sūtra occurring in K. d. 3, 1-50 and containing an enumeration of the epithets of Buddhas, Bodhisattvas, etc., and also the method of confession of sins. It is said to have fallen from heaven on the roof of the palace of king Lhu Thothori.

 \mathbb{R}^{r} spań-kha $=\mathbb{R}^{r}$ spań a marsh ($\underline{R}dsa$.).

BE देवस span-khebs an apron, a piece of cloth that covers a lady's breast: अवस्य हैस हार देवस उत्तर स्थाप with her tears she wet her apron and the small table before her (A. 128).

BF কুন span-rgyan n. of an autumnal lower that grows along with grass. There are three kinds of it: (1) প্রচন্ত্রন্থ white species (১৭১৯ জিব জিব-শুলি ক্লিন-শুলি the blue species; (3) প্রচন্ত্রন্থ span-ryan ক্লিন-শুলি nag-po the black species বনুসন্ত্রন্থ ব্যক্তর্থ which cures black pox and inflammatory fever.

Syn. ইতিৰপুৰ ri-bohi rna-rgyan; মুৰ্দ্ ল্ম kun-tu gas; ন্ত্ৰত্ব্ল্ল্প্ৰ্ণ khyab-hjug gdan-pa; শ্ৰহ্ৰথম কুথ gshun-las rgyal; শ্ৰহ নুমনি প্ৰব্*gshun-gyis mi-thub*; ব্**ন্ত**্ৰেম ba-glah dsas; ৰ্ক্সন্ত্ৰীইল ston-gyi me-toy (Mison.).

শ্বনি spań-wa 1. v. শ্রন্থ spoń-wa. 2. মনিন্দ্রীয় re-adjustive, elastic, spongy. শ্রন্থেই spań-war-bya সম্বান্থ [fit to be left out]S.

শ্রুম spań-spos জাতামানী 1. the plant Nardostachys jatāmāmsi. 2. बहुफान the tree Nauclea cadamba.

Syn. H & spu-can; 5 na ga & dkah-thub can; aga ad xa a hbyun-pohi ral-wa; देवे सुष्यं drehi sras-po (Mnon.).

শ্রুম জ্বর্ম-bog piece of turf, sod; শ্রুম জ্বর্ম-ma নুষ blue vitriol.

धर म span-ma दिन्निक, दुन्निक verdure, green colour; a pot-herb: धर मध ह सेर ब्रेस ब्रेस ब्रेस ब्रेस हैं सेर हैं से हैं दें सहत दूर सेय दूर गुत सुन्।

Syn. ষ্টেরিলায়র spah-mahi mig-sman; প্রতির্মনীর rtsa-can mgrin; ইর্ম shon-po; য় ৪০০ব rma bya-can; মুহ-অন্ত্র্ম spah-ma drulma; ঘ্রমাধার্ম beos-pa las-byuh (Mhon.).

원도 영지 span-shun verdigris (Sch.) Also= 로디딜도 F tshon-ljan kha green paint (Rtsii.). শ্ৰম span-leb অসুনাৰীত [1. a shield. 2. one who observes a particular religious penance peculiar to Budd asts, viz., rubbing the feet backwards and torwards on the edge of a sword not be red-for]S.

a AAFE span-bo-khan फलकछूदन [the stand on which a Buddhist priest keeps his cap]8.

43 \$ span-se n. of a bird (Rtsu.).

মুদ্দি spans প্রাথ 1. pf. of প্রদেশ to abandon; প্রদেশ কুনুলাছ-te giving up. Sometimes intrs. of ব্যক্ত dpans. 2. n. of a place in Tibet (Deb. শ, 33); প্রদেশ নাল্ড ক্রিল spans mi phay myon-po n. of a celebrated Lama of Tibet born at প্রদেশ Spans Deb. শ 33).

প্রমেন্ত্র spańs-mtho-wa ভন্ন high, elevated.

শ্রহমান spans-po अपनमें [renunciation of everything, freedom S.

धरण इ spans-byn स्थम, अधन्य anything very bad, worthy of being abandoned.

Is spad only in any pha-spad father and children; cf. the more frq. with massaud Lex. (Jä.).

ষ্ণাধ্ৰ span-spun brothers, relatives $(C_{8.})$.

মুব্ৰ spabs 1.= ব্ৰাম and brisigspa. 2. in মুম্বৰ rna-spabs ear-wax.

প্রসা spam = শইমান mdses-pa or নিশ্বমান legspa beautiful, nice, good: মন দুমান নিশ্বমান প্রায় প্রায়ম (Adsa.).

ষ্ট্ৰ spar also মুখ্য sparemo "the grasping hand," pan, claw; মুখি a handful, as much as may be contained in the closed hand. মুখ্য spar-yan id.: ১ব মুক্ষান্ত্ৰ্যম বৃদ্ধ বৃদ

more of the relies (A. 122). শুম্মানুব্য to strike with the paws; শুম্মানুব্য to scratch; শুম্মানুব্য spar-mos snam-pa to clutch, grab at.

spar-kha mystical marks on tortoise-shell from which the Chinese are said to have derived their knowledge of divination. As a spar-bryyad the eight diagrams of Chinese divination represented by the names of elements and certain other things: $li=\hat{A}$ fire, khon=N earth, $dva=\sqrt[3]{N}$ iron, $khen=\sqrt[3]{N}$ sky, $kham=\sqrt[3]{N}$ water, $gin=\frac{N}{N}$ hill $zin=\frac{N}{N}$ tree, and $zan=\frac{N}{N}$ wind.

শ্রুম Spar-phu place in Tibet; শ্রুমপুর a celebrated lama of Phar-phu (Lon. 3, 29).

ইংল spar-wa 1. vb. v. ইংল spor-wa. 2. to raise, increase, advance, promote; excite, incite: ধুনানু বিশ্ব বি

Note: It is spar-ma [a low-growing shrub of very hard wood Mil. nt.] Jä.

Spi-ti is one of the Himalayan hill-states, lying W.N.W. of Lahul; greatly elevated and very sparsely populated.

ষ্ট্ৰিন Spig-ydson n. of a place in Tibot. দুক্তিৰিল্প bu-mohi spig-ydson.

রুগানি, रोमन ; syn. প্রশাহ দুম 1. hair:
দুর্মান্ত বুলুর্ম spu-yi khun-bu kun-nas from
every pore of the hair (Mñon.). অব্ লু mgospu hair of the head; শার kha-spu the beard;
স্থান দুর্বার gdoন-spu hair of the face; অন্তর্ম
mchau-spu the hair of the arm-pits; ৭২মম
n hdoms-spu or (শ্রুর spu-nan Cs.) the hair

of the private parts; प्रश् brañ-spu hair of the chest; पशु ba-spu the little hairs of the skin: शुंभिर क्षा-spu the spu tañs-pa (Mñon.). शुंभिर क्षा है, प्या-briñ-shes byed-pa or शुंभिर क्षा है, प्रश् क्षा-ris hbyed-mkhas knowing how to judge cases on their own merits, i.e., not mixing up the facts of one case with those of another, i.e., as the hairs of the body romain separate and not mixed up together (D. cel. 10).

are spu-kha 1. n. of a kind of cotton cloth (Rtsii.). 2. colour, colour of horses and other animals.

gg ₹₹ Spu-gu dor n. of a place in Tibet (Deb. ¶, 21).

धुभ spu-yri चुर, रचुगम razor [रचुगम = Saccharum spontaneum]S.

ধু শ্বী শান্দ spu-gri yan-wa n. of one of the hells full of razors over the edges of which sinners walk with bleeding feet.

সূতি spu-ja n. of a kind of tea; but perhaps= সুহ skra-ja, v. under সূত্র spa.

上 গ্রের্থান spu bsñal-wa = 萬 ন ন khro-wa shi-wa pacification of anger. মুখ্য spu sñol=萬 ন মুদ্দেন khro-wa skyuñ-wa suppression of anger or সম্প্রন্থম্ম, to confess guilt (Zam. 24).

্যুখন spu-thag a rope made of hair (Rtsii.).

মু বৰ spu-nag a term for the hairy-cattle i.e., yak, yak-cow (Rtsii.).

য়ুপ্রত্ম spu-spa da-ma (মুপ্রত্ম প্রত্ম তথ্য n. of a fabulous place in the abode of the Asura (K. d. ৭, 15).

નુ યુન કૃષ્ય-phrug or શુ કૃષ કૃષ્ય-hrug a kind of hairy blanket, also serge (Rtsü.).

N. Tibet.

धर spu-ra दुरि a knife.

 $\mathfrak{g}^{\mathfrak{R}_{\kappa,3}}$ spu-rin na seems to be a fish (Minon.).

শ্র ইং ই spu-rin-po जर्म [the vulva; an elephant.]S.

as met. a wild boar (Mnon.).

মূর্জন spu-lon দুবাৰ, ছুন্ত [bristling of the hairs; glad]S. (A. K. 1-54) = ব্যুগন্ম ব ba-spu lans-pa (Mnon.).

নু বাৰ Spu ho bray n. of a place and rock-cavern in Tibet: মু বাৰ্বাহুৰ spuhobray thoy-tu byon he visited the top of the rock of Spuho-bray (Jiy.).

शुं नेप spu-çel amber; but मु नेप हे spu-çelrtse नजर [Indian spikenard, Nardostachys jatamansi; the root of Andropoyon muricatus]S.

#57 spu-hrug a durable serge made of soft hair or wool worn by all classes in Tibet.

भूया spug (९५: Ξ :3) [कक्कतन, कर्केतन a kind of gem]S.

spuńs-wa pf. গ্রহমণ spuńs-pa, imp. গ্রহমণ spuńs 1. to heap, accumulate, pile up; মাই গ্রহমণ sa-rdo spuńs-pa heaped earth and stones; বার্থাসমূহমণ accumulated grain, etc. 2. to fill up: মুন্দ্রমণ accumulated grain, (anything) into a vessel to fill it to the brim. বিশ্বস্থামণ Rin-chen spuńs-pa where precious things have been accumulated together or are heaped up; a heap of precious stones; n. of a town in Tibet.

শ্रह्म spuns adj. (अट.घ, अवम) चय many.

panded S. spuns-pa-can vi [broad, ex-

broidery, equipment (Mnon.); 354 spud-pa ornamente l, decorated.

্ৰীৰ span, also ধুৰাই খানুৰ 1. usually a brother; also, in general sense, brethren and even of both sexes, i.e., children of the same parents; also of the same fathers but of different mothers; বিজ্ঞাতবা প্রবাদীশ kho-ma cag spun gñis we (his) two sisters (Dal. 180, 17); 국국 변화 제ed-spun gsum we (his) three brothers (Glr.); B্রের্ডার পুড়ুম khyed bu-mo spun gsum you three sisters; ধন্ত্ৰ brothers and sisters of the same fatler; সমুৰ ma-spun of the same mother (Ja.) सोदयं, समानोदर्थ [brothers of the same parents S. 到到 spun-skya or 到到 通空 spunzlahi-bu the son of one's brother. Another meaning of 對不過 spun-sla or 多平過 對 snamzla spun seems to be: the joint-husbands of a woman; two men of different parentage having one common wife. 2. brethern in a figurative and more general sense, as comrades, members of one religious section in a monastery, persons with the same tutelary deity, sets of ninepins, series of brass cups all alike, etc., etc.; acc. to Jä. also: cousins, brothers and sisters by marriage. Hause of winnowed grain, cornwaste after brewing.

to turn upside down: Figure kha spub-pa to turn the mouth, face, or the top of a thing upside down; 3.5 gar thur-da spub-pa to plunge head-long downwards.

spur or \$\for \text{pur also } \text{#\text{H}^{\text{*}}} \ku-\text{spur}, resp. for \text{*, ro dead body, corpse: }\text{H}^{\text{*}}\$\$

800

spur-hyańs-pu C. to burn a dead body;
শুম্দ্র spur-khań house for keeping dead bodles, or rather in most cases, the place of cremation; সুমাল spur-syam or শুমাল spur-syrom coffin; শুমাল spur-thal ashes of the dead body (Jā.)

भूर कुष Spur-rayal an ancient name of Tibet. Acc. to some historians Tibet was ealled Spur-ryyal. i.e., the kingdom of the dead, and as such it was known to the Buddhists of India who believed that a heaven was located on the snowy peaks of Himalaya, while somewhat below it was the intermediate region between heaven and earth called Bardo where the soul of the departed rested before entering a new destination. King Yudhisthir the model of piety before being conducted to heaven was made to visit this region. Hence in all probability he had a glance at Tibet or the terrestrial Pretaloka. The Tibetan history of the term is that king Gri-gum btsan-po had made the town of Spuho-brag his capital and was called the king of Spu, i.e., Spur-rgyal and from that circumstance Tibet became known as Purgyal or Bod-kyi Rgyal Khams (Yiy.).

মুখন spur-wa [vb. a. to প্র hphur to make fly, to scare up, to let fly; ১৯৪২ন dus spur-pa to pass time quickly; ধুন্ধুৰ stoń-spur exaggeration, bombast] Jā.

 article before purchasing it; মুগ্লাইন spusgtsan pure: মু''ই spu-næd ill-looking, of inferior quality; মুগ্লিইন spus-hbrin middling; মুগ্লিইন spus shan-pa id.; মুগুলুমুগ্লিই spu-phray spus-shan Purug serge of inferior quality (Rtsii.); মুগ্লিইন spus-rab superior quality; মুগ্লিম spus-legs best things, articles of the best quality (Yig. k. 85).

Specthab n. of a place in Tibet. B 39 Specthab n. of a village in the province of Ngari Khorsum in W. Tibet (Lon. 1, 16).

মূরী বা ই ে spey-çiñ some part of a cart (Cs.).

প্রতিষ্ঠান spen-dkar tamarisk-blossom; the plant itself being styled B주의 spen-ma. ন্ত্ৰীৰ দুলি spen-tog or ন্ত্ৰিৰ দুৰ্বী a kind of muslin with variegated figures embroidered on it like tamarisk foliage, also called granger and imported into Tibet via Buxa Duars (Rtsii.). ষ্ট্রব্র spen-thoy, or । কেন্দ্রের প্রব্র khan-pahi spen-pa roof made of pen-ma stems (Yi)); প্রশ্ব spen-pad a border formed of the brushwood of tamarisk on the roofs of monasteries. 원칙적목적 spenmidog a kind of country chintz with figures of tamarisk, imported into Tibet from Bhutan and Assam (Jig.); ইবৰ্ জ্ch-phor eating bowl of tamarisk-wood (Rtsii.).

ষ্ট্রীন spen-pa মনীমং, মনি 1. the planet Saturn. Syn. গুলাই ñi-mahi bu; ব্যাহ্ম বর্ষ dal-war hyro; গুলাই মানিকাছ-ছkyes; ইমানিকাছ-ছkyes; ইমানিকাছ-ছkyes; ইমানিকাছ-ছkyes; ইমানিকাছ-ছিমানিকাছ-ছমানিকাছ ক্রিয়াল ক্রেয়াল ক্রিয়াল ক্রি

ষ্ট্র spehu turret on a castle or gate.

취익'디 spel-wa 1. to augment, to increase, 43 But to increase the wealth, TI'AN BUT to increase one's welfare; ক্ৰেপ্ৰান্তৰ rkanharos spel-wa to breed cattle (Dzl.) Barara spel-wa-la वहिनं : to the increase, for inereasing: Har Ba spel-zin increased. diffuse: XNAVA chos-spel-wa spreading or propagating religion, भेव क्यापर spel-rgyaspar or अवायर दे प्यापन किया grog-par byed-pa to blaze 3. to multiply (arith.) about (Sch.) (Rtsii.). 4. to conjoin, unite together, compose: वरु भूग होवाम bcad-lhug spel-ma a composition of poetry and prose. spel-gos clothes of various colours (Cs.); र्द्धमान्द्र विवास chos-dan hjig-rten spel-ma religion and worldliness mixed up together (Yig. k. 1); প্রথা রাজ spel-tshig a combination of verses, poetry and prose; ब्रेजकर प्रकार spel-mar gnas-pa to keep different or many things together; a wax 35'4 spel-mar byedpa to mix (Lex.).

ন্ধৰণী spel-gshin. of a village in Tsang (S. kar. 178).

ম I: spo the height, the summit (of a mountain): মুল্মেন্ট্র প্রাথম brag-dmar spomtho-nas from the height of a red cliff or rock; ই ব্যুক্তির Rdo-rje gdan gyi-spoda on the top of Vajrāsana.

Spo or Fra Spo-yul 1. a district S.E. of Kong-po and N. of Dza-yul (Loñ. s, 16); Spo-wa name of the tribe inhabiting that district. The district is sub-divided into Spo-stod and Spo-smad (Po-tö and Po-me). 2. = 4.4 or 14 grandfather, an address of courtesy for old respectable men.

Tibet worn by lamas when travelling. 2. bullock C. 3. n. of a village in Phan-yul (a.).

हें कर spo-than, है है विवासित, n. of rat in the story of the Hermit and the Rats (Rdea.).

ম্বি spo-wr [ব্যার to remove residence, লিবিব throw out, deposit or pledge] 8. pf. and mp. প্রায় os (vb. a. to এইন hpho-wa), co after, to change: প্রায় ব gnas spo-wa to change the place of residence, to remove, to shift; also to transplant; ইন্দ্র ব min spo-wa to change name; ব্যার ব gos spo-wa to change one's dress; to dismiss to alter, to mend, correct W. (Jü.); মুল spo-sa a place newly occupied by nomads (Sch.); মুল্ড ক্যান spo-wa cha-dkar n. of an insect that eats up corn (Rtsi.).

ৰ্ভিন্ন ৰূপ Spo-bo brag-tho; the palace of the chieftain of Po-Yul situated on a rocky hill (Yig. 65).

ৰ প্ৰমান্ত Spo-hbor Syan one of the six provinces of Mdo-Khams, called also Sgan.

ন্ত্ৰই spo-re v. নি spor (Jä.); ইংমন্ত্ৰই ইংম sometimes changing his place of residence.

ন্ত্ৰীৰ সম্প্ৰান্ত নিমান্ত্ৰীৰ Spo-ser Dkonmelog bkra-çis glin n. of a place and monastery in Lhobrag, the birth-place of Marpa the Lotsawa (Lon. 3, 28).

ইবা ন spog-pa pf. প্রথম spags imp. প্রথম spogs to carry elsewhere, to remove: ৭ইট্রং মে প্রথম মান্তে দ্বা-khyod ran-spogs-son-ham have you removed this.

মূলান spogs gain, profit, দিল্লাক khe-spogs id.; প্রলাম বিশ্ব spogs-byed-pa to make profit, ইন্ট্রান্ত্রেম to gain money by traffic (Dzl.); মুন্দ্রিম skyed-spogs interest

(of money) ; শ্রমান্ত্র আনুদ্র বিষ্ণু ক্রমান্তর করিছের uton-wa to give money on interest (Cs.)

र्रेटिय spon-wa or धर्म span-wa [विरति, वर्जन, प्रहाच=cessation, abandoning S. pf. HEN spans, fut. BE span, imp. HE spon or MEN spons; to abandon, renounce, leave, deliver.up; to reject, throw out: ब्रुव 595 श कुर्यसञ्चार न if he abandons him without discerning the proper medicines; HE as also u An u spon-blan hulsin-pa shig-pa the cessation of every inclination and disinclination. or also, of every interest in choosing or rejecting (Ja.). अ हेंग केर पश्चर अस श्वेर हेर । बन्ध अनुष क्रम र दन्य श्रेट पर हैंद the flower that is not fresh is quitted by the bee, the forest that is burnt is forsaken by wild creatures (Can.) প্রমেশ spon-thag one who has renounced every thing; also a destitute person (Deb. 4, 10); HEQU spon-wa-pa মিত্তক; a renouncer, a Buddhist monk. as spon-bya that which should be given up, i.c. a fault.

ar 35 Spon-byed Vriji, an ancient town in Magadha. ब्रॅंट क्रेड्य spon-byed-pa क्रिक्त: belonging to the district of [Major Cunningham has identified the ancient town of Vriji or Wajji with modern Tirhut and the adjoining districts. The people of Vriji or Wajji are called Vrijika or Wajjians. The great monarch Ajātas'atru of Magadha is deseribed in the Mahaparinibbana to have built a fortress at Pataligrama (Pāṭaliputra) with a view to subdue the great and powerful people of Vriji. These people were divided into eight clans such as Licchavi and others whose capital cities are said to have been respectively at : (1) Vais'ali, (2) Kesariya, (3) Janakapura, (4) Navandgarh, (5) Simrūn, (6) Darbanga, (7) Puraniya, and (8) Motihari.

If the bearings and distance recorded by Hwen Thsang are correct, it is almost certain that the capital of Vriji in the 7th century must have been at Janakapur. Amsuvarma, king of Nepal and a contemporary of Hwen Thsang, belonged to the Liechavi branch of the Vriji people. The Vriji conquest of Nepal is assigned to Newarit who preceded Amsuvarma by 37 reigns. It is also curious that kings of Tibet and Ladak also trace their descent from the Licchavi branch of the Vriii race. It is indeed found in the Pali annals that Ajātas'atru who ascended the throne of Magadha in 551 B.C. drove most of the Vriji people out of India. It is therefore not altogether improbable that the powerful people of Vriji being driven out of India founded the kingdoms of Nepal, Tibet, Ladak, etc., in the centuries immediately preceding the birth of Christ. 18.

শ্রমাণ্ডল Spoń-hbor also called প্রমাণ্ডম n. of a section of Daipung monastery.

ইবি spod spice (such as pepper, ginger, onion, garlic, etc.): শ্রম্থেইব্যাধ spod hdebs-pa to season; শ্রম্থেই spod-can seasoned.

อัร⁴ spod-pa 1. hermit, อัร กร. spod-khań hermitage Sch. 2. vow, อร ชางผน spod-pa ñamṣ-pa one that has broken his vow (Sch. Jä.).

শ্বিষ্ঠান spobs-pa 1. self-reliance and wisdom (K. d. 4, 263). ব্রুক্তর্মন ক্র্রিম বার্ট্রম the Tibetan religious teachers who were not selfreliant and wise became wonder-stricken (A. 77). 2. সন্মান courage, self-confidence; fitness, propriety (Yig.). 3. vb. to dare, venture: বহুবার মুব্যাব্যার্থ প্রকাশে hju-var mi spobs-pas

not daring to take hold of (Pth.); প্রথমণ্ড ইন্থ spobs-par byed-pa to enable, empower, authorize; প্রথমণ্ডর spobs-pa-can বিমানত, দুখাল daring, bold. প্রথমণ্ডর spobs-pa-shan adj. [অন্থ not daring]S. less intelligent; প্রথমণ্ডর ব spobs-pa shan-; a one less intelligent and wanting in courage. প্রথমণ্ডর ব্যাস্থার্থ অই n. of a Satra (K. d. P.

ন্ত্ৰৰ প্ৰথম বিশ্বন্ধ ক্লান ক্লান ক্লান-gier n. of a religious work, lit. the mine of wisdom; এবাখা এব ক্লব্ৰমান ক্রান্ত্র ক্লান ক্রান্ত্র ক্লান ক্রান্ত্র ক্লান ক্রান্ত্র ক্লান ক্লান্ত্র ক্লান্ত্র ক্লান্ত্র ক্লান ক্লান্ত্র ক্লান্ত্র ক্লান্ত্র ক্লান্ত্র ক্লান্ত্র ক্লান্ত্র ক্লান্ত্র ক্লান্ত্র ক্লান্ত্র ক্লান্ত্র ক্লান্ত্র ক্লান্ত্র ক্লান্ত্র ক্লান্ত্র ক্লান্ত্র ক্লান্ত্র ক্লান ক্লান্ত্র ক্লান্ত ক্লান্ত্র ক্লান্ত্র ক্লান্ত্র ক্লান্ত্র ক্লান্ত্র ক্লান্ত্র ক্লান্ত্র ক্লান্ত ক্লান্ত্র ক্লান্ত ক্লান্ত্র ক্লান্ত ক্লান্

રૂપ spom, 1.=અર 3ર માર્લા-માર્લ average. 2. n. of a place in Khans: ગ્રેજઅર Spomndah the lower part of Pom in Khans (Yig.).

อัพอั\ spom-spod=≥ิจพอั\ sdebs-spod, จะัผพอั\ bsdoms-sprod the delivering altogether, making over entire charge or responsibilities (Rtsii.).

ชัดเฉลัก Spom-hbor == ฮัก ฉลัก Spon-hbor n. of a section of Daipung monastery (Lon. 3, 16).

ৰূপজ্য spom-yor superfluity, over-flow: ৰূপজ্য spom chen-po diffuse (in words), prolix, long-winded; ৰূপজ্য ক্রেম্ম to be succinct.

শ্রম spor-than = ব্ৰাষ্ট্ৰম nag-rts is the black-art, the art of divination. It was introduced into Tibet from China during the Thang dynasty (Grub. ৭, 5).

Hand spor-snum oil or butter to burn in lamps (Rtsii.).

HTO spor-wa, HTO spar-wa 1 pf. and fut. HT spar to elevate, raise 5 FATA to lift up the mystic sceptre. 2. v. 54TA dpor-wa.

ৰ্মুণ্ড ১০০১, ্ব, ৰীঘন; sbst. incense; fumes, periame, 45 mas bdug-spos id.; 3 mas byugspos sweet-scented water or ointment; র্মানুহান spos sbyor-wa, র্মান্ত্রনাম sgrub-pa also कुन्य to burn (incense); श्रेंश वर्ड्ड प्र to cover (with) perfumed ointment. श्रेंब ब्रूंड देव संकित ब्रेट व spos-sbyor rin-po chehi-phren-wa च्याग-रतमाला n. of a work on the preparation of incense-sticks by Nagariuna (Tan. d. 4, 28) in two chapters; the recipe is as follows:-सुब हो र दे देवाब हो चरे दे। मानुद दे रा मा हे जी गुर गुर गुर देग के खुर छेट ध्येका का यो खुर माठेमा एउ बर्गरा वा पाइमा खुर में BE: Bugel 정도: 다음: grand # 6. 도토리 33 년: 영화·소희소. % दा चु चु र दवा **गुर** दे दवा अर्द्धरथा वेंद्र वो हास क्षेत्र के के के विषय र यहरा or यहरा। मु मु व परमाह सुरा मरासु दे कर है। इर भूतानबरा। भूतात्रेरानुवाकृतात्रेराना श्रुपार्याव्या श्चितः ग्रीका भहर ता मि. क. तक है. देव . चवा के वका रहा । वह हैं. हुन हें द पार प्रस्ति पश्चर पर ॥ व व व व के के के के के किया है के किया है के किया के किया के किया के किया के किया brag-spos, AK AN span-spos different kinds of exalation or miasma. ANSMS spos-dkar= पर्वार्श्वेश bdug-spos or पु.पुबर्गर व gu-gul dkurpo (Rtsii.) frankincense, or a fragrant gum obtained from the Sāl tree.

ลัพ ซิ ซู ซ กุงระkyi rgyal-po जातिपाल nutmeg.

শূমানী আন্ত্ৰ spos-kyi glan-po নামস্থানিন ; আন্ত্ৰানাকৰ glan-po mehog the chief or the prince of elephants (Mnon.).

ৰ্ভ্ৰাণ্ড spos-dkar নভ [the resin of the plant Shorea robusta.] S. ৰ্ভ্ৰাণ্ডাণ্ডান স্থান প্ৰতিষ্ঠান কৰিব কৰিব a tendril, the plant Premnu spinosa] S.

सुभाग्नेदा spos-kyi reh-bu 1. a single meense-stick (Rtsii.). 2. pastil, long

thin straw covered with an odoriferous substance, which generally consists of pulverized juniper and sandal-wood. combined with musk and the like; they are made by the lamas, and frequently presented to travellers as an offering of welcome (Jä.).

श्रेशकः spos-glan 1. गमहान्त the royal elephant which in ancient India used to pick out a person as king in the place of defunct royalty. 2. सदादान ['always exuding ichor'; an elephant in rut; n. of Airāvata, and of Ganes'a]S.

ฐพรรฐฯ spos-had ldan=* beer, also very delicious and fragrant wine (Mnon.).

ৰ্মি ক্ৰাম spos-chags or প্ৰথম spos-spams a bundle of incense sticks.

শ্रेशपूर्वा ने spos-ba lahi-çin वाल [a kind of fragrant herb, Andropoyon schænan-thus]S.

Syn. শ্রুক skra-can; শ্রুক্ত skra-bsań; ডুম্পুরি byań-gi skra; প্রতিশ্রুক lha-yi skracan; ইঠি সুম ńo-tshahi lus; র্থমাণ্ডম nagsgnas; নিম্মাণ্ডম ciń-la gnas; কুটামিণ্ডম chuyi mig-can (Mńon.).

ন্ত্ৰ spos-sibla নুৰত্ন; a Turk, Tartar. প্ৰশাৰ্থৰ spos-çel amber (Lon. 5).

spyah-kyi, generally \$5.7 "chah-ku," the wolf, Lupus Tibetanus, which is of amber colour; but there is another species which has not, so far, been differentiated scientifically and which is jet-black. The black wolf occurs not infrequently in Ngari Khorsum, near Lake Ma-pham. \$5.34 spyah-thul raiment or cloak made of wolf's skin: 4.2.34.7.32 \$1.34 and 32.34 Pa-tsha-wa presented him with a wolf's skin cloak (A. 66). \$5.34 black wolf; \$5.35 dur-spyah the hygena.

peak) n. of a hill N. of Lhasa on the road from Sera towards Phan-yul.

हुद हिन Spyan-khrig n. of a tribe (J. Zan.); हुद हिन्द ने अ spyan-khrig ye-çes a celebrated Lama of that tribe.

বুদ বুদ spyah-grun or বুদ ও spyah-po very clever and dextrous: ১৭৭ ছব ১৮ বুদ প্রতিষ্ঠান বুদ (A. 102) (Khrid.). বুদ ব spyah-wa skilful, expert; বুদ এই spyan-glen the clever one and the dunce.

ষ্ট্ৰেন্দ্ৰ spyan duy-pa or ৰুম- spyantsher the thistle, or a kind of thistle (Ja.) ধুম- কিন্তু বিশ্ব ক্ষেত্ৰ সুখ্য বিশ্ব ক্ষেত্ৰ ক্ষিত্ৰ ক্ষিত্ৰ ক্ষেত্ৰ ক

इरभय spyańs-pa= वहभय hjus-pa चवलमन [support]S. seizing, catching hold of.

ষ্ট্র spyad v. ब्रॅंडच. Also क्टंड spyad-bya स्त्र [enjoyed, eaton]S. (A. K. 50-137).

হুং হেম spyad-dhos for হুং অবং হৈম ই spyadlag dhos-po=জ্ঞা yo-byad things, articles.

প্রসূত্র क्षेत्र, चचुः; resp. word for अव the eye; 39 & spyan-leibs the eye-lid; 3939 spyan-rtsey puckers about the eye. erow-feet; ধুৰ তুৰা spyan-kyug or ধুৰ দ্ৰৰ spyankhug eye-brow (Cs.) \$4524 spyan-dkyus v. ১৯ম dkyus. ধুন অবা মাইন ব to look backward, to glance behind; वृत्यमुद्रभाषाई, व spyan-bskyans mdsad-pa to protect, to preserve the eyes (Sch.) প্ৰাপ্ত spyan-lina पश्च : the five eyes: (1) প্ৰান্ত çaḥi-ṣpyan স্থা-স্থ: the flesh eye the one with which we see; (2) ga ga thahispyan दिव्यवन् the divine eye with which one can see what other mortals cannot; (3) नेभारय में धुन çeş-rab-kyi spyan प्रश्नाचनुः the eye of knowledge or wisdom; (4) xwn yan chos-kyi spyan धर्माचबु: the eye of religion ; (5) कर अ कुष प्रेषु şans-rgyas kyi spyan बुद चच : the eye of the Buddha, the most perfect

sight (Rnam. 69). §574 spyan-pa observation, inspection.

চুক্ত spyan-sha before, in the presence of (a dignitary): মুক্তি মুণ্ডান spyan-shahi grwa-pa rnams the scholars in his Roverence's presence. মুক্ত spuan-shar, মুক্তির ১৯৯৫ mdun-du as adv. and postp. in front, in the presence of: মুক্ত মুক্তির মুক্তির পুরুষ্টান প্রকাশ চিল্লিক the kary ক্রিক্তির মুক্তির মুক্তির মুক্ত মুক্তির

ধ্য বিশ্ব spyan bou-gais ছাব্যাল one with twelve eyes [an epithet of Kartti-keya and of the sun]S.

\$\frac{\pi_{\text{sq}}}{\pi_{\text{sq}}} \pi_{\text{sq}} \pi_{

ৰুণ ভূম spyan-itos resp. of এবা ভূম miy-itos, (= বাং ম lad-mo) imitation: বাং বাং মান্ত বাং মান

ৰূপন্ত spyan-ltar-wa or ৰূপন্ত spyan-brdar = প্ৰপান দ্বাম প্ৰথম grigs-rtogs phul-wa to offer for inspection or for revision. ৰূপন্ত বুলা spyan-bltar shu-rgyu-wa to submit or ask for inspection: বুলা মুম্মমান ক্ষেত্ৰ phyag-bris rnams-spyan brdar-shus submit the letters for approval (i.e., for revision) (Rtsii.).

 spyan; মুপ্ত শ্রম sprul-paḥi spyan; নিশম্ব ট্র শ্রম çes-rab kyi-spyan (D.R.)

ধুণ হৈম spyan-drans or ধুণ হৈব আবাদন; v. মহৈব harer a. ধুণ হমেণ অ spyan-drans ñe-ma তথান লব ∫invitation, inauguration]

give heed, attention, take care. 2. eyewithess. 3. inspection. 4. overseer, inspector.

ৰুত্ৰৰম spyan-hbebs:= ৰুত্ৰ বহুত spyan-bltar inspection: অব্যাহ স্থাই ব্যাহ ব্যাহ বিষয়ে বা ask for inspection of a work or thing to ascertain its quality and defects; also to display articles of merchandise for sale (Rtsii.).

बुदास spyan-ma = भैपास or mig-ma सोपन the eye.

one with eyes of uneven number]S.; one of the four guardian kings of the world, the keeper of the western quarter of the world.

\$4. জিল spyan-dmar = নীছিলাৰ one with red eyes; = ইব্ৰাড়ম Mig-hmar an epithet of the planet Mangala, Mars.

\$3.5 Aqu spyan-dmigs 'the object of vision'; any object, mental or visual, which an ascetic employs for the purpose of concentrating his mind in the process of systematic meditation.

वृत्यभिष spyan-gaigs 1. costly offerings dedicated to the gods (Mil.); also applied to presents of food offered to men (Mil.); बुन्यभिष्य spyan-gaigs hbul-wa to make presents gen. of curios or precious articles. 2. wild animals, horses, camels, etc., that are presented to a nobleman king, minister or a lama (Etsii.).

মুদ্ধ spyan-ras penetrating vision, observation: প্রশাহি মুদ্ধে স্থাপ স্থাপ to behold with one's merciful eye (Yig. k. 13).

ह्युत्र रस नेवास द्वार क्वा सेम स ५ पर Spyan-ras-aziasbyan-chub sems-dpah अवलोकितबोधिसचा: the 4th Dhyani Bodhisattva Avalokites'vara, the patron saint of Tibet, the vicegerent of the Dhyani Buddha Amitabha. incarnated perpetually in each successive Dalai Lama of Lhasa. His collog. n. in Tibet is Chenrezi and the images of this being generally represent him as having eleven faces, each differently coloured, and with from 6 to 1000 arms. In Mongolia he is styled Nidüber Udzekehi. His other Tibetan names are : -- ٩٤٩ हर 595. थुन Hjig-rten dwan-phyng; बहेनाहेद अर्चेद द Hing-rten myon-po; अप्रहे के Thuys-rje chen-po; पुष्टेश्यर्ग Gru-hdsin bdag; धुण्यपर्ध Phyag-na pad-mo; & Eag Snin-rjehi lha; पर् पृहेष वय Ben-geig-shal. The Mani Bkahhbum, in chap. 2, mentions that square প্ৰথম was doubly evolved on earth; first appearing from a ray of white light which issued forth from the left eye of Amitabha, and secondly being born as a youth of 16 from out of a lotos-bud.

ৰুব্যুম্বার্থীব্যু ক্রিম্ব্রু ক্ষুম্বার্থীব্যু ক্রিম্ব্রু ক্ষুম্বার্থীব্যু ক্ষুম্ব্রু ক্ষুম্বার্থীব্যু ক্ষুম্ব্রু ক্মুম্ব্রু ক্ষুম্ব্রু ক্ষুম্

ধুন বিশান spyan-lam-du in the observation; also = ধুন শুন near, in the presence of.

धुन प्रथम कुप Spyan-gsal-rayab प्रहसितनेत्र [laughing-eyed, n. of a Buddha]S.

कुत्र-वासुकाय spyan-gsum-pa तिज्ञोचन; the three eyed one; an epithet of Mahes'vara.

हों spyi सस्दाय, सामान्य, जाति 1. adj. common, the public, ordinary, general, relating to all; as sbst. the lot, those in general. As adv. भूर spyir, भूर 5 spyir-du or भूर spyi-na, also भूर अभू spyir-yyis generally, in general; frq. used in contradistinction to 55 पर khyad-par in particular, singly. 2. In the colloq. भू spyi-syra or भू syra-spyi general meaning or general expression (Jä.)

劉思中 spyi-khyab that covers all; a minister that has general jurisdiction over the public, one who rules over several districts together. អ្វិទ្របុងក្រុង spyi-khyabmkhan-po a high official at Lhasa who ranks next to the four Kalons in the Dalai Lama's council; seems to be also a sort of lord chamberlain in his court duties. Another important officer, who resides in the far east of Tibet, is known as नात्र में भे निष्य the Chyi-khyab of Nya-rong. He is placed in lieu of a Jong-pon to administer the petty lordships inhabited by the 18 tribes of the Hor-wa who people the banks of the Nya-Chhu, just W. of Ta-chien-lu.

ই সুপ্য spyi-blugs কনন্তব্ holy water-pot which the lamas keep near them with a view to sprinkle the heads of their devotees.

দ্ৰীৰ spyi-sgos general and special.

Spyi-tin. of a kind of yoga (meditation) performed by the Dzog-chen sect; described as his own invention by Urgyen Padma in the Padma Tang-Yig.

+ ট্রাইন spyi-tor or ট্রাইন spyi-gtor I. v.
ট্রাই spyi-wo. 2. acc. to Lex. = ট্রাইন spyi-thog the property of a particular community or institution, common property.

भेषेर spyi ther=भेषारेर v. भेषे spyi-wo.

মুঁ ব্য spyi-don (প্ৰথম তা ট্রাইন thams-cad kyi-don) the interest of all, public welfare (Rtsii.).

ষ্ট্র'ৰ spyi-pa or ষ্ট্র'ব্ৰ pyi-dpon head, chief, leader, superintendent.

ষ্টাংকুমান Spyi-phud rgyal-po one of the five mythological kings of the world; গ্রাম্থান Spyi-phud rgyal-po the universal king.

ষ্ট্ৰ spyi-bo 1. মুন্ত্ৰী, কিন্তা, মুন্তা; crown of the head, the top: বিন্দ্ৰীয় বাল-yi spyi-bo = বিন্দ্ৰীয় বাল-yi rtse-mo the top of a tree. মুন্ত্ৰ বাল-yi rtse-mo the top of a tree. মুন্ত্ৰ বাল-yi rtse-mo the top of a tree. মুন্ত্ৰ spyi-bor hkhur-wa to carry on the head; মুন্ত্ৰ বাল-yi-bos phyay htshal-wa to bow down bending the head; মুন্ত্ৰ spyi-bor len-pa with one's own head to touch the foot of a superior person; বিষ্ট্ৰান্ত্ৰ মুন্ত্ৰ বাল-ya with one's own head to touch the foot of a superior person; বিষ্ট্ৰান্ত্ৰ মুন্ত্ৰ বাল-ya dehi spyi-bo-nas byuy-nas pouring over his head, মুন্ত্ৰ ব্যৱস্থান মুন্ত্ৰ spyi-bo nas dbah bskur-wa anointing the head; মুন্ত্ৰ spyi-bo nas dbah bskur-wa anointing the head; মুন্ত্ৰ spyi-gtor a turban or pagri; মুন্ত্ৰ spyi-dpon or মুন্ত্ৰ spyi-pa head-man, over-seer, chief, 2. the end of a piece of

cloth: 5天 鬼可有實質 dar-yug-gi spyi-'o. 3. n. of a king of China. 資質單 spyi-bo skyes (1) an epithet of king Māndhātā, a legendary any stor of Gautama Buddha; (2)=署 syia 平域 hair of the head ('dae.).

ৰুবিংব্দেশ্যুৰ, spyi-bor dban-bskur= কুম্ম rgyal-po, মুখ্যমিখিয়া; a king, one on whose hand has been sprinkled sanctified water; a man of the Kshatriya or warrior caste of India (Mnon.).

월'씨= 목작'최도' v. 월.

ब्रें बुर जे विट Spyi-shur gyi-çin, चसन,

Syn. মুখানিমা sā-la ser-po; মুখানা গুলা kunza me-tog; ১৭৭৪১ dgah-byed; মার্গান্ত অবা metog risa-lag; ৭৯৪১ নিং htsho-byed çin; ৭২১ ৪১ hdod-byed (Mnon.).

ট্ট শার্থম spyi-gzugs, প্রিণাদ্ধমণ geig-tu bsdus-pa, aggregated body; amassed into one body.

है ह्युपम spyi-blugs vase; कनकमान्द्र a golden pitcher or vase.

ষ্ট্ৰ ও spyi-zum = ষ্ট্ৰ শ্বৰ্ডৰ spyi-mdun-can, তুমিন [combined] S.

ইংশ্বর্থ spyiń-skor gsum, three scriptures of the Bon the originals of which disappeared after they had been delivered, but were published: 1. ক্রান্ত পুরুত্ব সম্পূর্ণ কর্মান্ত কর্ম হার্থ কর্মান্ত কর্ম হার্থ কর্মান্ত কর্ম হার্থ কর্মান্ত কর্ম হার্থ কর্ম হার্থ কর্মান্ত কর্ম হার্থ কর্ম হার্থ কর্ম হার্থ কর্ম হার্থ কর্ম হার্থ কর্ম হার্থ কর্ম হার্থ হা

spyin or it spyins, imp. spyins, imp. spyins, imp. to ABA'A hbyin-wa, to vanish, to be lost, to sink, to lower down, dip under to chur into water.

Syn. ইণ্ট্রির dri-spyin; র্পান go-wa; ৭৪ম ট hbyar-rtsi; ৭৪মট্র hbyar-hyed; ধ্বন এবাইর snay-tsha hphel-byed (Mñon.).

n spyir=n spyi-la, adv. v. n spyi.

য়ুবাই spinil-po নুজক্তীৰ; a hut of grass or straw: হুওঁট্টুঅই rtsahi spinil-po thatched hut; টুঅৰ spyil-bu id.; টুঅৰ spyil-pa fem. টুঅৰ spyil-ma hut-dweller.

মুনা ন spyng-pa, pf. মুনাম spyngs, imp. মুনাম spyngs or মুনাম spyngs; to expel, to drive out, to banish; সুনাম মুনা out of country; স্থানাম কিন্তু, Glr., কামৰ ন mthan-la কাম mthar into the neighbouring country, over the frontier (Ja.). মুনামান spyngs-pa নির্বাধন exile, banishment; মুনামান spyngs-pa çiy, imp. turn him out!

spyo-wa= শ্বি gre-wa, to abuse, revile; to blame, to sold; ৰুম্পুৰুত্ব কিন্দ্ৰ tag-tu spyo-shoi as my wife is always scolding; ইমানুমান ches-spyos-so thus they spoke in a blaming way (Dzt.); ইব মানুমান cursing, blaming; ইবি spyo-wa nulsad শ্বামান cursing, blaming; ইবি spyo-tshig = শ্বি বি ryol-tshig words of blame, consure (Mnon.).

¥5.9 spyon-wa=545.9 dpyan-wa (Ja.).

र्श्वू प्राप्त क्यां, बार्मा, स्म, pf. ₹5 spyad, 1. to practise, perform; but signifies rather the completing or completion of an action than the process of performance. and thus is better rendered: to accomplish, to perpetrate; to succeed in. बरे द्वा ब्रॅं दे mi-dge-wa de dag-spyod-na if one perpetrates these sins; asque 3 3 3 4 4 4 4 4 4 bdag-ci spyad-pas hdir skyes for what I did. I am reborn here. 2. to bring into subiection, over-power, coerce, c.g., demons, deities, etc., to make subject. MXQ X47 15. ua anen mhah-hog spyod-pahi hbahs subjects brought under control; भेवापारवर वैवाधार्भेरप sdig-pa hbah-ship la spyed-pa utterly subject to sin; মাৰ্শুই sa-hoy-spyod subject to earth; spaces subject to heaven. 3. to make use of, to employ, to enjoy: " ar ንፋሚ ba-glan nin-par to use an ox during the day (for ploughing) (Dzl.); 34.35.50 अ'वरे'वर'धर' even if one has long enjoyed well-being; बादशार्भेद्राय long spyou-pa, to enjoy, to use, have the benefit of: 35'35'a 354 bud-med la spyod-pa to cohabit with a woman (Dal.); विनायर ब्रेंट्य lo 1-par spyod-pa to violate (a woman); ব্ৰুমন্ত্ৰ স্ত্ৰিব donmgur-spyod-pa, very frq. to enjoy a woman. 4. to arrive at the third stage of mystic meditation, to complete or consummate meditation, very frq.; बेम्बय हैय गुँ meditative exercises.

PS पा: 1. इव चारिज, चर्या 1. a deed, perpetrated action; a practice, the accomplishing of any action. 2. an object at tained, thing dnoe, esp. the third stage of mystic meditation or "consummation." which implies expertness and that the end aimed at has been gained: अधिराज्य contemplation and consummation being disentangled one from the other. 3. duty; also conduct, mode, manner: इत्या pyod-

lam also 15 4 spyod-tehul behaviour; 53 han or 34 15 hez-spyod bad actions, are bean or analy leys-spyod good actions (Cs.); बुद्ध विषय spyod-pa shib-pa 'the strict mou tic walk: \$5.4 \$5.4 spyod-pa rtsin-wa rude. rough, in manners (Gir.): 45 44 195 34 त्र भे इन्य of an extremely variable conduct. दे भद्र दर दे देव वर्षेट ने हेंद प्रशास्त्रकाश रुव ने वाद्र वाद्य विद्राद्य माबद्देन परि धेर de-yan dan-po rnal-hbyor-gai spgod-pas chaga car og gdul-bya vid dahwa hdren-pahi phyir moreover because it was the duty of a Naljor first to draw into purity of disposition such of the sensual as were destined for conversion: ৰূপ কুট spyod-pa rgya-che जदार-चरित magnanimity. noble behaviour. ৰুব্ এন বাম্বাৰ spyod-pa mi-gsal-wa चपत्रभार [awkward practice] S. र्देदायाहारस spyod-pa yan-ham = बसानी सबर जुदादम las-kyi mthah-grub-bam (asks the question) whether you have accomplished all that you had to do? 4542 459 spyod-pahi phunbu=15 gron-khyer a fortified town, a eity (Mhon.); is any spyod-babs rtsemthun generous conduct; §5'4 spyod-pa manners. 35 24 spyod-ldan accomplished, courteous, polite; भूर भे ख्र ill-mannered, rude, uncouth.

ৰুব্ৰেৰ spyod-pa-pa (মন্ত্ৰানপ্ৰস্থাৰ বুৰ্থ ন্থা মন্ত্ৰান কৰিব মানু ক্ৰান্তৰ স্থান কৰিব মানু কৰিব মা

ৰূপ এন spyod-med নিয়ম্বন [a religious mendicant, a naked devotee] &.

रिश्व spyod-yul गोचर, विषय aphere of activity : Mik an in mathon-wahi spyod-yul range of vision . र् अवा अधिक य spyod-yul mavin-pa अतंका,रुष [a place which is not fit for thinking upo & ब्रेंड खुवाक खेव परे मानका क्रम 40 La ording to the Tulwa, the five places with which one should have nothing to do:- (1) ইঅ মই ব্ৰুম rol-mohi quas the place of no sie; (2) श्रद्ध अविष्युष sn ad bishon r thi-quas a public house; (3) สุขามัตินัฐเ ম্প্রি rygal-pohi pho-bran hkhor-gyi s.o the palace gate; (4) रेज्याहर के जनस rigs-han qui-quas the residence of low persons; (5) कर वर्षेर अवे प्रम chan-htshon-mahi quas grogshop kept by a woman, a brothel (K. du. 4, 56).

子 對 spyon or 資本 spyon-pa resp. form of 例 by byon-pa; 氨氧 tshur-spyon come here, pray come (Nag.).

ইন্থ spyom-pa= মিণ্ড smod-pa slander; also vb. with pf. ইন্ম spyoms to boast, to exhibit with ostentation; sbst. ইন্ম spyoms self-praise, boasting (Jä.); ইন্মন্দ্রেষ্ট্রমন্ত্র spyoms-dan beas ma-byaho you must not be boastful.

দু খ্রুমান spyos-pu= অপ্রাত্তির bkahbkyon-pa निर्भत्सन to reprove, to remonstrate with.

হা spra (ta) (K. du. 5, 111) a species of monkey with black face, and a tail as long as its body, the langur; (মুন্ট্রেডির ফুল্লেন্ট্রেডির ফুল্লেন্ট্র ফুল্লেন্ট্রেডির ফুল্লেন্ট্রেডির ফুল্লেন্ট্র মুক্ত spra-chal=৭মুম্ ট্র hgynr-byed ময়ত্ব [changeable, moving about, trembling]S. शुर्वेष spra-thog a medicinal herb: शुर्वेष रेशभारतः दें तुष सेवायर देत

মুব spra-wa 1. vegetable-tinder. 2. also মুব্যুক, ornament, decorations. 3. vb. pf. মুন spras, imp. মুন spros to adorn, to decorate; কুম্বীন rgyan-gyis with ornaments.

ধ্ৰনই ম দ্বৰ spra-wahi me-tog বন্ধুৰ [species of tree, Aeschynomene grandiflora] S.

धुं अव spra-tshil तिक्षकं [1. boiled rice. 2. bee's wax]S. धुं अव दुणसपस के इनु-न प्या सेव.

ষ্ট্ৰ sprań-po যাৰ্কক a beggar; ধুনামই মুন্দ্ৰ rdsus-maḥi sprań-po a sham beggar; মুন্দ্ৰ sprań-rgan an old beggar; মুন্দ্ৰ low beggar; মুন্দ্ৰ sprań-cog coarse and inferior paper. মুন্দ্ৰ মুন্দ্ৰ মুন্দ্ৰ মুন্দ্ৰ মুন্দ্ৰ মুন্দ্ৰ মুন্দ্ৰ rgyal-nag a kind of rope; also n. of a demon (মুন্দ্ৰ lha-hdre) (Deb. মৃ. 14)

Syn. ब्रि. श्रंथ इरिक-mo-pa; सञ्ज्ञेष mu-lto-wa; अभ्रथ lam-pa; अगर्नेष्ट lay-rhyon; ६४ २६५७ don-hdod-pa; colloq. ब्रि. अन्द इरिक-mkhan (Mon.).

No. ** **Sprad-kha register or list of things or of revenue received (Rtsii.).

হান sprad-pa I. 1. to give, bestow, deliver, confer; resp. term for প্ৰত gnañ. প্ৰাথ হয় pray hand over! 2. मधेड monkey.

মুদ্ধা II: used for প্রদেশ to meet, to come across: ১৯ মৃদ্ধা phas pho-ña sprad-pa the father met the envoy (K. du. 5, 261).

Epras 1. n. of a place in angular Hphan-yal in Tibet. And Ana. Spras-kyi brahi-than birthplace of To-wa Rin-chen gsal (a pupil of Bromston in Hphan-yal (Lon. 1, 2.). 2.= 33 rgyan ornament (Mon.).

মুখা spras-pa 1. ভবিন, সহীয়; বজিন; variogated, bedecked. 2. enumerated: কিন্তুমান ক্রিন্তুমান ক্রিন্

enumerated the thirty-two names of Buddha (Suran. 4). 3. = মুখন ও bsgrims-pa also মূল্য bkod-pa ব্যৱস

ह्ये spri पीयृष cream.

भूके अन्य अधिक Spri-sti Mar-dsa-ya-la Sichen n. of the emperor of China during whose reign Buddhism was introduced into that country, acc. to Chinese accounts (Jä.).

‡ ध्रेनामानाइ sprig-ka gan-dha 1. n. of a bird of the land of Asura (K. d. a, 15.). 2. [स्थूबागम a kind of mixed scent=the scent of the plant Trigonella corniculata]S.

মুন্দ sprin-wa (= অস্ক্র্ম) pf. মুন্ম sprins to send a message, to give information, to send word; মুন্দ sprin tidings (Dzl.); সুম্প্রাম্ম অব্যাহ্ম মুন্দ মিলা send a reply to the king (K. du. ১, 261-306); সুম্মাহ ইন সুমুন্দ মুন্দ মুন

ध्रेत sprin or ध्रेत्र sprin-pa मेघ. वलाइक. तोयधर, अभ, अब्द, जीवृत, a cloud: श्वेत पुरासेम इस gseb-nus from sprin-gyi between clouds; बु माय निर्मात स ने हेत मनेत 5 नहीं नम राग्यbal gñis-na mu-ge sprin bshin-du hkhrigs famine enfolded like a cloud both India and Nepal (Pth.); বৃদ্ধান্ত্র আন্ত্রীক ব্রব্য darkening the heavens with clouds; এছব মুব hzahsprin cloud tinged with rain-bow colours; क्रें भेर tho-sprin a southern cloud; भेर युद sprin-phun, धेन अन्य sprin-tshoys an accumulation of clouds; និងៗំ ៥ 3 sprin-gyi pho-na मेचद्रत the cloud messenger, Meghaduta, a Sanskrit poem by Kalidasa.

Syn. 5 पर में गुरुष du-wahi skye-gnas; सन्दे कुष सन्दे nukhahi-rgyal mtshan; कुष प्रस्तुर्ध chu-yi bshon-pa; ক শংশ tsha-zer hjoms;
স্কেশ কৰ ka-dam-pa-can; বুল লানি প্রিম nammkhahi glih; কুমেণি নিম্ন rluh-gi çih-rta;
লাম কৰ mkhah-gos can; শুশ্ব মান sgraldan parma-ni; বুল লানি মান মান মান মান দিকাল glah-po; লাম এই mkhah-la rgyu; ক্রম্ব chu-hdsin; বুল লানি ক্রম্ম nam-mkhahi ta-maia; শ্রম্পুর gloy-ldan; ক্র্মিন্দ chu sprin-pa (Mhon.).

ইবাস্থান Argin Sprin-dkar-po rgyu-wa n. of a mountain in Uttara kuru (K. d. ন, 305). ইবাস্থান বিশ্ব প্রথম Sprin-dkar po-shes bya-wahi gnas a grove in the mountain of Samkās'a in Uttara kuru (K. d. ন, 209).

ষ্ট্ৰ ট্ৰম sprin-skyes নাৰ্ব as met. = thunder. ষ্ট্ৰম আৰু ম sprin-gyi glan-po an epithet of Airavata the elephant of Indra (Mnon.).

भेत प्रेतु sprin-gyi rgyu the sources of rain, vapour and humid air.

মুন প্রায় sprin-gyi bya = হ ও পাণ cha-bya gag (Mñon.).

भेत गुँके य sprin-gyi sñiń-po=ण ९र ga-bur धनसार, कर्ष्र, camphor.

भूत पुर्व sprin-gyi rdo-wa करका [hail, thunderbolt] S.

ब्रेन ग्रेमें र्ज sprin-gyi me-tog snow flakes [नेचपुष lit. "cloud-blossom"; water or hail.]S.

ដ្ឋិត្ត ទី្ទាស់ជានិ sprin-gyi me-po che met. the thunder (Mann.).

बेद ने नु हु rin-gyi myu-gu water (Mhon.).

भेत प्रेप्त sprin-gyi rha-can or ४८६ नेट star-bu çin (Mnon.).

भैत-प्रे-त्यास्य Sprin-gyi çugs-can n. of an angel, Devaputra (K. g. म, 523).

धुँद गुँक्षिण sprin-gyi sgeg met. peacock (Mann.).

** sprin-gyi leug-ma= *** glog lightning (Mhon.).

ध्रिक अर्थों में किंद्र sprin-mgo me-lon = स्वाधि में किंद्र sog-pahi mc-lon (myst.) (Min. 4).

\$5 985 sprin-1 ...d as met. = rain.

भुत्रहेत कर प्रदेश हुrin-chen char-hbebs che ा religious service for rain to fall.

धुन देव देव हैं प्राप्त Sprin-chen-sñin-po, i. e., Maha meghagarbha, seems to be the n. of a Bodhi-sattera or else of a demon.

ইব্ৰংশ্য sprin-hdegs বানক [the bird Cuculus melanoleucus] S. মুণ্ khug-rta, মুব্ৰ অস্ত্ৰ- sprin-la slon (Moon.).

ম্ব্ৰিব অ'ব্ৰাৰ sprin-la dgah as met. a peacock.

ইণ অৰ্থ sprin-la-slon = মৃত্য khug-rta বানক [the bird Cuculus melunoleucus] S. (Mann.).

ম্ব্রির ব্যাধ sprin-dag-pa fog [भेक frog]S.

খ্ৰীৰ প্ৰক্ষ sprin-idan-ma मेगवती [enveloped in clouds]S. As met.=peacock.

মুদ্দিন sprin-dmar, কীছানক [1. plants such as Trichosanthes diaca, Luffa acutangula, etc. 2. a moonlight night]S.

भेत्र ४ व sprin-stsa-wa पिणकीयुक the root of long pepper.

ध्रेन नगर sprin-gsar काली met. ink.

মুবমাধ spribs-pa to be hungry (Sch.).

মুখ্য spris or মুখ্য spris-ma soum, congealed grease floating on gravy or soup; also cream; ব নাই মুখ্য id.

হানে spru-wa or মুখ্য spru-ma hellebore;
মুন্দ্ৰ spru-dkar white species of it.
মুন্দ্ৰের কর্মীর হেন। সম্বান্ধ্র মেন্দ্রির মুন্দ্রির বিশ্বির মিন্দ্রির মান্দ্রির মুন্দ্রির মান্দ্রির মান্দ্র মান্দ্রির মান্দ্র মান্দ্রির মান্দ্র মান্দ্রির মান্দ্রির মান্দ্র মান

धुनाय grug-pa= पुष phys-wa शक्कीटन splitting, opening, blowing. 812

धुनाम sprug प्रवास residence in a foreign country.

দুৰ্ঘান spruj-pa 1.= ১৭ zad-pa, খব wasting, consuming. 2. pf. and imp. মুণ্ম spruys, to shake, to shake off, to beat out, e.g., dust; ইণাইন rdul-tsub to raise, whirl up dust; ঝুখাৰু নিয়াইন lus-spruy sil byed-pa to shake one's self (used of horses).
3. to bestir one's self, to bustle. মুণ্ম নমিণ্ম sprugs-bsiys খবন্দৌতন [falling asunder] S.

being, generally a lama; a personage in whom the emanation from some deity or by-gone saint is present in an occult manner. A lama thus possessed is styled a Tul-ku and usually occupies some high office to which only the particular individual into which the emanation has passed can succeed. Morgol equiv. is Khabilyan.

মুখা সুধান sprul-sku gsum the three incarnate beings:— বুমানার স্থান ইন স্থানার Rayal-sras Rin-po che of হা Hon, মানার্থ ইন্তার Sems-dpah Rin-po che of ব Lo, and মার্থিন মুখ্যার Mthon-wa Rin-po che of গুলানার Stay-lun who are known as the three incarnate beings of Tibet, and are said to have appeared in Tibet for a series of years.

embodied spirit, a ghost from the Bardo; emanation; a ghost from the Bardo; emanation of the second degree, i.e., one emanation going forth from another; is a win-sprul or assign grun-sprul an emanation of the third degree (Pth.); a a a grun-grul-pa byyed-pa to let emanations go forth; a grul-pa prul-pa mkhyen-pa to be an adept in the art of producing miraculous apparitions (Jā.).

sprul-byed निर्मास the inventor, the transformer, maker; also anything made or invented. १२५५ १६ पुष्प २५ १५ कि.स. १८ पुष्प १५ प्राप्त १५ प्रा

মুখ্য বৃষ্ণ ক্ষা prul-pa ben the ten sublime illusions workable by Bodhisattvas are:—
(1) ইন্সান ক্ষ্মান মুখ্য evolving animate beings; (2) ইন্মান মুখ্য ereation of astrological mansions; (3) ইন্মান মুখ্য ereation of astrological mansions; (4) মুন্মান মুখ্য invention of religious doctrines; (4) মুন্মান মুখ্য formation of bodily famine; (5) মুখ্য বিশ্বাস মুখ্য dream-illusions; (6) মুন্মান মুখ্য illusions as to some sphere of activity; (7) মানুমান মুখ্য exhibition of feats of fore-knowledge; (8) মুন্মান মুখ্য exhibition of miracles; (10) মুখ্য মুখ্য মুখ্য exhibition of feats of strength.

धुवार्थ sprul-po 1. phantom. 2. n. of a Kinnara kājā (K. y. अ. 523).

দ্বাধান ৰাম্ম sprul-yan-gsan or চুনান্ত্রাধান বাম্ম a mystical form of Bon divinity (D.R.).

Syn. # 35 & gra-can Ra-hu (Mhon.).

श्री spre or हैं 3 sprehu बाजर, कपि, इरि, पुरक्तम, monkey in general. हे 3 विषय sprehuhi-guas कि दिन्या the abode of monkeys, n. of a particular forest in Mysore.

Syn. प्रयाण है ? द्वास yal-gaḥi ri-dwags ; यो र भदे वार्ट gñer-mahi gdok ; वधर वर्षे hphar-hgro ; वा अर्ड : rgyug-mchok ; सर्वे सहस्य अ sahi mjugma; बुर ने सन्दर्भ rluh-gi bu-rgyud; सन्दर्भ mi-dah bara; अन्य ma-rga-ra (Mhon.).

है जिल्ला के क्ष्मा क्षमा क्ष्मा क्

ইথি প্রবা Sprel-slag one of the thirty-six border countries of ancient India (Ya-sel. '38).

গ্রু ব spro-wa (ধ্রাই প্রার) ক্ষাবে [to expand, to get air, to receive scent S. pf. No spros (acc. to Jä. is the transitive of a = to make go out, to disperse, to spread); gen. however intransitive: 1. to go out, to proceed, to spread, of rays of light, of the wind; fig. to enlarge upon, by way of explaining, प्रेवायमासूम्य gcig-las spros-pa (Was. 115), enlarging (proceeding) from the number one in an ascending progression of numbers; 45.35. क्ष. व. स्वाप पाइमसार्थे मा अ emanations had been diffused like rays of light. 2. to feel energy for, incline towards; to delight in, rejoice at: মুব্ৰুম্বাখম শ্লুবাৰ্ম feel little inclination for doing anything; & axagxa spro-war hgyur-wa to get cheerful, to be merry 3. जत्साह, चौत्तुक sbst. joy, cheerfulness: শ্রুবন্ধ spro-wa skyed-pa to feel joy, pleasure (Dzl.); में भर प spro-san-wa great joy ; क्रें-नेप spro-çiwa 'not to be joyful,' lit. the dying of ioy. ब्रेंचरवेषाच spro-wa hphel-wa (ब्रेंसेअस) चत्राचवर्धन, to encourage, inspire, incite; increase of pleasure, enthusiasm: প্রাথ বেইব কিন্দ্ৰিন্ত্ৰীব্ৰথৰ in this sect my enthusiasm increased (Vai-sh.). § 2314 spro-rim-pa to increase or become more and more by M. UZY V M spro-bsrifis, चाचासित, degrees. |consoled]S.: គ្មា ពួង ពន្ធន ដធិត្ត ពង្គិត មា the prince consoled the queen (Yig. 18).

্যা sprog-ma বিষয় পুলন spros kyi sprog-ma little box for frankii cense (Jä.).
বিশ্ sprog-chu v. ৰূপ phrog (Jä.).

শ্বিষ্ণ ্ৰ কট্ৰ-deb-pa to give accounts of articles, money, etc., making over of an flice or auty: শ্বি'বিন্তু'ব্যথমন্ত্ৰীপ্ৰমান্ত্ৰ (প্ৰায়া).

श्रुरि sprod ५% अव ५ वर्षमान adv. presently, i umediately; lit. existing time.

র্থ্ব্ৰ্ব্ন sprod-pa secondary form মু the vb. a. of assu 1. to bring together, to put together, to make to meet: < ইন্ন নামানুদ্ধ nahi-bla ma-la sprod-do we will bring you together with our lama (Mil.); so also resp..... मित्रभावया श्रेंदासहित्य giis-shal sprodmdsad-pa; in another passage 3.55.94.85.5 वनुष्यानेदः prob. means sitting exactly opposite to one another; ব্ৰুণ্ডৰ স্থান ত্ৰীৰ bdag-cag sprod-cig bring about a meeting between our two parties! The or at to meet in a battle; sam Ma., to put the edges of the swords together; अवेद मुँद u mtheb sprod-pa to put the finger to the bow-string. 2. to deliver a letter, message (Pth.); # \$ \$parmor, and lag-tu to put into one's hand; to set, to put, to propose. 3. to pay (cf. व्यक्तिय hphrod-pa), ध्रेर ग्रेंद्रिय phyir-sprod-pa to repay. 4. Kijs u no sprod-pa to explain. र्ब द्रा हुँ प्य don-dan sprod-pa= वद हुँ प brdasprod-pa to explain, to describe v. 95 brda] (extracted from Ja.) IT RANK sprod hthammo परिभाषा [technicality] S. 💥 र sprod-de निःसत्य [having come out] S. श्रूर प्राप्त sproddpan witness of receipt of things and of loan given. as sprod-hos worthy or fit to be given.

क्ष्मिय spros-pa 1.= सर्ग [erestion] S. (A. K. 111-1). 2. (5 स) प्रपन्त, गंसन [expression, exhibition, illusion] S.

ই বিষ্ণা spros-pa 1. pf. of মুন spro-wa. 2. business, employment, activity; মুন্দান্তর spros-pa can busy, employed, occupied; মুন্দান্তর id.; উমন্ত and মইলাইন মুন্দান spiritual and secular business (Jü.). 3. occurs in বুন ইন্ট্রান্তর কিল্লান্তর কলেন্তর কিল্লান্তর কলেন্তর কলেন

rent application or prayer. হ্রমেনইছিল মুন্দার্থ মুন্দার্থ the formal piety and the absolute piety. In the first a devotee has to make offerings, recite mantras, etc.; in the latter he has only to meditate doing nothing more for the attainment of Nirvāṇa.

ষ্ট্ৰমান্তঃ spros-gzan the allowance that is given by miser and other tenants towards the maintenance of men and horses kept for service of the Government (Rtsii.).

ৰ I: pha 1. the fourteenth letter of the Tibetan alphabet corresponding in sound to জ of the Nagri alphabet, and heard in a measure in the ph of uphill, loophole, etc. 2. num. figure: 14.

4 III: पिता, जनक, तात father; the collog. form being wa a-pha, in W. also w5 Also = male: 435 pha-glah bull, 45 pha-rta stallion, 449 pha-phag boar, 45 pha-ra hegoat, buck. 485 pha-spad=4559 pha-dahbu father and son or father and daughter; পত্রৰ pha-spun brothers by the same father; www pha-ma parents, father and mother; अहेशन a posthumous child or one born after its father's death (Sch.); 43 patrimony: अअवन्य respect to parents; अअ न्हेन्य brothers and sisters born of same parents. 4435 9 son of good parentage, extraction; 4555 (lit. father as sandal wood) pure blood, blue blood. 4 ga gaga inheritance; heritage (lit. father's effects and estates the son inherits). 4.45 pha-yañ or 444 step-father, foster-father; 444 pha-yul father-land, native country: 4.34 थाक्रम्भाय (श्रे५ाय) love of one's country. अवसर्य pha-bsad-pa पिक्चातक murderer of one's father : এই বৃহ্দমান phahi-gdons-po হায patrimony; 42.4 phahi-pha fuaras in colloq. grand-father; 40 9 phahi-bu ya son, worthy son: धवेल phahi-ma पितामणी grandmother, 'er mother सभाई: धरे ইছেম টুর্থ ধর্ণ phahi 'ohs-spyod-la phan-pa पितृमोगीनः one who enjoys his paternal fortune, enjoying a father's property.

Indian who visited Tibet and founded the Shi-byed-pa Tantrik school. According to legendary accounts he paid seven visits to Tibet in one of which he is said to have miraculously proceeded to China. The chief of his disciples was the famous was a Ma-geig lab-sgron who founded the monastery of Sah-ri Khamar on the Yeru Tsang-po in Lho-kha. Phadampa founded the monastery of Dih-ri slah-gor: देश विकेश प्रतिकृत प्रविकेश प्रविकेश प्रतिकृत प्रविकेश प्रतिकृत प्रविकेश प्रतिकृत प्रविकेश प्रतिकृत प्रविकेश प्रतिकृत प्रविकेश प्रतिकृत प्रविकेश प्रतिकृत प्रविकेश प्रतिकृत प्रविकेश प्रतिकृत प्रतिकृत प्रविकेश प्रतिकृत प्रविकेश प्रतिकृत प्रविकेश प्रतिकृत प्रविकेश प्रतिकृत प्रविकेश प्रतिकृत प्रविकेश प्रतिकृत प्रतिकृत प्रविकेश प्रतिकृत प्रतिक

ৰ'শই ৰ pha-mahi-don অঘা the interest or welfare of one's parents [the food or oblation offered to the spirits of deceased ancestors]S.

ৰঙাই জ\ pha-maḥi-mdo Sūtra on the subject of the duties of a son to his parents, etc. (K. d. অ, 266).

u নি pha-min the friends and relations of a bride; এই ব্যাপু র বৃদ্ধ প্রথম the friends and relations of the bride at the time of sending her away; অনুষ্ঠি এই ইমান he invited the relations of his wife's side (Jä.).

দানম pha-mes पेतृत 1. paternal ancestors: দানমান বিইন্ড for the defunct ancestors (Vai. ફর.); দানমান্ত্রমান pha-mes-skabs বিন্ত্র of the time of one's ancestors. 2. (মান) মনানন [eternal] S.

अधेशव्याभ pha-mes nags any cometery.

Syn. 5 ব্র্রি dur-khrod; ইঞ্জীপ্রম ro-yiguaş (Mhon.).

ধন্মধ pha-meş-pa বিবৃষ [belonging to ancestors]S.

uta pha-tshan paternal relations; ধাই phahi-sde father's kindred, also class. মুন্দ্রমান্ত প্রধান করি দিব (A. 7) the ministers are great as paternal relatives of the devil. ধাইন ট pha-tshan-che of noble extraction or birth: প্রামান করি rgyal-po phatshan-che the king was of noble pedigree (A. 29).

শৰ্প pha-gshi ancestral property, heritage.

un वहन प phar-hdsin-pa पिनुष [one who knows his ancestors]S. धर शेवहन प phar mi-hdsin-pa one who does not know his ancestors.

V: beyond, farther on; শব্দ the opposite side; শব্দ adv. on or to the opposite side কুল্মান্ত্রন্থ having gone to the opposite bank or shore; শব্দ pha-gi yonder, there (opp. to গ্রী ha-gi just here); শব্দ মান্ত্রন্থ from there or yonder; শব্দ মানত্রন্থ কার্যান্ত্রন্থ there, thither; শাহ্দ ভাল্মান্ত্রন্থ কার্যান্ত্রন্থ without boundary, endless (Cs.); শব্দ মানত্রন্থ কার্যান্ত্রন্থ কার্যান্ত্রন

শাৰ্কৰ pha-khol বাৰৰ [obstacle] S.

শবু pha-gu [Sch. 1. wall; edge, border; 2. tile] Jä.

u हैं pha-tin in W. sweet dried apricots; in C. अ६९ २ अ मध्य क्षात्रक्ष- गांड kham-bu (Jä.).

49x for pha-mthar sgrol as met. boat.

uda pha-thrl=u a pha-rol, adv. u day, pha-thel-du: S: S = S = (A. 30).

भार pha-nor patrimony; also burnt brick.

धन ६ व १ pha-wa dyo-dyo (धुन १६ वे बह क्ष्म sdug-hdrehi than-khug) (Nag.) puff-ball, bull-fist (Vai. इत.).

+ 43 phu-bi=4 x4 pha-rol.

४ pha-rtse=४८ तुष च phar skyal-wa (Yig. k. 88).

માં pha-tshe = નુષ્ણ rgyab-khug a bag, a sack, alms-bag carried by mendicants; લદ વ (સુવદ) ધ કે દેશ નેવાવા દ્વારા મુખ્ય મુખ્ય મુખ્ય મામ ના inside a bag there was a picture of the Buddhas of the three ages.

ধ্বন' pha-wan মন্ত্রানি, জনুলী, অনুসৰি n bat of any species—the general term: ধ্বন-প্রথম করিব the flesh of bat stops vomiting.

Syn. প্রথম এই ৭২৭ হব lpags-pahi hdab-can; একম টাই pags-byihu; ট্রম দু বর্ম khyim-du hgro; ভাষা হল হৈ ও bya-rog dgra-bo; মার্কা দুমানু ব ntshan-dus rgyu-wa (Mhon.).

MEA pharag 1. breeding-buck. 2. v. MEA phar-pa $(J\ddot{a}.)$. 3. n. of a section in the Dapung monastery (Lon. 3, 16). 4. n. of a place in *Khams*.

4 KE: pha-raft 1. also 4 KE: from Feringhi a man of European race. 2. vulg. venereal disease $(J\ddot{a}_{\cdot})$.

দাই pha-ri 1. in Lh. a coarse covering or carpet. 2. for শুম সুমুখ্য the mountains on the other side; yonder mountain

धर्य pha-rol 1. the other, परल, परीच. पार; also defined as रूद वस प्रत्य other than self, one's neighbour: 4 3 4 4 4 to take away a neighbour's property; धर्यानुःहद another's property or things. outsider, an enemy, the opposer; the enemy of man's peace. But more frq. occurs as 4 Xa A. 3. परखोक that beyond, the next world; धर्यश्रम ध्रैत परलोकसवं गतम gone to the next or other world (A. K. 111, 20). 4. for 4. 49 pha-rol-tu adv. beyond, outside, abroad : ষ্ট্রিং র শ্বাং ব্যাংক করি ইন্ত अेर ज्वाभा अेर क्रा भर थर पाठेवा सुर क् when you go out abroad you walk on foot alone without a companion or a horse (A, 7): अर्थ के रेव this side and that side; अर्थ प्रिं pha-rol-hkhor further bank or side; 4 x 4 ম্বিনাম pha-rol-hk hor-wa परचन; the enemy's designs, machinations, enemy's advice पारावार the further and the nearer bank or shore S. ; अर्थ के जैंच pha-rol-gyi go-wa the space or sphere beyond; 4. Xa. g. 5. ph-rol-gyi-dus परकाल time after death. ल इज.ची.रश्चा क्रुचश nha-rol-qui dmag-tshogs परचन the enemy's troops; धः १वः ग्री हा ५८ अनुन पर वुस है pha-rol-gyi sla-dan mthun-par lyas-te परमञ्जिषाय [acting in obedience to the भ र्य मर्बेर pha-rol-byrod पारीण enemy S. being on the other shore S. 4 Xa 2 a a a a pha-rol lan-wahi lam पश्चल पथम the way to the fifth stage of humanity, i.e., death, the five stages being the following: 3 NU byis-pa boyhood, as & lan-tsho youth, 5x 34 dar-ma adult age or manhood, 444 rgas-pa old age, बढे न hehi-wa death: बदैर नुद्रभ नुष्यपदर

শংখাপুথন অন্ত সংস্থা কৰা (Yig. k. 80). [पञ्चलण may also be interpreted as the state of being dissolved into the five elements at death] S. শংখাৰইবাইন pha-rol hjig-rten परलोक [next existence or the other world] S.

শাংশ চু pha rol-tu beyond, to the other side; ভাষাপ্ৰান্ত chu sogs-kyi pha-rol-tu to the other or the further side of a river, etc.

बार्या हु भुदाय pha-rol-tu phyin-pa to get to the other side; in Budh. crossing to the other side of this life, etc., i.e., to Nirvana. Gen. as sbst. = पार्शिता [lit. absolute transcendental virtue S. મામ્યા દુધુન્ય છુવે અમ્ pharol tu phyin-pa lhahi-mdo the Sutra on the five transcendental virtues, viz: อิสาย sbyinpa दान (charity), র্জা প্রথম tshul-khrims মীল (morality), वर्डिं व sod-pa चानि (patience and forgiveness), महन्युम brtson-harus बीखं (industry and assiduity) and anaraga beamgtan धान (meditation or Dhyāna). these five virtues is added Prajñā (ANKA ces-rab) wisdom. These six are called ux garan phar-phyin drug, or uxurggaragn pha-rol-tu phyin-pa drug the six transcendental virtues. In the later development of the Mal ayana doctrine ten Paramita were formed by the addition to the above six of the following four: ** thabs (means or resource), মুধ্ৰে smon-lam (prayer or prani-dhana), RAN stobs (fortitude or moral strength), and we ge-ces (divine knowledge).

u tar preguna pha-rol-tu kha phyogs-pa to go beyond, to look beyond or outside, to go against, to act in opposition to, also to contradict.

भार्यामहेन pha-rol-brten परायण [the excellent refuge]S. बर्धकृष्टिक pha-rol ltar mi-snan (कुन्धकः कुन्नेन) (Mnon.) the limit of the wide expanse of water is very distant.

e শ্বাবার pha-rol-gdun ব্ৰেব [enemies tormented; a conqueror; n. of a king of Magadha mentioned by Kalidasa in his Raghuvamsa] S.

धर्षपर्त्प pha-rolhdod-pa one who thinks of the next world or existence, a Rishi.

Syn. 55 A. dran-sron; 59 A. dye-wa slon (Mnon.).

धर्थपद्रष pha-rol-brduns परकाप [subduer of enomies, a victor]S.

ধাইথাৰ pha-rol-na ago, on the other side, beyond.

জাই আপাইৰ pha-rol-gnon a hero, a warrior who vanquishes the enemy. জাই আপাইৰ ব pha-rol gnon-pa=জাই আনু pha-rol rtul-ua বংকাল to vanquish the enemy.

भार्याचर्र्यास pha-rol brnogs hidden adversary.

ধাৰ pha-rot-pa one living on the other side, an outsider, a foreigner; ধাইবাটা pha-rot-po an enemy, foe; ধাইবাট্টাটা pha-rot-poḥi rgyat-po the hostile king; ধাইবাটাইবাদ্দান-rot-poḥi dmay hostile army.

बर्भवाभे अदे pha-rol mi-mnon the ocean.

Syn. **T**SS Z ryya-mtsho chen-po (Mhon.).

अर्थनश्चुन pha-rol bşlu-va माया deceiving others by jugglery [magic, illusion]S. अर्थनश्च pha-logs=अर्थ pha-rol.

of one of the old families of Tibet from among the representatives of which generals are appointed. They have estates in Tsang and Yarlung and generally reside at the Gyankhar castle near the town of Gyan-tse. **A*** Pha-la-tshan the family of Shabpe Phala in Tsang.

अध्यक्ष pha-lam or कॅरायुआयम हीरक a diamond.

ম'থেই pha-lad an epithet of Parasurā-ma (Mñon.)

ਪਾਕੇ pha-li shield, buckler

that which lies in between; a hidden part, interstice: শ্রুপার্থ সমন্ত্র্থ প্রত-phag-nas bitas-pus having spied from the crevice of the door; মন্মন্ত্র্থ বারু সুখ bag-mahi phag-tu ñal slept in the embrace of the bride (Jig. 26). ধন্মন্ত্র্থ সহতেই path.

प्रमा मान्य phay.pa द्वार , ष्टि , कोट, वराष्ट्र a boar, hog, pig. Syn. ध्राम्य yron-phay; वन्य केट्रकी-wa-za; ध्राय हुट हु phay-pa chundu; मान्य (Mñon.). ध्राय हुट हु phay-pahi sna the pig's snout; ध्र्या मान्य हुट phay-ga gdon a pig's face; ध्राया pho-phay male hog not castrated; अध्या mo-phay sow. ध्र्या मुझ phay-krum=ध्र्या न phay-ça pork: देन्या मान्य स्वाय हिम्मा किया हिम्मा केट्रिय प्रमाण केट्रिय प्रमाण केट्रिय प्रमाण केट्रिय प्रमाण केट्रिय प्रमाण केट्रिय हिम्मा केट्रिय हिम्मा केट्रिय हिम्मा केट्रिय हिम्मा केट्रिय हिम्मा केट्रिय हिम्मा केट्रिय हिम्मा केट्रिय हिम्मा केट्रिय हिम्मा केट्रिय हिम्मा केट्रिय हिम्मा केट्रिय हिम्मा केट्रिय हिम्मा केट्रिय हिम्मा केट्रिय हिम्मा केट्रिय हिम्मा केट्रय हिम्मा हि

Syn. মার্থ্রি sa-sloy; মাব্র্টন্নম sa-hjoms; মান্ত্রি চুষ্ট্র mań-du-skye; ব্লামাণ্ট্র nays-hi-ra; চুইন্ম স্থাত্র hur-sgra-can; মন্ত্রিন mehu-riń; মুইন্ম spu-reńs; ন্রিন্ত্রিষ্টত্র hkhor-lohi sua-can; মন্ত্রির mehe-wa-can (Mnon.).

धवाअर्थी $phag-\underline{m}go$ a mineral medicine (ξ) भूदे $\underline{r}do$ - $\underline{s}man$) a stone: धवाअर्थीअनुस्याम्बर्धिकः केरावहे स्राप्त केरावहे (Med.); क्रिकें धवाअर्थीन्द्र के कार्य भवास्य (A. A).

শ্বাসুন Phag-gun n. of a district in Tibet (Rtsii.); শ্বাসুন প্রনাম phag-gun rdson the chief town of Phag-gung district.

ধণ্য Phag-gru or ধণ্য phag-mo gru n. of a district in the province of Lhokha,

819

धना आप phag-mo gru-pa n. of a celebrated lama who lounded the monastery of Gdan-sa mthi' (Lon. २, 5).

ध्या में phag-ryod अरण्यवराह wild boar.

बन्धे phag-mo 1. वराही a sow: इंडेबन्धे वक्कवराही Dorje Phagmo the diamond sow. a Buddhist goddess believed to be incarnated as the abbess of the monastery of Samding an Central Tibet. 3. वनमाजिनी [a kind of plant] S. v. इंडे rdo-rje.

twelve days after the summer solstice when if it rains the water becomes bad and poisonous (Rtsii.).

ধনাৰ phag-sho weight of 31 sho (Yig.).
ধনাৰ phag-zur, নাৰ্মান্ত্ৰীখনাৰ্মান্ত্ৰী gsergyi phag-zur gsum-gyis.

भग-न phay-ça pork.

ধন্মন্থ phag-rags ramparts, intrenchment.

un ? phay-ri and un ইইং phay-ri rdson n. of a fort and frontier station of Tibet situated on the confines of Tibet, Bhutan, and Sikkim (Rtsii.): বুল টুলুমান্থল ইপ্তঃ to the west is Phagri-lung (Kathan. ন. 118).

धवायाः phag lan-pa=धुपुनिः myu-gu çin reed-bamboo (in mysticism) (Min-rda. 4).

ধৰ্ম phay-suy-ma a kind of small table used as dining table by Tibetan lamas and noblemen, with legs resembling those of a pig. গ্ৰেম্বাম cog-tse-phay-sug-ma (J. 27).

Let Pur to Codonopsis ovata, the thick roots of which plant are cooked like turnips or ground and baked] $(J\ddot{a}.)$.

UK phon for AME hphon 1. MEG phonbu or ME phon-ma spindle (Cs.). 2. in ME ভাষা Mtsho-ma phañ seems to be equal to ভাষা আৰু 3. v. এচ pañ. এচ দিন nhañ-kheb = এচ দিন pañ-kheb.

47

ধন স্পানন phan-mkhan = (ইবামান্র) weaver's caste ফার্ট্র phan-lo = প্রমিট্র hkhor-lo বন [a ম beel] ১.

শ্বনি phan-wa অন্মন্ধ, তথ্যা, pf. probably ইনেশ্য phons-pa, to save, to spare, to use seconomy: র্মিশ্বনে sroy phan-wa to spare one's life; ইন্থেন্সিট্নপুর্বন to give without stint; ধন্ত্রিম্ম careful disposition; ধন্ত্রিম্ম thrifty, frugal (Jä.) [অন্মন্ধ্র = lap, embrace, তথ্যা = the hip, lap]S.

us द्वा phan-phun = यह वेह or अवर यह bit by bit, piece by piece; also=६वा६व rdogrdog patched (Yig.) us दुः ५ phan-phun-du = यह वेह ५ adv. in patches (Yig.).

ধন্ম phań-ma 1.= ধন্ম. 2. a medicinal plant (Med.).

ধান্য I: phans-pa আঘন্ loss: আদ্ ধান্য a-kha phans-pa alas so much loss! বান্যমেন্সের্ব্র্ব্রেম্প্রম্থ্য alas, to abandon it would be indeed a loss, affection would not forsake it (A. 11). ধান্যার্হ্য phans-mod (vulg.) ব্যাধা hphro-thay the excess of anything, anything that is thrown out when not required.

ধেন্দ্ৰা: ভ্ৰম [n. of a Brahman whom Buddha met on his way to Benares] S.

And phat is a very powerful and efficacious ejaculation used in mantras for the destruction and suppression of evil spirits. In Milaraspa the writer expounds this mystic syllable thus: "Outwardly phat is the condensation of the items of Discriminative Perception, or their amalgamation when those items have been too minutely subdivided and scattered; inwardly, phat is the revival of one's sinking soul; rationally, phat is the classification of things according to their primary nature."

45 phad (২) 1. a large bag or sack of hair or cotton cloth: এই এই the bottom of a sack; এই বা a full sack; a sackful; এই ইন an empty sack; এই বা phad-bu a small handbag to contain trifles such as teacups, saucers, otc.: এই এই এই বা মান কিলা thum-thum shig khur (Lam-rim. 139). এই ই phad-tse a sack made of yak-hair or yak-tail hair. এই ইম sacking; এই very coarse sack-cloth (Jä.). 2. sting in the tail of a scorpion [also মান = curl, lock] &.

43 [: phan a tassel, fringe, hanging ribands, etc.

43 II: postp. until; ধন্ম id. Also in the combination ধন্ম phan-chad or ধন্ম sphan-chad postp. = beyond, further than, as far as, until: ১ ই ধন্ম বি up till now; ই ধন্ম বি C. do not go any further than that place.

अइंद्रंड phan-tshun चन्यान्य, परसार to and fro, over and across, hither and thither: one another. यन ईन phan-tshun [मभेद splitting, junction, चन्य, following, connection, मिधः, अन्योन्य, परसार each other, one another]S. অব ভূৰ প্ৰাৰ্থণ phan-tshun hgrogspa to hold to one another, to associate. यह द्वातुर्य phan-tshun rgyud-pa to twist, to string together. ধ্ৰ-ভ্ৰন্তৰ phantshun-du hgro-wa to walk to and fro, there and back; as \$15.89 a to push hither and thither; ধন ব্ৰুম্পুৰ্যতি আচন words of mutual friendship (Glr.); धव इंद वाडेवा वीस वाडेवा वा थे वे नहर न अन केर प निर्मा mutual correspondence, mutual greetings. mutual

ৰম ইবা phan-dil round open metal pot of all sizes, a degchi, the common cooking vessel in Tibet and India; ৰম্ভাইন phan-chuń a small cooking vessel.

4343 phan-phun n. of a very large numeral (Ya-sel. 57).

শন্ত বুল্ল phan-phun-du gyur-pa=ম মন্ত্র de disagree, not to be in accord or agreement.

य3'य phan-pa 1. हित, उपकार, स, खिस्त to benefit, to be of use, to be useful: देवे प्रवा પાસીલન that is of no use to me: લાવદેમાદ પ बर्धर ६ नव this son will hardly be useful to me (Ja.). अवय and अवय भेवय adj. useful: ধর্মহাইৰ a useful thing, valuable possession, frq. : पर्य कृत क्रारम य यम धन परि द्वारेर after all it is of no use to me in my misery (Dzl.); অমুব দু এর এই বা a wholesome instructive word (Glr.); ধৰ এই বুৰ useful advice (Dzl.). 2. एपकार, हित, ब f, जय, स्तम (A. K.1-20) use, utility, benefit; force, victory, ability; 44 34 also 44 344 useful, profitable, 44.3974 to be useful; 44.959844 to befit, suit; 44 % serviceable, of good effect, comfortable; a comfort, blessing; धन् परे सेमस phan-pahi-sems benevolence, readiness to help; 44.45498.4 phan btags-pa and 44 र्ज्ञाप the administration of medicine to a sick-man: લન વર્ગમાયવે વસ

Swu has done a useful work. Where medicine does no good it is said of it:
ধ্যুম্বাস্থ্য

धन भूष Phan-yul and धन u incorrectly for १४५ भूष Hohan-yul and २४५ ए

ধন phab=কার enan-rtsi বিশ্বন, yeast (Mnon.). In Baltistan ধন্ম phabs.

ধ্বাম phab-pa to bring down (ইংশ্যান্ত্র ধ্বাম steft-nas mar phab-pa), v. এইব্যাম hbebspa perf. ধ্ব phab fut. ১৭৭ dbab imp. ধ্ব phob. (Rdo. 46)

यं जुं य pham-ryyal=धमपद्र जुंबन phampa dan ryyal-wa.

ান কাইম থাকা Pham mthiñ-pa can n. of a Buddhist of Nepal: ইম্মাই অসমইম থাকার বিষয়ে বিষয় বিষয়ে বিষয় বিষয় বিষয় বিষয় বিষয় বিষয় বিষয় বিষয় বিষয় বিষয় বিষয় বিষয় বিষয় বিষয় বি

4314 pham-pa, pf. of A4314 hpham-pa, q. v.

+ ধন ধন pham-phab = সমাপ্তবা মই বাইবা মমাবাৰ বি ব to give to some one the remainder of a dish which one has not been able to eat.

43 phahu = 49 pag.

 $\forall X \text{ I}: phar \text{ [sbst. exchange, interest of money } W.\text{] } J\ddot{a}.$

শ্ব 11: adv. away, beyond, out, further; শ্ব ব্যাব to go off; শ্ব বৃদ্ধ to roam onwards: ব্র্থাব away from here; শ্ব নিজনি I do not go away; শ্ব ক্ষাত্র go away! Often used in conjunction with জ্ব tshur hither, when = hither and thither. শ্ব ব্যাব ক্ষিব্রা phar-hyre tshur-hyre rolling about on the ground (শ্বাব জ্ব ব্যাব sa-la phar-tshur hyrewa). শ্ব শ্ব মান্ত ক্ষিত্র স্বার জ্ব নিজনি ক্ষিত্র স্বার জ্ব নিজনি ক্ষিত্র স্বার
धर णुद्र phar-kan=धर्य pha-rol or धर्द्रवास pha-phyogs: श्रेंड धर णुद्र ह्वायरेख्य थेंद्र (A. 27).

use phar-kha=usa pha-rol the opposite side of a valley, river, etc.).

ধ্যাল phar-kha lta = শ্রম্ ইশ্রম gshan-du phyogs or ধুম ইশ্রম phyin-ci log (Milon.).

धर वि phar-kha-na=धर गुरु phar-kan.

धराष्ट्रंग phar-hasug and द्वरानेंग tshur-rgol = धर्मेंग sha-rgol and ध्रेनेंग physi-rgol.

usus phar-phar indirectly also eventually, later on: এত এই এই প্রতিষ্ঠ ক্রমান্ত্রী কর্মান্তর্জা indirectly his relations came to know.

धर धुँद phar-phyin abbr. of धर्य ५ धुँद प pha-rol-tu phyin-pa, v. धर्म pha-rol.

43.35 phar-zad=4.35 pho sad.

শংখ phar-la 1. beyond: শ্লেইল্ডাই আ after one year. 2. over there: নিম্পার্থ অবধ্য অ over there at the foot of a tree (Hbrom. 106).

ধন ব্ৰাপ্ত কৰি phar-log tshur-log ভলনিমূলনি topsy-turvy, upside-down; all confused together.

बर व phar-wa the lesser wild dog, Cuon primævus; धरधूर phar-spyan Pallas's wilddog, Cuon alpinus.

‡ ধৰ বা phal-ga দ্বব্দ the river of Gayā anciently called Nairanjana (Nilajan) mentioned by the Chinese traveller Thangzing under the name of ব্যক্ত hphags-chu.

3

= মিৰ্মান্ত mi-hos-tsam unfit, unsuited, also দ্বান্ত very common. ধ্ৰাইন phat-che-wa or ধ্ৰাইন স্বৰ্ক a host, a troop, mass of people; মির্কিন্ত কিলা mi-ryod-phat-po che shig a troop or set of monsters (wild men). এইনি phat-po-che অবন্ধক a class of Mahāyāna Sidka comprising six volumes containing brief accounts of gods, demons (Yakṣa), the sun-god (স্ক্রিন্ত্র), the moongod (মার্কিন্ত্র), etc.; and also of the formation, dimensions, duration of the world; of the different Buddhas, Bodhisattvas; also of how and what to pray for, etc.

ध्य डेस्ट्रेय phat-chen şdr-pa the Mahāsamgika sehool of Buddhists.

au केर phal-cher प्राय 1. usually, mostly (A. K. 1-24). २. अर व, नुषक्रिय सृदिष्ठ, मृदि many, majority.

শ্ব ক্র phal-can W., broad, wide, e.g., a broad valley; শ্ব ম phal-med narrow.

প্রান্ত্রী phal-ku çam= মুঁ ৰ şkye-wa birth, (mystic) (K. g. শ. 28).

শ্বম phas instr. of শ্ব, by the father; দেশ নুধ phas-spin children of one father. দেশ নুধ phas-spin children of one father. দেশ নুধ phas-spin children of one father. দেশ নুধ phas-kyi-dyra সম্বানী [hostile, opposed, enemy]S. শ্বমনীশ্ব phas ryol-wa, দুখানুধি phas-kyi ryol-wa प्रवादी an enemy; of the opposite side, of the counterparty (Ja.). শ্বমন্থ মুখানুধি phas pham-pa bestite four fundamental sins:— অলম্বর্থা or impurity, স্বর্লারান or stealing, ব্য or killing, স্বলাঘ or frivolous and irrelevant talk

દી pi [1, num, fig.: 44, 2, W, for 3, 84 for 3,4] Ja.

মীন phi-lin or দুল্লিম phyi glin-pa a foreigner, one of the outer continent, i.e., a European. The common term for an Englishman.

ম্বা ম্বা phig-phig 1. adj. jelly-like. 2. a kind of jelly.

Prophin 1. a kind of vermicelli made of pea flour and brought from China. 2. earthen-ware cup.

ধন দীন *Phiń-gis* n. of a mountain in South China where some of the finest tea is produced (*Jig.* 16).

מביע or מבים for אביע.

নিম phibs dome, canopy. প্রথম বল 1. under a canopy or dome of a house. 2. তেওঁ উপাৰ্চৰ সাম residence, house (Mñon.).

ম্বী phir-wa in W. to fall down (Ja.)

yalley; the higher ground. পুত্ৰ phu-churiver coming from above; পুত্ৰি কুন phu-chuhi-rgyun the upland stream. পুত্ৰৰ phu-lhays higher situated and colder places or districts, opp. to কুনি ryyu-çod open lower and milder parts.

ধুমুখ phu-gras an elder brother (Ja.).

ষুণ্ডাৰ ক্ষিত্ৰ phu-than beod-pa is described as ব্যক্তিন্দেই বিষয়ে to reflect on the real meaning, not to make any mistake about the real meaning of a thing: খুণ্ডাৰ ক্ষিত্ৰই ইন জাতি there is doubt where there is no arriving at the real meaning (Rtsu-ti. 2). For derivation of phrase v. Ja. খুণ্ডাৰ হৈছে phu-than viń-than occurs in খুণ্ডাৰ ক্ষিত্ৰ মুখ্য phu-thuñ or মুখ্য phu-duñ a sleeve; with short sleeves; মুখ্য phu-duñ rtsc sleeve-edges; মুখ্য phu-med sleeveless (shirt or robe); মুখ্য phu-ruñ sleeves: মুখ্য মুখ্য মুখ্য বিশ্ব (A. 120) in the morning there was a fellow wearing long sleeves. মুখ্য phu-luñ = মুখ্য phu-duñ a sleeve.

+ \$55 phu-dud honour, respect, esteem; \$55.3574 or \$55.7574 to show honour, respect; \$55.4 = 38.48.2574 to bend or bow down respectfully.

3' Phu-na n. of a sacred place of the Bon somewhere in ancient Persia (6. Bon. 4).

+ ধৃষ্ঠ phu-nu the elder and the younger brother, or brothers; ধৃষ্ঠ ল গুঙ্গ মানিনী sisters; elder sister in modern Tibetan = জাই a-lei. ধৃত্ত মান্ত্ৰী মুন্ত্ৰ phu-nu-mos bsruńs-pu মানিনী-মেলিলা [protected or supported by one's sisters] S. ধুর্ব phu-bo=জাই a-jo or ইছি jo-jo a man's elder brother; ধুর্ব অম্বর্থ ক্রিয়ার স্থান মুন্ত্র বিশ্ব ক্রিয়ার (Hbrom. 19, 35).

ধু'ন phn-wa [pf. of ব্রুণ hbnd-pa to blow; col. used for the latter] Jä.

ધું મેં phu-mo a kind of plant growing in the glens of high mountains.

ধুংৰ phu-ron=ধুকুংৰ: ধুংৰাষ্ট্ৰ a flock of pigeons.

ধুপাইষ্য phu luñs-pu (in the colloq. of Amdo) to be irritated, enraged.

ধু পু phu-phu an expression of disapproval. ইংইই পুৰুষ সাৰই কই হুমাধু ধু পুৰুষ ক পৰি কিন্তু কিন্তু কিন্তু ক প্ৰায় কিন্তু কিন্তু কিন্তু কিন্তু কৰে do not blow wind with the mouth

4.45 phu-çud the hoopoe. In colloq. pu-pu-kuçu.

पुत्रे phu-se mouse, souslik and similar rodent quardrupeds (Jü.).

ধন ৰ phug-skya=ধন হৈ pigeon-hued, of a light blue colour (Sch.).

ধুণাতৰ phug-chan (ৰণাম nage, যুদ্ধিল woody, wild.

भुगात्रव preug-nal भाषान= र्य a bear.

বস্থাৰ hug-thogs-p । **स्मर**िकः [quivermg, vil:ating !S

पुना phuy-pa सुद्दा, महार recess in a reck, a cave, cavern; in colloq. "tuk-phuk" अनुभूत, भून phuy-tu into the hollow; निःभूत cavern in a steep river-bank formed by conglomerate; ५वे५ धून the solitary cavern of an anchorite. धून is also loosely used to designate the dwelling place of solitary meditative lamas, whether actually in caverns or not. Syn. ५६० bug; महेंच brtol; भून क bug-pa byas (Mñon.).

ধুশ্বস্থান কুম Phug-pa thun-drub ryyamtsho n. of a celebrated author born in Lhokha. He wrote commentaries on the works of Pad-dkar, Sha-lan, and Gsal sgrom.

ধুণ্ড phag-na dust, chaff: প্রুথ বৃহ বৃধ ইব্যুথ টুপুণ্ড chaff of rice and barley, etc. (Jig.).

धुना र्देत्र phug-ron पारावत, कपोत, कामधनि a pigeon.

ধুপুৰ্বস্থান phuy-ron rkan ভাষা, বিষয়া noof a medicinal plant. [ভাষা the plant Cassia alata; বিষয়া = the heart-pea Cardiospermum halicabam | S.

Syn. धनानाई का phag-gelon; धन व phag-mo (Maon.).

ধ্ৰাম phage 1, occurs apparently as a fut. of হৰ্মাণ hlage-pa (Rdv. 46). 2.

the extreme or uttermost part, the extremity; that which is innermost; ধ্ৰমটাই prob. = ultimate design; ধ্ৰমান, ধ্ৰমান in the end, eventually, ultimately; ধ্ৰমান in the end, eventually, ultimately; ধ্ৰমান হৈ কি কি how will it end? what will be the final issue? (Jū.). ধ্ৰমান কি caraga হুচ্চ phugs-ma mthoń-war hphral-rtsod (Hbrom. 120). ধ্ৰমান phugs-lon a provident foreseeing person. ধ্ৰমান phugs-su-bros ভিনামান escaped to the interior (of the house or country); sunk down, set (as of the sun). ধ্ৰমান phugs-ma মামান [interior]S.

ধুম দুম phuń-duń-ma (র্থাপ gos) বাদ্ধি waist-

ধুন ৰ phuń-pa = বর্ষাৰ <u>brlag-pa</u> spoilt, blown out, destroyed, lost, etc. ধুন মুনি phuńkrol = ৭৭০ মুনি hthab-krol [খানহা useless]S.; also = ক্যান্সন মনি ধুনি খানহা the cause or root of many evils and faults.

पुराम phuń-kha (क्षेत्यरावर्षा a med-par hgrowa) गुरादमपुरामास्य ग्रीमञ्जर (Khrid, 137).

45.950 phuń-hdab to back-bite (Sikk.).

45 a phuñ-wa, v. 245 a hphuñ-wa.

ধ্ন শাৰী phuń-gshi, destruction: ধ্ন শাৰী ই মানুশ্ৰ বিষয়েশ they brought about such dissension and destruction (Rdsa. 24). ধ্ন শাহ্য caused to be killed or spoiled.

45. ₹ phuâ-son destroyed, ruined, upset, fallon.

धुद्र ये II: 1. symb. num. 5. 2. कूट a piled-up hill or peak, a mound: इ केंद्र धुद्र द्वेदे मृथ्कूट पर्वत the vulture-peak hill; phunpo also=any heap; many things brought together or collected un ler a certain name or head.

यूद्र'र्दे III: खन्म the body---the philosophical term when regarded as a bundle or agglomeration of component parts: सेअभ उन ने धूद ये देन ये all animated nature and beings like the Cravakas, Pratyeka-Buddhas, Arhats including the Bodhisattvas; such as have for the first time conceived faith in Buddhism and those who have attained that stage from which they will not return to this world being included in this very comprehensive term (Hbum. ๆ, 77). งผมเปลิเนะ นิยู ก็ams-pahi phun-po lha पश्चम the five aggregates that are subject to destruction:—(1) প্রপ্রাধ্যান रूपकर the aggregate of form comprising the organs of sense, riz., taste, smell, sound or hearing, sight, and form which is not perceptible (রুম্বর বিশ্বির মৃত্রির বর্তি বার্বাম); (2) दर वर्ष धुर य वेदनास्त्रस comprising happiness and misery and indifference to either of them (परेप, इपानश्रव, पहर ब्रेंसस); (3) वर् नेस गुष्याय मंत्रास्कर्य comprising हैंगायरस सविचार and हैंग भेर अविचार : (4) 45 छेर ग्रेस्ट में सकार-জন্ম which includes (a) মন্ত্ৰমান্ত্ৰ মন্ত্ৰি comprising ANN (the mind) and ANN BE ANN SE all that have grown therefrom, and (b) MEAN શુક્ર અખિક પહેર કું કુંડ : (5) કુંઅ પર નેસ પહેલું દ દા rnampar çeş-pahi phun-po विज्ञानस्य the aggregate of consciousness comprising all knowledge conveyed to the mind (Lon. 4, 9). There are also अत्रुअसायवे सुद्राध्य the five aggregates not liable to destruction: (1) 54 म्री**अअ'ग्रे**'स्ट'यं। श्री**खरून**; (2) हेट'टे'र्वेट्र में स्ट्रा समाधिकत्व ; (3) नेभ-रव ग्रेष्ट्र-य। प्रशास्त्रत्व ; (4) इस पर व्यापित प्राप्त में। विसुक्तिकास : (5) इसपर व्यापित के नेश अबॅट परि धुट छ। विसुत्तिज्ञानदृष्टिस्त्रसः. Besides these there are moral and physical aggregates such as अन्युष्ट्या दोषराधि faults: ५ नेपरे पुर में। कल्यावराधि virtues; क्ष्याय दे पुर में। पापराणि sins; पॅन ५न ने पुराया खणराणि attriand talents: & অধুহাই। জনবামি butes

water; মাজিধুন্য। অনিনাম fire; etc., etc. Altogether there are 84,000 কমানীধুন্য ঘদানাম (Ya-sel. 272), i.e., conceivable aggregates of mental, moral, and material substances.

ধ্ব হ'ত্ব phuń-po-can = জন্মী পূৰ্ব বিদান পূৰ্ব এ a tree (Mňon.).

unastery situated on the top of a nill in Tsang: in its neighbourhood there is a Bon monastery (Deb. 刊, 22).

ধ্য ই শাধুন দু অন ইম্ব phuń-po gsum-gyi lamston-pa বিজ্ঞান্দ্ৰথ ইমিকা the instructor of the way (regarding salvation of the three aggregates), an epithet of Buddha (M. V.).

ধুম বাৰ্থপথি মাধ্ phuń-po gsum-paḥi mdo n. of a Sutra also called সুমাধ্য বিশ্বনাম the confessions of the sins of a Bodhisattva (Yig. 13).

धुर वर द्वम phu A-por-buas समृद् [heaped] S.

45 phud 1. v. 9454, pf. 45. sbst. that which is taken forth from the rest; a specimen; also a first taste or experimental trial. In common life, especially a sort of first fruits offering, a portion selected and offered to gods or driza. ৰ্পাণ্ড্ৰ thug-phud or \$35 lo-phud an offering of the first fruits of harvest; \$\\\45 \srus-phud offering of ears of corn wound round a pillar of the house; \ Tdo-phud, \ Y45 sa-phud an offering of stones or earth when a house is built; these materials being used for manufacturing images of gods (Glr.) (Jä.). 2. 455 पशुर प phud-dub skurwa= ট্রম্বয়ুম্ব spyi-wor bskur-wa or পর্বার ang gtsug-tu bskur-wa to carry a present on one's head, to offer respectfully (Mnon.).

45'4 phud-pa 1. pf. of \$554 hbud-pa thrown out, cast out; turned out, dismissed

(servants, etc.). 2. hair-knot, tuft of hair.

পূর্ব স্থান Phun-glin abbr. of ধুর্ শ্রন্থ স্থান Phun-tshoys-glin a great monastery of the Jonang-ra sect in Tsang (Rtsii.).

By Est p me -chag bundle, tuft (Glu.)

ধুৰ ইব্য pian-tshoys or ধুৰ গুল ইব্যাব বিষয়ন adj. [possessed of the three: grace, glory and wealth], perfect, complete, sublime; also as sbst. mass of merits, perfection, quintessence, all that could be desired; frq.=heaven, paradise.

পুন phub কৰৰ armour. 1. shield, plate or breast-plate: শুন ko-phub a leather buckler; ধুন পুন্ম phub-çuhş the cover of a shield; ধুন পুন্ম ক্রিন্দ phub-kyi mu-lon the centre of the shield (Cs.). 2. canopy, a projecting moulding; প্রশাধন khyim-phub a roof constructed like a canopy; প্রশাধন gdugs-phub an umbrella.

ধুনান phub-pa, = ৭৪৭ দ hbub-pa to probe into, to penetrate into the meaning, to get at the sense: প্ৰস্থানি বিশ্বনাধ্যাৰ হ'ব বিষয়ে প্ৰায় বিশ্বনাধ্যাৰ হ'ব কি Hdul-wa Hdsin-pa in order to get at the meaning of these expressions.

ধ্বন phub-ma বুব 1. chaff or chaff-dust with particles of the husk. ধ্ৰন্ত ই phub-maḥi-me বুবাৰৰ a kind of torture which a penitent undergoes by burning his body with the glowing fire of rice-chaff. 2. gleanings, stubble, straw-ends.

Syn. Āगमप Įkogs-pa; শুর্ম spun-pa.

gx'u phur-pa 1. any peg, staple, or large nail whether of wood or iron; but usually = a metal three-sided dagger, not in any way pointed, used by exorcists and lamas in their ceremonial, wherewith

theoretically they stab demons. The shaft of this instrument usually comprises the heads of three deities capped by a projecting representation of the horse-headed Tamdin. Usually, for the smaller or more ordinary implement the term is not ধুমৰ but ধুমন্ত phur-bu. 2. adj. and adv. piercing, piercingly: ইল্ড্ডেব্ৰুড্বেল্ড্রুড্রেল্ডেব্রেল্ডেব্রুড্রেল্ডেব্রুড্রেল্ডেব্রুড্রেল্ডেব্রুড্রেল্ডেব্রুড্রেল্ডেব্রুড্রেল্ডেব্রুড্রেল্ডেব্রুড্রেল্ডেব্রুড্রেল্ডেব্রুড্রেল্ডেব্রেল্ডেব্রুড্রেল্ডেব্রুড্রেল্ডেব্রুড্রেল্ডেব্রুড্রেল্ডেব্রুড্রেল্ডেব্রেল্ডেব্রুড্রেল্ডেব্রুড্রেল্ডেব্রুড্রেল্ডেব্রুড্রেল্ডেব্রুড্রেল্ডেব্রুড্রেল্ডেব্রুড্রেল্ডেব্রুড্রেল্ডেব্রুড্রেল্ডেব্রুড্রেল্ডেব্রুড্রেল্ডেব্রুড্রেল্ডেব্রুড্রেল্ডেব্রুড্রেল্ডেব্রুড্রেল্ডেব্রেল্ডেব্রুড্রেল্ডেব্রুড্রেল্ডেব্রুড্রেল্ডেব্রুড্রেল্ডেব্রুড্রেল্ডেব্রুড্রেল্ডেব্রুড্রেল্ডেব্রুড্রেল্ডেব্রুড্রেল্ডেব্রুড্রেল্ডেব্রেল্ডেব্রুড্রেল্ডেব্রুড্রেল্ডেব্রুড্রেল্ডেব্রুড্রেল্ডেব্রুড্রেল্ডেব্রেল্ডেব্রুড্রেল্ডেব্রুড্রেল্ডেব্রেল্ডেব্রুড্রেল্ডেব্রুড্রেল্ডেব্রেল্ডেব্রুড্রেল্ডেব্রেল্ডেব্রেল্ডেব্রুড্রেল্ডেব্রেল্ডে

धुरान phur-wa 1.=अहेन or मधुना (Minon.), v. नधुरान to scratch. 2. Sch.: to emboss. 3. n. of a disease (अर्थेन) (Ja.). 1. हआ [strung, tied, connected] S.

ধুম'নু phur-bu 1. দীঘানি, হর্মানি: ১৯ মুম'ন an epithet of Vrihaspati the spritual teacher of the gods. শুঃমধুমনু gzah-phur-bu thursday. 2. v. ধুমান

Say Phur-bu leagn, of a small monastery situated in the neighbourhood of Sera toward the east (Lon. 1, 17).

वुर्भ phur-ma 1.= २९६ म hhar-ma पुटक relievo work, embossment; also a vessel made of a leaf doubled over in funnel shape. 2. fine medicinal powders, anything volatile. ধুম সাধ্যমণ phur-ma gsum-pa a medicinal root. ধুম দ্বান্ত phur-mon (acc. to Jü., ধুম দ্বা) a medicament: ধুম দ্বান্ত মুখ্য বুসুৰ পুষ্য প

पुर अद्भार Phar-mon syan n. of a place in Tibet (Deb. प, 14).

ধুঝ phul 1. ধুঝ পুর phyay-lta-bu a handful, also ধুঝ মুল phul-gan. 2. শ্বীন্ত, নির্মান [best, issued] S.

धुगाउँ भुत्र प phul-tu phyin-pa परिनिष्ण परि-समापन्न [finished, perfect, accomplished] S. reached the climax, i.e., attained highest point, victorious, to have got the better of an argument; अन्यायवैध्याउँ भुगाउँ भुगाउँ पुरुष् के पर पुरुष् के पर पुरुष् के पर पुरुष् के पर पुरुष् के पर पुरुष् के पर पुरुष् के पर पुरुष् के पर पुरुष् के पर पुरुष् के पर पुरुष् के पर पुरुष् के पर पुरुष् के पर पुरुष् के पर पुरुष् के पर पुरुष् के पर पुरुष् के पर पुरुष् के पर पुरुष के पुरुष के पर पुरुष के पर पुरुष के

ধুখ চুম phul-byun or ধুখ চুম্ব = চুম্ম হধ্যমান বসম, মন্ত্র accomplished, perfect, eminent; the Tibetan translation of the personal name of Atis'a.

ধুবি phul-wa, অথবিষ্ক, মদর্থিক [represented, delivered]S. 1. pf. of ৭৪্শন v. ৭৪্খন hphul-wa and ৭৪্খন hbul-wa. 2. an offering, a present. Syn. ৭৪্খন hbul-wa; মুণাইৰ phyag-rten; ক্লম skyes; কম্পাইল rnam-gshag; পুমাইম gus rdsas; মন্ত্র্বাইল mdun hjog; গুইর shu-rten (Mûon.). ধ্যান্ত্রাইম phul-wahi htuñ-phor অনুধান প্রক্ষ [a drinking plate]S.

A phe 1. W. and Sikk, for ৰু phye ৰুখ powder, anything pulverized. এই ইন্দ্ৰই phe-phe-shib-mo ৰুখ fine powder. 2. num. fig. 104.

মিশ্ phe-ça is an evolunation; occurs in the passage মান্দ্রিসইসিক্সন্ত্রি (D.R.).

थेग्रिन phog-gdog प्राच (a musical instrument, a tabor)S. थेग्रिन phog-rdob 1.= थेग्रुम phob-kymi even when come. 2. पणव [a small drum, or tabor, or a kind of cymbal]S. ताटावचर सटङ्ग is a long drum used by the Indians as a musical instrument. वेव ईवाव pheb-rdob-pa पानिवाद a minstrel.

ইবি'ৰ pheb-pa 1. pf. ইবন phebs, resp. term for to come, to arrive, to go, depart. Is in very frequent use in C. প্ৰইন ga-le pheb a farewell salute to e visiter: "go gently!" ইংল কাৰ্ড phebs-par smra-wa নাৰ ব to ask to come, to invite. ইংলালি phebs-tshogs instructions, or anything that is sent as a favour: ইবনাইবার্ত ক্রেমার ক্রিমার ক্রিমার ক্রিমার ক্রিমার ক্রিমার ক্রিমার ক্রিমার phebs-bsa-wa or ইবনাম্থিন phebs-gso-wa to go and meet a person in the way for his reception.

ইংশ pher-wa to be able, to be capable of, equal to: ট্রংশ র্ট্রশ্নের টুর্মান্তর ইন্দ্র তু০, if from your heart you can do so (A. 65); লুক্র অংব্র অনুষ্ঠান ইন্দ্র ইন স্থান he was able to consecrate others (Deb. লা, 23). ইন্দ্র also=serviceable; an equivalent. ইন্দ্র আর্থন ক্রিয় ক্রেয় ট্রাম্ন ক্রেয় ট্রাম্ন ক্রেয় ট্রাম্ন ক্রেয় ট্রাম্ন ক্রেয় ট্রাম্ন ক্রেয় ট্রাম্ন ক্রেয় ট্রাম্ন ক্রেয় ট্রাম্ন ক্রেয় ট্রাম্ন ক্রেয় ট্রাম্ন ক্রেয় ট্রাম্ন ক্রেয় ট্রাম্ন ক্রেয় ট্রাম্ন ক্রেয় ব্রম্ম স্থান (A. 84).

 $\partial \mathbf{X}^*\widetilde{\mathbf{A}}$ pher-po one who is clever in conversation, correspondence, or diplomatic business, etc. (Yij, 13).

d pho 1. an affixed particle or perhaps adj. signifying: male, paternal: 5克 a male fowl, cock-bird; 电 wa-pho male fox. 2. also sbst. a male; and occasionally, a father (not however commonly): 西面 and female; 西京东京 handsome man. Applied to animals seems generally to indicate castrated males; but 15克斯 pho-rtays=the male organ of

generation, and Take id., Tow virile power.

र्वे अर pho-glai फुस् फुस, क्लोमर [the lungs, the bladder]S.

ৰ ৰ্ম্পি pro-ryod-pa ভৱন [raising, elevation] .

ফটি pho-ch .wa= ইম্ম্য khens-pa ভারন noble, exalted.

यं $^{\circ}$
+ ইংৰাইণ pho-thay che-wa 1. = শ্বেষ্টাৰ and দ্বিটাৰ khur-che-wa (Mnon.). 2. = পুৰ মইণ lta-wa mtho-wa.

ধার pho-wo=ধুদান্য span ryan-pa elder brother (Yig. 11). ধার্মান Pho-wo-ldon n. of a clan (Yig. 7).

মি A pho-ma= শ্রম র ma-niñ-pho hermaphrodite of the male class (Mñon.).

ৰ্ম pho-mo man and woman; male and female. ৰ্মাই-১ pho-mo-med no difference of sex exists; ৰ্মান্ত্ৰ্ব্বিশ্বশ্বশ্ব terms signifying cohabitation.

হারান্ত্র মেট Pho-mo Byań-thań mtsho a large lake in Tibet on the Bhuan frontier lying between long 90° and 90° 30′E. at an elevation of 16,050 ft.

THEN pho-rmons the penis.

ጃቼጚኝኝኝ pho-rtsed sna-dyn the nine different sports or feats of man as mentioned in Rtsis-len.

ষ্ট pho-tshod acc. to Jü.= শ্রু pho-so: শ্রু ব্যাহ্য ব্যাহার বিশ্ব do not boast of prophotic sight.

विभारत pho-mishan किङ्ग masculine gender; the male organ, the penis. In the Dulwa विभारत is termed अञ्चल मेहिमय and its work is called अश्वाहरू

Syn. ৭২্মমণী শ্রন hdoms-kyi sba-va; ইংগর me-ha-na; ইংশর্মণী he-ma-na-dpyad; মুর্থর শ্রন dran-pahi ka-va; ইংগর পুর্বি pho-dwañ; ক্রমণ এই কুল্ডার্মর chags-pahi ryyal-mtshan; ম্বাম্ dwañ-po; সুম্প্রিম্প্রাম্ myos-byed leags-kyu; মার্ম্বান্ত্র দি mtshan-gtun-çiñ; মার্ম্বান্ত্র দিল্ডার্থ-ma (Miñon.).

ইন্দ্ৰ pho-yan and ইন্দ্ৰ pho-ran, also ইন্দ্ৰ pho-hran=an unmarried man.

** pho-lha 1. tutelary deity of a man's right side (Ja.). 2. Cs.: sir, as polite address.

ই অৰ pho-yiy the male letters of the Tibetan alphabet which are শ, ১, ১, 4, ১, &c.; among the thirty letters the first of each group being regarded as a male letter (Situ. 60).

นั้งพี่ผ่านส่ว Pho-yon-bุzah n. of one of the queens of king Khri-sron ldrhu bุtsan (Lon. ล, 8).

ৰ পুন Pho-lha-ca or ৰ পুৰুষ্ট or ছই the family descended from king Miwang Pholha Thaiji, originally occupying the village of ৭২৯ জন in Tsang (Lon. ২, 12).

ৰ প্ৰ pho-çan explained as ঈশ্যহ্বাৰ skyespa dray-pa (Rtsii.).

হয় pho-so one of position; ইয়েইব্ pho-so thom-pa = এপ্রিব one who has made himself prominent, distinguished. In W. ইম্ম proud, haughty.

ৰিপ্তা female messenger. 2. gen. a messenger of death; gen-rjehi pho-ña the messenger of death; বুলা-rjehi pho-ña the messenger. 2. gen. a বুলা-স্কুলা বুলা-rjehi pho-ña the messenger. 2. gen. a বুলা-স্কুলা-rjehi pho-ña the messenger. 2. gen. a বুলা-স্কুলা-rjehi pho-ña the messenger.

mistress, female friend (MAon.). ইণ্ডাৰ প্ৰিল্যান্ত pho-নিন gzig-yi şlog-pa-can a lit. messenger wearing a leopard's skin = মুখ ম্প্রিলন. 350).

Syn. 3ৰ্থ ñan-ṛṇa; ওপট bya-ma-ṛta; আন্ত্ৰান্ত্ৰ gtam-skyel; এইণ্ট্ৰ hphrin-skyel: মুম্ব্ৰ ban-chen; মুম্ব্ৰ ban-phyin (Mnon.).

** Pho-brgyad and * 57 pho-drug a silk scarf for presentation (S. kar. 179).

ट्रिया pho-wa (resp. भूजि Cs.) 1. पेट colloq. the stomach. 2. second cavity of the stomach or the reticulum of ruminating animals (Jä.); आमाग्रय [the receptacle of undigested food, the stomach]S. उपभूत्य pho-wa ljid-pa to overcharge the stomach, to clog; उपभूति pho-wa col-wa to purge, to cleanse; अस्त pho-han a weak stomach; अपन्या pho-wa-bzah a good, sound stomach (Jä.).

માર્કેક pho-drod (lit. warmth in the sto-mach) digestion: માર્કેક્સફ વાર એ વાર મારે વર્ષ one in whose stomach there is no heat will not be able to digest food (Soy-dpe.).

ৰ ম'শংশ্ৰ pho-wa-gdays (খননার) [immediate]S.

बन्देव pho-mu-rit (also बन्देव or बन्देव) black pepper.

Syn. ज भे-नुम na-le çam; वापरेवानु pho-wa ril-bu.

ৰ্দ্ধ pho-brań সামাৰ palace, family eastle; বৃদ্ধৰ্শি pho-brań-hkhor = শান্তি ব a town (Minon.). ৰ্দ্ধৰ্ম বৃদ্ধৰ্ম pho-brań hbum-gduys n. of a palace built by king Gnam-ri sroń-htsan where under royal order medicinal drugs were assorted for use in Tibot. প্ৰদ্যুক্ত palace of the Sikkim raja.

ৰ প্ৰায় বিশ্ব সামান Pho-bran Yum-bu klasyan the most ancient stone structure of Tibet built by the first king and said to be still kept in some state of preservation by the Dalai Lama's government (J. Zah.).

ৰ্ম ইপ্ৰেষ্ট্ৰ Pho-brah me-toy-can the capital of king Rama. ইম কুম ইম্ম Chosrgyal pho-brah ancient capital of Tibet in Yar-lung in Lhokha now in ruins (Rtsii.).

र्व पर्देन pho-btsog or पर्देन व bisog-pa.

ই ম pho-tshos 1. অনুদান [inference, estimate, measurement; one's own estimate of himself, etc.]S. মান্ত ইমান্ত্রেম্বেইব্র ইংশ্রিমান্ত্রেমান্ত্রিক চিন (Khrid.). 2. rouge for the cheeks of ladies.

the raven, said to possess the power of foreboding; consequently omens are drawn from its cry. তাইৰাইৰ pho-roy-mig (lit. the raven's eye) n. of a medicinal herb (Vai. sh.).

ৰ কাষ্ট্ৰ pho-len byed-putransferring of Jongpons from one district to another: কুমান কাছিল কাষ্ট্ৰ ক

হ'ৰ্ম pho-log বিশ্ববিদ্যা a disease of the stomach resembling cholera if not cholera itself [spasmodic cholera]S.: শ্র্মান্থ্য হ'ৰ্ম্মান্থ্য ক্র্মান্থ্য হ'ৰ্ম্মান্থ্য হ'ৰ্ম্মান্থ্য হ'ৰ্ম্মান্থ হ'ৰ্মান্থ হ'ৰ্ম্মান্থ হ'ৰ্মান্থ হ'ৰ্ম্মান্থ হ'ৰ্ম্মান্থ হ'ৰ্ম্মান্থ হ'ৰ্ম্মান্থ হ'ৰ্ম্মান্থ হ'ৰ্ম্মান্থ হ'ৰ্ম্মান্থ হ'ৰ্ম্মান্থ হ'ৰ্ম্মান্থ হ'ৰ্মান্থ হ'ৰ্মান্থ হ'ৰ্ম্মান্থ হ'ৰ্মান্থ হ'ৰম্মান্থ হ'ৰ্মান্থ হ'ৰ্ম

হ'ৰে pho-lon কুল্ [a kind of jasmine]S. হ'ৰে বৈ pho-lon hel= ই'ব্ৰ pho-duan (Jä.).

হারিণ phog 1. v. এইবাৰ 2. wages, pay, salary; শ্রেৰ yearly pay, মুখ্ৰ monthly salary, প্রেৰ daily wages; শ্রেন্ট্র an officer at Shigatse who pays and looks after the maintenance of the Tibetan

troops on the Himalayan frontier. 3. pension, gratuitous support support phography allowance in meat, each pound being called \$\frac{2}{3}\text{ ryya-ri (Rtsii.)}. \$\frac{2}{3}\text{ quantity officers or servants}\$ with allowances either in money or in ind; any allowance (Rtsii.).

র্মি phon, v. ৭৭ম a hphan-ra; রম a phonwa (Ghr.) for ৭৯ a pan-wa. রম খুম a phongyur-wa স্থানর [afflicted]S.

শ্ৰেম্য phońs-pa খন্য, বিঘন্থ 1. poor, needy, destitute: রমাইন্ট্রমাইন্ম্য destitute of food and wealth; ইমান্ত ইল্যামাইন্ম্য devoid of religion and intellect; ইমামান্ত কুনামান্ত্র্যামান্ত্র

ইবিশা phod-ka (or ইবিশ) = ৭৯৯ গ্ৰি টুংশ্ৰম a kind of stage-dress of the lamas; masquerade garment with long sleeves: মুখানাই প্ৰায় ইবিশা ইবিশা বিশ্বাধান de put on a cloak and stage-robe (Khrid. 106).

ৰ্ব্যন্তৰ phod-can নানু; comet. Syn. শহল ৰ্ব্যন্তৰ mjug phod-can; স্বামন্ত্ৰা^{মু}ন du-wa mjug-rifi (Mfhon.) ৰ্ব্যন্তৰ phod-ca-gsah.

ইনি phod-pa=ৰূমণ, বুন্ধ মাৰু 1. to cope with, to be able, to coerce: বনুধানী ইনি পাহুম মিন্দ্র মানুহ বা although he was scarcely able to part with; মুন্দ্র মিন্দ্র I cannot bear to see that. 2. to withstand, be a match for: ক্রমানুহান মুন্দ্র মানুহান মুন্দ্র মু

中 43 phon or \$441. = \$444 現場、報酬を bundle, truss, sheaf. 2. = \$44 chun-jo 830

bunch, cluster, umbel; tuft, 'assel (Ja.): 55項 dar-phon, 對5項 skud-phon (Cs.).

ৰঙ্গ phon-chen a good deal= মন্ত্ৰ nuch, many (Rtsii.).

An phob v. adama hbebş-pa

4 विभाग phom-pa=चुमय bum-pa a pot,

র্ম কু phor-rāi trap, net to catch birds:
ইনিমান বুল ইন কু এলখাল লাক্ত্র লাক্ত্র নাম লাক্

ধ্য যে phor-pa মংক; drinking cup or vessel; পুৰ্থ ইন iron cup, ন্নুথ ইন silver cup, প্ৰাইন golden cup, নুথ ইন glass cup, এল ইন barley flour-bowl, টুন ইন spyin-phor glue-pot; ইন্ট্র cloth for wiping a cup. ইন্ট্র phor-ru = ইন্ম phor-pa.

ৰ্মিথ phol in W. any blister caused by burning. ৰেম্মৰ phol-mig 1. a circle, disk. 2. a bad sore, ulcer, boil.

र्थेय 5 phol-ta= वेद हे phen-te.

म र्यापा phol-wa= द्वापा rtoys-pa.

র্থ phos 1.= ই অম pho-yis. 2. pf. of eবল hbo-wa. 3. v. ৰ ca.

9, phya 9, phyva lot, luck. chance, fortune, good luck: ૧૬૧૫ to cast lots; ૧૧૩૬ good bad fortune or prognostics (Cs.): રૂપ્યું, દ્વારા prognostics relative to property, family, etc., by casting dice; ૧૫૬૫૫૬ lot (good luck) and blessing; ૧૬૬૫૫૬ and blessing, to secure it by enchantment (Jū.). ૧૧૧૬ phya-ken tse one who pretends to know the issue of fighting between gods and demons; a Bon necromaneer (D.R.). ૧૫૧૬ phya-mkhan=

ইন্স্কুৰ্ক fortune-teller. পুৰুষ phya-tshan the focces of any infant, new born colt. calf, etc., that died immediately after sucking milk, and used as an augury: পুৰুষ্ট্ৰান্ত্ৰান্ত্ৰীয় The expression প্ৰনিশ্ব phyahi gto-spyad occurs in আৰুষ্ট্ৰান্ত্ৰী ইন্মান প্ৰনিশ্ব প্ৰনিশ্ব আৰুষ্ট্ৰান্ত্ৰী ইন্মান প্ৰনিশ্ব আৰুষ্ট্ৰান আৰুষ্ট্ৰান প্ৰনিশ্ব (D.R.).

યુવધન કેંદ્ર સમસ્ત તુવ Phyva-hphrin nor-bu mchag-rgyal (વખદ વ્યુવમ ઉદ્દેશ) n, of a Bon work to hear which brings good luck and fortune (Rtsii.).

3x phya-ra door-curtain of yak-hair cloth.

r ধু ঐ ন phya-le-wa = বিং অরমণ fine, smooth refined, pleasant: ধ্র ব্যম্পীর্থ = ব্রুণি মরমণ khyod mi-mূর্মনা-pa not smooth-going, rough.

पुष्णसभार्वेष वायवेष Phya-sans Lol-la-hthen n. of a son of Gyen-sans phya-la hthen (G. Bon. 23).

প্ৰসূ phyag सुज, पाणि is the resp. word for and the hand; and from the use made of the nand in salutation by orientals, the word has also come to mean: salution and reverence. 37 % back of hand, धुनाहर the wrist, धुनासबेग the thumb, all resp. terms. পুৰুত্ত অ at the first salute: প্রবাস্থ্যমন্থ্য with unnumbered compliments; धुना ते व्य, धुना अर्द् य to pay one's respects, to salute; and salutation by prostrating the body on the ground; and 39 salutation by bending the body and touching the ground with the head: প্রকারণ welcome! धुनाधवः नज्र नज्ञ is form of welcome by a host on arrival of a guest; gardang. पान्दः id.; धुपानुदः वनुष phyag-gyen hgyel or धुपा Traga phyay-gyan hgyel suddenly falling on the ground (like the falling of a dilapidated wall) to make salutation: শ্রবণ निः हवा प्रदायते द्रीयात् प्रवा ग्रह्म विवाय प्रवेत प्रवेत द्रा the midst of his pupils he saluted (him) by falling down on the ground (A. 23).

প্রশাসন্ম phyag-mkhar (resp. for স্থান্ত) handstaff.

धुना १९१८ phyag-hkhur W. = धुना हेर.

पुनान phyag-raya महि. सङ्ग fthe clenched fist, seal]S. 1. resp. for 4 a seal: धुना बुन्द्रवस्य phyag-rgya hdebs-pa to seal, to confirm by a seal. 2. a sign or manual gesture; the manner in which the hand and fingers are neld by Buddhist saints and lamas when performing certain religious ceremonies or mystical rites; also, symbolic devotional ceremonies by Tantrik priests. 3473 when making offerings to a deity, term for the peculiar gestures and signs of the hands and fingers. These are different in exhorting, or threatoning or in binding a deity to perform some religious duty in the names of Buddhas and Bodhisattvas; and those who are adepts in such mystic signs are said to be able to exercise great power over spirits. It is believed that any snays, and 35. देवहें (mantra, mudrā and samādhi) are equally efficacious when they are properly uttered or performed. रण्णे धुण्यु the mudra of speech consists in using mystical language and signs; अद्भाष्ट्र the mudra of the mind is meditation on the deity.

দুশু ইন্ ই 1: phyag-rgya chen-po মহানুহা is said to be a figurative designation under the Mādhyamika doctrine, indicating a mode of attaining Nirvāna by highly mystically-developed devotees while indulging in sexual embrace; the woman so embraced is called বুমুল (private sakti). Likewise this sexual ecstasy is termed পুশু ল phyag-rgya-ma or বুমুল বু las-kyi-phyag-rgya কম্মুল, সমানুহা.

धुन कु देव या: is decribed in both Sûtra and Tantra. 1. ध्रम क्वैर्ड का सुन्दे के मार्ट वस इस इस डेनाइस खुना मु डेन या नेस माईद र che special meaning of Mahāmudrā is Anuttara, the supreme and absolute doctrine; it is described as the knowledge of Dharma Kerma (its practice) and the vows. 3. according to the Tantra: धुन दे हूँ र पदे चे में थे बीचूर पह क्रम जम सूज। दुव हा विर ने वहना 4 & Phyag signifies the knowledge of Çûnyatā, while Ryya conveys the meaning of liberation from worldliness; and chen-po signifies both these important functions being brought together. This occult Buddhism was first taught in India by Padma-vajra (the senior), Saraha, Nāgārjūna, Ri-khrod dwan-phyug, Maitripa, etc., and afterwards it was taken into Tibet by the Tibetan sages such as Marmije, Sgam-po, Phag-gru, Sakya Pan-chen and others (J. Zań.). পুণাৰুষ phyag-rgya-ma सहा a posture of the hands or feet in the practice of Yoga or meditation S. But v. preceding paragraph. ध्रण कुषा अवत्य phyag-rgyas mnan-pa to overcome evilspirits by gesticulations; ধুৰা কুমাৰ ব্যাঞ্জাল phyaghgrol-wa to set them free, by dissolving the charm (Jä.).

মুণ্ড phyag-cha any manual tool or implement, resp. for অপ্ত. প্রশৃত্ত phyag-chas instruments (symb. of attributes) carried in the hand, or used in performing religious dances, cf. শুণা মান্ত্ৰীয়

39 NES phyag-mehod for 39 SENESUUSSU salutation and worshipping.

+ প্ৰদান্তৰ phyag-brnan = প্ৰমান্তৰ hkhorayog परिवार attendants, retinue.

धुन क्षेत्रभ phyay-sñigs= धुन नहर, नह क्षेत्रभ gadsñigs (Nag. 38).

धुन्हन्थ phyag-rtags 1. resp. for अन्। अन्। lay-rtags sign of the hand, impression of a blackened finger in the place of a seal. 2. in Sikkim. hand-token, i.e., a present (Ja.).

धुन हेन phyag-rten=धुन्न, भुहेन सन्देश present, souvenir with letter (Monn.). धुन्नहेन phyag-brten सन्देश [orders, instruction, message]S.

ध्रण देश phyay-dam a seal.

Syn. 54 gg dam-phrug; 133 thehu-tse (Moon.).

ধুল্বে phyay-dar-pa a sweeper, duster; ধুল্বে গুড়াই or ধুল্বে প্রার্থি ঘায়ন dust-heap; ধুল্বে গুড়াই কাল or ব্যাহ্ vestment or cowl of a mendicant monk patched with rags gathered from rubbish heaps. ধুল্বে লাক বুল্বে
धुन देव phyag-deb occurs in धुन विवस हुस थ धुन देव थ (Rtsii.).

उन्हें Phyay-rdor or उन्हें Phyag-na rdo-rje also called अन्द्र Lag-na rdo-rje वसपाधि the Bodhisattva Dorje Chang or Vajra-pani in his wrathful manifestation, the chief of Tantrik deities.

Syn. नभर परे पर्याच gsah-wahi bdag-po; नभर प्रश्ति gsah-wa-hdsin; अग्न ह हे नभर परे नुभ lag-na rdo-rje gsah-wahi-rgyal; देहे राह प्रवाद rdo-rje dwah-phyag; देहे राह rdo-rje-cah: अनुकृतभ पर्याच mthu-stobs bdag-po (Mhon.).

বুণ বৃদ্ধি প্ৰতিষ্ঠান Phyag-na rdo-rje gosshon-can (প্ৰতিষ্ঠান বৃদ্ধি ইন্টান্ত) n. of one of the most terrific manifestations of Vajra Pāṇi; his body being said to be then 260,000 yojana high. In his right hand he carries a flaming pointed vajra (thunderbolt), in his left hand he holds the king of eagles; eight huge snakes coiled round his arms and feet serve him for bangles; six thousand tiger skins sewn together form his garment. He prostrates himself before Buddha and prays that he may gain perfection.

97452457954, 9354 one hundred and eight epithets of Vajra Pāṇi together with Dhāraṇi (contained in K. g. 4, 73).

‡ धुन र पर स्थापिक an epithet of Avalokites vara (Yig. k. 5)

39.595 phyag-dpun resp. for arm

5শুন্ট phyag-dpe resp. 10r ্টাক dpe-cha a hand-book, book in general.

+ ধুৰা ধ্ৰ phyag-sbal 1.= বাৰ্ড ক্লেম্ন prison house. 2. resp. = ধুৰা ব্ৰমি (Cs.).

sq g phyag-phyi=ব্দম g shabs-phyi attendant, man-servant; সুদ্দির phyagphyi-byed-pa to be a servant. সুদ্দির phyagphyi-la or সুদ্দির বুইনে phyag-phyir hbreh-wa to be a follower (of a lama); train of servant, retinue (Jä.)

पुणुक्त phyag-phyag 1. a very large numeral; धुणुक्रेन व्याप्त भव (Ya-sel. 57). 2. फेस [remnants of food, a small portion] S.

ধুপুন্ন phyag-bris resp. hand-writing, manuscript; but gen. = a letter: এই এই প্রশূ প্রথম your kind letter, your friendly correspondence.

दुन व्याप्त phyag-hbul resp. gift, present.

ধুৰ ৰবুৰ phyag-hbyor = ধুৰ মূল মূল phyag-son.

धुना अ phyag-ma धमाजेनी broom. duster, mop.

প্ৰশাস phyay-sman 1. resp. for ধ্ৰুব sman. 2. = প্ৰশাস phyay-yten.

धुना हर. phyag-tshah = अ डेन खपकार a cook :

he who knows the science of cooking is said to be a cook ($C\bar{a}n$.).

ষুণ্টান phyay-tshal-wa নম: bowing down, profound salutation (A. K. 1-2). The erroneous Budh. etymology is: খুণ্ড sweeping out all defilements and ফুল্ডাভ begging for virtue and blessing; in making prayers or reciting mantras one should bend his head respectfully and then prostrate himself on the ground (Spyod. 17). খুণ্ডাভাল ক্ষিত্ৰ ক্ষিত্

প্রকাশ phyag-ndsod one in whose hand the treasury is; a treasurer.

Syn. আইব্য mdsod-pa; র্ব্যার্থ nor-gűer; ঘ্যান্ত্রিয় bań-mdsod-pa; র্ব্যার্থ non-skyońs; র্ব্যার্থ nor-beruńs; র্ব্যার্থ nor-gnas-pa; আইব্যার্থ mdsod-hdsin (Minon.).

প্ৰথম phyay rdsas resp. for ৰ্মান্ত nor-rdsas.

ধুল বিষ phyag-shabs resp. for ক্ৰেল rhanlag (Schtr.).

दुष्य phyag-hos पूच worthy of salutation, worshipful.

ধুৰাই phyag-ra prob. for ধুৰা phyag-gra privy, water-closet. In W. also ধুৰাম phyag-sa.

প্ৰৰ phyag-lan reply, the return for a salutation, reciprocal greeting.

বুণ্থম phyag-las = ইন্থম phrin-las resp. for থম work, business.

+ পুৰু ৰমাৰ্কিন phyas-las khom resp. for হ'ব ra-ro-wa.

ধুৰ da phyag-len resp. for অৰ্থৰ practice, excercise, also ceremony.

धुन मेद phyag-sen resp. for मेद में nails.

মুণ্মন phyag-son = মুণ্মইন receipt of cash, cash in hand (Yig. k.).

দ্ৰশু phyag-srol law, regulation; tradition (Jä.).

ধুৰাপ্তৰ phyag-tham a kind of slipper which the Buddhist monks in ancient India were permitted to wear: গ্ৰাপ্ত ৰাজ্য বাইৰা অনুক্ষ্পত্ন প্ৰাপ্ত নিৰ্দ্ধান কৰিছিল and those above him may wear slippers with a hole at the centre (A. 22).

পুর ই ব phyan-ne-wa 1. hanging down; (acc. to Cs., প্রথমিন). 2. আন slender, elight-made; acc. to Sch., straight or stretched (Jä.). See পুরুষ hphyan-wa.

धुद्र केर् phyan-chad= व्याक्त certain, sure, decided.

पुर धुव phyan-phrul चामरच necklace; pendant ornaments (Minon.).

पुर भर phyan-yar = १६५ वर hphrin-las.

धुर्यरशुर ब्रॅंच phyad-par lun-ston-pa चच्च चानरण [uncurtailed explanation or exposition]S.

35 বুঁ phyad-phyod or 35 বুঁ বুঁ বৈ adv. descriptive of uncertainty of movement, e.g., not going by the straight path: রূম্বার্থ বিষ্টার্থ বিশ্ব বিশ্

95.4 phyad-pa also \$35.4 hphyad-pa constant, firm, persevering. 35.45 phyad-par always, continually, perpetually.

ন প্রবাদ phyan-pa= সুবাদ্য আন আন আন বিদ্যালয় continually revolving; uninterrupted revolution.

By phyam ঘানী; also পুলাল্প the resting beam of a staircase or ladder. Also: prop, bracket, mortice: পুলাল্প phyam-snas the transverse ledges on which rafters of a roof rest. পুলাল্প phyam-gyi spyi-rten কুই projecting bracket.

প্রম'পু৲ phyam-phyad=≈ সুশী৲ noñam-ñid state of evenness; equality.

BX'A phyar-wa to let float, hoist (a flag).

Syn. Rea syreh-wa; Arma slohs-pa. (Mhon.).

男式下 phyar-kha blame, affront, insult.

दुर'दुर phyar-phyar (प्रस्थ) स्वर n. of a large numeral (Ya-sel. 56).

पुरः विषेक्ष क्षेत्र phyar-gych-can (२५ व्हें व ६वव कि. हेन) given up to enjoyment of worldly happiness.

4 **년**지 phyal= ৰূ অস্ত্ৰ sku-yi lto-wa belly, stomach (Cs.). পুষ্টু phyal-phyah-he or sya ম phyal-mo prominent or hanging paunch.

धुव धुव phyal-phyol नमस् [bowing down]S.; धुव वे phyal-le-wa=अअ level, prostrate.

યુ phyi 1. adv. behind, backwards: દ્વાના કર્યા to lie on one's back; દ્વાના પ્રાથમ phyi-hgro rgyab-pa C., to retreat, to walk backwards quickly; દ્વાન behind; દ્વાના from behind; but see also under 3. below. દ્વાના to walk behind; દ્વાના a back-hand blow; દ્વાના પ્રાથમ to look behind, also દ્વાના a backward look; દ્વાના the heel. 2. or દ્વાના phyi-la after, afterwards, adv. of time; દ્વાના and later, also former and latter; દ્વાના subsequent increase; દ્વાના વાર્ય a later period, sometime afterwards (Dzl.); રેવે દ્વાના on the following day (Jä.). 3. also દ્વાન, outside; દ્વાના to wards (Jä.).

outer; টু অ ম বুলম husbandry, farming (Glr.);
টু অ বুল্ছ the outer sea, the ocean; টু অ ম people from abroad, foreigner strange people; টু মুল foreign land; লাইন বাট্টি মিন্দ্র মুন্দ্র (when) either guests or strangers have come; টু বুলম মুন্দ্র বুলম ম came indoors from without; টু মুল্ল phyi-dgra foreign enemy; টু বুলি phyi-ryol प्रवादिन adversary, antagonist (in a lawsuit or controversy); ইলম টুল phyogs-phyi-ma id.

ষ্ট্ৰৰ physichag in future, eventually, afterwards, in remote future (Hbrom. F, 8). দুৰবাইনেই = ই টুন future life: টুৰবাইনেইনা ক্ষামানী লোকাৰ having seen anything that would profit (him) in the next life (A. 6).

भुष्य phyi-than a threat, menace.

375 phyi-dar later development: 3755 period of later development or diffusion: 375255 phyi-dar shar-dar earlier introduction of Buddha and its later development.

g दे phyi-dro or g phyi-ro चपराइण ; colloq. "phi-ro," the evening: धुद्दे दे दुश्चित् during the six times between morning and evening (Zam. 4).

વું તેમ phyi-nań 1. the outside and inside; વું તેમ પ્રાથમ to turn inside out; વું તેમ પ્રાથમ તેમ ripe both as to the outside and inside. વું તેમ પ્રાથમ તેમ Hindus clean outside, Buddhists pure inside;—so say the Buddhists of Ladak. વું તેમ પ્રાથમ the three inner outer and intermediate (provinces, etc.). 2. inside: વું તેમ દુ તુમારે phyinań-du rgyańs-te calling in from outside:

ছুমাইংল্প্ৰাথ'ৰিপ্টুব্ৰ-কুৰ্মট calling inside one who had gone on to the roof (A. 113).
টুব্ৰ-মিব phyi-nan-min অক্ষমত [not in the interior, i.e., an outsider]S.

2 AN physi-nas 1. in future, in time to come, later on; from outside. 2.=2NAN rjes-nas again, subsequently (A. K. 1-6). 3ANGE physi-nas-gdun=2JSU hgyod-pa repentance (Mhon.).

बुँडर phyi-nur = धुँ रहेन phyi-hthen (Yig. 83). धुँडर केर्य phyi-nur med-pa or धुँड्र केर्य phyi-nud med-pa without fail.

339354 phyi-phyay byed-pa to request for the last time; to bid farewell, to take leave.

ষ্ট্ৰ phyi-hphrod सायाज [the evening]S.

2. v. 39 hyi-wa 1. in colloq. "chi-phi" the large marmet found throughout Tibet.

gus phyi-pur a kind of ornament, similar to 44,

3% physimo 1. grand mother. 2. and sum [small particle] S. 3. late, as adv. or adj.; also, last, the latest, as shet. 3% again to have become late; 3% and those who came last; collog. Assignment 19% in

kho-ran rtag-pa-re-shig phys-mo elebs he always arrives late. In W and Sikkim sounds "phi-mo."

ষ্ট্ৰীৰ j nyi-bshin or খুঁহ বৰ্ণৰ adv. and postp. after: খুঁ বৰ্ণৰ প্ৰাব্ , বন্ধ ব to pursue; also a follower; ই বৰ্ণৰ দুৰ্গ কৰে ন, বৰ্ণৰ to go after, etc. খুবৰ্ণৰ খুবৰ phyi-bshin phyi-bshin =ইমাইমাধ্য (Mūon.). খুবৰ্ণৰ ব্ৰং ব্ৰং ব্ৰং ক্ৰিড্ৰা ক্ৰিয়ান্ত bhin hbrañ-wahi dge-shyoñ অনুসমন্ত [an attendant S'ramana, one resembling a S'ramana] S.

gray phyi-rabs the later generation, posterity.

টু ইল্ এই বৃষ্ট্ শুন্ত phyi rig-pahi bon-de gsum the three sûtras of Bon in reference to their outer doctrine:—(1) টুল্টব্রন্থ বৃষ্ট (2) ইন্টুন টুলুনব্রন্থ বৃষ্ট (3) প্রপ্রথ বৃষ্ট বৃষ্ট টুলুনব্রন্থ বৃষ্ট (3) প্রপ্রথ বৃষ্ট বৃষ্ট টুলুনব্রন্থ বৃষ্ট বৃষ্ট টিলিন কি three are said to have been delivered by Shenrab on the top of Sumeru mountain to king Koń-tse Hphrul.

भुः २३ phyi-rim, in Pāli वाहिर पश्चिक outerzone.

Axa phyi-rol the outer side, outside. મળ શૈંધુ મેં the outside of the bed (Glr.); भुः रवान— 5,—नम are adverbs equiv. to भुःन, भुःह, भेष outside, out of doors, from without; also occur as postp. on the outside of, etc. In mysticism: नद्दायनेष्मा कुर्रवानु व्यक्तिय to believe goblins and demons to be really existing in the outer world. ब्रेड्स विश्व phyi-rol-pahi dwan-po lna the five external members of the body which are: aqu hand, कर प the legs, वर्ष प the belly, वर्षक privities, 59 the speech. 3 Ka 3 Ka Wa un physrol-gyi don yod-par-smra बाचायंबादी [a class of Buddhist philosophers who maintained that the external world was real]8. grau phyi-rol-pa or gu phyi-pa a non-Buddhist, more particularly a Brahmanist;

મું દેવાયે phyi-rol pahi or દુવારા phyi-pahi chos the doctrine of the non-Buddhists.

द्वे अन्यन्त्र विश्व physi-lag nan-hbrel-wa to have confidential conference, to discuss any matter without letting the public know it.

ষ্ট ঐব phyi-leb a felt rug (Rtsii. 46).

भुनिम physi-cos पश्चिम behind, later, latest.

Syn. ENN rjes-ma; Gra rtin-ma (Mnon.). v. Bu phyi-ma.

चु पर्नेष phyi-bçol = धुर विष् कृष्य phyir-log rgyab-pa (Ya-sel. 31).

টুম phyi-sa = মিলাইন ম বিক্ excrements: মালাইন টুমাটু ইলাইন unclean things and ordure throw out (Zam. 4); ইমাট্টুমাটনের afterwards (it was their lot) to eat dung (Dug. 10).

पुटाय phyin-pa (वया) नमत, कव्यक्ष [the quantity of wool necessary for making a blanket] S.; felt much used by Dokpa nomads of Tibet for tents and carpets. हेट २५६७ phyin-hdud-pa to make felt, to mill (Sch.); हेट पुट phyin-gar felt tent, a Dokpa hut; हेट कि phyin-stan felt-carpet.

ያሩ ፕጣዳባ *Phyin-dkur-wa* n. of a place in Tibet; ሄን ያሩ ፕጣዳባ n. of an image of Buddha of that place (*Rtsii.*)

3.5573 FF. Phyin-bya Stag-rese rdson n. of a district in Lhokha near Rphunrgyas (Lon. 9, 14)

মুঁ phyid after, following; মুঁ ১৯৭ phyid-ñin the day after to morrow (Cs. Jä.).

be sufficient: The suffice and dress were not enough, did not suffice; The physid-pa to suffice life, to sustain life. 2. to freeze, become

frozen: इन् ने अर्थ क्ष्मा देन दुन byan-yi mtshornams phyid-byan the northern lakes have become frozen

प्रेत्र'य phyin-pa 1. (इत, गम् to go), set out : अम 5 दे स्पर 5 दे दे य lam-du phyi-yul-du phuin-pa gone on a journey; 4 x 4 5 3 4 4 gone to the country, gone to the other side of the sea, done thoroughly: প্রাথ টাট্টুম 5 ga 44 if I go into the house (A. K.) 2. to reach, come to, arrive at: अवदरेड वैक्कावेशवरेशक has Mila arrived herethus they asked; इन्देद के क्रिन् दु दे दे का बाय दि है। हैन केट रहे. chu-de cin-gi sten-du phyin-nas padmahi me-tog ldin son when the water had reached above the tree the lotus-flower floated. MAR 344 to reach the end, to complete; also a perfected one, a saint: MAG नासुका अवर भे तुन्य वे नद्र as a sign of having completed the three stages of meditation

মুন্দ phyin 1. that which is to arrive, what is subsequent: প্রক্রিক phyin-chad later, hereafter; প্রক্রিক phyin-chad sdom bound over for the time to come; পুরুক্রেইড্রুক প্রক্রিক from the present moment, from henceforth; ইপুরুক্র since, since that time, ever since. 2. for youtside (Ja.) পুরুক্রিক as there was no wall outside; পুরুক্রিক phyindyra a foreign enemy (Glr.); পুরুক্র phyinds outside business, foreign affairs.

धुत्र हे ज्ञाय phyin-ci log-pa विषयास, विपतित, विश्वण that which is false or deceptive or mistaken; ધું કે ज्ञायोगायह २ phyi-ci log-gis slad-de corrupt, depraved by perversity (Dzl.); धुत्र हे अ ज्ञाय phyin-ci ma-log-pa it is a fact; पर्त्र पृष्ट्य धुत्र है अ ज्ञाय correct view, opinion (Pth.); हे बुत्र हे अ ज्ञाय with a nevererring mind (Mil.) (Jä.); जेअअ धुत्र हे ज्ञाय a perverted mind; ध्रुप धुत्र हे ज्ञाय false view or doctrine; धृत्र हे अ ज्ञाय incontrovertible (K. d. 5, 47). धुत्र हे ज्ञाय चृह्ट phyin-ci log-brjod

blasphemy; syn. \$5.42.39 *şman-pahi-tshig*, **19.**42.43.49 *skur-wa-hdebş* (*Mhon.*).

বিশ্বি phyin-phyod (মুম্ম) n. of a numeral.

યું, phyir adv. again, back: ધુરવરેદ વ to return [1. adv. back, towards the back, behind; gx-xx-a to come back, to return (Dzl.); used in a special sense rel. to re-birth: অৰ্থাইৰা দুঁহ হৈ ব once to return (to this life); grazque to remain behind, at home (Dzl.); grafqu to leave behind, at home, to lay aside, to lay up (Dzl.); again (rursus), Braka to get up again, after having fallen; धुर व्याप phyir-ldog-pa, ম্ব্ৰ to come back again, to return; ধুম্প্ৰ पदेश्वम phyir Idog-pahi lam the way back, the return (Dal.); भुरक्षे अन्य phyir mi-ldogpa the not taking place of relapses, the prevention of them (Lt.); graqu phyirzlog-pa to bring back, to draw off, to divert from; भुरासस्य प्रायम to return to life; Banana having recovered (Dzl.); बुँदासाय श्रुवाय he replied to his mother (Dzl.); भुर वेज भूज य to make one ride backward with the face to the horse's tail. 2. postp., e.g., behind, after: মনী খুম জ বা (Pth.) will you follow me?] from Jä.

प्रमा : बाह्र: outside, forth, out; धुरूष from an interior to an exterior place, धुरूष्ट्रप to cast out; पुरुष्ट्रप के all coming forth; धुरूष्ट्रप to come out; धुरूष्ट्रप phyirskyur-wa to cast out, धुरूष्ट्रप turned inside out (the lining of a coat) (Glr.); ह्रूर्ण्यूष्ट्रप क्षेत्रक drove forth the cattle from the house; धुरूष्ट्रप के स्वति-pa-las phyugs phyir bdas drove forth the cattle from the house; धुरूष्ट्रप क्षेत्रप placed the lamp outside; धुरूष्ट्रप के not to let out at the door (Jä); धुर्ष्ण्यूष्ट्रप placed the dog. धुरूष्ट्रप outside aggressor, foreign foe; धुरूष्ट्रप to expel; धुरूष्ट्रप phyir-bsrins sent off.

secret, to spread or let out confidential news or information. धुन्द ने नाइन द्वान के इसमाद कर इसमाद

Balause of, on account of, by or through: કેલ્વેક જે કુંદ્ર કુંદ્ર સ્ટ through what have you become like this (Dzl.); કેલ્વેક why, wherefore; દરદાવિવાયલે કુંદ્ર સુવામાં દા have come because he came; વૃષ્ઠ પાયે કુંદ્ર કુંદ્ર because of having done you harm (Mil.). 2. for, for the sake of, in order to, for the purpose of: પાયા ક્યાય પાયે કુંદ્ર કુંદ્

IV: adv. afterwards, subsequently.

बुद्दावर्डवः वद्देषुद्धः phyir-bcil-war byed-pa = वर्षेष्यः चेद्र्यं to obstruct, to put hindrance to.

धुँद वर्ष भय phyir-bcos-pa or धव बद्दा = धव स्वेत्र प्राप्त a to reply, return; प्रतिविधान [remedy]S.

द्वेरपुर phyir-dran-wa प्रतिकान [against the hair or grain; disagreeable, hostile]S.

ইং প্রথম phyir-phyogs = ইং বল মুবাছ মুবা [having the face turned back; disinclined towards; regardless of] S. ১৯৭২ অব্দেহ্ম হ মুবাই ইমান্মাই স্থাম being devoid of holy virtues he turns his back on religion (Khrid. 17). ইং প্রথম phyir phyogs-pa = মুহালুন to look back or forth (Minon. A. K. 1-12).

द्वैर वृद्दर phyir-hbur-wa विष्युत [to confound] \$.

Banga phyir-hbran-wa= 新男女中 or wy ff a <u>rjes-su</u> spyod-pa to follow, to imitate, to go to imitate, to go in the foot-steps (Mnon.).

ৰুম্মিত্ৰৰ phyir mi-nur-wa অগ্নিবৰ্ণন [not to change place with]S.

दिश्व phyir mi-hon-wa चनामामी [that will not have to come back; the Anagamins are those who will not have to be born in the world again]S. ध्रेर वेद्र व व्यवस्थ phyir mi-hon-wa-la hjug-pa चनामामि-भाराम [one who has attained to the state of anagami]S. ध्रेर व phyir-hon-wa प्रताममन [to come back]S. ध्रेर व क्षेत्र विक्रिय क्षेत्र क्षेत्र क्षेत्र क्षेत्र विक्रिय क्षेत्र क्ष

BN phyis 1.=১৭৯১ da-gzod and ১২১ da-sdod (Maon.) adv. of time and place: late, last; at the back, behind, to the rear. Often with ব: পুন্তুম্ব having come later, or at last; পুন্তুম্ব having come later, or at last; পুন্তুম্ব having because cries for help were arising in the rear. পুন্তুম afterwards, later, heresfter; পুন্তুম বাৰ a later time, ১৯৪৯ বিশ্ব da de like a postp., e.g., মিল্ডুম্ব পুন্তুম বাৰ প্রকাশ phyislam khegs-pa to prevent the recuirence of a fault, guilt, mistake or irregularity (D. çel. 10). 2. sbst. rag, scrap of cloth:

Swin phyis-skyes younger brother or sister.

Syn. 34 nu-bo; ASC a geuk-po (Mkon.).

দুমান্ত্র physis-bcos সনিকাৰ amendment, reparation.

मुंबार्डमातुन phyis chos-rgyun=देवासुडमातुन rjes-su chos-rgyun : मुंबार्डमातुन्द्रायः सर्वे सह्द्रहेन the later development of religion and the intermediate great deeds (Yig. k.).

+ gug phyis-bu= x5 snod a vessel.

Anage: physis-byuh=18.8325 anything that will happen afterwards; after consequences (Btsii). 38.235.255 physis-bbyuh ji-byed what to be done when a thing happens afterwards, i.e., to provide for a contingency (Yig. k.).

পুন phyug or খুল্ল phyug-po adj. rich:
খুল্ল ইন্মন টুর্ন ইল্মন্ম। ব্রুল ইন্মন ইন্ম

Syn. ব্যুষ্ nor-ldan; ব্যুষ্থ hbyor-ldan; ব্যুষ্থ yo-byad-ldan; ইম্পুর rdsas-ldan; ব্যুষ্থ yo-byad-ldan; ইম্পুর rdsas-ldan; ব্যুষ্থ yo-byad-ldan; ইম্পুর rdsas-ldan; ব্যুষ্থ yo-byad-ldan; ইম্পুর rdsas-ldan; ব্যুষ্থ yo-byug-pa; ব্যুষ্থ dwań-phyug-pa; বুর্ম্ব phyug-po; বুর্ম্ব dpon-hgo; ব্যুষ্থ yo-hdren; ইর্ম্ব rgo-hdren; ইর্ম্ব phyug-chen; ঝুল্মুর্ম hdrin-pa; মুর্ম্ব yah-dag-hbyor; মুর্ম্ব hdrin-pa; মুর্ম্ব yo-bo; মুর্ম্ব rgo-dpon; ব্যুম্ব nor-dwah (Mhon.).

be domesticated or subjugated by man: camel, horse, yak, cow, sheep, goat, etc., gen. translated "cattle": annier physigs-skyon herdsman; annier ich in cattle, cattle-wealth (Maon.).

phyugs-dan mishung unan brute-like: ac. बीमा गुन हु मायेर मायवे थेर । भे दे खुन्मा दर महुर माय खेद (K. du. 3, 51) the man whose mind is under the influence of wine is like a brute: कर केव वावत र्व के सेसमय। रे भे हेंद्र य व्रवास दर सहर म whoever does not think of other persons' interests, his behaviour is similar to that of beasts (Can.). Yanka phyugs-deb=yan & phyugs-rtsis a register or account of cattle. धुन्भागरण phyugs-bdag=: ६वर धुन् डेंद र्घ dwah-phyug chen-po unufa Mahes'vara (Mnon.); Lange of phyugs-haul taming of beasts, breaking in horses and mules, domesticating animals (Behu. 174); 494 mur & phyugs-gyan-mo cattle which have lived a great many years (Yig. 8).

+ yawy phyuge-phyun = ana sw gehonnu-ma a youthful maiden.

JA'A phyuh-wa = a54'a or 595'a (Mhon.).

1. really perf. of, but sometimes used instead of, a54'a hbyin-pa (Rdo. 46) to cast out, throw away; banish. 2. to be in excess, to be more than what is required or can be accommodated in a vessel (Yig. 28).

3. sbst. the excess or overflow of a thing in a vessel (Rtsii.).

gx g phyur-bu 1. hay-rick, shock of sheaves, heap of sticks (Jā.). 2. the solid substance obtained from milk devoid of butter: gx and phyur-skam dried curds (Rtsii. 49).

J: phye 1. flour, meal, flour of parched barley = হল্ম. 2. for দুল phye-ma dust, powder, etc.; দুৰ্ব্য phye hthag-pa or দুৰ্ব্য phyer-hthag-pa to reduce to flour. পুৰুত্ব rgyags-phye flour as provision for a journey = হল্ম, also parched meal; দুৰ্বাই leags-phye iron filings; বৌ rdo-phye stone reduced to powder, small particles of stone; শুনাই spos-phye, ব্যাইন tsan-

dan-gyi phye-ma fumigating powder, sandal-wood powder; and bag-piye wheat flour or barley meal; and brag-phye small fragments of stone produced by stone-cutting; as gin-phye saw-dust; and ger-hye gold-cust (from Jä.).

3 II: occurs as pf. and imperat. of

প্ৰ কৃষ্ণ phye-gtor ৰাম্ব offerings made of barley-flour to spirits (Jig. 36).

g's phye-ma qui powder, dust, v. g phye.

बुं अयेव phyc-ma-leb a butterfly (Yig. 36).

টু অব মান্ত phyc-leb ser-khra n. of a vegetable medicine: টু এব মান্ত প্রথম প্রথম মুন্দু বৰ্ বিশ্বস্থান

phyed wi half; which midnight, phyed-ka wi one half (A. K. 40). In phyed-ka wi one half (A. K. 40). In phyed-kauf one half (A. K. 40). In phyed-kauf one half (A. K. 40). In phyed-kauf one the other. In a cross-legged posture but not exactly in the manner of Buddha: In which we with the real body seated in a cross legged posture but not meditating (A. 11). In the phyed-glift peninsula. In partner to one half: All partner in this business.

354 phyed-pa=agea hgyur-wa to change, changing; A355ena mi-phyed dwahs-pa a mind that does not change and remains firm (Yig. 42). 355 phyed-po that which has changed.

পুর phyon = বল্ট্ড রেন hog-rlun dri-ma (vulg. in Sikk. and W. pronounced as phen) wind, flatulence: বন্দ্রবিশ্ব সংগ্র as a midnight the child let go a wind (Dag. 4); Is it is phyen-cor-son a wind has escaped (Jä.).

3N 35 phyem-red the whole afternoon, e.g., from 1 r.m., to 3 r.m. (K. d. 4, 4, 396; 4, 48).

JJ phyo-phyo is defined as 34454 khyi-la rbad-pa to incite or set on a dog.

প্রথম phyogs 1. বিশ্ব that part which borders on another greater part, the base, the side, the outskirts; with reference to any place-the direction or quarter in which it lies from the speaker: 3948 phyogs-su হিল towards, in the direction of; মইৰ পুৰুষ্থ अभिस्ता in the front, ahead, the front side; अर्देश धुनायाते स्थान दुवायाना देश from whence? 3943x there, thither, in that direction; ह्रण्यवे द्वापा towards the nape of the neck (Vai. sn.); in colloq.: वृत्राय towards, in the direction of ; वृत्रा न्हेन्य together, at one time; ध्रेन्थन्हेन्य also ধুৰুষাৰৰ one-sided, prejudiced. 2. গুৰুষ is also used figuratively to signify a man's side, part, interests, benefit, party; the benefit of anything in general: क्रमञ्जूष मुज्दिन to spend for the benefit of religion; ज्वन्य बुज्य रहेन्य to take the part of another, to embrace another's interests; ৰূপমন্ত in favour of, for, in behalf of, for the benefit of : आउन ज्यास बुनाय सुनी के वस 354 to die or to undergo death for the sake of a close friend (Mil.); ৰূপ্ত ক্ষমৰ phyogsmthah ultimate end or use; gan a the part or side of a person or faction; govern 3 phyogs-phyi-ma an enemy's party or side. 3. the cardinal point, quarter or direction; 3949 the four points of the compass; ganage on every side, in all directions; all round (a person or place); বুৰ্ম বৃদ্ধ from all sides, frq.; বৈশ্বৰ sten-hpyogs the zenith; বৈশ্বৰ hog-phyogs the nadir. মুশ্ৰম sa-phyogs locality, region, country: বিশ্বৰ your neighbourhood or your country. প্ৰমণ্ড বুৰ্ম প্ৰস্তুত্ব phyogs-kyi mukhyud = গ্ৰম লা-ma the sun (Maon.). 4. about, lately: ব্যুমপুৰ্ম about 3 o'clock 5. symb. numeral = ten.

Syn. IFA ni ston; AABO kun-khyab (Moon.).

बुज्य ने ब्राह्म व phyogs-kyi glan-po 1. दिस्नाग [A famous Buddhist logician born in Kanchipur in the Deccan. He is the author of Pramanasamuccaya and Nyava-bhāsya, and was a contemporary of Lha-Tho-tho-ri of Tibet: He is described in the Hindu works on Nyāya philosophy, as being a man of extraordinary genius]S. 2. বিসাস the eight mythological elephants which guard the "quarters" of the world are :- (1) NELNE sa-srung-bu; (2) 45.5mx 84 pad-dkar-can; (3) পৃত্ৰ ব্ৰথ gyon-phyogs; (4) ম র্মম sa-mos; (5) मुभव दे qsal-byed; (6) के हैंग में इन me-tog so-can; (7) गुन भ्राप्य kun-grags; (8) क अहम cha-mdses.

র্থাম ট্রন্ম phyogs-kyi gos = শ্বং g geer-bu, ব্যাম ম gos-med নম naked, uncovered (Mñon.).

ৰুদা দ্বিদ্ধানি বিশ্ব কৰিব দেই phyogs-kyi gcod-pahi bgegs-bshi, the four obstructors on one's four sides or towards the four points of the compass:—(1) বহু নেমল্ডব্য hbyuń-was gcod-pa; (2) শুন্ম দুৱন্য ধিকাছ-kyis gcod-pa; (3) মুন্দ্ৰ শাৰ্ত্ব tha-hdres gcod-pa; (4) মুন্দ্ৰ বিশ্ব dyra-yis gcod-pa.

दुन्य मुद्द phyogs-skyon दिन्यास the guardian of a quarter or direction.

Januardian kings of the four quarters. The

second of the four great kings of the world:—(1) শশ্রেকুমান sa-hdsin rgyal-po; (2) প্রমান্ত কুমান phyoys-skyon ryal-po; (3) ইন্মান্ত কুমান rigs-drug rgyal-po; (4) প্রান্ত কুমান hdsam-glin rgyal-po. প্রান্ত ব্রান্ত কুমান rayal the ten great gods who guard the ten sides of the world.

वुष्यार्ष्य क्ष phyogs-gos-can दिगम्बर an epithet of Mahes'vara.

ৰূপমন্ত্ৰ Phyogs-glan হিম্নান n. of a great Buddhist philosopher who was contemporary with Kālīdāsc. See ৰূপমণ্ড ক্লেন্ট

धुन्य: अ phyogs-sña-ma उत्तरपद्य [1. nor-thern or left side. 2. second part of an argument, reason pro, the reply] S.

পুৰ্থ তা Phyogs-can n. of a Risi (Ya-sel. 53).

ৰূপমন্ত phyoys-Leu বছাবিৰ the ten quarters, all sides: all directions; v. above.

ৰূপান্য শুন্ত নিৰ্মাণ Phyogs-bcu mun-sel n. of a work in Tibetan which is considered as an indispensable traveller's manual (Rtsii.).

दुन्ध करे ह्र्न्य phyogs-chahi rtog-pa hesitation or scruples arising from feeling an interest in a thing.

ধুন্ম হন্দ ভূন্ কুন্ম হন্দ ভূন্ হন্দ ভূন হ

ৰুবাম মন্ত্ৰৰ phyogs uthun = ম মন্ত্ৰ phyogsmtshuns appropriate, suitable, adequate (Mnon.).

ৰূপ্যন্ত্ৰ phyogs-bdag as met. the sun (Minon.). Also = নাথান [1. the lord of the earth. 2. the guardians of the eight quarters.] S.

ৰূপম'ন্ড্ৰ phyogs hdra-wa s so ৰূদ ভার্ছম phyogs-mtshuns similar.

ৰূপ ক্ষু ইন phyogs-snah-byed নামৰি the illuminator of the quarters.

हुन्य भेरल phyogs-med-ma 1. कण्डकारी a prickly medicinal plant [Solanum jacquini]S. 2. a young woman, a girl just building into youth (Mñon.).

গুৰুষ্ণ phyogs-mtshams the limits of quarters; boundary. গুৰুষ্ণাৰ্থ Phyogs-mtshams-ma a queen of the yaksha (K. gu. 5, 130).

ষ্ট্ৰপান্তঃ phyogs-bun= শুনান্তম khas-blans promise; to promise. প্রকাশন্তমে one who has become a party to, one engaged to a party.

ইবাশ ইম phyogs-ris inclining to one side, partiality: ব্দ এ মান মানুমান বুলু মান মানুমান বুলু মান মানুমান বুলু মান মানুমান বুলু মান মানুমান বুলু মান মানুমান বুলু মান মানুমান বুলু মান মানুমান বুলু মানুমান মানুমান বুলু মানুমান মানু

দুৰ্থ অমাৰ্থিন phyogs-las gol-wa = অমাৰ্থন lam-nor-wa to mistake the right way, to go amiss: মান্ধন প্ৰাৰ্থ কৈ উন্তিন্তি প্ৰথম ক্ৰিন্তি মান্ধন (Yig. k. 10).

કુંવામાં સુદ phyogs-lhun 1. पचपात partiality, કુંવામાં સુદ માં સ્વાય હવામાં હવામાં હવામાં સુદ માં વાવન મુંદ માં સ્વયા લે કુંદ માં કે one is partial and prejudiced one becomes bigotted and regards another's religion with intolerance (Lamrim. 23). 2. = ઢવામાદ્ધ chags-sdan.

ব্ৰিমান phyogs-pa 1. আনিয়ুৱ to go aside, diverge, to turn; vb. n. ইমান chos-la to turn to religion (Schtr.); পুমানুবাৰ phyoir phyogs-pa to turn aside; পুমানুবাৰ দুক্তি কিন্তু

death; বৃদ্ধান্ত বুলাবুলাবুলাবুলাব to turn one's back on worldly transmigration. অইন্ড্রার্থ কালেল কা

ৰূপ phyod-pa to be thorough, to carry through: ৰূপ a very pushing; অপূৰ্ণ ইণ্ড্ৰা very pushing quickly a long journey is accomplished.

夏式 phyor 1. 電車 n. of a numerical figure (S. Lex.). 2. in F夏5つ kha phyor-wa for MMS methor speaking vainly.

ৰূপ অম phyol-yas a numerical figure.

বি : phra acc. to Jä. all these expressions মুলুন, মুলুন, মুল্নিন, মুল্নন, মুল্নিন, মুল্নন, মুল্নিন,
প্রকাশ phra-rgyas = সূপ্তিমে অনুম্য misery, because it first comes in insignificant form and then assumes more dangerous shape and important dimensions.

শ্রু \ phra-dog envy.

বু II: or ংশ্বৰ 1. fine, thin. বিষয়েৰ in reference to the doctrine of Buddhist

subtleties; প্রশারশামানীপ্রস্থান্থার a body as slender as a thread; \$549 a thin or slender waist. 393=355 a poor, humble 2.= 44 H Ture, ww [minute, atomic] $S_{\cdot} = \widetilde{\mathfrak{A}}$ a grand [the act of whispering into the ears; treason, disunion]S. 3% phra-mo thin, little, small: सेअस उन् यु से इअस sems-can phra-mo rnams animalculæ; ব্যুষ na-phra-mo little as to age, trifling, slight; 新美可其第 rnam-rtog phramo slight scruple; ह्युझ rdsun-phra-mo a little lie: প্রসংক phra-mo-tsam slender. पुष्टिष्ट्राच phra-shin phra-wa subtle, extremely fine; अनेव phra-shib खन very fine, minute, exact; अन्वित्वयुष्यवदेशस phra-shib hthus-hdems all the minute details, complete details.

শ্রন্থ বার্কিন phra-gsas gshon-nu an epithet of মহন্দেশ্ব শূল্য দূjam-dpal dkar-po of Bon mythology D.R.

শ্বনি phra-ma 1. বিষয়ন one of the four sins of speech, calumny. slander, &c. খুল বুলিলাৰ to calumniate, slander; খুলালুন phra-ma shn-ica id. (Jū.) ব্লীপুনি ক্ষমণীমাখুলাই বিশ্বনি কিন্তুল it is not right that a gelong should speak words of calumny. 2.= কাইন ইন বিভিন্ন a weapon of two tongues or points, [two-tongued one, i.e., snake]S. মুখন a needle.

अव्यवित्तर . phra-mahi-nad n. of a disease.

3 x 2 phra-mohi-shik was [a field of Panicum matiaceum] S.

প্ৰা phrag 1. intermediate space, interstices, a crevice, ravine. প্ৰান্ত in between, in the interstices, and as postp. betwixt; ইন্পুৰ v. ইন্পুৰ (Jä.) 2. প্ৰা is also used as an auxiliary particle after cardinal numbers, to signify a collective body: ব্যুখ্য a hundred, ইন্পুৰ a thousand, প্ৰশংশ a hundred thousand, প্ৰশংশ a week, ক্ৰেণ্ড a month.

युगा'प phrag-pa= ५५६ थवे वर्ष (Mnon.) 1. चंस, खन्म abst. the shoulder: व्यवस्थान to load on the shoulders : প্ৰথম ইব প্ৰথম বাইল্য to climb on the shoulders of a friend; প্ৰথম ক্ৰিম ট্ৰান্থ the flesh of both shoulders. दे मुद्दार भी देवा वीमा छ वा नेवा द्वायमा नेदा है है वा अमा हा दा है वा वा a Bran at the moment the word was uttered the bird without greatly increasing the flappings of its pinions carried both the brothers on its shoulders (Tan. वन-६९६ phrag-byun=१८: वनन or क्र-चिम shawl worn by the lamas as an upper covering or wrapper leaving one shoulder bare; and any phrag-pa-gyas right shoulder or arm, প্ৰণ্'ৰ্পৰ phrag-paayon left shoulder or arm. व्याधिन phragmid war the crab; n. of a kind of spirits having eyes on their shoulders. 2. vb., also aga hphrag-pa, to envy, to grudge $(C_8.)$

AL phrak, v. 454 bphrak.

At 1984 Phran-hisan n. of a place in Tibet (Risii.).

ध्रुप्त phrad-pa is a form of २३५५; समागम, संयोग: ध्रुप्त प्रुप्त meeting a friend, collision; कुर-५८ कुर-५८ वृत्य rlun-dan rlun phrad-pa wind rushing upon wind.

মুন্ত phrad-po for মুন্ত khrad-po (Vai. sñ.).

শ্ব phran or শ্বান্ত শ্বান্ত মা 1. বহু a little, a trifle; trifling. 2. part of the body.

3. knives and other small instruments used in surgery (Jā.) শ্বাহ্ন phran-chuẩn humble or little self (common in letters); প্রশ্বন phran-tshegs (vulg. শ্বাহ্বা) শ্বাহ্বা মান্ত করা জ্বাহ্বা মান্ত করা জ্বাহ্বা মান্ত করা আন্ত করা মান্ত করা আন্ত করা মান্ত করা আন্ত ক

প্ৰথি phral 1. present time, just now: মইপুৰ্বাস্থাক in my country at present (Hbrom. 104). প্ৰথম phral-du adv.=১%, মহাৰু freshly, recently. 2. described as: মান্দ্র্বাম so-sor kha-bral-wa enumeration; separation.

2'D phri-wa v. alia or isa sorid-pa to diminish, reduce.

ইব phrin= এইৰ hphrin news, tidings, intelligence: ইব্ৰেন্ড্ৰান্তন্ত্ৰী ব্ৰন্থ বিজ্ঞান communicating news, sending it out and abroad.

ইবি phril vulg. for ৡৰ hril used by the herdsmen (Dok-pa) of Tibet: সংগ্ৰথ mtshan-phril = সংগ্ৰথ mtshan-hril whole or full night.

अ.म् phru-gu, v. Ahrug.

4 4 7 phru-wa=(col. & rdsa-ma) earthen pot, pan, stew-pan.

Syn. দেই হan-raisa; ঐ গ্ৰন mi-tha-ra; মই ই bro-raisa; প্ৰাই (gyo-snod); শিল্প khog-ma (Mnon.).

দু বুলি phru-ma 1. the womb; also explained as meaning: বুলামান বা বুলামান বু

ধ্ব phrug 1. (or ধ্বাল or ধ্বাল) child; the young of any ...imal, Bigo khyi-phrug a pup. Syn. 5 1955 bu-brgyud; 151 3 N bdagskyeş; સુરાવસ રહેવ lug-lag-hphel; લુદ મુરા branşkyeş; B3 khyehu; 🖫 buş-pa (Mnon.). ध्रमणु भ्रेष phrug-gu skye-wa to beget children, to bring forth a child; ধ্ৰাপুকৰ্মখ phrug-gu chags-pa pregnancy, a pregnant woman (Mnon.); धुनाना वार्य phru-gu gso-wa to rear, to bring up a child; প্ৰাণু ৰ্ম্ব phru-gu çor-pa a miscarriage, abortion; ধ্ৰাপুৰ 5 ম phru-guhi dus infancy, childhood; ব্ৰুণ da-phrug orphan; ব্ৰুণু nalphrug bastard; * tshon-phrug the merchants of a caravan in their relationship to their leader (Ja.). 2. fine cloth or woollen stuff: ধুন প্রশ şnam-phrug woollen cloth; মুখ্ৰ spu-phrug fine strong serge of which the robes of Tibetan great men are made.

one day with the night, a period of twenty-four hours: १९०० बुन्ध-न्देन ने इन् the work of one full day (day and night) (A. 74); इस्मानुस्य स्वर्ध-प्याप्त्र-प्रमानित ने इन् सेन्द्र हुन्द्र how one with three vows should observe (practise) them day and night or within 24 hours (Çil. 6). बुन्ध-स phruysma याम: [a period of three hours] S.

বু phrum in বুজার্থ phrum-rus=cartilage, gristle (Jä.).

ষ্ণু কাৰ্ম phrum-gsar, in ষ্ণু কাৰ্ম ইব্যাবন্ধী দ্বা ব্ৰথম a fresh phrum yields vigour and increases the semen; ষুষ্ণু phrum-phrum = ইণা ব্যাব্ৰা rdog-rdog.

ষ্ট্ৰ phrehu= শুবেশ্ব skye-rays phrawo a fine sash; acc. to Cs. = মুখ্ৰ phra-mo.

ब्रेंद्र' phrefi= रेक्षय पंक्ति, पाबि, प्रसर order, line, row, stratum.

ইন্দেল-po n. of a place in Tibet. ইন্দ্ৰিন Phreń-po shi-wa n. of the Lama of that place (Lon. 3, 4).

ইন্দ্রি phreń-wa, 1. v. এইন্দ্র hphreń-wa.
2. माखा, श्रेणी, खापाख order, row, many in a line or order. Also माखा a garland, wreath; further=ज्ञपमाखा, rosary, string of beads. ইন্দ্রিশ্বাপ phreń-du begrigs-pa (ইন্দ্রিশ্বাপ ত্রুলি প্রথাই) arranged like the order in chandas rhythm. ইন্দ্রেশ phreń-thag বজার a rope, garland; ইন্দ্রেশ phreń-tdan-ma a cascade (৭৭০ কু hbab-chu) (Mňon.). ইন্দ্রেশ phreń-wa-ma মাজিনী [a female garland-maker]S.

ब्रेड-व निमाली a Nepa-lese.

ইং ইবাম phrefi-thogs an epithet of the god of love, Kāma (B. ch. 5).

ब्रेट प के phreh-wa-can 1. n. of the king of swans (Mhon.) 2. माची, माचावान् [१ garland-maker, gardener, or florist] S.

pa to meet; and signifying that which meets or crosses over another, that which is aslant something else: \$5.74 across, at an angle to, \$5.5 id.; \$5.74 phred-tam a path (horizontal or inclined) leading along the side of a mountain; \$5.755 phred-gtan bolt or bar of a gate (Jä.).

ধুন্দম phro-yas (মুন্ম) বিদ্যি n. of a numerical figure (S. Lex.).

র্থী phrog, pf. of ব্র্থা dphrog-pa, fut ব্র্থা hphrog (Rdo. 46); but ordinarily ব্র্থা is considered to be the fut. র্থাম নিশ্ব phrogs-çig, imp. of ব্র্থাণ hphrog-pa.

র্ব phrob, v. ৭র্ব hphrob.

ৰূপ phrol or eৰূপ hphrol, imp. of eৰূপ ন hphral-wa.

¥₦ phros, v. ٩٩٩ hphro-wa.

The north-east of Yarkand and north of Thet where Buddhism flourished in and before the 10th century A.D.; but thereafter it became desolate, though traces of its existence are occasionally discovered by travellers. This country in the 6th century A.D. is said to have been under the rule of king Gesar; acc. to Bon:

র্থস্থা phrom-sgrag prob. প্রথম্ব public, known to all, trumpetted.

Qধ্বাম hphag-pa, pf. ৪4ব্ম hphags, to rise up, to be elevated, to raise oneself, be

व्यवाभाष hphags-pa is the equiv. of the Sanskrit Arya wizi sublime, exalted. raised-up: प्रवासायम् प्रतासायम् phal-las hphags-par bzañ-wa a more than ordinary beauty (Dzl.) : वावन प्रभावस्वास प्राप्त पुरार्त gran-pas hphags-par quur-to he far excelled others (Dzl.); B5 2494 khyad-hphags or B5 4x 5 २४९४४ khyad-par hphags-pa distinguished, transcendant, glorious: अवायसामु रूपवासाम् ৰুম্পুৰ India, the most glorious country; क्र-भू-तुर्धर व्यवास याच कुरे वसुवाय an offering of a hundred of the most costly kinds of jewels $(J\ddot{a}.)$. 94984 is a common prefix to the names of great deities and Bodhisattwas, e.g., २४वाभ पश्चन रशाविष्य Arya Chenraisi, वस्त्राय भूतिक Arya Dolma or Tara. Buddha S'ākya-thubpa is also par excellence वस्त्रभाष, and this epithet standing alone always indicates him and may be used in lieu of his full name.

hphags-skad or august hphags-yul-skad the language of the Aryas; the Sanskrit language.

व्यवस्त्री अर्थ hpnags-skyes-po विकट्न one of the tour Dikpāla or guardian kings of the Faith the guardian of the south.

व्यवाभवहरण Hphags-hkhruns the birth place of the venerable ones; मगध the Buddhist name of India.

Syn বুলাম পুল rgya-gar-yul; পুলাম্বন yulduous; বর্মন মালাই bsod-rnams sa-gshi; ম্বন্দ মুম্মক্ত duous-hgyur-hchan (Mnon.).

auquida द hphags-chen-po भाषायाः the celebrated, the illustrious.

व्यवसम्भवि hphags-mehog or व्यवस्थित अर्डन परमार्थ्य the most exalted, the most holy. व्यवस्था अर्डन सेम्यार्थ hphags-mehog sems-dpah = व्यवस्था प्रविद्युत्र the venerable body of saints.

eरवाराण्या श्रुप hphags-pa klu-sgrub चार्य-नातार्श्वन v. गुश्चम klu-sgrub.

by Buddha to a number of infants whereby, though left in a lonely house in the wilderness, they were not disturbed by wild beasts, etc. (K. d. 5, 421).

व्यवसाय देशेसप hphags-pa dgyes-pa सार्थ-कान [the noble and graceful]S.

ব্যব্যাধন hphags-rgyal ভক্তাবিনী the city of Ujjayani (modern Ujjain in Malwa).

name of the Kāmaloka.

व्यवस्थ विषये Hphags-pa Thogs-med पार्थासङ्ग the founder of the Yogachārya school of Buddhism. He was high-priest in the Achintapuri monastery (Ajanta caves).

व्यक्त पहर ने अर्थे के का जार w the enumeration of names in the Sûtra of the two venerable ones (K. d. E., 342).

व्यवाधय निर्मुत Hphags-pa çin-kun खयम्बन्तर a celebrated Buddhist sanctuary in Nepal.

व्यवस्य Hphags-pa tha पार्धदेव the chief disciple of Nāgārjuna who succeeded him in the rule of Nālendra.

кич। এই বর্গুর্থ hphays-pahi bskyod-pa বন্দ্র-দিন [appeased] S.

व्यवस्थिति विद्युत् hphags-pahi dge-hdun पायांचेड्ड the holy Buddhist church comprising monks, saints, Bodhisattvas, Arhats, etc.

स्वस्थायवे देन वर्त hphags-pahi nor-bdun the seven riches of a Buddhist saint:—(1) अध्यक्ष वर्त के वर्त (2) स्ट देन 5 जुनस स्थान (3)

विकर्भ के इंदर विकास ने हुन्य (4) अस्त्र अभिने स्वास ने स्वास के इंदर स्वास प्रमाण के स्वास के इंदर स्वास प्रमाण के स्वास के इंदर स्वास प्रमाण के स्वास के

६४वाभ uर ४वाभ hphags-pahi-tshogs सार्धागण the assembly of the venerable.

विश्वनिष्ण विश्वन स्थान विश्वन कि hays-pahi lam yan lag-hrayad बायो-बाराइपय; the eight accessories to the noble path to Nirvāņa:—(1) का द्वापव का कि hada-rai ta-wa; (2) हे ना पर्वापव का कि hada-rai ta-wa; (3) हे ना पर्वापव का hada; (4) वा में अवव las-kyi-mthah; (5) वर्ष में htsho-wa; (6) हे या rtsol-wa; (7) द्वाप dran-pa; (8) हे र दे वर्ष परिकाल (K. du. म. 164). [The equivalents in Sanskrit and English are:—(1) सम्यन् हा right view; (2) सम्यन् संनच right thought; (3) सम्यन् वाद् right speech; (4) सम्यन् वाद्याच right speech; (5) सम्यन् वाद्याच right exertion; (7) सम्यन् मृति right recollection, and (8) सम्यन् समाधि right meditation] S.

বৰ্ষাম hphags-ma ৰামা the venerable lady or female saint,

ন্ধন্ম প্ৰ hphags-yul (= নুম্ব্ৰুমম মান্দ্ৰ hoodnams sa-gshi প্ৰস্থান) a Tibetan name of India.

२४न्। १९०० hphags-rigs the noble and venerable brotherhood or order.

Syn. ব্ৰথাইন rigs-chen; ইব্যান্ত rigsbzah; দ্বীমান্ত মাইবা skyes-bu-mchog; দ্বীমান্ত মাইব skyes-bu dam-pa; ইন্মান্ত ব্রিমান্ত tshahs-par spyod-pa; প্রিম্মান্ত ব্রেম্মান্ত khrims-la gnas-pa; ব্রামান্ত ব্রেমান্ত nags-na gnas-pa; ব্রাপ্তান dgesloh (Mhon.).

QUE hphan also quen hphans, with height: que 5, quent in height; also adv.

with dignity, with sublimity; 544449 155.444 to lower, to detract from the sublimity of the most Precious (Jā.). 445.449 hphans-nas byon proceeded in a dignified manner, went on with cheerful confidence.

and, being held fast, the spear-head is flung at a fish or bird.

RUK YK. Hphan-phun n. of a very large number: RUS USK RUK YK. B3 ** . UK. SK.

QUE'D hphan-wa fut., and surve hphans-pa pf., of surve hphan-pa.

নধন স hphan-ma n. of a plant the fruit of which is used in medicine: নধন স্বাইননুষা বু ক্ষুম ক্ষুম্ব ক্ষুম্ব

Qশ্রেষ্ট্র hphań-lo=প্রমি hkhor-lo, বন 1. a wheel, a cycle: এবং বি ঠম দুঁ বি মন hphań-lo tsam-gyi go-san (B. ch. 14). বি দুর্থিত বি সুস্থা like the wheel of a vehicle; চুমান্দি এবং বিশ্বুম like the cycle of the four seasons (Yig. 243). 2. a spindle; এবং বিশ্বুম hphań-cia a weaver's spindle.

QUENTI hphans-pa 1. shaken, thrown, cast out (= স্ট্রেম bskyod-pa), pf. of ব্যায় hphen-pa (Mnon.). 2. frq. for ধন্মথ phans-pa to spare, to save (Dzl.); ব্যায়ের বিদ্যালয় liberal, bounteous, without restriction (Jü.).

QUA hphan, चिप्त thrown, east out v. ध्व phan; २५५ छ hphan byed-pa to throw.

中 QUATU hphan-pa= अभाष ñams-pa.

নধন শ Hphan-po or নধন দ্বৰ Hphan-yul (প্ৰা মনি ই বন্ধ প্ৰবাম স্থান্থ নিৰ্মণ নিৰ্মণ নিৰ্মণ কৰিছিল। n. of the nearest alpine valley north of Lhasa. নধন প্ৰবাসন hphan-yul grab-dkar one of the thirty holy places of Bon (G. Bon. 4)

মধ্য বিশ্ব hphan-sel a kind of onyx: ৭ধন এবং কিন্তু কিন্ত

QUALL hpham-pa pf. 434 pham to be defeated, subdued, vanquished, worsted; to saccumb : बुःदवाङ्ग्रस्थाः वेद्यायसायस्य याधित the Chinese were conquered by the Tibetans . A45-445 ৭ছুম্ব or এথমাওপুঁৰ in C. to be defeated or worsted: ९४% ४८ 35 4 to cause defeat, to conquer; কুম্বার্থকাথম ব্রুম he conquered the Chinese (Glr.); ঐত্বেশ্যমর্থর ইমান্ত্রীমাধ্যান্ত্রমান্ত্র Milarapa overcoming the Bon religion by the doctrine of Buddha: ** N UN the Ma-pham or Manasarowar Lake, so called because Milaraspa proved "unconquerable "there. অস্থ্ৰ down-hearted, dejected; विद्युक्तम् a low-spirited, dejected woman (Ja.). ঐ ৭ধন invincible: ঐ ৭ধন ন্র্র mihpham mgon-po or & aus & TE is an epithet of Jampal Bodhisattva. এবস ক্ৰ hphamrayal abbr. of २५३ प रू. जुवान victory and defeat in a battle or law-suit: अह्रवायायका कृषा रेश के भारतः victory or defeat are the respective consequences of a dispute.

QUX hphar a panel, small plank.

국식도 역 hphar-hgro 1.= 활3 sprehu monkey, that which walks jumping (Mfion.). 2. increase, advance.

QUX'प I: hphar-wa, or धर व कोक hill-dog, wild-dog, Cuon primævus.

Syn. ज्याम है nags-khyi; २ ज्याम गाँउ ridwags-gsod; अर्डेंद mtshah; ५५५ प्याम अर्डेंद dpahwas-tshan or ५५७ वेम अर्डेंद dpal-wes-mtshan; (Mhon.).

त्या प्रश्नित्य Hphar-wa mgo-dgu n. of a malignant devil of the Sa-hdag class.

QUX ব II: বুৰ (vb. n. to শ্রম্ম spor
ca) 1. to leap up, to fly up, to bound, to
throb: র'ব্রম the pulse is beating; মাঝাব্রম
to fidget, to be restless (Jū.). 2. to be
raised, elevated, promoted, advanced: শ্রম
ব to be officially promoted; শ্রমবর্ম
to increase or raise the price; আমাব্রমান
to ascend forward; ব্রমান hphar-kha promotion, augmentation of position and pay in
service: বুলুর ব্রমান ব্রমান ব্রমান ব্রমান ব্রমান ব্রমান বিরম্ভান
বর্মান বিরম্ভান বিরম্ভান বিরম্ভান বিরম্ভান বিরম্ভান বিরম্ভান
service বুলুর ব্রমান ব্রমান ব্রমান ব্রমান বিরম্ভান
service to the flutter, to move to and fro
(A. 16).

Syn. द्वयाच don-hphel-wa; कुषाच rgyaspa; अर्वच्ययञ्चर mtho-war hgyur-wa; द्राच dar-wa. (Mnon.).

१४४.उन hphar-chag abbr. of भर १४४.प yar hphar-wa and अर.उन्।य mar-chay-pa.

excess, more than what is ordinarily required in worldly or religious matters; হন্দেল কিন্তু refund or to pay up the excess (Rtsii. 60). ২৭২ এই ইন্তু hphar-mahi dsa-dñul in colloq. special allowance or reward, extraordinary allowance (D. çel. 10).

‡ Qध्या म hphal-ka=१ झ ri-mo (फल्क) a figure or a painting.

Qধ্য'ৰ hphal-ga incision, indentation, notch (Cs.).

व्येवाय hphig-pa or श्वेवास pf. of श्वेवासय.

হধুবা'ন hphug-pa occurs for হরবামান as in মিবাহধুবা, etc.

Qद्वार hphun-wa pf. इंट phun to degenerate, to decay, to be in declining circumstances, to wear away. विश्ववाद्धाः प्रवेशम a deed for the ruin of Tibet; those circumstances which brought ruin or

decay; ayr aragra to be ruined, to become decayed, ayr aragra to ruin, to undo; ayr aragra to ruin, to undo; ayr and bphuń-dkrol the decay of fortune, ruin, degeneration. ayr and hphuń-gshi cause, occasion of decay.

व्युद्धाः <u>h</u>phuńs-pa सङ्गम concourse of many people.

Qধুন্দ hphud-pa to transfer, lay aside, to put apart: রুমেণ্ট্র অব্ধৃত্য nan-nas hpyila hphud-pa to remove a thing from inside (a house) to outside (of it).

ব্ধান hphub-pa to set up, pitch: পুন মধ্য to pitch a tent; ট্রমন্থ্য khyimhphub-pa to set up or erect a house.

Qধুম'ন hphur-wa ভর্ঘনন, ভত্তুম্; pf. ধুম phur 1. to fly; also, to fan, to flap to and fro: ধুম'লুম'ধুম'ন phur-gyiş phur-wa to flutter. হধুম'হা hphur-hgro bird (Māon.); হধুম'লুম hphur-byed ভত্তুমন flying. 2.= মুস্ব'ৰ to rub with the hand, e.g., linen in washing; to seratch softly (Jā.).

QUA pphul and against pphul-can in Gram, the letters which are either prefixed or affixed to a basic word or letter are called aga; e.g., in the word aga, g is the basic while and a prefixed and affixed to it for the formation of a word are called aga. A word that is so formed is called agains, a term distinct from વ્યુવ ખેવ hphul-yig a prefix, i.e. one of the prefixed letters y, d, b, m, and a. awagama bas-hphul-kaho words with the initial That and the prefix That; swayars dashphul-med these receive no 5 da as prefix; N, T, QIANNIAGO & sa-ra-la-rnams hphultshul-ni the manner in which prefixes are joined with words beginning with wsa, ra, or a la.

মুখ্য hphul-wa 1.=ৰব্যাৰ to give, মহন্তব্যাৰ to give away (in charity). 2.
বিদ্যু, দীৰৰ to press, to drive, to push, knock: মুখ্য ব্যাহ বিশ্ব ক্রিয়া প্রদান করি hphul rdeg-cig byed-pa to jostle with the elbow (Mil.); প্রহ্মান to turn out. অব্যাহমান মুখ্য to push out with the arms (Jä.).

Syn. of 2. २९८५ hded-pa; पक्षुण प bskulwa; श्वाभाय sdigs-pa; वाचेर प qzir-wa; वादर ५ पक्षाय qnad-du bsnan-pa (Mñon.).

Qयेषा hpheg, v. वन pheg.

Q ব ব hphen-pa. pf. এনম hphańs, fut. এবন hphań, imp. এন phoń, बाचेपण; to throw, to fling; বন্ধন্ত ব্ৰহ্ম to fling into the air (Dsl.); ব্রহ্ম ব্রহ্ম to throw into the orb of transmigration (Mil.); প্রহ্ম কুর্ম্ম ব্রহ্ম বাহ ব্রহ্ম বাহ ব্রহ্ম বাহ ব্রহ্ম বাহ বর্ম বা to cast an arrow; ব্রহ্ম শ্রম তা en that does not know how to shoot (Jä.). ব্রহ্ম বা hphen-thag = ব্রম্ম ব shags-pa বাহ a sling (Mnon.). কুন ব্রহ্ম বির্দ্ধন hphen-pa বা বাইম কুন ব্রহ্ম ব Hjig-rten Rgyań hphen-pa বা বাইম কুন ব্রহ্ম ব Hjig-rten Rgyań hphen-pa বা বাইম কুন ব্রহ্ম ব Hjig-rten Rgyań hphen-pa বা বা Buddhists condemned.

৭৭মন hpher-wa তরী [to raise]S.

মধ্যস্থ hphel-gtam=প্রথম্ম spel-gtam harangue, speech, sermon, discourse.

Q विशेष phel-wa वह न, हि pf. वेल phel

1. to increase either in number or in size, to become more or larger: नैद ने देन का हिन्य के हिन्य

an excess or deficiency of humours (Vai. sh.). As increase, development. 2.= aran [to collect together]S. As sbst. accumulation, collection, excess;= 5x4 dar-w.

edara ভা hphel-ua-can = কুমানিই বুন নাজৰ palace, king's place (Mñon.) [the upright post of a house] S.

ন্থৰ ট্রন্ hphel-byed 1.= ট্রন্ড khyim-bya domestic fowl (Mnon.). 2. বর্ষান growing, rising.

QA'A hpho-wa pf. 244 hphos imp. 44 Aq मंत्रानि, मंचार to change place, go, move oneself away, migrate; अर्ड ्रेब्स् नेन myurdu hphos-cig depart quickly! वर्ष ठ्य ग्रेपर व transitory happiness; वर्ष वशुरामेर् परी म्या वर्षेत्र a yogi who is not subject to change; ৭ই টুব্ৰ to move or shift anything : 3xa shifted कें वर्ष य = कें रयस यहें य जातिय रिवर्त the tent. change of existence, এই এই ব or - পুৰেই ব to exchange life, to die; a sa 35 a hpho-skyas byed-pa to remove from one place to another, transfer, change one's place: अर क्रूर हैन दश हैन है पद के अस वद रन् डिस पर nine times he removed from one upland to another hjug = ग्रम दण नेभ वर्ष न gdam-hag-gis hpho-wa the translation of a soul, by the efficacy of শ্বসম্প or charms, from one body to another just vacated by death.

নৰ s hpho-bya = ব্যাপী the soul or Vijñana; ৭ৰ্ম ট্ৰ = শ্ৰেম ৰ a charm, mantra.

ৰম্ভাই বিশ্বাস্থ কাইন hpho-med thog-med thama-med = ব্ৰণাপ্ত বুষা বুদিন dpal-ldan dus-hkhor সীকাল অক; the doctrine of Kila-cakra Buddhism, which affirms neither a begining nor an end in respect of the transmigration of the soul from one body to another (Mhom.) ৰ্জ আৰু hpho-lan 1. filling up by a new comer of an appointment caused by the removal or retirement of an officer: অম কর্বার ব্যাহর ক্ষাত্র বিষয়ে স্থান ক্ষাত্র (D. cel. 10). 2. taking over charge of office-accounts, &c., by an officer from a retiring official (Rtsii. 21).

ৰ্জন hphos প্ৰাক্তি eath (A. K. 1-42), passing over; migration: ১৯.৫২ বৃশ্পু ইন্তন স ক্ৰিণ্ড টুব্ৰুম্ব ব্ৰুজ্ব ইংৰ্জন ইন্ত্ৰুম্ব those swans (in their turn) without break in their order, migrating whereever the boy Gsal-wa was, took up their station (Hbrom. P, 35).

ইবিশ্ব hphog-pa pf. ৰব phog to strike, both in the figurative sense and materially: to affect, influence, to touch বৃষ্ণ the main point; also, to hit (that which is aimed at), to impinge upon, fall upon. ব্ৰম্প ক্ষেপ্ত it affected the man's mind; সম্প্ৰম্প বিশ্ব the food, etc., affected the disease; বিশেশ অনুষ্ঠিত ক্ষেপ্ত ক

aর্থা বুল hphog-thug pollution in the case of a god, nāga, demon, etc., but seems to be a proper name here:—লাচুমান্দ্র মানহ আহি ই এইলাবু মানহ আহি টিrom. 54).

Qবি hphon অনুবিয়া archery; এইন মান্ত্র hphon-mkhan archer; এইন টুর অনুবর archery. এইন টুর অর্বর archery করে নি প্রবর্ধ hphon-gi slob-dpon হযুজাভাষ্ট্র spon-sa or এইন ম archery ground, the place from which arrows are shot at the target. এইন নি সুন্দু hphon-gi dbye-wa lina or এইন নুর hphon-rkyen the five distinguishing features in archery: (1) বুল ইন বুম এইল্ম to hit from a great distance; (2) ঐ এইন মুম এইল্ম to hit without perceiving it; (3) ইন্ম ইন্ম এইল্ম চ্বান্ত্র

to hit with great force; (4) প্রত্তিব্যাধ to hit at the main point, or object; (5) সুস্থান্ত্রেশ্য to hit at an object with a sound.

প্রতিষ্ট্রা <u>h</u>phońs-<u>l</u>cag = মৃত্যু <u>r</u>ta-<u>l</u>cag a horse-whip (Mূnon.).

বিচাইম hphoń-tshos sitting-part, posteriors (Vai. sh.), বৰ্ষা hphoń-la skyon-pa (Sch.) the riding of two persons on one horse (Sch. Jä.).

বিষয়ের $\underline{H}phons$ -skyen 1. an epithet of king Rāma ($\underline{M}\hat{n}on$.). 2. a good skilful archer ($J\ddot{a}$.).

বৰ্ত্তমে ব্ৰম প্ৰবাপন hphons-nas khrag-hdsag কো-স্বাস্থিকা [a stream of blood] S.

মুদিনে বি hphońs-pa বিঘর 1. pf. বর্তমে hphońs or বিন্ধা phońs to be poor, indigent, unfortunate; with instrum. to be beieft of, to lose; কুমানুষ্থা কুমানুষ্থা কুমানুষ্থা he king having lost his own son (Pth.). 2. adj. poor, unfortunate, dejected, disheartened (Jā.). 3. also বিন্ধা sbst. poverty; v. ব্যক্তিম hphoń-chos. Syn. ১৪৭০ dwul-po; ব্যক্তিম bkren-po (Mňon.).

२४५'म hphod-pa=४५'4 phod-pa (Cs.).

প্রের মানি hphon-po a bundle, a bunch: ই দিশ্ল স্থান মনি প্রের হাই ই ই ইছেছে ত over each of the two respectively a bundle of tamarisk (Rdsa. 24).

``Qর্থিত্র'ম hphob-pa = ৭বিন্ধান hbebs-pa (Sch.). ৭বন hphos, v. ৭বন hpho-wa.

 theories of the Rnin-ma gter-byon were satires on purity (Ya-sel. 58). 93 and hphya-tshig= \$1542 and words of slander, curses; (Mnon.).

Qপ্রাম hphyag-pa pf. Aggn hphyags to sweep: ggn মান্ত্রপ্র sweep twith a broom.

Qশ্বনি hphyań-wa, pf. ব্ৰুদ্ধ hphyańs, to hang down, to be suspended; to hang on to (শ্বন্ধ) অবস্থান, জনন; ব্ৰুদ্ধন্ধ্ৰ hanging down (A. K. 1-38); ব্ৰুদ্ধন্ধ্ৰ কৰা flowing (A. K. 1-1') [a support or prop]S. ১৯ ইন্থনি নিৰ্দ্ধন a handkerchief of blue silk hanging down (from the hair); ব্ৰুদ্ধন্ধৰ to cling to, to take a frm hold of (Thyy.); ব্ৰুদ্ধন্ধ sounding-line C. ব্ৰুদ্ধন্ধ hphyań hphrul or ব্ৰুদ্ধন্ধ্ৰ hphyań hphrul or ব্ৰুদ্ধন্ধ্ৰ hphyań hphrul or ব্ৰুদ্ধন্ধ্ৰ hphyań-ma মন্ত্ৰন্ধ a wife, one clinging to her husband; any ornamental pendants, hangings, &c.

+ QYK & hphyan-mo= & ** the-tsom doubt, hesitation.

QYAN hphyans चागल्पक, गातु [a talkative one, a singer, a cuckoo]S.

QY5 hphyad in Sch.=\$5 pyad; ব্যুচ্-ড্র hphyad-can n. of a place (B. ch. 4).

+ Qপুর্ব hphyan-pa 1. in দেই বিশ্বনি বিদ্যালয় বিশ্বনি বিদ্যালয় বিশ্বনি (Yig. 122). 2. acc. to Jä. = শ্বনি বিদ্যালয় বিশ্বনি (Yig. 122). 2. acc. to Jä. wander, stray from; প্রন্তি বিশ্ব to go wandering about.

QUX hphyar, (म्हायदे अद्शायन गुहा देन) कादन the roof of a house.

93. P hphyar-kha blame, affront, disgrace (Sch.): 93. P.95. 9 hphyar-kha btah-

wa to use abusive language, to insult a person (Yig. k.).

व्युराय phyar-pa बामेकः [sprinkting]S.

QJXA hr., a wa imp. a hphyor and frequency holds holds holds to lift up the finger (hii.); 5x a gx a to hoist a flag; \$5,5x a gx a to hoist a flag; \$5,5x a gx a flag and the inscribed flag; \$3,5x hphyor-cig hang up the inscribed flag; \$3,5x hphyor-dar or 5x a gx darhhpyor a flag. 2. (Cs.) to show, to represent, to excite, to waken; a gx a gx a hphyor-wa byed-pa to assume an alluring attitude. a gx a a hphyor-ka-can tempting, graceful, charming (Jä.).

Syn. anau bkrab-pa; twags nes-hbyed (Mnon.),

বসুম্বাজন \underline{H} phyar-wa-can n. of a cemetry (Bon. ch. 5).

agrandr hphyar-gyen 1. = व्हव श्लेष hjog-sgegs engaging, winning behaviour (Jü.) 2. agwa६वाय back-biting, doing mischief, maliciously.

Qট্ট্ৰ hphyi-wa I: a marmot; colloq. ৭ই/৭ইন্ম "chhi-pik" or "chhi-pi," also called শ্রুম-ইন্ syom-chen on account of its hybernating during the winter like Buddhist monks who practise the state of suspended animation; = ইন phyi-wa.

Qত্র II: pf. দ্রম phyis or agu hphyis agrand प्यात; to be late, to be belated, to come too late; ব্যান gal-te hphyisna if I have come too late; ব্রান্ত ব্যান প্রথম বিল-khyod cun hphyis-pa yin you have come just a little too late (Jä.); এইব্যান ব্যান বিল্লান বি

QJ'UIII:= 8354 hphyid-pa to wipe, to wipe off; to remove, eradicate: Anau

ৰুপৰী ব to wipe out dust from the eye; উন্ধান্ত বিশ্বনী ক্ষাৰ্থিক প্ৰান্ত ক্ষাৰ্থিক প্ৰান্ত ক্ষাৰ্থিক (Yig. 14); মুন্দী ব to pull out the hair; ইন্ধানৰী ব to remove the testicles (Sch).

Qध्रेष्य hphyig-pa= विषय hkhyig-pa to bind (Sch).

ৰপ্তিমন hphiń-sań the designation in the older writings of a minister of state of Tibet=the modern ব্যাবস্থান্ত্র.

Q35'4 hphyid-pa 1. to suffice, be enough. 2 = 34 or 35 8

Qব্রী মান hphyil-wa for প্রথম hkhyil-wa to wind, to twist, the hair Vai. sh. (Ja.).

মুপুন্ধ hphyng-pa or ব্যুপ্তান কৰিব to mistake, to be mistaken; = ক্প্রান্থ chug-pa to miss: অন্তর্পুন্ধ to mistake the road; কুইন্ব্রুপ্থ to mistake the hour. ব্যুপ্তান hphyngs-po=ক্ষ্মান্ত nor-mkhan the mistaker, one who commits a blunder; ব্যুপ্তান hphyngs-med without mistake or blunder: ব্যুপ্তান ক্রুপ্তান ব্যুপ্তান কর্মান্তর্ভানি বিশ্বান ক্রুপ্তান ব্যুপ্তান কর্মান্তর্ভানি those that are free from blunders should not be mistaken by those who have orred (Rtsii. 11).

nount, to rise up, of smoke; to overflow, inundate, of rivers, lakes, etc. 2. Sch. to heap up, to accumulate.

4 Q वे प hphye-wa pf. ब्रेभ hphyes to crawl, to creep, like snakes; ब्रेज के महोरग; n. of a naga demon.

a cripple: ५अद इस्साइ व उस पाये व युवा व दिस रे दे हा a cripple: ५अद इस्साइ व उस पाये व युवा व विद्या रे दे हा सह व विद्या के ए दिस सुन देव पाय सुन प्राय व्युद्ध the most degraded will be utterly consumed together with their possessions, like cripples who have fed upon roots, on this day or the next (Tan. d. ने). Q35 hphyen v. 35 phyen flatulence.

वर्षेद्रविष्ठ hphyon-hgyur a large number: व्यवस्थित वर्षेद्रविष्ठ के भारति (Ya-sel. 57).

বৃদ্ধ প্রদান প্রদান প্রদান বিষয় (Chongay) n. of a district of Lhokha in central Tibet (Rtsii. 35.) বুট্ট কুমাই ব the Governor of Chongay.

ৰষ্ট্ৰ-ইন্টাই Hphyon-po Khe-ru n. of a place in Tibet (Deb. শ, 24).

QJK'य hphyon-wa 1.= भुँद व skyon-wa to protect. व्युद्ध प्रवाद pride. 2. जन्म [to lay aside, abandon] S. (Liq.).

Qবুৰ শ hphyon-ma a harlot, prostitute (Maon.); ৰবুৰ মানুত্ৰ hphyon-mo byed-pa to whore, to commit fornication; ৰবুৰ মানুত্ৰ hphyon-mahi-bu= প্ৰসংখন ব a prostitute's son (Situ. 91).

Qব্রুম্ব hphyor-wa 1.= ৰম্প phor-wa to rave: দেশ্রুম্ব kha-hphyor-wa to speak deliriously. 2. v. দুম্ব phyar-wa, also জ্বন্দ্র chor-wa; প্রম্ম hphyor-po for অজ্যাধ hence প্রম্মের hphor-dyah dandy, fop (Jä.).

and relations. 2. purchase-price of a bride $(J\ddot{a})$.

মুণ hphra-wa pf. ব্যুম hphras to kick, to strike with the foot, st nggle; ব্যুম পুন্ত hphras rgyab-pa id; র্মব্যুম পুন্তির kicked by a horse; বিব্যুম çi-hphras death-struggle.

মন্ত্ৰ প্ৰাণ্ড hinkra-çays 1. shaving clean; having shaved is board (A. 95). 2. a kick: মন্ত্ৰেম ট্রান্ড কর্ম বিষয় বিষ

Qধ্বাধ hphrag-pa=১মূপ dkrog-pc to stir up, to spur (a horse, etc.).

A narrow passage which is difficult to pass:

অংশ ব্যুহ অংশ শুর্হ প্রাথ প্রাথ আন the messenger of death will lead one along the narrow path to the beyond (A. 9). অসংস্থাই difficult pathway, a foot-path along a narrow ledge on the side of a precipice;

অংশ বিশ্বুহ ভিন্ন dohi-hphran the narrow passage across the abyss of the Bardo (the state between death and rebirth); অংশ বিশ্বুহ শুলি bar-dohi hphran-syrol a prayer for escaping the isthmus of the Bar-do.

ৰন্ধ ৰন্ধ hphran-hphrul something hanging down (Sch.).

 of an infant (Dzl.) egy (Sch.) intersective lines of two plains, corner, angle $(J\ddot{a}.)$

Qধ্বাধ hphrab-pa=ৰ্ম্ব and ৰ্প্ৰব; ৰ্ম্ব ইণ্ড to flutter, of a bird wounded by a shot

্ৰেথ hphral or ধ্ৰ (ব্ৰথইৰ) adj. and adv. the present, imminent, immediate, temporary; just now, immediately, this instant; aga a hphral-la and aga 5 immediately, suddenly; collog. এপ্রথাবপ্রথা id.; 58335 'tanta thel-tu' at once, this instant (Snd. Hbk. 93.); and a 35.5 = ipso facto. at once by that very circumstance: अधिम क्रायायद नासुका ह्रों देवाय हैं या दक्षा दवा गुरा वर्ष वा वा हैर दु वय 4x35 the fire springing up three times and increasing, those who were able to touch it, it caused to develope complete purity forthwith; aga a g a 59 hphral-la khro-wahi dug the poison of sudden anger. ব্যুথান্ম what is going to happen immediately and at a later period, व्यवस्थानाम् वायामः that is good both now and in the more distant future; again. খুৰ 5 now and in time to come; এপ্ৰথাৰ্মকা वहन्येद्य not having laid up anything for present use (Mil.); aga graçque, a poor temporary dwelling, or also: a common ordinary dwelling (Ja.); 3444 phral-yun present and future: अव अद पर aguarana thought of the present and future. अविते phral-rkyen immediate disaster; প্ৰথ বৃৰ্থি phral-dgos immediate necessity; अवाजन phral-phugs the present and future; व्युवायदे present comfort; व्युवाह्य hphral-sbyar चानियान धंयोग sudden coinciaccidental meeting. As adj.: ৰপ্ৰথামান hphral-skad = ধ্ৰণামান the common dialect, the colloquial language, the language of the common people or of common daily life: वेस वस्य क्षर वा कर का you

hear it in the language of the common people; প্রত্যুক্ত কুল্লান্ত বাধ vito has been (in India) and knows the language of the people (A. 67).

প্রথ মুঁগ phral-grig finished, ready, prepared.

Qব্যান hphral-wa pf. মুখ phral fut. ১৯খ dbral imp. মুখ phrol acc. to Jā. vb. a. to বরুণৰ and signifies: to separate, to part (with the word ১৮ signifying "from") হ্ৰম্মন্ত্ৰ্য he deprived them of their insignia (Glr.); মুখ্যন্ত্ৰ্যৰ sroy-dan hphral-wa to separate from life, to put to death (Glr.); also, without ১৮, =to cut, divide: রুপ্ত্রেশ্ব to cut (cattle) into quarters (Mil.); মুন্ত্র্যৰ lta-wa phral-wa to split open the belly.

ত্ত্বী ন hphrig-pa to doubt, be undecided about; এইপ্ৰত্থি hphrig-tshud-pa=
ন্ধ্ৰ ইম্ব to be assured of.

प्रेंड्र hphrin 1.= धेन (भे ने रहा थन निर्ह्म व) correspondence. 2. news, tidings, intelligence, message : वध्यापार व good tidings, favourable accounts ; ধুর ন্মুম্মানুর messenger ; จจิง อุ๊ก hphrin sprin-wa to send word, information, alt Bea hphrin-khyer-wa to bring tidings, intelligence. এই সুথান hphrin-skyel-wa=षाठम केष ytam-skyel to send a message; to give orders, communicate orders. ala aaa hphrin-bshuq-pa= अध्यापायवाय to make a verbal request, to leave orders. क् वार दश देंद द र व भर बेंद श देश पदे এই বৰ্ণ প he left a message (to the effect): do inform me when you have arrived from India (A. 66).

a mistress, a female friend (Mhon.).

মন্ত্ৰর অব hphrin-yig letter, epistle. প্রীর অর hphrin-lan answer to a message.

মুধ্য মা hphrin-las কথা, কাথা, ধনুহাৰার

1. resp. for অম affair, business: deed,
work: ইনহ্মন্ত্রীর অমাট্টিই হ with regard to
such matters. এইর অমাট্টিই হ with regard to
such matters. এইর অমাট্টিই হ with regard to
such matters. এইর অমাট্টিই হ
কার্যালি service, enumerated as ইন্তুম
হনহার ইন্ত্রীর অম milder worship, abundant
service, religious service to obtain power,
and terrific methods in co-ercing a deity
by charms. এইর অমাত্রীর ব, এইর এইবেটি হ u
commit a thing to another person's care;
in reference to gods, to recommend to their
protection or blessings (Glr.). 2. efficiency, power (Mil.). 3. personal n. in
Tibet.

ন্ধ্য অসম hphrin-las srus acc. to Bon incarnate beings.

৭৪র ৭বার hphrin-hgan-pa=৭৪র ৭মুম α or অর ম্মুম to send a reply $(\hat{N}ag, \theta)$.

Qञ्च hphru-wa, aञ्च hphru-ma v. भुष phu-wa, etc. (Ja.).

Qध्वाः u hphrug-pa pf. धुन्य कण्डू to scratch one's body: व्धुन्य हिन्द्रन्य hphrugs-/ u hpng-pa कण्डूयते begins to scratch.

Q श्री hphral (occasionally only occurs as व्युवान) black art and magic, of an illicit and irregular character rather than the orthodox performances, though not always so. व्युवान्त or व्युवाने has the adjectival sense of transformed, illusionary, magical: व्युवाने हेन्य magical power or force; व्युवाने हेन्य transformed into the form of an ochre-coloured horse. के व्युवा chohphral orthodox magic rite; हा व्युवा rdzuhphral subtle miracle, magical tricks; क्ष्यव्युवा (abbr. for क्ष्यप्रव्युवान) sorcery of an

undesirable type: भु जाबन वाया वर्दर यदे हुन व्युव sorcery which even lasts after another re-birth; भेज व्युव optical illusion; व्युवाय व magician, illusion-worker.

মধ্রথ মৃদিrul-hkhor in modern times is used to designate any machine turned by a wheel, but is really: magic circles; बह्ममायदेवयुर भर्गः marrical circles to lay siege to an enemy's fort and to capture it; ৰ্শ্বৰ rdohi-hphrul hkhor the ragic circle of stone, discharging of missiles to capture a fort situated on a plain; (2) মুইন্ধুঝান্ত্ৰি gruhi-hphrul hkhor the magic circle of boats to capture a floating fort; (3) agran gran AFT hbru-mar gyi-hphrul hkhor the magic circle of fire (burning grain and butter) to blockade a fort situated on a hill; (4) भे भूग बै व्युवायिक gri-guy yi hphrul-hkhor the magic circle of a sabre to besiege an enemy's fort with swords; (5) কুম বা মধ্র মান্ত্র rlun-gi hphrul-hkhor the magic circle of wind for the purpose of blowing away the top of a fort situated on a hill; (6) ইইনুমনী ব্যুক ጻሾጙ rdo-rje gur-gyi hphrul-hkhor the magic circle of a Rdor-je tent made of ironsceptres, to break through or demolish the ramparts of a fort; (7) ध्रुण्य अर्थे. वञ्चवः वर्षेत्र leays-medahi hphrul-hkhor magic circle of iron arrows, to kill warelephants equipped with coats of mail. II: रद नावस प्रसुद परि द्युवा विषद ran-gnus bsrunpahi hphrul-hkhor magical circles intended to defend one's own place: (1) শ্ৰামুণিনধুৰ ৰাজ rai-grihi hphrul-hkhor the magic circle of swords which remain concealed under the ground for the purpose of protecting a king's palace; (2) the magic circle of which the warriors sit. chariots III. र्जावमानुवान्मायरे पराधेर्पय निष्युवार्विर magical prosperity after conquering an enemy:
(1) the king's superb mansions to view the arrival of his forces; (2) arrangements for sights, entertainments and amusements; (2), a sign wheel for water-sports, etc. (Dus-kho. 330).

ৰবুল ট্ৰাইন ৰ hphrul-gyi hkhor-lo magic wheel—in ancient literature merely a fantastic attribute of gods, etc. (Jü.).

बुवार्याय <u>Hphrul-dyah</u> निम्नीयर्तिः 1. of a heavenly abode where the gods enjoy prosperity and happiness by their own merits and miraculous efforts (So-rig. 34).

ন্ধু ল'ক hphrul-cha = প্ৰ miraculous dress, i.e., coat of mail: এপুলাক ল'ম্বামাণ বিদান্ধ being equipped with coat of mail, etc. (D.R.).

বস্তুত্ব hphrul-thur catheter (S.g., Jä.).

miraculous; n. of the famous temple of Buddha at Lhasa built by king Sron-btsan sgam-po at the instance of his Nepalese wife, the daughter of king Ams'u-Varma.

nintrs. to again sprul-wa; acc. to Cs. both are identical in meaning) = again are tricks. 2. = again hkhrul-wa to be mistaken, to err, to make blunders. 3. to separate, sort, discriminate, the good from the bad, truth from falsehood $(J\ddot{u}.)$.

ৰষ্ত্ৰ নেই ঈশা তৰ hphrul-wahi mig-can = ধ্ৰা ₹ৰ a pigeon.

ন্ধুবা কুনি শ্বিক Hphrul-sa lhaḥi syron-ma n. of a Bon goddess; ন্ধুবা শ্বান শ্বিক Hphrulsa sman-mo btsun another Bon goddess (D.R.).

মুখ্য নিষ্ধ <u>Hphrul-been</u> the miraculous <u>Been-rab</u> founder of the Bon religion (Jig. 26).

Qথ্ৰ'ম hphre-wa pf. এই hphres to incline, to lean against, to put down, to lay down: এই বিশ hphre byed-pa id.

AZK' hphren or AZKA hphren-wa 1. to fasten, be fastened to, be affixed to, be arranged (especially in a settled and orderly manner): सेम्बाबाब्द्रिय sems-la hphren-wa to fasten or bear in the mind. 2. as sbst. an array, consecutive placing, regular order; माला, मालिका (A. K. 1-4) भर द्वातील ज.पश्चेषाभात = वाष्ट्रवा वा हुं भासी वाष्ट्रवा ठवा ठवी प great number of things arranged in order, also one after another often in rapid succession; सन् सेवा क्षेत्र अवे विश्वेद उद्याद प्रमान the lamp-lights which remove darkness are in fine array; কুন্তুর কুন্ম বন্ধুর rgyamtshohi rlabs-hphren the array of the waves of the sea. 3. a chain, wreath, file, series, string of anything : अ हैंन ने व्येद्ध me-tog-gi hphren-wa a wreath, a garland of flowers; महमारेवे विषेद quis-rihi hphren a chain of snowy mountains; द्वास नुष्ये त्य nags-kyi hphren-wa a circle of woods; निर्देश्वेद्रा ৰহুৰ seven sets of chariots (Pth.); অৰু ৰত্নীত yig-hphren a row of letters, a line; व्येदन र्द्वभाष hphren-wa hdogs-pa to bind a wreath; व्येदान्द्रभावन hphren-ryynd mkhan a seller of flower wreaths, garlands. Syn. for garland : अ हैंबा आपन य me-tog mkhan-po; वर्षे अप hphren-ldan; के हैंन ने भवह me-tog gishtsho; अर्हेन्डिं me-tog-can; अर्हेन्डिंन्डिंन्डिंन्डिंन्डिं mc-tog rab-tu sog-byed; अ इन ब्रॅड छेड me-tog spyod-byed (Mnon.). RECO hphren-wa a string of beads, rosary; सडीमा व्योदान mu-tig hphren-wa rosary of pearls.

বুৰি hphred, or ব্রিপে hphred-la adv. across, transversely, by the transverse way, by the oblique passage.

Qই hphro 1. progress, continuation, process; শ্বশ in progress, in process; শ্বশ

দৰ্শ to lay the continuation aside, to put it off; ৰ্যুন্ত hphro-thud-pa to continue again, once more. 2.= স্থান, বুৰ remainder, continuity: ৰ্যুন্ত সমূহ a remainder, the rest, is still left.

ağı hphro-skye n. of a great number (Ya-sel. 57)

२४ व hphro-wa pf. २५॥ hphros vb. n. to গ্ৰুৰ spro-wa 1. gen. with এম from, to proceed, issue, emanate from, to spread, diffuse ; श्रा के वेद व्हाँ व sku-hod zer hphro-wa a body from which rays of light proceed, a body sending forth light (Cs.). 2. to proceed, to go on, continue. वर्षे वरूद्य or ৰশ্বৰ্থ to discontinue, cease from, halt: মুবাহৰ্থাৰ্থ্লী বি discontinue evil doings! ৰশ্বন্ধ hphro-blans resumption of an unfinished work: ইব্যাব্রুমার ইব্যাব্রুমার ইব ৰূপ (A. 32), the lord having taken up the controversy (where it was left by his predecessor) came out victorious. वर्षे अक्राय hphro-ma chad-pa = जुरुअठ५ ч rgyun-ma chadpa without interruption, keeping the continuity: भै रवस वर्त र अ रबूँ अ कर्य the fire was not put out during seven generations ବ୍ୟୁଁ∵ପ•୍ଲିଷ pphro-bcol == अ₹अअ.घवव mtshams-bshay postponement, puting off. এচনৈ চ আহল এই ক এই ক এই আই অৰ্থ the invitation of the pandit was postponed (A. 127).

Aphrog (fut. of ব্ৰুণ acc. to Rdo. 46), pf. and imp. ব্ৰুণ phrogs, fut. ১ব্ৰুণ dbrog to rob, run away with; to deprive of; appropriate, embezzle: পুরুষ্ট দুল্লার বুরুষ্ট্রের ব্যাপ্ত কর্মান বুরুষ্ট্রের বুরুষ্ট্রের কর্মান কর্মান বুরুষ্ট্রের কর্মান

মুৰ্বা এই শে phrog-pahi-rdsas booty, stolen goods.

and the lord of death, Indra, the sky, wind. the lord of death, Indra, the sky, wind. the 21st constellation Gravana 2. myrobalan, white-pepper, mercury. 3. lion, a hero (Mion.). 4. symb. num. 11 (Yu-sel. 54).

ংশুলাইং আচন hiphway-hand-giam ছবি met.

ুর্লান্তর-চ্চান inplaced duan-po = the lion: ইর্লান্তর-চ্চান বিদ্যালয় বুলিন্ত্র-চান বিদ্যালয় বুলিন্ত্র-স্থান বিদ্যালয় বিদ্

ৰ্ধুবা ট্ৰন নিমান hphroy-buck-mig হঠাছ, হবিত্তীখন, as met. = the scorpion (Minon); acc. to S. Lex = প্রাণ the frog [also, a crab]S.

ৰ্থ্য ইণ্ডান hphroy-byed yum an epithet of the mother of Vishnu (Mñon.).

ৎধূলা প্রস্থানীর hphro-byed su-bon ছবিবীকা [yellow orpiment]S.

ब्र्स्था प्रभा phog. yaş इति n. of a number.

বিষ্ঠি hphrod offering (of present) = ইণ্ড resp. ৭৪গণ; ৭ইণ্ডাৰ (salutation) good health (Yig. k.). ৭ইণ্ডাৰ্থ hphrod betenpu recruiting of health when convalescent by a change or by resorting to mineral springs, etc.

মূর্ব hphrod-pa, 1. pf. ৰূব phrod vb.. n. to ৰূব sprod-pa to be given, bestowed, offered, delivered. ৭ৰ্ব্ৰেশ্ব receipt, quittance; ইম্প্র্রেশ to recognise, know, per-

ceive. ব্যাথ্য presents: ব্যাথ্য দ্বি মান্ত আছ্যা ক্রমেন্ট্র (A. 127). 2. = ধর্ম or অধুর দ adj. fit, proper, suitable, agreeing with, congetial to: ব্যাথ্য , agreeing with the stomach; মানুর্গ unwholesome food; u

२५५, पात्रेस वर्त्तु hphrod-pa her-bryyad or नावर न्दाभ्रम्भावर्षुद्धवे श्रीदाक्षण सार, वर the astrological terms for harmony of influence in the destiny of a person: (1) 135593 kun-daah. (2) 5 N 5 9 dus-dbyrg, (3) 5 a dul, (4) 3 5 skye-rgu, (5) वर्षेत्र qshon, (6) इ.र्न bya-roy, (7) कुष अर्डेन rgyal-mtshan, (8) द्याय वेद dpulbehn, (9) KE rdo-rje, (10) Ka sho-wa, (11) শ্বন্ধ gdugs, (12) প্রশান groys, (13) অব yid. (14) = ₹5 hdod, (15) aqa a hyal-me, (16) \$ \$5 rtsa-ton, (17) a 3:454 hehi-bday, (18) 452 mdah, (19) ga grub, (20) =55 medun, (21) 455 8 bdud-rtsi, (22) 454 45 gtun-çin, (23) श्रद्ध glan-po, (24) क्ष्य क्ष्य stay-myos, (25) .अ. प zad-pa, (26) वर्ष gyo, (27) वहन brtan, (28) ada hphel (Rtsi.).

্র্বি'ম hphrob-pa= ৭ম্বন hphrab-pa (Sch.).

Qञ्ज्ञात hphrol-wa = २४४० hphral-wa (Sch.)

বুলি hphros (from এলুব q. v.) = প্রবার্থ residue (Situ. 114), excess of what is actually required, remainder, balance; এই মাইবা grant me that residue, let me have the remainder (Yig. k.).

A ba the fifteenth letter of the Tibetan alphabet sounded variously according to position or from usage as b, p or w.

Thu I: 1. an affix sounded as wa for use of which v. ante under a pa. 2. in Budh. ba is symbolical of the primordial which is simple and absolute, i.e., \$5,\$33,53 eternal and unchangeable; ba also represents 以及以为第四部分 the ten moral powers of Buddha (K. my. 7, 208), and further demonstrates the doctrine of Buddha in the Dharmartha for the salvation of mankind (K. d. 5, 114). 3. in mysticism, sie held to signify 9 meat and also 32 to eat (K. g. 7, 179).

ব II: also বৰ্ষ ba-mo না a cow; বন্ধুল-glun a bull; বহু ba-cu (colloq.) a cow; বন্ধুল calf; বন্ধুল ba-rmig a cow's hoofs; মন্ধুল alf; বন্ধুল ba-rmig a cow's hoofs; মন্ধুল হু the water collected in the impression of a cow's foot on the ground, to denote a very small quantity of water (Dzl.); বন্ধুল মুন্ধুল ক্ষান্ধ malso-grod (অমন্ধ্র বন্ধুল ক্ষান্ধ্র ba-ñal malso-grod (অমন্ধ্র বন্ধুল ক্ষান্ধ্র ba-ñal malso-grod (অমন্ধ্র বন্ধ্র বন্ধ্র বন্ধ্র ক্ষান্ধ্র চিল্ল চিল্ল

Syn. ৭ ছ ল hjo-ma; ম্বেম ho-hphel; মুল্লি কিন্তু, ho-mo-hehiñ; ম্ব্রুট্র hbab-byed; মুল্লু lus-ldan; মুল্লুট্র sho-sruñ-byed; মুল্লুট্রিক ba-mo; মুল্লুল nu-rgyaş-ma; অন্মর্প্রমন্ত্র yońs-hjom; মুল্লুল bshon-ma; মুল্লুল gruṣ-ma (Maon.), पञ्च भूति ba-glan skyon-wa गोपान ; a low caste in India whose profession it is to tend cattle (Ya-sel. 55).

বস্তুম <u>pa-glań-ldan</u> n. of a Yakshini of Rohita who, having invited Buddha with his followers to her place, in honour of this visit caused 500 vihāra to be built miraculously (K. du. ৭, 298).

শন্ত্র ba-glan-spyou पश्चिमगोदानीय n. of a fabulous continent to the west of Jambudvīpa, and so called because cows feed on the lands and form the main wealth of the people (K. du. ব, 286).

+ पश्चर भेष ba-glah-mig 1. गवाच a small opening in the wall of a house for light and air. 2. n. of a medicinal flower and of millet (Mhon.).

प्याद्य ba-glan-rasas= श्रद्ध के हैंग spanrayan me-tog (Mnon.).

पञ्चर पश्चर ba-glan-bszun=१० देशका thaldres-sman षाऽपाच भा-pa-la (Minon.).

다고 한 ba-glan-loe=면로 어로써 khur-mans.

মন্ত্ৰ ba-brgya কর্মত-জাল a spider's web.

 \uparrow \Box ' \cap ba-ka बक \mathbf{n} . of a tree (K. ko.

Try a ba-ku-la 1. n. of a Preta (K. my. F, 288). 2. n. of a flower (that of Minusops elengi) which becomes full-blown when smelt by a woman who has the scent of wine in her mouth (Yig. 41).

মান্ধনীৰ ba-kan-sel n. of medicine which cures phlegm.

Δ'5η' ba-dkar 1. white. 2. lime, lime-stone (Schtr.).

বিশ্ব ba-gam অছল, স্থান dome on the top of a mark সুন্ত্ৰ a dome on dome (A. K. 1-h); নৰ্মাই, ইন্মান ba-gam hod tshogs the glittering dome; ব্যুক্তিন্ত্ৰ the celestial castle (Yig. k. 2). ব্যুক্ত acc. to Jä. is a certain part of the taber work of a roof, something like pinnacle, battlement; ব্যুক্তি ba-gam-can = কুল্লিই মুহা king's palace also ব্যুক্ত দ্বাই মুহা king's palace also ব্যুক্ত দ্বাই কুলাch-cow (Maon.).

a ba-car কছাতিনা [a piece of cloth to cover the secret parts; the hem of a lower garment]S.

‡ กริ พู ัญ ba-ḍi yā-la=flax.

Syn. नृहिदेशे हैंग ça-nahi me-tog; देवासुदेशे dril-ba...ं-sgra; हैनभाउन stobs-can (Mnon.).

grain-measure equal to four pounds. Aft ba-ti-ka a small long measure, one seventh of a barley-corn.

5.7 □ Ba-tu-ba n. of a cour ry mentioned in Bon works (B.ch. 4).

ম'বিশ 'ন-thag 1. cob-web, or thread which is dr wn from the spider's body. 2. root, stalk of fruit $(J\ddot{a}_{\cdot})$.

 \ddagger \Box ' \Box ' \Box ba-da-na = \Box ' \Box ' \Box gdon the face (mystic) (K. g. \Box , 26).

‡ ጣናኝ ba-da-ra justibe fruit = ፞ቜ፟፟፟ឡፙ rgya-çug (Ya-sel. 43).

पदि ba-de a tree: वद्वेष्युभाव्यक्रिकेषुकानु

महत्रके के be dan sen-po a demon of the Naga el .

पंदित्र ba-dan पताका (A. k. 111-28) acc. to Lie an ensign with pendent silk strips; c.cc. to Jü. a kind of dagger set upright, a semblane of which often attends apparitions of the gods. यहुद्दुव्ध (Beng) नियानवारी flagholder; carrier of a standard.

प्रदेश का कि Ba-bde rnam-hdsom n. of a village in the neighbour-bood of Stod-luft (Rtsii.).

பர்பி ba-ti-la n. of a tree (Ian. Yig. 36).

্ব কু bu-nu a mineral medicine: ব্রুমার্ক্ত ব্রুমান্ত্রির্ক্তুম্বার্ক্তিয়ার (Med.).

বন্ধ ba-bla (pron. babla) ছবিনাতা, কর্বু yellow arsenic; yellow orpiment: বন্ধ মন্ত্র হন্ত্র্য ব্যাহি ba-blas rmen-han rul-pa good yellow arsenic is an antidote against indolent sores and ulcers.

Syn. শ্বৰ খ্রনে sa-hoy phreń-wa; শ্রেশ্য শ্ব sna-tshogs mdog; ন্মুনে ba-glań-so; ন্ন্তীন্ত্র gar-cyi-brgyan; ন্মুন্তুন ba-spu thuń-wa; ইন্ত্রিন byi-blaht-mig (Mňon.).

মুম্বল ba-hbog W. clod, lump of earth.

wild-ox (Bos gavæus). Acc. to Tibetan accounts the Gayal are indigenous to the Chittagong hill tracts and are also abundant in the forests of Pemakod where it has been with some success domesticated it leds good milk; but the Sanskrit name gi. n in Mnon. evidently refers to the yak-cattle of Tibet and Higher Asia. In Lam. Acceptage gans-ri-ba-men is often mentioned and is certainly the yak of Tibet.

D'X ba-mo 1. a cow (Mñon.). 2. hoar-frost.

Syn. of 2. বৃষ্ণ আনু ইন্ত্রের nam-makhahi rlans-pa; বৃষ্ণ টুক্ত rdul-gyi-chu; অনু দিব প্রথ mkhahi-zil-pa (Mhon.).

पार्टी दे हिंदु ba-mohi byihu बातक [the bird Cuculus melanoleucus, according to the legend living only upon rain-drops] 8.

Syn. ইংশাপুঁ ston-ka-spyod; অং উল্বেশ্থ lan-cig-Agah; ইংগ্লিগ্ৰুথ tsa-te-kahi rgyal; হ্ম সংক্রি ট্র char-mtshon-byed; ক্ম char-rta; ব্লিং নই মিণ সুক্র dgah-wahi sil-sñan; ইংমাপ্রম tshańs-sbas (Mnon.).

‡ वर्ड नेर ब्रेट कर ba-tsi ger-glin n. of nn island: मुडिये द्वे द्वार वर्ष की की स्वीद देश ज्ञान स्व (A. 55).

চa-tshwa 1. described loosely as

বু মাই বু

rgya-mtshohi-chu sea-water (Yaset. 40). 2. impure soda incrusting the
ground near salt lakes. বু কু ba-tswa-can
= * কু কু কুল্ম; salty, briny; বু কু কু চ্ছা

ba-tshba-can-gyi mtsho a lake of soda-salt;
at a বু কু কু চa-tshbahi skym-tshi muratic
acid (Cs.)

† বুং বঁই ba-dsra bo-dhi n. of an Indian Buddhist, born in the country of Malaya, who visited China accompanied by his pupil Amogha Vajra during the reign of Emperor Ming Hung of the T'ng dynasty (Grub. 7).

ম আঁ ৰ ম ba-yi nu-ma 1 cow's dug or test. 2. = বুৰ ব্ৰুজ rgun-hbrum grapes (Mon.).

মুখ্য a wild animal of the deer class (K. d. 3,374.)

ম ই $Ba-r^{j}$ n. of a solitary monastery on the top of a hill in Tsang (Deb. \P , 35).

Syn. ५ म ta-ka; पत्र ba-bha; ६ वे ri-li: শুহ pa agnig kar-çahi hbras-bu; भैवा वे द a miggi rtsa-wa; भैवा ठ५ mig-can; डेम वे६ tshim-byed (Mñon.).

コママス Ba-re-nan n. of a place in Tibet (Yig. 98).

‡ এখন ba-la-ka বস্তাক a tree [Sida cordifolia]S.: এখন ক্ষেত্ৰ ক্ষেত্ৰ (K. g. গ, 210).

‡ বিথে দু ba-la-ha বজান্তন [cloud] চ. ১১ ব্যাহণ দু cań-çes ba-la-ha is a tamchok or wonderful horse of Indra famous like Alexander's Bucephelus.

নাম ba-luń like বার্ম also মুম্নাম, a bullock: তামমেন্ত্রম a woman tending bullocks; নাম্মামেন্ত্রম চিa-luń-bgrań v. নাম্মামেন্ত্রম চিelow. নাম্মামেন্ত্রম চাছার [bullock's bile used as medicine by Hindus] S. নাম্মামিন্ত্রম নাম্মাম কেন্দ্রম নাম্মামেন্ত্রম নাম্মামেন্ত্রম নাম্মামেন্ত্রম নাম্মামেন্ত্রম নাম্মামেন্ত্রম নাম্মামেন্ত্রমেন্ত্রমেন্ত্রমেন্ত্রমেন্ত্রমেন্ত্রমেন্ত্রমেন্ত্রমেন্ত্রমেন্তরমেন্

(K. ko. न, 2); प्रवाह वि a spotted or particoloured bullock; प्रवाह द्वा ba-lan dwan-phyug a herdsman, keeper or tender of cattle; प्रवाह में गोनासा tobacco leaf; lit. bullock's nose; प्रवाह भेग गोनिस् (a cowkeeper) है. प्रवाह भेग गोन्स (a cowkeeper) है. प्रवाह भेग गोनास (bullock's hoof; 2. the plant Asteracantha longifoia) है. प्रवाह भेग हैं से गोमाद [cow's foot] है. प्रवाह भेग को वि cow-keeper] है.

म्यासम्भाषाचेत्रा व विदेश Ba-la sahs-gyen-la hthen n. of the son of सामासाय बेन mu-sahs-la hthen (G. Bon. 23).

प्यु ba-lu नासीय species of fragrant arborescent plants (rhododendrons) growing in the Himalaya and Tibet the bark and leaves of which are used as incense by Tibetans; its flowers are called 5 व da-li (Lic.).

Tem ba-lu-ka n. of an aquatic insect (K. du. 7, 241).

‡ म बेह म हरे निह ba-linga-nahi çin पा खिङ्गनस्च [a species of creeper]S.

Syn. বিং পুৰ তৰ্ çiń-kun-can; মৰ্পাৰ ন নিমা-dgaḥ-ma; মিমে মুম্মুৰ seń-mo snod-ldan; মুধ্য সুম্মুৰ seń-mo snod-ldan;

দ্বাদ্যা ba-ça-ka বাছিকা [the plant Justicia ganderussa] S. Syn. চূম ইত্র rta-yi so-can; মান প্রিল্মিন seh-gehi-gdon; প্রমাত্র ynas can-ma; ক্মান্ত্র rtag-tu-khro; মান প্রজ্ঞান্ত্র-ছেন-ge-can; চুমান্ত্র kkyu-mchog: মুন্থাইন sman-pahi-ma (Mhon.).

 \Box G ba-çu W. a virulent boil, ulcer $(J\ddot{a}.)$.

지 원 Ba-so 1. a large village in Tsang (Loft. 3, 9); 미환호보고 Ba-so chos-kyrirgyal-mtshan a celebrated lama of that place. 2. ivory, tusks of elephant: 미환 ba-so-mkhan worker in ivory.

‡ Д' В' т ba-hi-, и a bird (К. ту. п, 18).

The behave, here a ba=45 was a simple to the compounded, and 5=45 with bdu_2-4a_2 , the store $beta_2$ transient and unsteady (K. my. 7, 208).

tha = B P P P P khur-lei-wa khyer-wa co ying heavy burdens, hence it signifis a Bodhisattva or Mahasattva who is capable of carrying heavy moral responsibilities, i.e., the burden of the anuttara samyak-dharma on his shoulders (K. my. 7, 208).

P'T'X'Jd Bha-ke-ra kut n. of a town in the country of Tamal (Dsam.).

‡ দু'বা'ব bha-ga-na=শ্বেৰ্থ ন a fairy. in mysticism (K. g. দ, 26).

‡ મું મું પ્રાથમિક bha-dra-la = દ્રામારે છું એ bha-dra-lahi phye-ma (K. g. રુ, 45).

भे हैं भे हैं Bha-ra-ta king Bharata (from whom the Pauranic name Bhārat Varṣa has been derived); the second step-brother of king Rāma. ३६५ जून पर निर्माण के स्व प्रतिकार के किंद्र के क

* § * * 5 bha-ra-na an Indian Buddhist pandit who with his colleague Matanga visited China during the reign of Emperor Han Mingti, and first introduced Buddhism there about A.D. 61. (Grub. 5, 7).

‡ মুন্দার Bha-len-tra বাইলু the country Varendra (North Bengal): শুমুল্ম মুন্দার করে করে দিল eastern quarter in Bhalentra there were many Buddhist images and symbols (A. 60).

‡ इट वाय Bhan-ga-la Bangala (modern Eastern Bengal): इट वाय पात्रभग उर रभव है देव वस (king Deva Pala) summoning all the Bangala-pa into war (A. 60).

bhu= $\sqrt{3}$ hdres mixed (mystic) (K. q. F. 179).

বৰা bag I: 1.=ছম্ম cuñ-zad a little, slight: মুখ্যবাজ্ঞাম snum bag chags-pa a little oil was on it (A. 133). 2. a primary signification of this word seems to be: a narrow space; fig. বৰ্ম্বাথ to be straitened, in necessitous circumstances (K. d. ব, 337). acc. to Jä. attention, care, caution, relative to physical and moral evils or contaminations; বৰ্ম্বাম inattentiveness: মুম্ম বুম্ম uthe beginning of intoxication is the disappearing of attention; as adj. or attribute: careless, unrestrained, fearless; মুম্ম বুম্ম বুম্ম fearless of misfortune (Dzl.). See also below under বৰ্মী.

বৰ্ম-bag-skar or বৰ্ম-ইম bag-skar-risis astrological calculation regarding good and bad luck at the selection of a bride.

বৰ্ণ bag-khag brick of tea weighing 6 lb. (Rtsii. 70).

THE PARTY bag-hkhums-pa 1. = § & To blochum-wa timid, also little-minded (Mnon.).

2. acc. to Sch. to be afraid of.

বৰ্ম bag-glu marriage songs, i.e., those sung on the occasion of a marriage by women.

বৰ্ত্ত কৰা bag-chags বামনা, সন্তুনি, আন্তাম habit, inclination, propensity: উপ্টুৰ্কাই বৰ্ত্ত কৰাম দুৰ্ভাজনাম্মায়; the habits or propensities of a former life. বৰ্ত্ত ক্ৰম বৃদ্ধে bag-chags-bah good propensities. ব্ৰত্ত ক্ৰম বৃদ্ধে bag-chags-gsum acc. to the Bon, the three vices

of mind, body and speech (B. Nam.).
মন্ত্রেম হল প্রতি bag-chags rafi-grol n. of a religious work of the Rnin-ma school.

বৰ্ষৰ bag-ldan modest, discreet, temperate, careful; one possessed of self respect: বৰ্ত্তিয়েশ্ব প্ৰথম প্ৰীম শ্ৰীৰ behave honestly (**Hbrom**. 106).

Syn. এপর্টার bay-yod; প্রথম্বর khrel-yod; ইউই প্রথম্ব no-tshahi tshul-can; ইউপ্রথম্ব natsha çeş-pa (Mnon.).

বৰ্ষিক bag-phebs = ব্ৰ spro-wa (ইনমান্ত্ৰিক ব্ৰহ্ম বি হ্ব হিছেল byas-nas) with a cheerful mind; without care, anxiety or fear. Adv. বৰ্ষিক্ষাৰ ভূমিন at ease, leisurely, without any hurry: প্রমেন ক্ষাৰ ব্যব্ধিক ব্যব্ধিক ব্যব্ধিক স্থান ক্ষাৰ you gentlemen sleep without any anxiety or fear, i.e., being at ease (A. 130).

वन्य bag-pa as a verb. to be afraid, to be apprehensive of, to be anxious; वन्यविषय bag-hbebs-pa to drop, abandon cast away all fear.

 those who at all times possess self-restraint and honesty $(K.\ d.\ ^{\circ},\ 113)$.

मन्भेद bag-med प्रसाहिन impious, dishonest, immodest, impudent, indiscreet, etc. त्या भेद द्या अवस्था अवस्था व्या अद्देश अवस्था व्या अद्देश अवस्था व्या अद्देश अवस्था व्या अद्देश अवस्था अवस्था अवदेश अवस्था

বৰ্জিন্য bag-yod-pa অসমাই [absence of mistake, carefulness]S. reverence, fear, self-respect, self-control; as adj. chaste, careful, conscientious; বৰ্ষ bag-po adj. = বৰ্জিন্য bag-yod-pa (Cs.).

বৰ্ণন্থ.bag-yańs sbst. সমাৰ [a striking]S. as adj. intrepid,

বৰ II: meal (generally of barley, the staple food of the Tibetans) বৰ্জ bowl to keep barley flour; বৰ্জ bag-phye barley flour; বৰ্জ bag-skyo thin pap or porridge of meal; বৰ্জ thick pap, dough; বৰ্জ warm porridge; বৰ্জ bag-sbyar paste; বৰ্জ bag-sbyin lute, putty, a compound of meal and glue; বৰ্জ bag-leb or বৰ্জবৰ্ম bas-pag C. cake or bread.

বৰ্ম bag-ma বৰু newly married wife, a bride; bag-po bridegroom; বৰ্ম্পাৰ bag-gyog-ma a maid-servant who waits upon a bride; বৰ্ম্পাৰ bag-rogs = বৰ্ম্পাৰ attandants on a bride at the time of marriage; বৰ্ম্পাৰ bag-log the return of the bride accompanied by her husband for

the first time after narriage. APPARAGE bag-mar btah-v., APP given in marriage; APPARAGE bag-rar-blan-va = APPARAGE APPARAGE bag-rar-blan-va = APPARAGE APPARAGE APPARAGE APPARAMANT APPARAMANTAGE APPARAMANT TO APPARAGE APPARAMANT TO APPARAGE APPARAMANT TO APPARAMANTAGE APPARAMANT TO APPARAMANTAGE

Syr. বৰ্ণাশন bag-gsar; ন্ন্টেই বুল হব danpoḥi r! l-can; ট্রন্থান hkyo-hdam-ma; অন্
নির্মান প্র-hdsin-ma; প্রন্তনা ধ্রানিল-cig spyodma; স্বান্থান স্কলি-চ্ছানি-ma; ইমান্ডমান chos-beasma; ট্রিমান্মন khyim-gsar; মন্ত্রমান্দ mehis-brań
(Mann.).

व्याहंक bag-tsam= ३६ हें ज or क हें ज, लेग ; a little; कॅर्यव्यहं से each a little money (Mil.); इ. व्याद्याहं से each a little money (Mil.); इ. व्याद्याहं स्वरं the appetite is growing a little better; व्याहं से slight, in significant, trifling (Jä.).

মেন্দ্র bań-khri shelf: মেন্দ্র ব্যায় বিশ্ব করি khri gsum-brtsegs a shelf in three steps or tiers (Rtsii. 55).

বে ত্রির bań-chen or বন ত্রির এ = ৪৭৪ ম, অবস্থারে [one going down, descending] S. swift messenger, courier: বার্ড হৈ, স্থীবন ত্রির মী সু মানুষ লামান ল্লামান্ত্র (Rtsii.).

Syn. 4'3 pho-ña; 34'4 ñan-rna; 444'3'4' hphrin-skyel; 45'34 bah-phyin (Mhon.).

The ban-wa or the set ban-mdsod store-room, store-house, corn magazine, also

treasury; 95 FE. bah-khah id.; 95 95 bah-phud the first-fruit offering from the barn (Jü.); 59 94 dhus-bah cup-board, press (Jä.).

Syn. AET F. mdsod-khan; aza F. hdunkhan; aza gran long-spyod-gnas (Mnon.).

पर अहेंद्र u bun-mdsod-pa = धुन अहेद्र u phyagmdsod-pa.

Syn. अर्दे प mdsod-pa; अर्दे ९ देश प mdsod-hdsin-pa (Mhon.).

प्र देश buff-rim= है व्यव परिषष्ट the steps of a chorten; terrace-steps: ५वर धुन पेश दर पेश द्वार का देश व प्राप्त का प्राप्त है हैं from the front of Is wara to the first terrace step of the Sumeru they are made to reside (थुन्न, They 33).

monument, but esp. graves of kings, royal monuments or tombs.

অংশ স্থা baর্মs-po=ক্ষ্মণ rlon-pa wet, moist (Minon.).

মৃত্যু bad [1. moisture, humidity W. 2. edge, border: মুণ্ডাই the edge is of gold Sch.] Ja.

 $\Box \zeta' \overline{\eta}$ bad-ka C. a plant similar to mustard yielding oil $(J\ddot{a}.)$.

‡ ጣር ን መ bad-li-ka n. of a bird (K. ko. ካ, 3).

 $A \subseteq Bad$ -sa n. of a tribe or class (K. du. *, 333).

বৃদ্ধান bad-kan সন্ত্ৰ mucous, phlegm: বৃদ্ধান bad-kan-hjoms that which removes phlegm. বৃদ্ধান bad-snug = বৃদ্ধান মূল্য bad-kan snug-po convulsions, choleraic cramps (MAg. ch. 5).

पर संबद्धे बुवार्य एकर हुई व वार्यसम्पर्धे सर् Bad-salahi rgyal-po Hchar-byed-la gdams-pahi-mdo the Sûtra on the instruction given to Hchar-byed the king of Badsala. Buddha perceiving that the time had arrived to convert the king of Badsala proceeded to that country with his attendants and followers. The king about this time was proceeding to invade the city of প্ৰথম প্ৰথম তথ Gshan-gser-can; and, meeting Buddha on the way, became annoyed and asked what business that wicked man (alluding to Buddha) had in shooting arrows at him, the arrows rising in the air miraculously and sounding the following verse: -- 9785 वीका नै प्रवाप्त हुया त्रके र । यदैर प्पर 'ना बर प्रवय दर 🏋 र । भु कर रमुवायवे भूवायप्रवासप्रात् । देशावाने स्टारश्या हरास्त्रा (त. d. 337). But listening, the king perceived the truth and became converted to Buddhism. यद् स्वावे जुवा सं एकर कुर गुस सुस्यवे सर् the Sûtra delivered at the prayer of Hchar-byed king of Badsala. In this the story is told of the illicit connection which Buddha was said to have had with queen S'yāmā, a story set afloat by queen Anupamā the daughter of Madhu. When the malicious design of the enemies of Buddha was percieved by the truth having been brought to light, the king with his wife became firm believers in the religion of Buddha (K. ko. 3, 350).

ু বেই সু ban-হkiya (বহু = বহু ই ban-de a Buddhist monk or priest, মু=a layman) মু-বেই মু-হুম্ম-হেই মুব্য-হেই ব্যাহনীর বন compelled all the priests and laymen in general to take refuge in Buddhism (A. 103).

ナロ乳酒に ban-glan=ロコに ox, bull.

বৰ্ণ ban-bun 1.= ই ইই dsa-re-dso-re little by little: 2.= ৰণ্ডৰ, মুখ্য

‡ निर्देश कan-dha or इन इ bhan-dha 1. = बद्ध skull, cranium; prob. भाष्ट्र (a skull used in Tantrik rites as a vessel for drinking

water or wine). 2. n. of a great mountain situated to the north of the snowy mountains of Kakāri, and filled with medicinal plants and minerals; a kind of animal which can at will transform itself into a lion having eight feet lives there. (Lam. 36).

‡ বৰ্ণ kan-de বৰ্ণ worshipful, venerable, a Buddhist monk or priest. বৰ্ণৰ kan-rgan an old or elderly priest; বৰ্ণৰ or বৰ্ণৰ kan-spran and ধুন বৰ্ণৰ mendicant monk; বৰণৰ kan-chun pupil in a monastery. বৰণ্ণৰ kan-dehi mkhris-pa (মন্ত্ৰমণ্ড মন্ত্ৰমণ্ড) the bile of the brown-duck (mystic) (Mâg. 111)

‡ प्राप्त की ban-dhu-ka जीवक, बस्यूक a youth, n. of a red flower [जीवक the plant Terminalia tomentosa]S.

Syn. প্রথাত্র rtsa-lag-can; প্রত্তি gshon-shu; প্রথাত্র nus-ldan; স্থান্ত্র rtsa-lag-htsho; ঐস্থান্ত্র nue-tog dmar; অম্পত্র lań-tsho-can (K. d. 3, 75).

‡ वर्ष हैं है ज ban-dhu dsi-wa-ka बन्धुजीवन n. of a red and brilliant flower [a shrub bearing a red flower, Pentapetes phænicea]S.

43'5 Ban-ta n. of a tribe in Nepal (Dsam.).

বৰ্ষৰ ban-bon for (বৰ্ই and বৰ্ম) Buddhist priest and Bon priest (Ya-sel. 18).

বৰ ৰূপ ban-zon byed-pa = ইল্মণ্ডীল্ম also ইল্মান্ট্রিম to be alarmed; to take heed.

বৰ্ণাৰ ban-gaun the shawl or serge-cloth wrapper used by Tibetan lamas or বৰ্ণ (Rtsii.). বৰ্ণাৰ ban-lham shoes worn by Buddhist priests (Rtsii. 51).

‡ पूर्व कृष्ण ban-ta ça-ka बानामक n. of a bird (K. ko. ल, 3) [one who eats what is vomited] S. বি bab and বন্ধ babs, v. মন্ত্র hbab-pa. বন্ধ্য babs-pa=মুখ len-pa taking, assuming; মিস্তম্বন্ধ্য mi-lus babs-pa Yig. k.).

বৰ্ষ bab-col = চৰ্ম্ম want of consideration in speaking and acting, = মহমা, বৃহ্ম gs.c-lum hastiness, rashness: ইব্যাল হৈছিল চুক্ম hastiness, rashness: ইব্যাল হৈছিল চুক্ম bab-col goms-pa মহমানাম (A. K. 910) [sudden practice.]S. ব্যাল bab-col sura-wa = ইম্মান rdsun-sura-wa speaking falsehood, also insincere speech. ব্যাল bab-lhiń considerateness and discreetness in any work or proceeding; ব্যাল কিল্ল মন্ত্ৰ bab-mal=ৰপ্ৰাইণ্ড also called মাৰ্ক্ত sa-tshugs which really signifies a halting stage after a day's march, lodging for one night, place of one day's halt; ৰুপ্ৰকৃত্যন্ত্ৰ সংগ্ৰহণ কৰা কৰিব a place calculated for staying at after one day's or two days' journey (A. 157).

ঘ্ৰম δbab -mo or মুখ in Ld. soft, mild; also chaste, modest ($J\ddot{a}$.).

ন্দন্ত bab-sa ভাৰনতে sulphate of arsenic.
নদ্দ bab-sa ভাৰনতে landing place; also settlement, colony (Jä.). নদ্দান্ত babs-stegs = ৭৪৭ ম hbab-sa a place of landing, a landing.

বন্ধ বৃদ্ধ babs-bbrel = রং ৭৭৭, joint, combined; conjointly, in connection; also in harmony with, in accordance with: ব্যুম্বুর ইনির ইং অটংব্রুর ব্যুম্বর্থ বৃদ্ধ except, but for that, we should require an order according to the circumstances (এ৫৫০ 16); মুহ্মুর্মুর বৃদ্ধের আল্লাম্বুর মুর্মুর মুন্মুর বৃদ্ধের (৪০০ চিলাম্বর মুন্মুর মুন

866

বৰ্ষ ইম babs-hos suitable or fit for, opportune: ব্ৰম্ভন টুন্তুৰ নুদ্ধ বু assistance according to what shall be suitable or needed (Yig. k.).

বস bam or বন্ধ bam-pa stale, mouldy, decaying.

ব্যান bam-po that which has been gathered together, what is put or grouped into one; and, hence, frq. a section or subdivision of a book, a number of chapters taken together; a series of pages; a set of slokas; মুল্মান্ম glegs-bam that which is gathered between boards, i.e. a book or MS.

का २व bam-ril 1. defined as भै र विकास केंद्र महित अहें ति का निकास केंद्र का कि का निकास केंद्र का कि का निकास केंद्र का कि का कि का निकास केंद्र का कि का निकास केंद्र का कि का निकास केंद्र का कि

DAN ₹ bam-ro a made-up effigy to represent the dead bodies of supposed enemies of Buddhism, gen. used in Tantrikism.

या bar 1. मध्य, चनार intermediate space, that which lies or comes between, that which intervenes (used as adj. or as sbst.): मर गुप्तभव यन्तरकच्य the intermediate age; यर मु के वा भे अदेव पर पुर सध्यपदखोपं कृत्वा omitting the intermediate word or particle, or making it eliptical; प्रण में मुख्य कु ख अब में पर देव a wedge of lapis-lazuli in between the rock; 香雪 isthmus, neck of land; 第5頭5 वर वाधुक upper, lower and middle country; वर गुरेर कव a lizard, as an amphibium partaking of two natures (Jä.). But 43 most commonly occurs in the sense of a postp. or of an adv. when it usually takes such forms as ara bar-la, ara bar-na, ara bar-du = betwixt, between; also, up to, until, as far as; during: कुनिये पर पु अभ य पहन य जैन

between the river banks a bridge had been placed; ana54 gras during seven days (he had not eaten any thing); 5 go 45 5 till now; ና ጀጻ ፵ ባናር; ና ባና. until now, hitherto; देशेयर 5 or देशर till then, up to that time; থব প্রাথম শ্রী বমার at three (different) times; fra. with verbs: क्रेंस य अया मै पर 5 till even touching the top. With a negative, 955 etc. is equivalent to: as long as, মার্থ্যথ as 5 as long as it has not been obtained, i.e., until it is obtained; विभानिवर 5 till or up to his death (Mil.); अपश्चिष्य 5 as long as we have not reached, attained to. as an bar-nas from between : সুমাৰ্থী মান্ত্ৰী ব্যাৰ্থ from between the two tents. 45'35'4 to interpose, intercede, mediate (Jä.).

বংপ্লবন bar-şkabş খবন্ধৰ space of time, meanwhile.

between two other houses. 2. central house or room.

বৃষ্ট bar-khyi n. of a demon (ম'ন্ব্ৰ) of the naga class.

and bar-khra a kind of tea of middling quality (S. kar. 179).

বৰ্ম bar-gos a sort of waistcoat.

মংশ্রী মার্কান bar-gyi-mtshams the intermediate space or zone ($\tilde{N}ag$).

पर में कि वरण्ड [a portico or veranda] S.

বংগুই বিশ্ব Bar-gyi ldiń-gñis n. of a dynasty which reigned in Tibet, of which there were only two kings, viz:—মিখুল বিহা Gri-gum btsan-po and মুইখুই বুল Spude guń-rgyal (B. Nam).

 $q = \sqrt{q}$ bar-hgah $1 = \sqrt{q}$ occasionally, at times. 2. some, several; several times, now...now... $(J\ddot{a})$.

বংশ্রম bar-gras = ৭ বৃদ্ধী শ্রম of the middle class, quality, or size. বৃদ্ধী bar-shib

बर केंद्र bar-chod, बर केंद्र bar-chad or बर बार्डिंद bar-good धननार: that which interferes, cuts in between something else; any hindrance, accident, impediment, untoward occurrence, interruption: भ्रॅन ने वर कर रूप meeting with an accident, to perish, to be lost; बद कद सेव व to remove impediments; र व वर कर केर पर without meeting with an accident (Mil.); 45.85.844 to meditate evil, to brood mischief; परक्षप्रथ not having played me a roguish trick $(J\ddot{a})$. Whilst ٩٦ ١٤ indicates usually any interruption in a worldly business caused by any accident, disease, etc., it means also a change of mind or a hindrance by sin, etc. Again, when a Buddhist who has been for years observing the rules of Vinaya and suddenly betakes himself to the practice of the Tantrik rites but fails and becomes a fallen monk, this change of religious practice has been to him a Bar-chad.

Syn. বার্থিষ ge-gos; নব্যাম byegs ধ্রুন সংহ্রা sgrub-ma-hjug; নমন্ত্রাইন bar-du-gcod Mhon.).

परक्रभेर्यर खननार्थ, निरन्तर continuously, uninterruptedly.

प्रकार किया-du प्रयोक्त; in colloq. ५०२ ५ dwar-du between: १२ ५ ५ मध्यक्षाण [good or propitious in the middle.] ८. १२ ५ प्रवेद पर्वेद भवार प्रयोक्त भवार [intervening or obstructing objects.] ८. १२ ५ प्रवेद प्रवे

(4) ব্র্বির্মানী ব্রক্তিব্রথম the danger to merit (D.R.).

पर र्दे bar-do also पर भ र bar ma-do the intermediate state between death and rebirth, of a horter or longer duration, ordinarily under 49 days; lit. 45 between and \(\frac{1}{2}\) two, i.e., between the two, so the present life is a state of Bar-do inasmuch as it lies between the past and future existences. There are according to the work called Tho-sgrol six varieties of the Bardo: (1) श्रे5 प्रकृष्ण प्रः ६ skyed-qnas bur-do: (2) क्षे प्रभावरार्दे rmi-lam bar-do ; (3) वस्रभावाऽवःवरार्द bsam-qtan bardo; (4) 38 PIN & hchi-kha bardo; (5) \$ N 35 9x \$ chos-nid bar-do; (6) \$ 5.4 पर & srid-pa bar-do. Acc. to Rñin-ma Bkahgter system there are seven stages of Bardo: (1) उद पहेन में प्रश के पर दें; (2) अंभ के श्चिर्यदेगर र ; (३) बुर यहुम श्चायनेदेगर र ; (४) रूर रेवा ये नेश ग्री पर र् ; (5) तुश अस्त्रश्चर प्रवेद ग्री पर र् : (6) वधुमारा कोर हेव वर्त्रीय यह र ; (7) वर्षित वर्षा मात्रिस ًን ባላኝ. Acc. to the Bkah-rayad-pa school there are five stages in the Bardo:—(1) ब्रे महस्र पतुर पर्व पर र ; (2) दूर प क्रे निरे पर र ; (3) हैर वहेंद्र वर्ष गुँपर र ; (4) भे वस प्रेंद्र गुँपर र ; (5) จะ ซาลีรุนณินรารี (Ya-sel. 186).

বংশ্ব sa bar-hdam = বংশ্বীৰ agreement or treaty between belligerents: বংশ্ব জানীৰ বুব নি hoping to be able to bring about an agreement. বংশ্ব bar-şdont আন্বান [the suppression of the breath or voice] S.

पर धूर bar-snah चनारीच, योम atmospherical space, the illumined space; केट पे पर था in the heavens above, in the air; पर धूर पे अपने illuminated region above.

Syn. প্ৰথ gnam; প্ৰথমদৰ gnam-mkhah. ব্যাধ bar-pa the middle one, gen. the second son or brother in a family.

ব্যাব্যাক Bar-pa ra-tsa-ka n. of a sect of the Tirthika in ancient India: ব্যাব্যাক ব্যাব্যাক ব্যাব্যাক বিশ্বাক বিশ্য

ps. 93.5 bar-bar-du at intervals, from time to time, now and then.

মহন্দ bar-ma मध्यमा 1. the middle tone in music. 2. or ১৪৯৯, मध्यम the middle one of three things; ৰুম্মন্ত্রিন ইলাইর the world of the middle thousand (B. ch. ?). 3.=প্রমন or প্রমান্তর্কন a dancing woman or girl (Mňon.). 4. দিন্দ্র ব rked-pa the waist or middle zone of the body (Mňon.). মহন্দ্র middle one; মহন্দ্র নিইন দখ্যমন্ত্রীক the middle world; মহন্দ্র bar-mi umpire, mediator, intercessor.

বৃহ ঐহ bar-med বিৰুদ্ধৰ without interval. বৃহ ঐহ অনুষ্ঠ কৰে bar-med-miliah the heavens.

মহন্ত্ৰ bar-tshams or মহ গুলাইনৰ any interval. মহান্ত্ৰণৰ নিছিল কে continual, often.

पर पापेश र पु bar-gyen-dyn explained: ब्रिशे अर पापेश र । धेश पाश्च र पापेश र । बेर अंक्षेट्र र पापेश के र पुरे (B. Nam.).

ব্দিৰ্থ bar-lay-pa a go-between, agent. ব্দিৰ্থ bar-lam = প্ৰথ গ্ৰহ in the meantime, presently, at present (Yig. k. 39).

 $\Box \mathbf{X} \stackrel{?}{\leftarrow} \mathbf{Q} \mathbf{Q} \quad bar\text{-}eig \quad \text{n. of a flower} \quad (K. d. \mathbf{P}, 12).$

an gran Par Bar-gran rdsiñ-khañ n. of a place in Tibet (Deb. ष, 43).

নি থা করল, মীবল wool; মুখ গ্রী woollen, মুখ বুং থ woolly (Vai-sñ.), মুখ ইং থ the first coarse placking of wool, মুখ ইং থ the first coarse placking of wool, মুখ ইং থ bal-merca the second of the finer wool, মুখ ইং থ the third, of the finest W.; মুখ বুল্ম bal-dkar fleece; মুখ ধু bal-skud বাসন্ত্র woollen thread. মুখ দু bal-skye mould on fermented liquors. মুখ মুখ ক্লিকলল; one of the 41 clothing stuffs prescribed for the use of a Buddhist monk (S Lex.); মুখ মুখ্য চিal-hyor (modern মুখ ফু bal-syor): মুখ মুখ্য

barley and peas and four balls of wool (A. 103). ব্যাহ্য ক্ষায় [a woollen blanket, spider]S. ব্যাহ্য bal-tshon şna-lña woolyarn or thread of five different colours; ব্যাহ্য bal-zam cotton-yarn of red and white colours (Rtsii.); ব্যাহ্য bal-şle = ব্যাহ্য হ bal-gyi şlehu a kind of woollen serge-cloth of very small breadth manufactured in Tibet: ব্যাহ্য হাল্য bal-şle rnam-pa a piece of bal-şle (costs so much) (Rtsii.).

মুখাই bal-thod the hair that is tied to the skull cap used by Bon-po priests in exorcism (Jig. 26). মুখাইনেই bal-thod-can a class of Bon exorcists who wear tufts of wool on their forehead: মুখাইনেই টুমানুশ্ মুখানেইবুশ্য the Bon exorcists wearing hair on their brow invoke good luck (Jig. 26).

ব্য'ম'ই bal-pa-dsa or হ'ইম'ন rtsa dreছ-ma (ই:মিস্ম্) বিদল্পনা [n. of a Bodhisattve]S.

प्याप्ति Bul-po or मथ भुषं Bul-yul नेपाल 1. Nepal, the Indian state lying S. of the Tibetan districts of Purang and Kyirong. 2. a native of Nepal. ব্যক্তিৰ bal-chol a cymbal imported into Tibet from Nepal (Jig. 18); 44 h bal-tain Nepalese coin (Lon. ৰ, 18); বৰ বুৰ bal-dril bell manufactured in Nepal; also a kind of cotton cloth manufactured in Nepal; and bal-mdah match-lock manufactured in Nepal and imported to Tibet (Rtsii. 50); বথা বাৰু সুস कुक्स Nepalese saffron; प्रवास ने नेर दाहिन-ৰুৱ pomegranate tree; ন্থাৰ্ব্ Bal-Bod Nepal and Tibet; ব্যাপ্ত bal-sbug or ব্যাইবি ষ্ত্ৰ bal-pohi sbug-chal kind of cymbal manufactured in Nepal (Rtsii.). 44 % bal-mo a woman of Nepal.

Nopalese wife of king Sron-btsan syam-po, a daughter of king Ams'uvarman; n. of

a Tibetan lady who had obtained saint-hood.

मध्यभुष क्रेम bol-yul-skyes नेपालज n. of a medicine.

Syn. A. A. ldoń-ros; TH go-la; NIA ma-ho-na (Mňon.).

† ব্যু balla and ব্যুক্তি balla-chen-pe names of heavenly flowers (K. d. ৭, 150).

‡ ਸਪੌ lal-li n. of a celestial flower $(K.\ d.\ *,\ 368)$.

মথ প্র্লি bal-lhog == শ্রুম বিদ্যাল, or cancer (Ya-set. 28).

মান্দ্ৰৰ baş-mthah 1. শ্র্নিট্র-স্বেট্ডন্ত্র মন্দ্র মান্দ্র the suburb of a town, i.e., the limits where a town terminates. মন্দ্রত্তী মান্দ্রক, ভাষার touching or near the suburbs; মন্দ্র নার্থান্দ্রনার মান্দ্রনার্থান মান্দ্রনার চারিতে of residence in the suburbs. 2. border country (Sch.).

DN'U bas-pa 1. occurs in lieu of 38'U byas-pa the pf. of 35'U, mostly in the sense of a thing being quite done or accomplished. 2.=氧音U mi-khrel-wa' immodest.

ฉพรั baş-mo, v. จจรั bab-mo.

भाग ने य Bi-kra-ma çi-la (sometimes wrongly written as ने प्रस्थानीय Bi-kra mu-la çila) n. of a monastery at Magadha founded by king Dharmapala on the bank of the Ganges. It became the chief seat of Buddhist learning after the glory of Nālanda had waned; and Atis'a was high priest there for several years till he proceeded to Tibet. It was destroyed by Baktyar Ghiliji in A.D. 1203 about the time S'ākya Srī Pandita of Kashmir visited it (A. 61).

‡ THER Bi-kra-ma pu-ri (sometimes wrongly written THERE'S bi-kra ma-lu pu-ri) n. of a place in East Bengal situated in the neighbourhood of the place

where Atis'a was born: ইশুসমন্ত ইব্দেশ্জ্ব (A. 2).

बे & bi-chu श्रीवल moss.

a &c. bi-chun = 9 &c. bya-chun (in Sikk.).

‡ \mathfrak{d} 5% ii-dru-ma \mathfrak{d} 5% n. of a precious stone (K. d. \mathfrak{d} , 320). \mathfrak{d} 5% \mathfrak{d} 5% \mathfrak{d} 5% \mathfrak{d} 6% Bi-dru-ma hdra-wa n. of a mountain inhabited by venomous naga whose poisonous breath renders the sea water warm at all times (K. d. \mathfrak{d} , 030).

‡ ই মুখ্প bi-na-ya-ka a class of malignant spirits called হল্পথ in Tibetan, also the name of their king.

वेष bi-pa प्रतिवह [receiving, accepting]S.

‡ a sa a Bi-ma-la n. of an Indian Buddhist saint who had confided his mystic lore to Lo-tsā-wa Rin-chen mchog Rma and who is very much respected by the Rāiń-ma school (Deb. 9, 3).

‡ विश्व भ Bi-pa kā-ya n. of a fabulous phantom who appears in the sky at times to receive the homage of the nāga demi-gods (Duṣ-ye. 39).

‡ বি ই Bi-dha or বিশ্ব Vin-dhya, in Tib. also ইব্ৰথ্যই, chain of hill in central India in a cavern of which the Buddhist sage Achārya Dinnāga performed his ascetical meditations.

वेट्टे bi-rdsi a species of shrew (in Sikk.).

वै:२.२.६ Bi-ri Ḥa-mado n. of a place in Ulterior Tibet or Amdo (Yig. 8).

‡ ជី P- bi-ṣa a poison.

‡ वेहर vi-hā-ra विदार a Buddhist monastery where monks receive instruction in sacred literature.

‡ বিম্পুত Biñ-pa-ta n. of a treatise on Çabda-ridyā the science of words: শ্রুমিন ক্ষুম্পুত্র বিষয় বিষয় ক্ষুম্পুত্র বিষয় ক্ষুম্পুত্র ক

ক্ষাম bim-pa or বিশ্ব (written in the squ and বহুট্ট etc., as the Sanskrt equivalent of শুপারশুম sku-gzugs and এই এই hbi-hbi): 1. Lama Çoń Blo-gros bstan states that bimba is a flower of মুগুম ryya-skyegs. 2. Momordica monadelpha a cucurbitaceous plant with a red fruit. বিশ্বাম ক্রেড্ড বিক্লিষ্ট; a lip red like the fruit of Bimba.

वे3 bihu वत्स a calf; in Sikk. a snake. वे3 धुण सौमिनिका and वे3 रसर्भर्भर व क्रमिलिका [linen cloth dyed with red colour.]S.

वेद्यगुद्दिस्य bir-wa kun-ti ma-li is a mystical expression.

† বৈথান bil-va বিলু, স্মীজন wood-apple. The wood-apple tree is also called গ্ৰন্থৰ শ্ৰ্ম দ্বা but this seems to be incorrect.

Syn. ব্যথ ব্ৰথ dpal-hbras; ক শ্ৰণ এই cha-ldanmgo; ব্যথ ইব্ থীৰ rab mchod-mig (Minon.).

‡ ब्रिप्ट biradsa in Tib. ५५० दे हुँ n. of a town situated to the south of Vajrāsana (Dus-ye 40).

বু bu 1. sbst., resp. শ্রম sras, নন্ম, নন্ম, son, boy, common in C. বুকু প্রি মু আম্ম buchu çin-gi yor-ma in Tibetan proverbs: a son that is not worthy of his father. 2. কিয়ে child; offspring; bu-phrug children; বুকিয়ে child: বুকিয়ে মুখুই বুকিয়ে প্রের্থিয় বুকিয়ে প্রের্থিয় কিন্তু ক

§ § bu-hkhrid (puti) a common title generally given by parents in Tibet to the first born daughter with a hope that she would bring in the train of birth a § or son to her parents.

GID bu-ga I: or gy buy 1. For hole, aperture, opening: The graph bu-ga pore, passage of prespiration (Dsl.); For sua-bug nostril; Government bu-ga-hdsin full of perforations; Government bu-ga-dgu the nine orifices of the body (2 eyes, 2 ears, 2 nostrils, mouth, urethra, anus). 2. symbol, num. 9 (Jä.).

9.9 bu-gu=9.3.35. bu-tsha chuń-chuń little boy.

Sar Bu-glin n. of a park or grove in Lhasa belonging to the State (Rtsii.).

5'वर्जुं bu-brgyud सन्तान, सन्तित, प्रजा. descendants, issue, generation.

5.837 Par. Bu-chu llua-khañ one of the twelve Buddhist sanctuaries erected during the reign of king Sron-htsan syam-po (Lon. 3, 6).

মুচল bu-la-ka =শুইন্ম offerings to the earthly gods and spirits (K. g. শ, 215).

It may be said that a more deeply-read and a more voluminous writer than Buton has not at any time appeared in Tibet. He lived over seventy years strenuously exerting himself for the spread of Buddhism, and spending the last days of his life at Shalu, a large monastery situated about twelve miles to the S.E. of Tashilhunpo, where he died about the beginning of the 14th century A.D.

9'रे'डे bu-de-tshe जीवन life.

S'45° bu-gdun a small cross-beam (Mil.)

9₹ bu-rdo (Sch.) idle talk, tittle-tattle.

ম্বান bu-nad child-bed: মুখ্যুৰ্থ the child-bed terminates unfavourably (Pth.). মুখ্যু bu-snod uterus, womb.

5. તેવે bu-dpe true copy: ભૂગમાં જીવદુદ મામ્યમાં વ ખાદ સે વર્તું વાવ વદુ જીદ લગ સુદ તું ત્વેયે કેવામાં દ્રદ (Ya-sel. 11).

বুলি bu-mo, rarely মুখন bu-mo-ma, i. কলা, বুদিনা, a daughter. 2. a girl, maiden, virgin: মুখনি ম or ব্যাহ্ম or ব্যাহ্ম a girl that is still in a virgin state; মুখনি ম bu-mo dar-ma a youthful maiden, a young woman.

Syn. ১০ da-ma; পুঁমন myoş-ma; ঐর্ণ ল্মং me-tog-gsar; শিমেপুর্ম kheñş-ldan-ma; ব্রমপুর্ম dregs-ldan-ma; অচেই তর্ম lan-tsho can-ma; ই ব্রথম rtse-dgah-ma; ১৮ ই ই বুর্ম তর্ dan-pohi rdul-can; বুর্ম ব্রম্ম rdul-bcaş-ma; ১৯ ব্রম dar-bab-ma (Mhon.).

दुः म्बाइन bu-mo gshon-nu-ma a young girl, maiden, damsel.

Syn. অইনমাৰ্থানৰ ma-hońs rdul-can; ব কুন na-chuń-ma; বুল্মান্ত্র phyogs-med-ma; অন্তর্ভার lań-tsho dań-po; ব্যাহ্র nor-ldanma; কুন্দেই ক্রমান্ত্র groń-pahi chos-ma-gos (Maon.).

বু ইন্থিন্দ্ৰ মন্ত্ৰ bridegroom, son-inlaw [also, a lotus] S.

335 bu-smad family, children.

হ's bu-tsha মনান, ৰাজৰ son, boy; often familiarly sounded as potsa or putsa. বু-ক্ৰথৰ মনান ছাই increase of family. বু-ক্ৰথৰ bu-tshas hbrel-wa to cohabit (Jä.).

g. sq bu-tshab=g. 55 bu-dod.

पुष्टिक bu-hdsin-ma पुष्टिका [a daughter]S. पुष्टिक bu-rdsis कुमार रचक [guard of a young child]S.; a nurse that looks after

children (Nag. 59).

3.84 bu-yug snow-storm.

पु.रक्ष bu-ram मर्कर molasses, raw brown sugar; treacle: 5 x x x x bu-ramşgor-wa to boil down raw sugar (Jä.) तुःरअः८८ः±ंवदेःअरः।ः ्बुदसःव्यक्षेंद्ररः८तुवसःवर्वायःसेवःवरः 35% sugarcan; juice and hot melted butter d: inl. while warm relieves coughing and temoves hard-breathing $(K, g, \delta, 47)$. चुरुभण्ड bu-ram ka-ra, सिकता treacle; घडम र्गेर ! loaf sugar. युष्य में प्राप्त प्रकर; [diluted sugar]S. সুক্ষা bu-ram sgra, an epithet of Arjuna the 3rd son of Pandu (Mñon.). पुष्ठमा कर bu-ram-chan, सी शु spirit from sugarcane juice or from treacle; पुष्पानिक bu-ram-çin इच्हा the plant from which sugar is extracted, sugarcane plant ; पुरमानिदान द्वारस, sugarcane juice. तुःदशःनेदः वी वसः ग्रीः सवदे वहूदः यहँसः वः सवस work on the exploits of Ikshakus, etc. (A. 35).

g का निष्य bu-ram çiñ-pa स्याकु n. of the progenitor of the solar race, an epithet of Sākya-simha Buddha who was born of that race.

র অন্তর্ম ক ক bu-la-ma şkyeş me-tog = ১৯ বৃষ্ট্য hom-bu şñe-ma (mytic) (Miñ. 4).

gars? Bu-la ha-ri 1. a kind of fine leather generally of calf or kid which is japanned black or red and is used in lining boxes, &c. gars? र व्याप्त विश्व व्याप्त विष्य व्याप्त विष्य व्याप्त विष्य व्याप्त विष्य व्याप्त विष्य व्याप्त विष्य व्याप्त विष्य व्याप्त विष्य व्याप्त विष्य व्याप्त विष्य व्याप्त विष्य व्याप्त विष्य व्याप्त विष्य व्याप्त विषय व्याप्त विष्य व

নুষ্ঠি bu-şlob=ৰ্থান slob-ma scholar, disciple, follower of a clerical teacher; also =ৰ্থানুষ্ şlob-phrug a pupil.

বু'বিব bu-lon (cf. ৪৭ bun) advanced money, debt: ৪ বিব ট্রম্ম or ৪ বিব ট্রম্ম o contract debts; ৪ বিব এ bu-lon hjul-wa or মুহ্ম sprod-pa to pay a debt; ৪ বিশ্ব u bu-lon-pa a debtor.

† বুৰা ন oug-pa= নিম্প হার্বির a crack, hole, cavity: গুৰুপ্তম bored holes.

Syn. II bu-ga; Bus khuń-bu; usaka pad-mahi-mig; Bus Tluń-hbyuń; wwiew sa-mthońs; Fusk khoń-stoń (Mnon.).

ধুশুৰ্বি bug-shol, v. প্ৰুণৰ sbugs (Jä.).

gল্ম লাইল bugs-griy = গ্ৰ্ম ল্ল খ্ৰল লাইল .a week, seven days: গ্ৰ্ম লাইল ব্ৰাইন ৰ্যাইল he received a week's instruction (Rtsii.).

বুদ্ধে buń-wa ভ্ৰম্ভ sbrań-ma আনি, মন্ত্ৰ, মন্ত্ৰ, প্ৰেল্ড (Minon.). 1. a humming and stinging insect, such as a bee, etc.; বুলাইল sting, and also the wound caused by it. 2. acc. to Cs. a bright black stone: বুদ্ধের বা black either like a bee or like this stone. বুদ্ধের বা black either like a bee or like this stone. বুদ্ধের বুদ্ধির বুদ্ধের বুদ্ধির
वृद्ध bun-bu चनवान् [a discus-bearer].

gtw buns [mass, heap, bulk; S^{tw} a large heap; S^{tw} S^{tw} a great quantity of urine (Min.); S^{tw} S^{tw} to heap one upon another, pile up] $J\ddot{a}$.

J5 bud 1. (5) any darkening of the air through dry matter, a cloud of dust, dust-storm: 9538959 wrapt in dusty mist. 2. = 35994 turned out, expelled: 39838955 turned out of the assembly of monks or congregation (Yig. 3). 95355 bud-ston destitute tenants or subjects, also where a family has been entirely expelled (Rtsii.).

55.5.5.5 bud-dha wa-na n. of a forest

situated to the east of Vajrasana in Buddha-Gaya (Dsam. 17).

‡ 95' \$ Bud-dha = NEN gN Sans-rgyas.

पुर' केर bud-med 1. नारी, स्त्री, सवना a woman; defined as अध्य अधि वास पुर यस पुर केर हैश य जैन one that cannot be dispensed with or forsaken; acc. to others, one that cannot be left outside the house at night is called 95 235, and hence = woman. 95 235 85 5 a female child; হুণ্টান্থানুমার a violent hag; 95 को र भूषा य a fair woman (Dzl.); 95 के र क one who is bullied by his wife; শুরু বুর এব gtso-wohi bud-med सञ्चाइना a lady (A. K. 1 22). 95 45 9 34 235 bud-med-kyi rnamhayur womanly expression and beauty:-AE क्षेत्रम hjo-sgegs; क्ष्म र यूद rnam-hgyur; क्ष्म नार्ष rnam-qyo; *QU rol-pa; QQU bskul-wa; র্ম দুর্ম ধ্রুম zur-gyiş şton-pa (Mñon.). 2. = MER'S a concubine, mistress.

Syn. भेग mi-mo; शुरुष skra-can-ma; अर्ड्सभ धूर्य mtshams-ldan-ma; शुरुष्ठित sbyor-byed-ma; भेरेट प्रेर्ट्स hchin-byed-ma; भेरेप्रभ mi-gñis-ma; भेरेप्रथ hdod-ldan-ma; प्रेर्ट्सभ mdod-ldan-ma; प्रेर्ट्सभ ma byed-pahi-gshi; पाउपभ रुद्य grugs-can-ma; र्पार परे पाने dgah-wahi-gshi; इर प्रभ zur-lta-ma; र्पार परे पाने dgah-wahi-gshi; इर प्रभ zur-lta-ma; र्पार भ dgah-ma; श्रेर्ट्सभ ho-hdsin-ma; प्रभ थूर्य lus-ldan-ma; ह्यभ भेरेप्रय stobs med-ma; श्रेर्प्सभ hoshama; इर ५०० कार्य प्रकार प्रकार प्रकार कार्य प्रकार प्रकार कार्य प्रकार कार्य प्रकार कार्य प्रकार कार्य प्रकार कार्य प्रकार कार्य प्रकार कार्य प्रकार कार्य प्रकार कार्य प्रकार कार्य प्रकार कार्य क

 beod-name brgyan-ma, শ্রেণ্ড ma-cig shamu, বুই ব্রথম ব্যথান্ত্র beod-name dpal-hdren, এত্যান্ত্র pad-mu-mtsho, পুটাত্রের lha-rtse dpon-mo, বিলেশ্যান্ত্র দুলি-beah rnalhbyor-ma, এত্যান্ত্র ম pad-mu rab-beah-mu (Loh. জ. 3).

बुर नेर रवार व्या bud-med dgah-bral (क्रिया व्या अप्राप्त विकार कर्म नेर्) a woman who is devoid of enjoyment and happiness, a barren woman; a hermaphrodite of the female sign.

इर बेर बहुर व हर पहुँ पर अर्थ bud med hyyurwa lun-bstan-pahi mdo n. of a Sūtra in which is described how women can be changed into men (K. d. न, 326).

হুং এই অৰ্থৰ bud-med-nuchoy, ৰন্ধুৰা, নতিছু বা a very handsome woman with personal accomplishments. [1. a prostitute. 2. one who goes about in the dark] S.

Syn. भन्न अर्थन अर्धन धुन अ yan-lag mchog-ldanma; सुझास्ट्रेंन्स lus-mchog-ma; सुझार इटास lusbsan-ma; अभाषाम lus-phra-ma; भेषावार मानुbzań-ma; र्वेद प्रदेश bshin-bzań-ma; अर्वेद स्दर्भ mtshan-ldan-ma; प्राप्त pad-ma-can; भ्रेव म sgeg-mo; अर्जुभास smad-rgyas-ma; तुरिकेर्स rkyed-med-ma; भेर दर म yid-hon-ma; भेर व्यूज म yid-hphrog-ma; ९८८ पश्चिम hchin-wa sbyinma; श्रेवा वार्षा mig-quo-ma; श्रेवा अध्भास migmdses-ma; २.५१म श्रेष ठन् अ ri-dwags mig-canma; वर्षेत्र भेवा अ yon-mig-ma; इर भेवा अ surmig-ma; ब्रेन येनामा इलांग-legs-ma; ध्रा पु अ šdug-gu-ma; म्डेन्याची द्वापाम mchog-gi loug-ma; मुभःवाभवास myoş-qsal-ma; भेवा भर भारत migyahş-ma; हुन्वा अहें भाग zla-shal mdseş-mu. (Mnon)

ব্যুক্তর্থন any voluptuous or unchaste woman; with following syn.: কৰ্ম প্রনাম chage-ldan ma; প্রনাম ইন্দ্রের ম myos-pahi phreh-ldan-ma; বিশ্বুর ম rig-myur-ma; মুম্বা বার্ম dus-btab-ma; মাইর ম্বান্স মার্মকান-hgro-ma; ্বৰ্ণ ক্ষ dben-hgro-ma; এই, এই শে hdod-hyroma; এটুৰা এই ব্যুম্ভ বাচৰ ভা hkhrig-pe-hi bsamgtan-ma; এতুৰা ব্ৰুম্ভ hkhrid-byed-ma; কৰ্মা এই: ব্যুম্ভিক্ত chage pahi gdon-can-ma (Mhon.).

पुरक्षेरहुष mul-mad radul काँक्सम, रजस्

বুং ইন্ ই খ্রন bud-med blo-ldan-ma = a noble and magnanimous woman; with syr..: রম্মেন্স <u>rnam-mkhas-ma;</u> ইন্ এর ম sbyod-ldan ma; আম্মান mkhas-ma; র্মান্ম ম ces-rab-ma; র্মান্ম ম lshiy-ldan-ma; র্মান্ম ম র্মান্ম ম sñan-syroys-ma; র্মান্ম ম ces-ldan-ma; র্মান্ম ম dra-ca can-ma (Maon.).

तुर्भेर्धुअस bud-med sbrum-nu गर्भिषौ a pregnant woman.

दुर सेर हु अर्देश्यर व्याप्त bud-med zla-mtshandan idan-mu सन्मती स्री a woman in menses.

Syn ন্ত্রাই মাণ্ড্র ম bud-med chos-ldan-ma; সুমাণ্ড্র ম dus-ldan-ma; সুমাণ্ড্র ম; মাত্র ম me-tog ldan-ma; স্কির্তির ম rked-nad can-ma; সুবাণ্ড্র ম khrag-ldan-ma (Mon.).

दुर बेर वेन यर बेर य कुछ डी को an adulterous woman, who is said in her manners to resemble a hen.

55 नेंद्र bud-çin = अन्द्र fire-wood, fuel, also dried dung used as such; इर नेंद्र वन्त्रप् bud-çin bçay-pa to split or chop wood. इर नेंद्रप् (अर से) द्योचन a torch, a light; lit. flambeau consisting of ten pieces of wood.

বুব bun abbr. of বুক্ৰ: interest on money lent. বুক্ৰু bun-skyod হাৰাকিছ

stretched and hanging. বুন bun-tho or বুন অবা bun-yig 1. debtor's account-book.
2. bond or obligation; bill of debt. বুন বুচ bun-gton to lend money on interest: বুন বুচ বুন বুচ বুন ইন্ত্য উপন্থ মন্ত্র বুল কিন্তু বুল কিন্তু বুল কিন্তু বুল কিন্তু ক

9191 bun-bun piece-meal, dispersed (Sch.).

মুধ্ব ট bun-dsan-ti= মুধ্য kun-tu-mdses very handsome (mystic) (K. g. শ, 215).

35 bun-re (Sch.) a small matter, cf. 753 ban-bun.

पुत्र विषय bun-lob some large number: पुत्र विषय अर्थ अर्थ (Ya-sel. 57).

বৃষ্ঠি bubs=খ্ৰ 1. an entire piece of cloth rolled up; বৃষ্ট্ৰম cotton-cloth (Cs.). 2. in a general sense: whole, something entire (Sch.); ব্ৰমাইল prob. whole, entire, ব্ৰমাইল'ৰাম the whole body as opp. to separate parts $(J\ddot{a}.)$.

School=state of unchangeableness like that of the Vajra (Yig. 14).

the latter when provided with as is called I an the jar-of-life, i.e., it contains water consecrated to the Dhyani Buddha I (Amitāyusha). In the bum-khebs the cover for a water-pot used in Tantrik religious ceremonies (Rtsii.); In the jar containing sacred water (Rtsii.).

सुभ क्षेत्रभाषादेश स्वस्त [sonorous] S. सुभ सूत्र bum-rdsas: हुन हैन ५६ भूत भूत्र व्यक्त सुभास्य हैन प्र twenty-five articles (comprising consecrated objects and various sorts of medicines) required to be kept in the sacred-pot which contains the consecrated water (Rtsii.).

gara N Bum-pa skyes gara, sear n. of a Rishi, who was born in a water pot. In ancient times the Rishi Rgyal-wa while practising asceticism caught a glimpse of an Apsara-goddess and, as if embracing her, in a dream discharged seed which preserved in a water-pot produced the Rishi. This was the famous Vas'ishtha the pot-born (Mnon.).

दुश्रय ठन शतपत्र, श्रीपणी [a kind of lotus, the Premna spinosa.] S.

নুষ্থি ব্রুথ বৃধি bum-paḥi ḥkhrul-ḥkhor = ≸ কুব নুহ zo-chun-khyud (Mnon.).

दुः प्रतिस्तुव ठर्ग bum-paḥi mgul-can resp. form of अञ्चित य mgrin-pa neck (Mnon.).

तुअयम ब्रेंच चाडिक [1. a pitcher. 2. the back of the neck] S.

+ 5% 5 bum-bu = 5% 5% small water-pot generally used in religious ceremonies.

বুৰ bur upright bolt or fastening to a door, ৰণ্ডৰ upper bolt, অণ্ডৰ lower bolt. (Jä.).

 $\mathfrak{g}^{\times}\mathfrak{g}^{\times}$ bur-rise or $\mathfrak{g}^{\times}\mathfrak{g}^{\times}$ bur-tise a kind of bell or gong in temples $(J\ddot{a}.)$.

মুম্মুম্মুম্ম bur-thuń-ki.ug $\S=\widetilde{\S}$:মুম্মু \underline{b} lobur-du suddenly ($\underline{S}man$).

grā bur for various species of Eurotia, largely used in the W. by travellers as fuel.

graft bur-cin for granat

37 1: bul or 3759 bul-tog soda occurs in Tibet as a white powder on the ground, generally near the margins of lakes though not exclusively so. It is used as a medicine, and also added in small quantities to bring out the quality and flavour of tea.

বুব II: or বুন ব bul-po=১৭ ব dal-po,
বুন ga-le 1. slow, dilatory, lazy: এই বুন ই
bgro-bul-te slow in walking, making but
tardy progress (Dzl.); মানুল মানুল mi-bul
mi-myur neither slow nor quick (A. 60).
2. = বুল sul valley, ravine: বুন্দ্রের ই আনুল
a valley of the mountains resembling (the
plains of) India (A. 143).

নুষ্ণ bul-hgros=ক্ষ্মেই বৃত্তি rkań-pahi hdu-byed a kind of movement of the feet (in dancing).

पुषा रहाय bul-ran-pa neither very quick nor slow in walking: इ.अजूनशास्त्र या देन a moderately-swift horse (Hbrom 118).

+ বৃষ্ণ bus-pa=বৃষ্ণ 1. বাবে boy, lad. 2. v. ৭৪১৭ bbud-pa (Jä.).

पे I: be 1. num. fig.: 105. 2. W. for **3** bye (Jä.). 3. for पेट्ट be-rdo; वेदेंद्र be-ciñ an oath (Jig. 62).

वे बे be-ge, v. वेन वे beg-ge.

वेडे be-oi= र्रें byis-pa क् little boy, lad or lass: नेडे देवा वे अन्वेद ह वेदे खुवा पर अदे रे अं (A. 88, %).

ন oe-cho হন্ত হন্ত হৈবা (Zam. 3) club with an ornamental hammer, knob, dorje or human head-like figure on its top which the gods generally carry in their hancs to fight with the Asura.

वे देन एउट be-con-hehan गराघर 1. an epithet of Vishnu, and also of Yama the lord of death (Mñon.). 2. n. of a goddess (Jü.).

वेष्ट्रः be-ljan=३ ४० (mystic) (Min 4).

के 5 be-ta 1. नार्किन; cocoa-nut, वे ५०००६ be-tahi-çiñ the cocoa-nut tree. 2. Tibetan name of वै ५ व bi-da-rwa विदर्भ Bedar, the birth place of Nagārjuna (Dsam.).

Syn. ৭৭ম শুর্ব phoras-bu-rtag; দুম দুর্ব ধুর ই hbrus-buhi phunpo; ম ৭ জ্ব-htshohdab; চ এই কুম ব ta-lahi ryyal-po; ম ক্ত জ্ব nu-mo-rtse; শুর্ব পুর্বা-ldan (Mnon.).

वे रूद = अवेद सुन sulphate of copper.

વે અર્દ le-<u>m</u>duń a spear or javelin made of oak-wood (Jig. 32).

∂₹ be-rdo, v. ∂ quoit, the discus of the ancients.

+ a f be-no = a f 4 hdsin-pa.

देश्वया केन be-sna lag-chen n. of a अपन्त्य demon of the naga class.

वे धूनम be snabs a mineral substance.

वेट्टे be-rdsi= भ्राया इराम इkar-ma snar-ma.

‡ ইম্মান be-sa ra-ka a species of very small insects (K. du. ৰ, 204).

broad band worn as a head-ornament by all Buddhist women of Ladak, nuns excepted. It is fastened to the hair and is studded with one to five long rows of turquoises which forcibly suggest serpents and serpent-worship in general. In a

case in which a woman was ordered by the court to give up her berag to the complainant at once, she refused to do so saying that this could not be done as long as (in that year) the irrigation of the fields lasted, evidently because of the water-supplying 2 or nagas.

detion of Chamdo in E. Tibet (Lon. 8, 15). 登文章 n. of a petty chief who favoured the Karma-pa school and helped Deba Tsangpa in the war with the Œleuth chief Gus'ri Khan, but was killed by him (Lon. 9, 15).

वेजन be-log a great-grand father (Jä.).

ने behu बल a calf: ५०४ वे dpal-behu नी बल n. of a gem; also the emblem of love and affection represented by a noose. वे उम्म behu-bum lit. calf's pot, i.e., cow's dug from which the calf sucks milk; fig. that which yields nourishment to life, met. spiritual life, hence, scriptures. वे उम्म हिन्म be-houm shon-po the ancient book on religion and religious history of the Kadampu school compiled by Dge-çes Dol Rin-po-che (Lon. 1.2).

বৈশাপী beg-ge= ই ৰ be-ge measles (Sch.); also called ইব ই sib-bi.

when propitiated protects her devotees. 2. hidden shirt of mail.

DE ben 1. smaller beams of a house which support the roof. 2. a stick, endgel, clur (Ja.)

bed 1. dearness, advantage: ইং মাইbed-ma-chod proved of no use, no advantage; শুলাইনি মিন্মান at a time when salt was sixty times dearer (than barley) (Glr.); ইন্ট্র-অন্মান্ত্র long-spyod in Mil.; 45%5%5985% to be temperate, to keep moderation in the indulgence of the appetites (Ja.).

वैद्र ben a large pitcher; इवेद chu-ben water-pot.

येम bem or वेभव bem-po=र्गभः हर वे (Mñon.) 1. कचा in the dialect of upper or western Tsang = old, worn-out, as of patched clothes. Also applied to the body, and defined as अमनेशक्षेत्रपदेन्द्रस्य "an entity deprived of all sense." পুৰুষ্ট্য ইল্ वीभागुः संभवंभवास on the boundary between the physical matter of the body and the $\mathrm{soul}^{-}(Mil.)$. 🐧 તે લાગ વાદ્યાય છે અનુ લાગ સેમસા એક છે. ইবিৰেম্বৰৰ by the power of his prayer was deprived of sense like his own worn-out self (Ya-sel 10); বৈদ্যান্ত্রমান্ত্রৰ bem-pa ltarįkug= 🏋 ų įkug-pa stupid, senseless like a log of wood or physical matter. देशदेव and bem-rig bral-wa without body and soul: ৭৯ বাহুলমান্ত্র বিষ্ণান্ত্রণ the dead are without body and soul. 2. a receptacle, box, bag, etc. (Jä.).

gam cloak of thick woollen cloth used by the lamas of Tibet, in winter; ax is herchen a full cloak; in winter; ax is herchen a full cloak; in winter; ax is herchen a full cloak; in winter; ax is herchen a full cloak; in a taken-ber a cloak made up of many pieces (Pth.); ax gamade up of many pieces (Pth.); ax gamader-thut gown of a priest, sacerdotal cloak without sleeves, with in a gos-chen for a ber-thut fur-cloak. 2. burning, sharpness, acridity, any biting, stinging quality: arguman in a stinging or burning of the blister arose. Ax is ber-can sharp, pungent, keen.

বিংশ ber-ka = ংথাৰ a branch; বিংশ ber-ma বিংশ্বৰ ber-leag a stick or staff; প্ৰবিশ্ব ধুpahi ber-ma cane, bamboo stick (Mil.); বিংশপুৰ ber-ma leag a switch.

Syn. 52974 dhyng-pa; apar hkhar-wa; apar 529 hkhar-dhyng (Mhon.).

বং কং তব ber-ser-can un aquatic grass (Sman. 109).

বিষ bel a leather bag. বৰপুৰুৰ bel-lpags = শুঃকীপুৰুৰ behahi-lpags calf-skin (Rtsii.).

এম bes गण्ड the cheek.

‡ वेप्र' र Vai-ra tsa-na वैरोबन 1. n. of the first Dhyani Buddha. 2. a learned lo-tsa-wa who flourished during king Khri-sron ldehu btsan's reign and who first translated the Hbum from Sanskrit (Yig. 35).

‡ ঈ শ bhe-ka ম মান; toad, corrupted into মান sbe-ka: মান্ত্ৰীল স্থান আছু ed naked person, ঈ শান আছু আছু মান্ত্ৰীল স্থান আছু ed if the fat of the toad is made into eye-salve, etc. (K. g. ১, 56).

ই শাই স্থান Bhai-ka-tse lcam-bral n. of a sylvan nymph who undertook to protect Tibet and defend Buddhism (Deb. শ্. 2).

‡ ই'ৰ bhai-ra a gem: ই'ৰ্ম প্ৰের বিদাপুর বন্ধুৰ প্ৰায় বাৰ্থকা Bhaira gem is a protection against all classes of evil-spirit and removes pain. J bo 1. num. fig.: 135. 2. affix, to designate certain adj. or nouns.

acc. to. Jä. arkle, ankle-bone.

বিং র্থান ১০ le-ñal-wa = দ্বিং ই র্থান হায়প্রান্ত ponal-wa to sleep well: প্রান্ত বার্ত্ত ই বার্ত্ত বিধান এই ইং রং ্যান্ত কি বার্ত্ত নিজ্ঞান ইমান্ত বিধান এই বিধান

‡ \$\frac{1}{2}\text{ bo-dhi} = \frac{1}{2}\text{ sq-byan-chub} \text{ and } 1 \text{ enlightenment, divine wisdom or knowledge.}

2.=\frac{1}{2}\text{ sq-a}\text{ byan-chub-cin the Indian peepul, Ficus religiosa.} \$\frac{1}{2}\text{ bo-dhi-chub-cin the recitation of the names of Bodhisattvas, probably made of a kind of peepul wood.}

 \mathfrak{A} ' \mathfrak{A} ' Bo-don n. of a place in Tibet situated to the north-west of Tashilhunpo in Tsang (Deb. \P , 2).

ইংকেইব্যালয় ক্ষাৰ্থ Bo-don Phyogs-las rnam-rgyal also called ওইব্যালয় Hjigs-med grays was one of the celebrated lamas of Tibet; and is said to have written one hundred volumes. He belonged to the Jonang-pa school and founded the monastery of ১৭৭ মিন্ত্রিম Dpal-mo chostedińs monastery (Grub. E, 14), also establishing his control over the monastery of Sam-ding in Yamdok lake-district which is presided over by Dorje Phagmo the incarnate Vajra Varâhī.

বি do-wa সময় to expand as a bubble; to overflow or fall out of a vessel on account of over-filling: বিষয় ho-mu bowas the milk bubbled over (A. 80).

স্থান প্ৰ Bo-cog-thu n. of a province in Mongolia, also of its king: প্ৰস্থান বিদ্যালয় বাদ্যান কৰি ক্ৰান্ত ক্ৰান্ত ক্ৰান্ত ক্ৰান্ত ক্ৰান্ত ক্ৰান্ত কৰি কৰি কৰি কৰি দিল with the king of Bo-cog-thu a votary of the Gelugpa school (Ya-sel. 17).

878

ইবাৰ্ট bog-to Tib. rendering of Mongol term for a prince or chief; = ই rje lord or sir (Loń. ৭, 10); ইংকেবিদ্য the yellow turban worn by the lay people of Tibet.

Tay to Bog-to Mu-tan n. of the prince of Mongolia who entertained the Dalai Lama Bsod-nams Ryyam tsho with great pomp when he visited that country at the invitation of king Thu-mad Altan Khan for the purpose of introducing Buddhism there (Lon. 9, 11).

+ ব্ৰাই bog-ri acc. to some, ব্ৰাই, bog-te = ব্ৰাস ba-gam.

র্বাম boys benefit, profit, advantage.

ระเบ boń-khra a species of falcon.

จัก ๆ bon-gu colloq. for จัก ๆ bon-bu.

ইম্ম boń-ńa নিবিদ, শ্বাবিদ the wild aconite, of which seven species grow in the Himalayas. ইম্ম্স্মের boń-ńa dkar-po the white species of aconite: ইম্ম্স্মের জিম্ম্র্রাল্ড চালিতার fevers. ইম্ম্স্মের স্ক্রির the red species of aconite: প্রশ্নর স্ক্রির the black species of aconite which is called a great medicine: ইম্ম্ব্র্র্ম্মের (১৯৯৪) কিন্তুর কিন

Syn. ব্লংশ্বং শ্বং ব্ৰাণ গ্ৰানা dug; শ্বং চুল্ল çin-tu-dug; ঈল্ফ বুল ñe-waki-dug; ক্ষেণ্ট কু বুলনা কুলি-dug; ক্ষেণ্ট কু বুলনা কুলি-dug; ক্ষেণ্ট কু বুলনা কুলি-duar-can; কুণ্ট কুল্ল কুলি-duar-can; কুণ্ট কুলি-duar-can; কুণ্ট কুলি-duar-can; কুণ্ট কুলি-duar-can; কুণ্ট কুলি-duar-can; কুণ্ট কুলি-duar-can; কুণ্ট কুলি-duar-can; কুণ্ট কুলি-duar-can; কুণ্ট কুলি-duar-can; কুণ্ট কুলি-duar-can; কুণ্ট কুলি-duar-can; কুণ্ট কুলি-duar-can; কুণ্ট কুলি-duar-can; কুণ্ট কুলি-duar-can; কুণ্ট কুলি-duar-can; কুণ্ট কুলি-duar-can; কুণ্ট কুলি-duar-can; কুণ্ট কুলি-duar-can; কুণ্ট কুলি-duar-can; কুণ্ট কু

বিশ্ব bon-bu I স্থান, অং; the ass, donkey; ব্যাহ্ব or হাব্য a he-ass; ব্যাহ্ব or হাব্য she-ass; ব্যাহ্ব or হাব্য she-ass; ব্যাহ্ব an ass's fold; ব্যাহ্ব bon-bu-pa an ass-driver.

Syn. মুক্তর rna-chen; মাণ্টের skad-chen;
ব্রমান্ত্রীন çugs-hgrohi-pha; ইমান্তর হৈ choscan-riñ; মান্ত্রম pho-rtags or কান cha-wa; মান্
can-riñ; মান্ত্রম ক্রেন্ডির groń-du hdren; মান্ত্রম
can-riñ; মান্ত্রম (Minon).

র্বা দু ট্র ক্রম bon-bu phye-mar = প্র্রা দু বা ব lhog-dug-pa, স্কু s tee-tsha (mystie) (Min. 4).

বি দুই টুন্থ bon-buhi spyod-pa the characteristics of an ass: দুল টুন্দান ব এইবুল এই when laden with a burden he carries it; মুন্দ্ৰে অমন্ত্ৰী মুন্দ্ৰে is not affected either by cold or heat; ইপান্ত উপান বিষয়ে when he has had enough, he always knows it (Masuraksi).

বি-'ব্ II: small insects: কুম'এই বিrgyas-pahi boh-bu sugar mite, lepisma; ব্(র্ধ)প্ৰ boh-(bun)-nay dung-beetle (Cs.).

বিষ্ণাপ্তর' bons-thun= মিও মুক mihu-thun a dwarf (Mnon.).

वॅदश⁻र्डें पटिमन् [sharpness.]S.

ইণ্ডিৰ Bod-kyi-yul the country of Bhot or Tibet which comprises ইণ্ডিৰ little Tibet including U. and Tsang, and ইণ্ডিৰ greater Tibet including Mdo-smad (Amdo) and Mdo-stod (Kham). ইণ্ডিৰম bod-hbañs Tibetan subjects: ইণ্ডিৰম অট্ডিৰম কিছিমা. ইণ্ডিৰম subjects are happy having good crops and cattle. (Rtsii.). ইণ্ডিৰম bod-hbrog herdsmen of Tibet living in the northern solitudes tending their cattle (so expressed in Lon. ৭, 5).

ব্ৰ্'ট্ৰাপুণ মান্ন হৈ তব bod-kyi stag-mo ske-rihcan = ম্ব্ৰ'মান sre-mon (Sman. 108).

वॅ६ अ६ Bod-skad भोडभाषा Tibetan language; धर्भार ५ वर्ष Bod-skad-du bsgyurbeug translated into Tibetan. ব্ৰুম্বন্তৰ Bod kha-wa-can हिमवत् the ancient name of Tibet which before the sprend of Buddhism was called Don-mar-can-gyi yul the country of the red-face cannibals, i.e., of savages (Yig. 9). ইণ্ড ক্ষম bod-chams Tibetan leather tanned and rainted in Tibet: ব্ৰক্তম क्रैर अयोगभ नेभाय। अर रे मुकायी कें जुस as to the price of the best Tibetan leather there is information of its' fetching one srang a piece (Jig. 21). \$5.55 bod-dud (lit. Tibetan-smoke), i.e., Tibetan husbandmen engaged in agricultural pursuits, or having settled life; so called from smoke coming out of their huts, 454 Bod-pa or 454 Bod-mi a Tibetan.

ব্ৰহ্ম bod-bse oups and plates and buckles made of rhinoceros skin, generally by Dokpa Tibetans (Jig. 21).

বৃষ্ঠ bon 1. the ancient religion of Tibet which was fetishism, demon worship, and propitiation by means of incantations. The word which ordinarily means religion is used as the antithesis to ইব. Bon now signifies the kind of Shamanism which was followed by Tibetans before the introduction of Buddhism and in certain parts still extant; of this there were three stages, namely :-- ৭ইল বৰ hdsol-bon, ৭৪২ বৰ hkhyar-bon and ସଞ୍ଝଳର hsgyur-bon. The duration of the first extended from the time of M39 Ata Gñah-khri Btsan-po, the first historical king of Tibet, down to the reign of king ট্রাই-বর্তন Khri-sde Btsanpo; the second from the reign of king Digum tsan-po (প্ৰাপ্তৰ্গৰ্ক) to the formal

introduction of Buddhism under king र्बेट पर्दन अस्प व Sron-bitsan sgam-po; and the third stage from king Srong-tsan's time down to the time of Tsong-khapa. ব্ৰুমু ปัจารู เฉละ อื่อ bo -ska kun-tu bañ-po the supreme doit according to Bon, opp. to ងសង្ឃាត្តមាន Dharmakāya Samanta Tshadra; Ad Mr. ben-skyon a guardian deity of the Bon, opp. to MAN Dharmapala. र्वे अं एवे अर्हे द खें bon-sgo-bshi mdsod-lina the iour schools of Bon (treasures) (1) #45/4 દ્વા દાષ્ટ્રામાં જે વેંત્ર, (2) સ્વાલમાં શ્રેર વાતું કર્જી વેંત્ર, (3) વધર खुवाक्षायावनुष्ठानी वेंक, (4) द्विकाक्षात्र मानी वेंक, and the five classes of sacred works called a नार्रद में वर्षे विवाधि नुवासर्दें. We have also वेंद है পায়ন bon-sde-gsum the three subdivisions বিশ্ব Bon-po a of the Bon scriptures. follower of Bon tenets.

দু বৃদ্ধান bon-pa=ব্রুমান bূzlaş-pa to express, to mutter.

বৰ্ণসূত্ৰ ইমাইৰ bon-hbyun resis-chen n. of a Bon religious work resembling the ধৰাইটো উমাই of the Buddhists.

ব্ৰংই Bon-rin. of a mountain in Kongpe sacred to Bon people: শ্ৰেষ্ট্ৰে ই প্ৰায় বিশ্ব কিন্তু প্ৰদেশ লৈ প্ৰায় বিশ্ব কিন্তু কিন

वंत्र शुर वंद द्वार . bon-lun hod-dkar = २४५ २५ पर the venerable (B. Nam.).

ব্দ bor-ra পুৰুষ্ণ প্ৰায় বাম 1. a sack of corn, holding about 30 khal (Jä.). 2. bag for sweepings and dust, dust-bin.

বিথ bol or বৰ্জ- bol-gon the upper part of the foot or boot. বৰ্জ- bol-gar = bol-gar bul-ha-ri.

विवास bol-po चाइन v. वर्षवास hbol-po.

א bos, v. פמק ע hbod-pa to call.

J. I: bya the fut. root of \$5'4' bycd-pa; v. this and the sbst. \$7 bya-wa.

JII: ঘৰী, বিষ্ণ any bird or fowl.
টুঃ ও khyim-bya the domestic fowl; ভুঃ
bya-sgro a feather; ৪৭১৭ bya-hdab wing;
ওয় bya-spn bird's down; ৪ 🔭 byā-tshañ
or ও জ্ঞা bya-mal bird's nest; ও জাই bya-skon
or ও ৬ bya-rgya a net or trap to catch
birds.

द्वाग्रह्मय कदम्ब the bird called cadamta-yoose.

पुणायाङ्ग bya-ka lan-ta-ka v. माधावाद्या

g'गुरूर bya-ku ra-ra कुरर; v. गुरूर [an osprey]S.

Syn. কুম্পুল্য ইন্ত হুপুগ্রন-grays-thos; প্ল প্রীন্থ syra-syrogs; প্লম্বিক্টক ল syra-hbyin chen-po (Man.).

पुष्पुष्य bya ku-nā-la कुनाल or गुञ्जूष कुलाल [Phasianus gallus]S.

Syn. ৭২৭ ক্ষেত্র hdab-chags-rab; প্রস্থা bya-ldan (Mhon.).

g:रण्य v. ढवे:ड्रायाया

5 कर bya-ṛkañ कुब्दुटकपाद a place in Magadha where Gautama had resided some time.

gigan bya-skyibs (cha-kib) आग्सार clefts in rocks where birds take shelter, rocky overhanging crag with ledge beneath, men

and animals taking shelter in such large chakib or rock-harbours. পুৰুষ্ট্ৰেশ্ বিশ্ব বিশ্ব বিশ্ব বিশ্ব বিশ্ব বিশ্ব বিশ্ব বিশ্ব হা কিছে লোক কিছে লোক কিছে বিশ্ব বি

5 FE bya-khan or 52 FE 4 a bird's cage.

Syn. कुक् भ, कुक् ट द्वि दिन्द्र के bu-yahidhyans (Mhon.).

9'Bদ bya-khyun गरह; an eagle.

5.55 \ bya-khyun-rdo=sigs mthin blue mineral colour (Mnon.).

SE bya-khra ऋन peregrine falcon.

SES bya-khrun the crane.

मुज्जा माने bya-ga rgah-gha-ga-ti:

Syn. রুষ্ণ শাস্ত্র নীপ nam-mikhar-sgcy; বৃদ্ধ শুর dbyans-ldan; বশু দুই শ্বাস bkra-wahi skadhbyin (Minon.).

হ'শা bya-gay মাজিক, ভূমি. ৰক, ৰক্ষা a species of bird: হ'শাৰী ৰ্য bya-gag-gi to bird year. ইৰমান্ত্ৰাৰা বিশেষ হ'ব বাৰীৰ্ম then he proceeded to Tharpa (Nirvana) in the year called bya-gay, i.e., the bird year (A. 93).

Syn. TT Fanku-ku şyroyş; n aşı sa-gnaş; Bug khyim-bya (Mñon.).

৪ প্রশ bya-glag the white-tailed eagle.

হু পুৰ bya-go-wo the lammergayer.

Syn. \$4 na \$4 na byin-zahi [to-wa; a& aa aa aa hod agra-wan (Mhon.).

5 ৰ্ক্ bya-rgod – কুল মূল vulture, bird of prey; 5 ৰ্ক্ প্ৰ- হৈন্দ্ৰ bya-rgod phun-pohi-ri স্থান্ত vulture-hill of Magadha, a resort of Sākyamuni. Syn. কুল্ট্ৰ rlun-pyod; ৯৮৭ অপ্ৰাৰ্থ ক্ষানি-bphur;

ক্ষাৰ্থম ৰূপ nam-hphan-spyod (Minon.). ও কিছিল bya-rgod-spos the plant Delphinium Brunonianum, the same as Delphinium moschatum; ও কিছিল bya-rgod sen-mo = কুন্দ্ৰ rgya-çug; ও কু a net or trap to catch birds. ও গ্ৰ bya-thal = ও কিছিল গ্ৰ bya-rgod-brun vulture's droppings (Min-rda. 4).

5'र्कु bya-rgyud कियातन्त्र a ritual in mysticism.

Sign bya-sgruffs, or Sign title of a book of satirical fables, in which birds are introduced as speaking.

BR bya-sñin, = BR bya-rmyen.

કુવયુદમ=વર્ષુદમાય વિজ્જૃત vb. yawning, gaping.

‡ 5,534 Bya-da li-pa an Indian Buddhist saint, a pupil of Virūpa (K. dun. 12).

मुन्द्र bya-hdab, हर पदे मुन्द्र a balcony.

ছাৰই bya-hdre a kind of winged demon.

ব্ৰ bya-po cock, the male of the domestic fowl: মুন্দ্ৰে, শ্ৰীশান, etc., the first, the second cock-crow (C.).

g ম ষ্ট bya-po tsi-tsi (Med.) a medicinal plant, stopping the monthly courses; in Lh. applied to Impatiens sukata.

Sমু বৰ bya-spu-non-pa to pat on the back; to keep in order, not to disturb any arrangement: S মু বৰ টা বুল মুক্ patting on the back in the way of encouragement as if gently touching the plumes of a bird (Yig. k.).

5 প্রশাস্থ্য ১৮৫-১৮০১ = শ্বাস্থ্য মন্ত্র n. of a constellation.

bya-pho a male bird, a cock; n. of a medicinal plant used to stop excessive menstruction.

g'N'5 bya-ma-rta= ar & or ar ga bahphyin a messenger (Mñon.).

9:×41

5.3 5 bya-na-byi the fruit-bat or flying fox.

Syn. ६० चे3 byn-ma byihu; प्रश्ति geodbyed; ने प्रश्नि ३८ ñe-war hdsin-byed (**M**ñon.). ६ अथेप bya-ma leb any butterfly.

stretching one's self after fatigue, lying prostrate: মন বিবাহন ক্ষেত্ৰ সূত্ৰ সূত্ৰ কাৰ্ড this lion coming out of his den stretches his body.

53.25. bya-tshe-rin the white crane, a species of bird said to live one hundred years.

Syn. স্বান্দ্রি lhad-bkod; শ্রমণ্ট্রীন্মিড g gnam-gyi çe-moń-bya; স্বান্ধ্র sñan-hphrin; ব্র্তক্রমার্কিন hdab-chays tshe-riń (শ্রমিon.).

চুস্থন bya-wan the bat; acc. to Jä. night-hawk, goatsucker, caprimulgus.

5.784 bya-bshon 1. one who rides on a bird, an epithet of Vishau and Kārtikeya the former riding on the eagle, the latter on the peacock. 2. an egg (in Bal.) $(J\ddot{a}.)$.

\$ bya-ze crest on the head of birds, tuft (of feathers) of birds.

ছাওপাথ bya hug-pa the owl (general term).

Bই শ্ব্ byahi-gdon a malignant spirit which kills birds; a disease of birds (Mng. 77).

BR ব্যুম প্রথম প্রকা phur-tshul flying of a bird: সুম ব্যুম gyen-hphur; সুম ব্যুম thurhphur; মাল্ডাম thad-ka-hphur; মান্ত্র ম্বে rabtu hphur; মাল্ডাম byahi-hgros (Mhon.).

5 दे हेन्। भारी [a species of bird, the Gracula religiosa.] S.

5 र्य bya-rog होच, धांच, होचकाक, काक the crow; in W. the raven. इ.स्व कृत्य byu-rog spyod-pa the characteristics of a crow: Auks agasts mi-mhon hkhrig-dah, emusic rham-pa dah, 5 ካሪካያ ማልካል የመደግሞ ካናር dus-su gnas-na hehah-bay yod-pa dah, կն ង ይካ yid-mi ches (Masu raksa).

Syn. দুৰ্চ khba-ta; র্ষমন্ত্রণ thos-syrogs;
ব্রুলিইন্ট্র্র্ yroń-khyer-spyod; কর্ম্বর্ণ na-tshod-gnas; অক্রেল্ড্রর্কর gshan-gso; মন্ত্রণ rab-dyah; ইম্মেরিইন্ডর tsher-mahi tshańs-can ugah; ইম্মেরিইন্ডর tsher-mahi tshańs-can ugah; মন্ত্রণ্ডর tsher-mahi tshańs-can ugah; মন্ত্রণ্ডর মন্ত্রণ কর্মির্দ্ধর মন্তর্ভুম্পুত্র; মন্ত্রণ্ডর mdog gcig-pa; ইইনিমন্তর্জ্বর্ণত-দুন্দা chu-can; এরির্নির্দ্ধি hkhrid-pa sped; ব্রুলিমন্ত্র dyah-pas-rgyu; মুল্টুম lte-wa skyes; মুল্ট্রম্ম tha-gtor za-wa; ম্র্লিম্ম bdag-ńলা skrogs; ম্র্লিম্ম bdag-ńলা skrogs; ম্র্লিম্বর্নির্দ্ধিন-paḥi ƙag (Mōon.).

9 स्वार्थ bya-rog dgra-wo दिवाकी र्नि, सङ्गारी [a bat, an owl, a cricket] S = 4 अर्थ pha-स्वर्भ.

दुः र्वाडेद् bya-rog chen-po the large species of crow, the raven.

Syn. শূৰ্ম ka-ko-la; ৭ই এনগ্ন hehi-wa bşlu; শ্মীশ্ৰম mgrin-nag (Miñon.).

इः ^{र्}षा अश्च चूर्ण मणि [a fragrant powder, a kind of gem.]S.

मुध्या कुराम bya-roy ทันท-ma a medicinal plant: मुध्या कुरामसामा व्यवस्था निवास

Syn. ৰ'ব্ৰেষ্ট্ৰন tha-dad phren; বুসন্থ bumnes; এ'ব্ৰেষ্ট্ৰব্ৰ n-du mu-rahi hdab; এব মসক্ৰ pad-ma mehos; ব্ৰেষ্ট্ৰ্ৰ অষ্ট্ৰৰ nad-med lam skyes; বিশ্বৰ্ত্ত্বি çin-tu spyod; ব্ৰেট্ৰ-স্ত্ৰিক hdab-byed etsub-mo; অব্ৰেষ্ট্ৰম yan-lay dmar; মইমঞ্বিশ্বি, mdses-ldan nid (Mnon.).

3. रवा हूं bya-roy-!to काकोर, काकोली [a vegetable substance used in medicine, described as sweet and cooling, allaying fever, removing phlegm, etc; it is said to be a root brought from Nepal or Morung] 8.

9 र्या ग्रंट 1. चगर a kind of sandal wood, 2. काकाख the crow's face.

g শ্ৰাষ্ট্ৰমান্ত্ৰ bya-rog stobs-ldan important medicinal root.

Syn. विष्कुर विषय किंग्र इति-brgyad-hbras shim; वह अवक्ष lan-tsho gnas; अविश्वेद व so-sohi phren-va (Mnon.).

g रवा देन है bya-rog nor-bu काकमि a medicinal fruit said to be useful in consumption: द्वा देन देन हैं दे हैं दे हैं दे हैं कि bya-rog nor-bu star-bu ru-rta dan (Smans. 222).

‡ 9 र्यापा ५ अञ्चल प्रेम् bya-rog u-dum wa-rikā काकज्ञार [the glomerous fig tree.] S.

Syn. Frak şñih-med; kunk dris-gah; Ekkunu rje-har bbras (Mhon.).

মুন্দ bya-lam as met. the sky (Minon.).

ভূপি *bya-lo-pa* one born in the bird-year of the Tibetan calendar.

9 95 5 H bya-çin rta-mo.

Syn. คิร ครัมม çin-hjoms; ครุบมากุร hdab-ma hrgyad-pa; มาริจ ริร mgrin-rin (Mnon.).

g क्रव bya-çor-wa bird of prey.

Syn. a f a a s htsho-wahi tha-chad; 3 a bya-rñi-wa; 3 g bya-rgya-wa (Mnon.).

ব্ৰ 1. sbst. কাষ্ট্ৰ that which is to be done; any action or deed; a duty: এইবাইন ট্রন hjig-rten gyi-bya-wa and ইমাইন্থ choskyi bya-wa secular and religious works; গুন্ম bya-las one's duties; গুন্ম bya-wa spyod-lam behaviour, conduct, doings. 2. fut. infin. of ইন্থ to do, or to call; esp. in the phrase ক্ষান্ত্ৰ thus to be called, so to be styled (placed after personal names). গুনুম্ব bya-rgyu sad-pa all efforts or measures exhausted, nothing left to be done. গুনুম্বমান্ত্ৰ bya-rgyal thabs-sad all resources failing, bereft of help. গুনুম্ব bya-ṣūam-pa=গ্রমম্ব: বুলুম্ব বুলুম্ব গুনুম্ব জুম্ব জু

bya-btań (9599 En N 955 bdag-hdsin blosbtań relinquishing one's interest or possessions either in a spiritual or a temporal sense. SNO easy to be done.

9'শ bya-ga or প্ৰশ্ব byag-pa pliancy, nimbleness, agility of body; প্ৰশ্ব ropedancer (Jā.).

5.বাৰ bya-dyah সমাই favour, bood, royal favour, theogrition of services with rewards and presents: মুন্দিব্দিন্দ্র সুন্দিন্দ্র চিঙাdes not demanding ransom from you he would even confer on you great rewards; সুন্দিন্দ্র সুন্দিন্দ্র সুন্দিন্দ্র সুন্দিন্দ্র স্থানি ক্রিক্টার্দ্র স্থানি ক্রিক্টার ক্রিক্টার ক্রিক্টার স্থানি ক্রিক্টার স্থানি ক্রিক্টার স্থানি ক্রিক্টার স্থানি ক্রিক্টার স্থানি ক্রিক্টার স্থানি ক্রিক্টার স্থানি ক্রিক্টার স্থানি ক্রিক্টার স্থানি ক্রিক্টার স্থানি ক্রিক্টার স্থানি ক্রিক্টার স্থানি ক্রিক্টার স্থানি ক্রিক্টার স্থানি ক্রিক্টার স্থানিক ক্রিক্

9 মুখ bya-bral met. night, lit. free from work, cessation from work. Syn. অইন্স matshan-mo; ৭5 মেই মুখ্য hdu-hdsi bral-wa (Mnon.). গুলুম্ম bya-bral-pa= গুলুম্ম one free from business, an ascetic.

दुःश्रद्भाय bya-ma bum-pa. a teapot-shaped vessel used in sacrificing.

ฐพระฟูๆ bya-ma byar-şkyag dandelion.

হু রাখন bya-mo-lab = শূর্ম articles for religious service.

ব্যু bya-ra sbst. watch, superintendence, attention: জন্ম লাগুল টু ব্যু থাই শাই চিe watched the conduct of the upāsaka for three days (or it may mean that he did the duties of an upāsaka for three days) (A. ৪৪). ভূম শাইন্ম bya-ragtogs in: মুখ্য মান্ত্রমান ক্রিয়া মান্ত্রমান মান্ত্রমান ক্রিয়া মান্ত্রমান ক্রিয়া মান্ত্রমান ক্রিয়া মান্ত্রমান ক্রিয়া মান্ত্রমান কর্মান কর্

SN Bya-sa n. of a monastery near Chethang (ই মে Rtse-than) c.: the Yeru Tsang-po: ১০ মে সুমান্ত্র বিশ্ব dan-por bya-sar phyag-p bs he first visited the monastery of Uhya-sa (A. 93). সুমান্ত্র bya-sa lo-khar the terry at SN the place where people cross the Tsang-po by means of নি hide boats.

प्रदेश क्षेत्र असर, अदीची the north: उद्भुष उत्तरदिक् the northern direction, इट ग्रेडर र्ग्य ग्रे northern; इस्ट्रेंग north side. 55.95. the Jang-thang or grassy undulating plains of North Tibet; 55 4 an inhabitant of the north. 35 9 394 % buan-ui phyogs-skyon the guardian of the north, an epithet of Vai-sravaya. 55 # 2 % % byah-sgra mi-sñan state the fancied continent of the north where men enjoy unvarying health and fabulous longevity. पुर द्रेन्य केर वहेंक हिंक के हुन अर्टन, = पुर हेंन bul-toy a a kind of soda obtained from the northern deserts of Tibet (Sman); 35.595 byan-dwan n. of a superior quality of satin (S. Kar. 179). ยะ จุฐัๆ byań-hbrog the herdsmen of the northern solitudes of Tibet (Lon. ۹, 5).

মুদ্ধের byań-chub ৰাখি; ৪০ byań=
purified, all sins and defilements washed
out, and ৪০ chub=perfected, all attainments and accomplishments having been
acquired. ৪০ ৪০ রক্ষমের্থ byań-chub-semsdpah ৰাখিনত one having perfect spiritual
enlightenment, i.e., a Bodhisattwa; ৪০ ৪০
রক্ষমের fem. of ৪০ ৪০ রক্ষমের্থর. There are
two classes of ৪০ ৪০ রক্ষমের্থর: one those
belonging to the school of Hīnayāna, i.e.,
Çrāvakas and Pratyeka Buddhas; and the
other those belonging to the Mahāyāna
school or the proper Bodhisattwa. The
name মুব্রুর্থ ৪০ bla-na-ned-pahi byań-

chub, i.c., Anuttara Bodhisattva is given to those who having attained to the position of a Bodhisattwa of the Mahayana school are neither subject to decay nor dependent on anything (K. d. 4, 451). General names of a Bodhisattwa are : सेमस-५५२ डेड ये महासच्च : म्चें वृत भीमान् ; শৃষ্থ সেইণ ওत्तमदा्ति ; গুণ দুর মুষ जिनपुत्र ; कुंथ'पदे'यावे जिनाधार ; क्रम'यर कुंथ'छेर विजेता ; কুখ নই সূত্ জিলাজাং; ইখাইশ বিদ্ধালা; নধন্ম নাইন परमार्थः ; देर द्वं सार्थवाह ; प्राया हे न महायशा :; है द हे ठत कपालु; पर्सर रूपस के महापुष्य ; र्यर धून देखर ; कस इस्टब्स्य धार्किक; बुवामिवेश्वयमा ग्रीप्तम जिनीरस; केंस यस प्रदूर य धर्मानिय त ; वय दश मुख सुखतो जात. The special attributes of a Bodhisattwa are: हिट्टेब्ट Samādhi or contemplation; ह्रेंब्स म3 दशक्त the ten kinds of moral strength; भेवदेवस्य Vaiçaradya or moral intrepidity, मिट दिव संमय द्यंदे क्या मार दे याया वर्षे पात्री द eighteen unmixed virtues of a Bodhisattwa:--(1) अप्रश्वपादि श्वेतपाठक क्षम सनुपदि खदानाः ; (2) अप्रश्रुव पर्व हुँच ब्रिमस ठव देसस श्राह्म दिएशीलाः ; (3) अवस्त्र पर्वे पर्वे (प ठत् क्षम चतुपदिएकान्तयः ; (4) अवस्त्र यदे वर्षे क वर्ष भारत इसम चतुपदि ख्वीय्योः ; (5) अपम्हत यदे यसम्बद्धाः ; (G) स्वश्व रायदे नेस रयः रुद्राद्रम्य चानुपदिवृप्रज्ञाः ; (7) वश्चविः दर्देशः वस्यासेमसः रुत्र वशवारु १ १८ देवव संग्रह्म स्वास्त्र सच्चे सत्त्व-संग्राह्म काः ; (8) र्भेदशसु वर्धे वर्व के मा नेश य इसस परिणामज विधिकाः ; (9) बन्धाः अप्तियः प्रसः क्षेत्रसः रुदः बससः रुदः ग्रीः हुँ दः पर्वः द्वादः वीसः हेवाः परे अर्देव वीश वप्टर में हें व पार्श्व ज्यायकी श्रह्म सर्व सत्ता-चरितविसता-परमयान-निर्य्याण-सन्दर्भका: ; (10) वेण'य केंद्र धे व्यवस्थ अञ्चल प्रमुख्य सङ्ख्यानानन्यसा (not fallen away from Mahayana); (11) विस्तिप्तर्दासुद्दा यश्च वर्शयविश्वे इत्यक्षण मंसार निर्व्वाणसुख सन्दर्भ का:; (12) उद देश देश कुर शास्त्र पाइसस्य यमक्याया साक्ष्र श्रासः ; (13) यो नेश हॅन दु वर्षे प्रशासदेन पर वह भी नेद रहेट विकास मार्थ या हे दायर के रवस बसस ठदानु कटेशनु हुवायाया इसस ज्ञानपूर्व-गमनाभिमस्कार-निष्वेद्यसम्बेजन्यातिमुख-प्रकृताः ; (14) સુરા નિ દિલ્લ નિ લિ કે કે લા કુમા दशक्शालाप्तकायवाहमनस्कर्मानाः ; (15) इग्यट्याने युट ल् वममा प्रदास्त्र प्रति सुमा येव प्रमा सेममा स्वा ग्री क्रममा बममा ठ८ विदश्य सु भे गाउँद पाइस्स सर्चेद् खब्बन्ध-महात्मीपादान-

सर्ज्यसत्वधातुत्वपरित्यागिनः ; (16) वर्षे मध्यस्य उर्द्रस्टर धर द्याव यर क्रेंब य इसस सर्वे जगद्भिष चितसन्दर्भ का : ; (17) बुसायाद्दाक्ष इसामा माइदाय हे हुदा हैवा वी वदाव भदादवी यः अरः देवे 'देव' केवे 'देर' द्यम् य कियत् सुष्कृ वास्त्र त्रावकमध्य-ग्रुभगू इरत क्रन्पतृचद् इसम्बेच ताचित्रसम्गृ स्थिताः ; (18) क्रमावसमारुदानी वसमारुदा होता प्रमाद्यार मसुराय होता पर छ। यहेर धुर अदशः कुषा गुः क्रेसा पर्वयः पहुतः या था धुरः भे । ईवा इसस सर्व-धमापित्राञ्डाभिषेकप्राप्तज्ञुद्धभीपर्येशिसन्दर्भ नितृताः । Again, we read of 55 & Thus again, byanchub-kyi yan-lag bdun the seven secondary virtues of a Bodhisattwa, viz. : ६५.४, ४४, ६४ यर वेड्रेट्य, यक्ष्ट्रें व्यवस्था, द्यावाय, नेवानुःसुदस्यय, हेटाटे विहेंब, पहर हुँभम (K,d) थ, 257). पुर हुए सेमम ५५० केंग्र हेब द ५६ भर विषय हैन महता च बोधिसलगणेन साई [with a large retinue of Bodhisattvas.] S. भद द्वा पुर कुव yah-dag byah-chub सम्यक्-बोधि complete enlightenment; भद:५व हैं न्यायदे बुदः ক্ৰম্ম a soul that has attained to the most perfect development spiritually. byan-chub-pa= १९ व thar-wa सन्ति or salvation (Mnon.).

ষ্ট্ৰ কুৰ্ বিদ byah-chub Ljon-çih को चिवृच, चञ्च तथ, पिण न; the Indian fig-tree, Ficus religiosa.

Syn. अर्ड हेन निर्माल mchod-rten-çin; व्याप्त प्रमास khrad-par-gnas; ब्राम्पिक अ glan-pohi-zas; निर्मा प्रमास द्वारान्य çin-gi dwan-po (Mnon.).

gr ত্রত্ত্ব byan-chub sñin-po ৰাখিনত the sacred heart of the Bodhisattva, i.e., the place where Buddha attained to Nirrāṇa, Vajrāsana now called Gayā.

great work of Atis'a which was written in Sanskrt during his residence in the golden monastery of Thoding or Tholing in W. Tibet, still an important establishment.

इन्हर् अपन्तः byan-chub lha-khan n. of a sanctuary in Kong-po (Jig. 3).

হুম পুঁথ byak-grol (abbr. of হুম ক্রমন্ত্রম্থ বিদ্ধানি, অথবৰ্গ immortality, emancipation, salvation.

Syn. ৰং ' thar-pa; ধুমার্থ rnam-grol; এই মান্ hchi-med (Mnon.).

\$5.55 byan-dar a kind of white silk scarf presented to guests at the time of meeting or parting (S. Kar. 179).

 $\mathfrak{S}^{\kappa} \xi$ byañ-rdo monument or prop. inscription stone $(J\ddot{a}.)$.

9ম'ণ byań-pa 1. v. 9ম' byań. 2. medicinal plant: 9ম'ণ্ডাই অ'ব্যায়ক ভূমান্ত্রীত্

সুম নিম্মান্স্য byań-sems-dkar, নুম্ম dmar white and red species of medicinal plants which are used to stop seminal discharge, etc. কন্ত্র নুষ্ট্র মুখ্য মুখ্য নুষ্ট্র নুষ্ট্র মুখ্য মুখ

মুদ্দের byań-wa 1.= মদ্দের (Yig. 38). purified; = বিশ্ব powdered (S. Lex.). 2. sbst. ঝাম্মার নিমুদ্ধ, নিষ্টিন, ঘনীত্ত, আৰু wise, learned, skilful, clever. মুদ্দের পুষ্ট becomes purified; মুদ্দের পুষ্ট has not been made clean.

gr. g. byah-bu 1. coat of mail made of thin circular scale-like iron rings (Jig. 31). 2. an inscription written on a board. Acc. to Jü. direction, label.

ઇંદ છેંદ byaર્ત-byiર્ત ગુદ્દમ $\mathbf n$. of a number : શ્રુવ ફ્રેન ઇંદ છેંદ કેંક્સ કેંક્સ દેશ $(Ya\text{-}sel.\ 56)$.

gr. भे byan-mi 1. north-man. 2. nothing, not at all, by no means: ब्रुट भेज्युट said nothing.

৪০ বু byah-shwa, পুৰুষ গুন্ত বুষ হাইৰ এম বুই iron helmet (Rtsii.).

JAN byahs = SA byah: ANSAN rab-byahs well cleaned or purified.

95 byad আৰু মে 1. shape, aspect, outline; and, hence, countenance: গুলু শুলুবাস্থ্য মন্ত্র brightness, radiancy, be utiful complexion; গুলুবাস্থা আকুনি well-formed. 2. (Cs. also গুলুবাস্থা আকুনি well-formed. 2. (Cs. also গুলুবাস্থা আকুনি well-formed. 2. (Cs. also গুলুবাস্থা চলকা) enemy: গুলুবাস্থা বিষয় byad ma race-caean a wicked demon, Vai-sal 3. = জুলুবাস্থা গুলুবাস্থা suppression, imprecation, malediction. 4. any article, piece of furniture; in compounds, গুলুবাস্থা

55'9ूर [कचोत्या a fragrant grass, Cype-rus]S.

‡ বুই byan or হ'ব bya-na = মাই দি মন্ত্ৰ বই বিষয় বৈ বিষয়

ভাৰ by an-po a cook. প্রশ্ন a housewife, a woman who cooks food; acc. to Sch. a divorced woman; and ভাৰত্ব by antshud-pa 'to allure, entice, seduce.'

চুবাম byab-pa, pf. দুবাম byabs-pa
1. to cleanse, wash, wipe: ব্যাহার to clean the whole house. 2. to seize, clutch: মন্ত্রাপুর্বাম ই আইনা ra lug byab-nas a-lehe wa-mos za seizing the goat and sheep, the fox eats them, alas!

पुरुष्य byamş-pa 1. sbst. मैजी, प्रेम kindness, love, affection, ভুন্ম ইন্ম id. Also adj. kind, loving, benevolent, used of the love of parents to their children, of the beneficent to the needy, but not in the contrary order, nor of love to inanimate $(J\ddot{a}.)$. নুসম ্ব্লিম objects byams-dgons kindness, consideration, gracious treatment ; पुस्रस्थादे पुत्रेन byams-pahi-gñen kind and beloved friend: প্রাথম প্রাথম পরি বাইব beloved friend do come here. 2. मैचेय; the loving one, i.e., the coming Buddha, or Maitreya; also styled: - মাধ্যমান্ত্ৰ Ma pham mgon-po; अवाउँ द्वर धुव Sa-beuhi dwahphyug; माम्म व Ma-pham-pa; त्वार श्रदा प्रवास

886

Dyah-ldanbshuys; বৃশ্পুর্বি Dyah-ldan-bday; প্রশাস্থ্য Byams-chen mgon-po (Mñon.). An enumeration of his one hundred and eight names is to be found in K. y. 4, 21. His name with Mongol Buddhists is Maid mi; and the Palisynonym is Metteyya.

gan हैs মাই বুলু অই A Byamş-chen Choş-rje Çā-kya ye-çe n. of the founder of the great monastery of Sera near Lhasa (Loñ. ৭, 11)

n. of a great monustery and Chorten in Gra-nang in Lhokha where there is a huge image of Maitreya. Every year in the month of June a great fair is held at Chambaling (Loû. 3, 7). Shara Sarafar is bytans-pa-chos hkhor-ma n. of the chief image of the Maitreya Dharma cakra which king Krikri during the time of Buddha Kâs'yapa used to adore (Lon. 3, 5).

कुमस्य पह्नम् प्रदेश परिकार Byams-pa hjag-pa shes-pahi mdo a sûtra on the advent of Maitreya $(K, d, \P, 4/\mathcal{O})$.

5,৪৪ এই শুইৰ twenty-one Champa duties of the Bon pantheon which according to some find form in the শ্রুথ মাই শুইৰ the twenty-one manifestations of the goddess Dol-ma or Tará (D.R.).

gan uni and and a Byams-pa mi-hayur n. of an ancient eastle built by the royal father of king Sroń-btsan syam-po situated to the east of Lhasa (Loň. ৭, 5).

হুমধ্যমে প্রথম byamş-pa-dan İdan-pa loving and affectionate, one who is possessed of these qualities.

Syn. অবিশ্বাধান yid-la geays-pa; এপু pha-lta-bu; এতি জান্তুৰ pha-yi chos-ldan; অব্দ মুন্দ্রিলু ma-dan srin-mo lta-bu; প্রসম্ভর্ byams-ldan; প্রশৃষ্টিত thuys-rje che-wa; বল্প ব্ৰাহৰ bkah-drin-can; ইশাবাহা rjes-bzuń; ঘট্ট বেমাট্ট brtse-was-skyon; ঘট্ট প্ৰ brtse-ldan; ঘট্ট মমান্ত brtse-was-hdsin; গুমমান্ত byams-brtse; মুসমান্ত কুলিন; গুমমান্ত byams-pa chen-po (Maon.).

বুঙ্গালমন্ত্র বিষয়ের byams-pas shus-pahi chos-bryad the eight religious discourses delivered to Maitreya at his request on the following subjects: ব্যক্তন bsam-pa, ইম্ব sbyor-wa, বৃদ্ধান gtoń-wa; মহেম মুন্তু ব্যক্তন্ত্র প্রক্রিয় চুন্তর ক্রিয় ব্যক্তন্ত্র কর্মন byams-pa, ইম্ব ইন্ট্রিয় ব্যক্তন্ত্র ক্রিয় ব্যক্তন্ত্র চুন্তর ক্রিয় ব্যক্তন্ত্র কর্মন byams-pa, বৃষ্ণার ব্যক্তন বৃষ্ণার বিষয়ের চুন্তর ব্যক্তন বিষয়ের চুন্তর ক্রিয় ব্যক্তন বিষয়ের চুন্তর shus-pahi mdo a sutra spoken by Maitreya (K. ko. ক. 41).

gang a Byams-sprin n. of a place with a monastery in the district of Skyid-gron (Kirong) north of Nepal (Lon. 3, 6).

ব্রেমমান্তবৃদ্ধ Byamṣ-bṣhagṣ sitting like Maitreya, i.e., after European fashion on a chair with his legs hanging down, opp. to গুলাবুল্য sitting cross legged like Buddha. Maitreya when appearing in this world as a Buddha will change the usual mode of Buddhist sitting.

চ্চুক = ৪৪২ byar-war, supine of টুড়ণ; গুম মিচ byar-med 1. not to be done. 2. sbst. inactivity, inaction. In Buddhism, apathy, indifference: গুম মিচ শ্রম্মণ to live in the state of inaction.

યુમાર્થ byaş-deb (વસાયુ-વાવાદ યુમાયવે રેવ) register of work and duties (of officials, etc.) (Rtsi.).

9মান্ম byaş-naş জুলা having done, performed.

a doer of deeds, as the first grade of holiness. पुषाया है क्तवान् [one who has done] S. 9भाषा-कृत्रः च byas-pa-chud-za-wa कतवित्रणाग्र [destruction of what has been done; is a technical term of Indian philosophy adopted to establish the doctrine of rebirth by showing that it is an absurdity to maintain that any act done by me will be destroyed, and that I shall not enjoy the fruit of it]S. SNUEL byng-pa isnorwa कतवेदी [grateful]S. असप नेसप byas-pa çes-pa or द्वसायावार्वे च = द्वसाया infra. द्वसार्वे स byas-chos conscience (Ja.). अभा भेत्र । byaşzin-pa a work done, finished or completed. guidau byaş-çeş-pa क्रतज्ञ, क्रतज्ञता to be grateful; gratitude, thankfulness: 54 Av বশ্ৰংব্ৰাথ্য ব্যাত্ত for kindness done you should be grateful (A. 129).

byi 1. anything that is devoid of hair and plumes or from which the hair has been taken off. \$354 byi-byed-pa rarely \$7 byi-wa to ravish, commit a rape; \$75 byi-chad punishment for it.

ষ্ট্ৰিম byi-byaş=ই শ্ব byi-çor or শ্বাস্থ্য নুম্মান্ত্ৰ adultery, fornication (Shal. ch. 14). ইব byi-wo=ব্যুম্ব hehal-po a lewd person.

9,55 म byi-tan-ga also called **3** 5 5 म न विद्युष्ट n. of a medicinal fruit [Erycibe paniculata] very effective in killing worms and improving digestion.

Syn. ধ্ৰ অন্বর্মন্ত don-yod hbraছ-bu; ফুস্তব্যাব্যাম হ্লান-tshogs-hbras (Minon.).

3 22 5 * Lar-dur porcupine, hedge-

353 byi-dar a silk stuff (Vai-sh).

BEN byi-sdiffs whole, entire.

કે કું કે Byi-nu-ti n. of a place in ancient Incia: રેલ્ડે સુવાઈ કું કેલ્ડ્રે સુવાઈ એ સ્ટેલ્પ પ્લેક્પ પલ્ટ at that time (seven days after the death of Buddha) the king of the country of Byinuti called Abhaya (K. 119, F, 526).

নি ই byi-dor also ই বৃহহ byi-bdur ঘ্ৰিক্ষ, মাজন, ঘ্ৰিদল্প the wiping, cleansing; the act of clearing; ই ই ই ই ও byi-dor byed-pa to clean, to sweep out spiritually, to cleanse one's thoughts (Mil.); ই বৃহহ ই হ'ব dress trimly, to make one's self smart; ই হ'হ'ই byi-dor-can one who keeps neat and clean and is fond of living so: শুহ শুহু হ'ই হ'হ'ই (A. 5).

\$\forall \text{byi-po} \text{ or \$\forall \text{4}} \text{ byi-pho an adulterer,} \ \text{a lewd person } (K. \ du. 5, 284).

ষ্টিৰ byi-wa= ঠ ঠ rtsi-rtsi মুখিক, জিল্পুদ rat, mouse.

ই ব্যুশ্ভেম byi-wa şmug-chuń n. of a mouse in the fable Rdsa-byi.

बु परि में byi-wahi lo-ma v. बर हु.

§ ঠ byi-tshe n. of a monster: ৡ ঠ এল মর্থ মে ঐ ক ল ব্যান্থ

B ঠা byi-tsher a medicine for external application:

g ঠান ইন্দান ব্ৰাধান্থ নাই ক'ব নাৰ (Med.).

ই স্থান byi-bshin (শ্ব্ৰু) আমিজিল n. of the 21st constellation or lunar mansion.

Syn. 59744 hag-ñan-pa; 34354 tshimbyed-ma; 33 bya-se (Mhon.).

graf. byi-bzun the bur of the burdock plant (Jä.).

By byi-se = 494 that s manner, way, method.

ਤੇ 3 byi-hu 1. shrew-rat. ਤੇ 3 ਕਵ ਤੁਸਕ byihuthan-khyams field-shrew: ਤੇ 3 ਕਵ ਤੁਸਕ ਸ਼੍ਰੇ ਤੁਵ ਮੈਂ মান এই মাৰ্থিৰ guided the men who went like a field-shrew (Yig. k.). 2. a sparrow. ইও মাৰ্ byihu-sqog are medicinal plants.

\$5 byi-ru wrongly written for \$5 byu-ru q. v.

३.५० byi-rug a kind of plant. ३.५० अ.०. व्

ই.ৰ byi-la 1. মার্জাং, বির্বাল cat. Syn. হুমান্ত shum-bu; নি shi-mi; খেই a-li; (Mূnon.). 2. n. of a demon (শ্বংশ) of the nāga class. ই.ৰেই কুমান্ত byi-lahi ryyal-mtshan is an appurtenance of gods, resembling a flag with a cat's head at the top (Jā.). ই.ৰেম্মান্ত byi-lam pha-mgo = ই.ৰেম্মান্ত byi-lam shon-mo n. of a monster of the nāga class having a pig's head.

• শু-৭৯ ব্যান র byi-çan dkar-mo n. of a medicinal plant, গু-৭৯ ব্যান র মার্মার্ম শুন্তর নথ.

 ই শ্ৰ্ম byi-çor, v. ই ভ্ৰম byi-byaş; স্বাভাবিনা [calumniated]S.

इंट हुव byiń-pdul निम्बरज: n. of a number. इंट व्य byiń-phab a kind of tea (Rtsii.).

ট্রিমে byiń-wa নিমন্ন, সক্তর hidden (A. K. 1-18), sunk in water, etc., v. ৭ট্রমে bbyiń-wa.

Grand by in-byin thu-lu a species of small beetle.

ইন w byiń-ma a kind of woollen stuff like serge: ইন সমুগ্রহীন হ'ব হ'ব হ'ব ই the cost of each fathom's length of middle quality of chingma (Rtsii.).

সুমান byińs 1. depth of the sea: ইমান স্মান byińs-na gnas-pa animals that live hidden in the deep sea. 2. hidden, concealed; sunk in water: রুম্বম্ট্রম rnam-par byińs বিনিম্ম quite submerged, foundered (A. K. 1-16). 3. or $\mathfrak{F}^{\mathbf{N}^{\mathbf{Q}}}$, = all, in general (like $\mathfrak{I}^{\mathbf{N}^{\mathbf{Q}}}$ kun- $\mathfrak{s}pyi$).

ব্ৰীৰ byin 1. pomp, splendour, magnificence, 343 grandeur; 3434 magnificent. splendid, brilliant, 34 %5 without display. 2. also 34544 a blessing, a bestowing of blessings, 34 77 received blessings; 434 इत वर्ष प्रेष्ठित प्रेष by the blessing or the miraculous power of Buddha (Jü.). รัส ซึ่งเลือน byin-gyis rlob-pa चांच्छान to bless: बेब्ब रुक् गुँ भूग वर्षा के वर पुत्र गुँभ केंच्य grant thy blessing, that the misery of beings may be assuaged (Mil); অবা ৭ইব মন্ত্র প্রমণ প্রমণ প্রমণ heretical teachers sent and fitted out by the devil (Ja.). There are four kinds of Adhisthana or blessings: (1) परेन परे भेन जैस पहुन्स सत्याधिष्ठान [blessing of truth]S.; (2) महिंद वर्रे हुन गुरुषक्ष त्यागाधिष्ठान [blessing of charity]S.; (3) १ पर देविक मुक्त प्राप्त विकास খিন্তান | blessing of tranquility] S; (4) নিগমেন ট্রীর দুঝ এক্র্যুঝ সল্লাধিস্তান [blessing of wisdom S. ত্রত্ব byin-rlibs-can blessed, holy. প্রসম্বাদ্ধ to suppress evil by means of blessing, also to exorcise spirits.

ইশস্থাম byin-leags a kind of tea (Rtsii.).

इंद्राञ्चाभाय byin-chays-pa द्वात charming, fascinating [also, playful, tender]S.

ইনট্ন byin-rten (ইন্ট্রম্মণ্টট্ন) the object of sanctity, symbol of blessedness, sacred charm or medicament; saintly relies.

ব্ৰীক্ষা byin-pa 1. (ক্ষাধনী) আবসত্বা calf of the leg: ইক্ষাক্ষা byin-pa na-wa pain in the calf. 2. pf. of ইক্ষাক্ষাপ্ত styin-pa.

द्वित्रपदे अवद byin-paḥi mthaḥ व्यवर the limit of charity.

ইর্থ byin-po ordinary; most, all: ব্রহ ইর্থ most of the servants or attendants (A. 71); মান্ট্রান্স্থন ব্যাহ্ম ক্ষান্ত্রিল mentioning (he would stay in Tibet) one year, he sent back most of his attendants (A. 71).

ইর্থন্য byin-phabs good ordinary tea (Rtsii.).

SAGA byin-phul hollow on the inner side of the thigh (Cs.).

ইৰ এই ইৰ byin-zahi lto-wa= 5 প্ৰ bya-yobo a kind of vulture with plumes (Mnon.)

बैद वद byin-lan प्रतिगृष thank-offering.

ট্রিম byibs, seems to have a pres. form ট্রিম or এট্রম = মান্ম <u>b</u>kab-pa or মার্মান a gyogs-pa enveloped, hidden (*Yhop.*).

93.35 byihu-sbyañ a small bird (Rtsii.).

ট্রীমান byil-wa to pat: মার্কার অন্ত্রিমান্ত্

ন্ত্ৰীথ'ৰ্ম byil-mo naked (Sch.).

ট্রাং ১ byis-pa মিয়া, মানবক, অমক, ৰাজক little child, young boy: মান্ত্রক mo-byis little girl; ইম্বার্ট্র byis-pa spyod-pa ৰাজাবার childish or boyish behaviour. ইম্বার্ট্র byis-pa rda-bdud n. of a (মান্ত্র) monster. ইম্বার্ট্র byis-pahi skye-wo কুমার 1. a plain young person not initiated or married. 2. one who is ignorant of the doctrine of Karma and Phala, and who does not receive what is necessary for his spiritual culture. ইম্বার্ট্রার

bringing up a child there are three things to be watched ANDSA Rer-spyod-la:—to see whether it will be lucky on its navel string being cut, to ascertain the disease to which it will be subject owing to aults of the parents, to protect it against the twenty-four dangers from evil spirits.

দু চুলাইনি ব্যান প্রাল (Zam.):
মু চুলাইনি ব্যান পুটুলালা স্থান্দ প্রালম প্রাম প্রালম প্রালম প্রালম প্রালম প্রালম প্রালম প্রালম প্রালম প্রালম প্রালম প্রালম প্রালম প্রালম প্রালম প্রালম প্রালম প্রালম প্রালম

Syn. ব্যার্থি নিমান nor-buhi hkhri-çin; ব্যার্থির বা nor-bu chen-po; ব্যাথান বা dpal metog; সুমাব্যাহ্বা lus-dmar-haub; মান্যাহ্বাহ্বা gser-can hdab; ইন্ট্রাইন বাn-chen sdon-po (Mnon.).

চুপান byug-pa= এইপান bbyug-pa 1. to apply a salve, to anoint. 2. লিখন, তথলিৰ, সলীৰ medicinal ointment, also pomade. মুন্ত্ৰ byug-spos scented ointment or oil; মুন্ত্ৰ byug-dmar the coloured butter that is used to paint cakes, biscuits, &c., for temple-offerings (Rtsii.).

figure done in paint or colour. 2. acc. to $J\ddot{a} = \mathfrak{I}^{\mathfrak{A}}$ a place in a certain succession or row; $\mathfrak{I}^{\mathfrak{A}} = \mathfrak{I}^{\mathfrak{A}}$ by \mathfrak{g} graded \mathfrak{g} graded by \mathfrak{g} graded by \mathfrak{g} graded by \mathfrak{g} graded by \mathfrak{g} graded by \mathfrak{g} graded \mathfrak{g} graded by \mathfrak{g} graded by \mathfrak{g} graded \mathfrak{g} grade

হৰাৰ্থন byug-gser gold that is used in gilding, golden paint.

ञ्जूष byugs pt. of वञ्जूष byug-pa.

BK byun 1. v. Age a hbyun-wa.

+ চুম ৰুখ দুল্ল byun-rgyal-du smra-wa = ধুম বু rdsun-smra-wa to speak falsehood, to utter an untruth.

gr ga byun-tshul history, story, particulars of any event: Fage ga far gr and that is my history (Jū.); gr and byun-rabs history, historical events; gr and byun-rabs must have occurred or happened; also, it is hoped that such a thing has happened, v. age a hbyun-wa.

JA byub an abbrv. of 95 39 byah-chub.

দু পু byur=সুম্ধ mya-han ill-luck, misery, shame; হুম্ধু byur-sdud-ma = ত্ৰাষ্ট্ৰ শাস্ত্ৰ a woman who does shameful actions (Khrid. 51).

চুমান byur-po 1.= মুমান ominous sign, ill-omen: মানুমানুমান মানুমান a human body is an ill-fated object, it is very mean (Khrid. 19). 2. acc. to Jā.=vulg. মুমানুমান কিমান মুনি, heaped, a heaped measure of corn or meal; মুমানুমান became heaped up, accumulated.

হুমাৰ্শ্ব byus-hyro-wa to be successful, to succeed (Yig. 19). হুমার byus-ch = শ্বার ইন্দ্র guad chen-byu very important, (Ljañs.). হুমার্শ্ব byus-dpon a commander-in-chief who is successful in administration and diplomacy (Ljañs.).

ঠ bye=ৡ phye 1. powder. 2.=33 little bird; ইন্ধি bird's nest; ইন্ধে a young bird; ইন্ধি bird-dung (Vai-sñ.).

ইণ্ডাই bye-kar=ইন্সাম refined sugar; also for শ্রাম crystaline sugar or sugar candy (<u>R</u>tsii.).

3.59 bye-stag = 5.49.3 dmig-bu (mystio) (Miń-yda. 4).

ইব্ৰণ্ড্ৰ মন্ত্ৰ [a javelin, measuring-rod]S.

বুঁবে I: bye-wa ten millions; ই অধ্বাৰ্থ্ধ মে শেল্পুৰ্বি thirty-six millions; ই অম্প bye-wa sa-ya eleven millions.

ব্ৰী'ব II: বিমাৰ [disjunction]S.

ব্ৰী bye-brag 1.= দ্ৰহ'ৰহ বিমীৰ special, particular; opp. to g spyi general, common. 2. difference, diversity: ሾቫፕሬፕዛርህ ৰুমাট্টানুৰা উর্ত্তি what difference is there between me and Buddha? 3.39793574 bye-brag hbyed-pa to find, to show the difference, c. genit. (Ja.). ই মুশ্ এই ব not different; খুম্পুরুষ্ yul-gyi byc-bray a part of the country, province. ই ব্ৰান্ট্ৰামান Byebrag dnos-med= & a saa epithet of Amitabha, the Buddha of immeasurable light (D.R.). ই মুশু তব্ bye-brag-can different (Cs.); 9.995 by e-brag-tu=95.955 khyadpar-du especially; अञ्चल इ.ज्लास वर् केर्प byebrag-tu rtoys-par byed-pa सत्पत्ति, सत्पाद anything done with reference to the original root or signification of it; 3 37 हॅन्य वेर्डे ने name of the work Mahavyutpatti (Tan. d. 声, 223-377).

ট্ৰাপ্ৰ bye-brag-pa বঁম্পিক n. of a school of philosophers, the Vaiçeşika school, which was founded by Kanada. The philosophers of this school maintained that the seven categories such as substance, quality, etc., were each eternally distinct or sui generis in nature. ট্রাপ্রইপ্র bye-brag-pahi lta-wa the philosophical doctrine of the Vaiçeşika school. টুইপুন ইপুনাম্ব কুলাই অইব বিশ্বাম ক্রিক্টার ইপ্রাইশ্বাম ক্রিক্টার বিশ্বাম করে বিশ্বাম কর

9 प्रवाश्चाय bye-brag smra-wa वैभाषिक [a class- of Buddhist philosophers who held

891

that the external world and knowledge were both real S.

ট্রাম bye-ma বিব্বা, বাস্ত্রা sand, a sandy place or desert: শ্রহণ্ট্রস্থান in the middle of a plain of golden sand (Glr.); শ্রম্থাই ট্রম্মান্ট্রস্থান as much as there is sand in the Ganges [Jä.]. ন্যম্থাম ব্রম্থাই ট্রামান্ট্রম্থাই স্থামন্ট্রমান

ইউম bye-stofs margin of a lake or river which is free from sand; sandless bank. ইউম bye-stobs sand-bank: ইউম চি ইউম ইউম ইউম ইউম কি margin which was not sandy (A. 95); ইউম bye-thań = ইউম উঅম bye-maḥi-thań sandy plain (Mňon.).

ইমশ্ম bye-ma ka-ra (Beng.) ভিনি, মন্ধ্র brown sugar, moist sugar.

Frag bye-ma nu-gu a kind of worm or insect abounding in sandy plains (Rtsii.).

ইমন্ত bye-ma-lun n. of a district in the neighbourhood of the snowy mountain প্রকৃতির মন্ত্র Gñan-chen than-lha, the birth-place of the 7th Karma hierarch named মন্ত্র বিশ্ব Chos-rje dwan-po of the red-cap school (Lon. ম, 30).

9 अ ५ अर bye-ma-dmar रक्तवालुका, . चिन्दूर vermillion (S. Lex).

ষ্ট্ৰ কাইন প্ৰ Bye-ma sen-ge n. of a place in Tibet (Deb. প. 23).

ইজার্থ Bye-ma sgo-la n. of a sandy hill in শ্বিষ্ট (Toilung) (Rtsii.); ইজাই স্থান্ট Bye-mahi lha-khan n. of an ancient monastery situated on a mountain overhanging the Tsang-po and opposite to $\operatorname{Trang} \operatorname{Thob-rgyal}$ in Tsang (Lon. 9, 6).

ই প্ৰ bye-çel sugar and sugarcandy.

95 শ্ল byed-sgo=work; প্রত্তি প্রত্তি ব্যাধান to leave a vork half done or unfinished; প্রশ্ন detailed works (minute and important work); প্রত্তিশ্লিক performing duties methodically and continuously (Rtsii.). প্রত্তিশ্লিক byed-sgo phra-shib all works small or great, i.e., minute details.

ইংগ্ৰেষ্ট্ৰাহ্মণ byed-hjol nan-pa to work badly or wrongly (Yig. k.). হংগ্রেছ্মান্ত্রি byed-hjol hdsab-che performing work with zeal, also in an efficient manner (Khrid. 130).

95 ট্র'ল byed-lte-wa=অমাইন স্তিত্তি বুলিমাল্বনম the basis of works or of anything to be done (Yig. k.).

🐧 ርግ byed-pa I: pf. ይካ byaş, fut. s bya, imp. 34 byos or byas, also sometimes हेर हैन. 1. to make, to manufacture: ह.. तथा क्ष. क्ष. थें द. पश्चिम विशा वंश हैं ता शहर रे ग्री ता वंदर . ता दे. दे गी. শ্ৰথ বি rdsa-laş tsha-tsha ner-gcig byaş-naş Sgrol-mahi dkyil-hkhor-la de-dag gsol-lo having made 21 sacrificial cones out of the clay, he offered them on the mandala of Dolma; हिंद ग्रीस वना येव होद ग्री यहना नम are you making bread? 2. to make, cause, force to do anything, to bring about either with root or termin. inf. of another vb.: बु:र्ड:बुद:दे: प्रवर:बुद making the boy eat the dung; अवायर 35 causes to be removed; (also with sbst.) 3x53x brought about misery, 393353 causing great pain; but not used as we should in such phrases as "to make a noise" (3x 304), "to make water" (ज्रेन ज्राहरूप), etc. 3. to do, perform, to act: \$5.95.35.35.45.4 khyod gan byed-kyi-hdug what are you doing? अशनः 35'4 to perform a task, to work; 5'435'4

id : वसअञ्चर अर्जेन्य पर दुस द if it is done quickly according to your intention; देश्यमण्डण अभ why did you do so? हे द्वर हैर द वेज्य what is it best to do? अद नेपायम नेर ने भिद्रम şman-gyiş laş bycd-rgyu-yin-nam will the medicine operate? 35434344 hyed-pa hyas-byaş-pa one who has accomplished that which was to be done; ANUX away having acted or behaved properly. 354 under this head seems also to be used in an obscene sense and can stand for "to copulate," much after the usage of बुँद्य इpyod-pu: वुद्रमेद् बुद्य id.; बुद्यवे माने byedpuhi gshi as met. = a woman; છેડ્યાર પાક પાક "the member for doing," as met. = \$1595. the female organ. 4. as a pleonastic addition to verbs or verbal roots for the sake of emphasis or by custom: #354 to speak, প্ৰথপ্ৰত to cure, ৰিং মুপাৰ্থ্য to put wood on (the fire), 554954 to believe in, ब्रुप्य केर्य to repent, बे केर्य to ravish, etc., etc. In this way, also, \$54 added to a derived noun is often preferred to the simple verb from which the noun is derived: 344354 is preferred to the simple, In to steal, ananger is preferred to again to look down upon, despise; etc. It is moreover, important to note in this connection, how helpful this auxiliary use of \$574 can become in differentiating the active and passive senses of a vorb, especially the participle; thus P. P. 35 alida gailsod si oho who se 35 4 = he who is to be beaten, and 55.3844 him who was beaten; so, too, ¶₹595 or শুমার প্রত্থ a killer, he who kills, and পুরুর মুম্ম থ him who has been killed, the killed; with many other like examples. S or st as an auxiliary also carries the sense of "should " and "must": देवस्य में क्रूरपायुक्त ux gx de-rnams-kyi skyod-pa beug-par byaho they must not be allowed to del

Lastly, should not be forgotten the idiomatic use in certain phrases, as in \$3 \$5.4 to tell a lie, \$\$\frac{1}{2}\tilde{5}\tilde{4}\tilde{1

র্বিমা: to style, to denominate; to tell, to mention; used almost exclusively in the pf. and the future tenses: ANGNU thus was it mentioned; 2x 9 4 4 9 according to what has been said before; 35.35 though saying. The fut, inf. in this sense is in common use after the mention of a person's name for the first time, also after the names of places; and the verb is then usually preceded by the adv. ৰ্ম shes "thus" or "so": অহমাণত্র ৰ্মান্ত্রের ዃዶ 🕱 ፣ the city of Vais ali thus to be styled; दरे पुर्अ बेर अ बेश प्रायाण हर जे बेर वर्षा my daughter Sved-ma so-called died yesterday; भी वा रशायवी अनुरावतुमा देशानु वा वतुनाशार्थ the Hundred Thousand Songs of Milaraspa, so to be designated, is (herein) contained. Also, more generally, even in the plain verbun loquendi: Buzianu শ্রহ ব্রহান্ত মর্থ স্থান্ত মর্থ মুদ্দ কর্ম there arose the sound of many voices which said 'the lama has come,' क्रिया हेर नेपा स रावे सह पुर तम an order being given which said: 'go, make search.'

ব্ৰি III: प्रचेता, কাংক, কর্না sbst. 1. also ইং শাৰ and ইংখই the person that does etc., author;

বছুর বর্তমান্ত্র west the author of the work. 2. ब्रेड्य कार्य the doing, dealings (with noun in the instr. case): देनद्रावाकी देवाकाया ৰুখন্মন্ত্ৰ such wrong being done by the king, such unjust dealings of the king; नेर पश्च पाणकरणीय less doing, or little to be done; in the genit. case: ক্লিইব্ৰ 59८ अ अ अभ hide the working of your understanding in the heavens; \$5.4.445.485. จริญจ byed-pa lam-du hkhyer-wahi lta-wa: (Theg. 39). 35 यदे नु करण- हेतु instrumental cause; चेऽ यदे जेन कियापद verbal-term or expression, a verb. 35 42 44 (1) the female organ. (S. Lex.). (2) effort, endeavour; हेर्पशेर्प निश्रेष्ठ, effortless. Br মুল্ম byed-lugs or Bruk byed-stans manner of doing, working; method in work (Rdsa. 10). ইণ্ড্ৰা byed-srol= ইণ্ড্ৰাম byedlugs (Rtsii.).

ট্রিম IV: diagrams; গ্রেম করিব byed-pa beu-geig the eleven astrological diagrams. They are: ব্রেম gdab-pa; ওল্ম byis-pa; ব্রম dye-wa; প্রমন্তর্ভার til-brduñ; প্রমন্তর্ভার khyim-skyeş; স্কর্ম tshoñ-pa; ব্রুম baṣ-di; ব্রুম bkra-çiş; ব্রুম bshi-mdo; ম klu; মিলুব mi-sdug-pa.

95 पंडन byed-pa-can 1. = बहुना भ्र skra hair. 2. नाचेयन [produced from or belonging to any doer or maker] S.

33 a&44 byehu mchil-pa=F5 33 swallow also: sparrow (Hbrom. F, 163).

33.449 byehu-la-phug a medicinal herb (Cs.).

B্র্ম byer-wa = ব্যাব bral-wa or ই ইম্মান so-sor bral-wa 1. to separate, disintegrate; ইম্ম to destroy, ব্যাই ইন্মান্সমার্থ্য go dispersing the troops of enemies or sins (Hbrom. F, 125). Aragrida son-wa byer-cig. imp. let them go, let them disperse (A. 19). 2. in medical works = Thia.

DN byes place of occasional residence opp. to home or place of permanent residence; foreign country; abroad. টুম্ব ক্রিম to go abroad, to travel; টুম্ব byes-pa foreigner, stranger; traveller; টুম্বান byes-lam= ম্ব্রাব্যান hyrul-lam travelling road, road on which to travel.

ঠ byo= ৭৯৭ ৭ ১৯ ৭ মূৰ de oid of food and drink (mystic) (K. g. ন. 179).

JX byor=4x4x nar-nar (Nag. 48).

JU'A byol-wa to mistake, to blunder, to err; to go astray. 2. v. *347 bbyol-wa.

Syn. III nor-wa; III behol-wa; III sur-wa (Mhon).

বুথ মান byol-son पহা, নিআৰ্ (অন্ত্ৰামনে বুল ঘনাৰু মান্ত্ৰামনে) lit. one gone out of the way, hence all animals other than man, particularly the quadrupeds. প্ৰামন্ত্ৰাই byolson rgyal-po the king of beasts, the lion; প্ৰামন্ত্ৰীই মান্ত্ৰামন কৰা three classes of beasts in general, viz., those living in water, those moving on the earth, and those moving in space such as birds, flies, etc. 5a. a. a. a. b.

भृत्रे bra-ñe भरषी नचत्र constellation I., the first lunar mansion [second constellation in the Hindu astronomy]S.

Syn. णनिकहिस gçin-rje-mo; क्षेण स syey-mo (Rtsii.).

‡ ₹'5'₹ bra-da-ra n. of a tree (A. 38).

ষ্ট্ৰ'ৰ bra-ra I: sbst., does not indicate the marmot, but is the more formal n. for animals of the lugomys genus, small rodents, tailless and living in burrows. জন্ম a-bra and হান্ত rdsa-bra are collegterms for two species of the genus. মুখ্যুম bra-mkhar=মুক্ত bra-tshan burrow of the lugomys.

মু'ন II: vb. to have or to be in great plenty: মন্ত্রিমান্ত্রমূল্মান্ত্রমান্ত্

মূর্ত্র bra-wo **দাদে** buck-wheat of white and black species; মূর্ত্র মাদে **অন্ন** buck-wheat meal. মৃষ্ট্র bra-phye buck-wheat flour; মূর্ত্র bra-soy buck-wheat straw serving as a poor sort of fodder during the winter (Jā.).

মুষ্ট পুমৰা bra-rtse-gyag n. of a kind of animal; said to be a species of hedgehog (Rtsii.).

মূ:র্মি:১র bra-lo-can (র্ম্বিট্রেম শেম মাঝামর্শ্ মানু র্মা:১র) (Jig.~30).

বৃদ্ধি bray a rock, erag; বৃদ্ধি bray-rdo id.: বৃদ্ধি মুন্দু বিশ্বাসন্থ বিশ্বাসন্থ কৰি কৰা কৰি warmth in the rock being kindled, the cold was removed; বৃদ্ধ bray-cha echo from a rock;

রবাস্থ^{মান} rock vegetation; রবাস্থা brag-phug a cavern, very frq. রবাস্থ brag-rtse rocky peak, rock-top; রবাস্থান a narrow ravine.

মুন্ধ বিংশ Brags-kya-bohi-ri n. of a mountain supposed to exist beyond Ratna-dwipa the island of precious things, situated in the western quarter $(K.\ d.\ 5, 282)$.

মুণ্ডাৰ trag-skyibs a harbourage for birds under the cleft of a rock.

মুণ টুম brag-skyes=ম bra মীনা [1. rock-grown. 2. a fragrant resin, benzoin or storax]S.

মণ্ট্ৰ brag-rgyab 1. lit. behind the rock. 2. n. of a village beyond Hphan-yul (Lon., 13).

মুণ রূপ bray-sgoy a species of garlic growing in the elefts of rocks: মুণ রূপ রূপ মুন্দ্র হৈ garlic roots suppress gonorrhea.

+ 99'8 brag-ca = 99'8.

মুশ্রণ a brag-nag-la n. of a mountain in ইংলংক্ষেপ্ৰ Stod-lun tshur-phug (Rtsii.).

ব্ৰাম brag-pa= কিন্তু khon-khro anger, malice.

মুশ্বেশ brag-pon n. of a place in Tibet (Lon. 3, 8).

ঘণ্টাৰ bray-spos an aromatic substance used for incense: ঘণ্টাৰ মান্ত্ৰ bray-spos ma-rnay hdrub.

ঘ্রণাধ্রম Brag-spras= দু দাসু পার্টন skye-wa rgyu-good (Min.).

প্রশার্তন brag-rtsan rock-lizard.

ঘণাইন brag-shun নিবিন, মিলাসন fossil pitch or bitumen, found for instance in Lower Lahul between rocks in solid pieces like unmelted pitch [stone-lac, red chalk] S. ঘণাইন কিন্তু কিন্ত

Syn. द्वायद don-phan; द्वाय rdo-skyes; neh lā-dsa-tu; द्वादेवद rdo-wahi-nad (Mhon.).

चुन्न्य Brag-gyab n. of a place in Khams: चुन्न्य विश्व दुर्पुर द्वे भूष्य याप it is time for starting political investigation in Tag-yab (Yig. k. 26).

ঘুণামন Brag-ram n. of a place in Tibet (Yig.); also, a kind of mineral substance incrusted on rocks: ঘুণামানুদ্র মুই মুহ্ম ইই মুহ্ম হৈছিল fragrant mineral substances obtained from rocky hills: চুমাইমান্ড্রন dustries-hbrań; ইইমাইন rdohi me-tog; ক্রাই rganpo; ঘুণামুল brag-skyes; মুর্মান bsil-wa; ব্রাধান a (Mnon.).

ञ्च नेष brag-çig a rock-mite or tick.

59745 brag-çod described as a wild animal roaming on rocks (Rtsii. 64).

মুন brañ I: ৰব:, ওংল্ the chest, the breast: মুন বুলি middle of the breast, pit of the stomach; মুন কুল or মুন লুকুল necklace which hangs on the breast (Mñon.). মুন লুকুল brañ-gdan a bib or apron worn by Ladaki women; মুন মুন brañ-bur middle convex part of the বুলি or Buddhist sceptre; মুন লুকুল কুলে, the ornament worn on the breast; মুন মুন্ন a young woman with fine bust. মুন মুন কুলিন-ze=মুন্ন ব the breast flesh of goat, sheep or yak (Rtsii.).

মুদ্ধ II: 1. dwelling-place: মুম্দ lama's residence; ব্যুদ্ধ or ব্যুম্থান্দ residence; ব্যুদ্ধ night-quarters, halting place, whether under a roof or in the open air; মুদ্ধ king's residence, a palace; also a monastery is called গ্ৰাম্থান্দ বুদ dkon-mchog-gi pho-bran. 2.=মুদ্ধ camp, encampment: ব্যুদ্ধ বুদ্ধ pitched his tent, encamped. 3.=ব্ৰুম wood, forest: মুদ্ধ বুৰ্ম residing in the woods (mystic) (K. g. দু. 28). + মুদ্দে bran-khan dwelling house, quarters or rooms of one's residence; ব্ৰস্থাইম ইব্ৰস্থাম ক্রমেন্দ্র মুখ্যম the S'ramanera was residing in the central room of the lord's residence (A. 56).

प्रश्रीय bran-skyes 1. वचीवड lit. what grows on the breast, i.e. the teats; also a son, child. Syn. 5 & g (Mnon.); 3 & numa; देश रहेन ho-ma-hdsin (Mhon.). 2. n. of mythological being called as we the mare's face,' born out of the breast of Rishi Urva, who wished that a child should be born to him without his having to keep female company. So, when feeling heat in his breast, he scratched it and a child came out, which child in the shape of a mare full of burning flame (volcano) resides in the great ocean south of Jambudwipa! She causes the tides. (K. d....). (૬ ભૂ ખદ અર્ક ક્રુવસ વ્યેય વર્ગેવ વસ અભવ વા ક્ वर्दर अदे.र्दर वटीर व.ज. भह. श्रेचन से वीवान)

ฐร. ฐร. ั*brań-breń* n. of a number: จงม ฮิร ฐร. ฐร. ฐร. พง รร. (*Ya-sel. 56*).

Syn. नार्षना य gyog-po; वनसः द्वित् shabs-bbriñ-wa; धराना नानुना प क्रांतव्य-gshug-pa; नाने से प्रश्ने gshan-gsos; पठवा सुर्द beal-luft: निवा से khol-po; वनसा ने ना shabs-toy-pa; नाने में कि gshan-skyes; नाने में नी प्रश्ने प्रश्ने कि gshan-yyis-bskyafs; धर्म, सुर्द्द yofis-su-spyod; नासम्बा bsyam-bya-

wa: रे र्नेंड वेड परे नइस rtse-rgod byed-pahi anas: = 34 3 19 bkah-nan ci-bayi (Mhont.).

35'7 bran-ka n. of a powerful local demon whom Atis'a is said to have subdued (A. 102).

এর' bran-pa ভিন্ন to moisten, to saturate with water (A. K. 1-36). Sometimes spelt 95.4.

पुरुष्ट्र पु bran-tha hkhor-bu n. of a भ पद्च monster of the naga class.

ব্ৰাম brab-pa or ব্ৰথ (pf. of ৰব্ৰণ) cast, thrown (Nag. 48).

ਤਮ'ਣ tramicha one of the thirty-six border countries (Ya-sel. 38).

‡ दुअ' बे tram-ze दिज, विपू, a Brahman; in Nepalese Bage [one who knows Brahma, i.e., possesses divine know-त्रभः ब्रे.ज.श्ररः त्रभः ब्रे । ह्रयामः त्रभः ब्रे । श्रयः ledge S. पुत्र वे ज्ञुत्र वे Brahman has his Brahman name, his Brahman caste, also his three Brahman duties to perform.

Syn. बॅगामर हुस thog-mar-şkyeş; विश्वस हुस kha-las-şkyeş; ইব মুঝ shon-şkyes; অপুম মুম gnis-skyes; nana skye-gnis-pa; erngr tshans-byun; कदम रेजम tshan-rigs; कदमधारे पु tshans-pahi-bu; 534 rta-can; MIPES slarbrjod; भाषे श्र sa-yi-lha; विभार व bshi-mdo-wa; भनेत्रभूत्रुक् mgrin-şkud-can; रेन्स्रीयुव rigskyi thu-100; नुषाभक्षेत्र हम् rgyal-mtshan-can; SAL ASH dwan-beas; As 5 Bk cin-tu-byun; Town rgod-ma-skyes.

নুমাই বিশাহৰ bram-sehi laş-drug the six practices of a Brahman are:—(1) अर्ड, हैं व केर प यजन the performance of Yajña; (2) वेऽ 5 वहनाय याजन causing such to be performed: (3) অধুৰ অৰ্থ সুৰ্বাণ আন্তৰ্ক reciting or reading of the holy works; (4) মূল চুন্ধ্ৰাণ অভ্যায়ৰ causing them to be read secretly; (5) 254

वेद[ा] प्रतिवह the receiving of alms or presents; (6) वेदायाधानमाय प्रतिग्रह की गत sagacity in receiving such.

पुभा के हेन द्वित प्रभाग bram-ze-chen-pohi adamspa prob. the upadeca ধন্ম বাই deep metaphysical precepts (A. 91). SALLAND & S. bram-ze rnams-kyi cha-byad the dress, requisites, etc., of the Brahman: - ** ** ** the sacred thread, ज्ञान ज्ञान श्राम्य श्राम्य श्राम्य । the skin of an antelope, प्राच्या bgranhphren rosary for counting; \$ 3 9 spyiblugs anointing; 5395394 his bâton, etc. (Mnon.). 3434 bram-ze-pa an adherent of Brahmanical doctrine; 50 3 % bramse-mo a female Brahman. বুন ই ব্লুই-ৰ্ধ্য ধৰি a the voice of a Brahman reciting the Veda being taken as a sign of good luck.

वृष्ण के हेन्द्राम Bram-se Tea-na-ka n. of an Indian minister the author of works on ethics and political economy, of which only one is extant in India, but of which several are preserved in translation in the Tibetan Tangyur: बहेल हे ब अल्या के प्रकृत पर्हेश पुरु में उंद नियम संह र पार्ट (A. 34).

‡ पुरुष्टे वे वे नार Bram-ze li-bi-ka-ra ब्राह्मण निपिनर n. of an Indian Brahman who taught Sanskrit to Thon-mi Sambhota early in the seventh century A.D. (Situ.).

प्रभावेतिः देवाभावासुस bram-sehi rigs-gsuvi the three classes of Brahmans: 1. दक्षणवृद्ध बानप्रका those residing in wilderness as ascetics; 2. টুন-প্ৰথ নাইৰ those living as house-holders; 3. 57939 तप: those that acquire mystic powers (Ya-sel. 55).

वर्ष bra-wo पापर buck-wheat.

বুবা bral, v. এবৰ'ন hbral-wa.

G bri, v. এবৈ hbri-wa.

মুধিন brid-pa v. এইংখ. ইংশ্ৰুম brid-mkhaş or ধুম্বইংশ্ৰুম şnań-wa brid-mkaş skilful in imposing upon (Khrid. 113).

ইবুলা-po seems to signify: a rush or run upon anything, a demand; also adj. brisk. ইম্মান্ত brin-po-byuń there being a full market for articles of sale, when they are sold well, it is said brin-po byuń; মুখ্মমে মুখ্যমে মুখ্যমি মুখ্যমে মু

মুঝ brim or ব্লিম brims, v. প্রীক্ষণ hbrimpa.

A bris, v. a hbri-wa.

ને માફેન bris-rāiā = પેવાફેન yig-rāiā old writings, records, old manuscripts: નૈયાફેન લાલ કેરલા ખાર રેવા પાર વેગ્લફન such things occur even in the older writings (Ya-sel. 38). વેશ્લફ briṣ-ḥbur the art of painting and carving images. નૈયામ briṣ-ma a written book, a manuscript book.

 \mathfrak{Z} bru one of the six earliest tribes of Tibet $(J. Za\tilde{n}.)$.

ម្នាក bru-wa, v. ១ជ្ជាក hkre-wa.

মু'ব'ঠ bru-wa-tsha=মূম bkres ভুধা আ hunger and thirst.

Bru-tsha also \(\) \(\) Bru-sha \(\) n. of a country N.W. of Tibet; also that of a tribe in Tibet (\(\) Loh. \(\), \(\) \). We have in the Kah-gyur encyclopedia certain treatises in incomprehensible syllables asserted to be in the \(Bru-tsha \) language. \(\) \(

of Shafi-shafi and Bru-sha greatly spread (over Tibet) when the use of weapons and shields was also introduced (.**. Zaf.)

বুৰা'ন brug-pa to flow, to stream out, to gush forth; as sbst. current, flow, flux (Jä.).

মুৰাৰ্থিম brug-gyos a number (Ya-sel. 57).

বুচ টু শান্ত Brud-kyi mkhar-gdon one of the thirty-seven holy places of the Bon in Tibet (G. Bon. 38).

বুব brun=ৰূপ্ dirt, dung, excrement.

মুন্ধ brub-pa or মুন্ম brubs-pa = বহুৰাও; but is pf. of ব্ৰুব্ধ to put in; হৈ মুন্ম = হৈ ল বহুৰাও to put in a hole (Nag. 49). অং মুন্ম অন্ত (So-rig. 2).

বা বুল brul small chips, bits, crumbs:
বল বুল bag-brul crumbs of bread; ইন লি বুল বি ললান কাল্ড ইন ইন বিল কালি বুল নি বুল বুল ইন বুন ই being pulled by the hand, after a while the wooden girl turned into a heap of wooden chips (K. du. F, 508).

gan brul-wa vb. to be scattered, crumble, fall to pieces, to be shed.

ga brus, v. aga hbru-wa.

বুঁ কু bhrum-hri a charm of great efficacy:

कু কু অব্যান কু মান্ত্ৰ কি বাইন। ইন্মান্ত্ৰ ক্ষেত্ৰ কি the

Yaksha having heard this charm "bhrum hri," thereupon all the red mystic wind (within him) was soothed (A. 18).

बे bre or बेचे bre-uco होण, गोयद, मान a measure for dry things as well as fluids, about two pints, originally a measure of as much as may be contained in a cow's foot-hole. ज्याद वे बेचा gser-phye bre-yun one बे bre measure of gold-dust; बेचे bre-do two बे bre; इन दूदा माना क्षा कर के देवा वादव

নার্থানার having invited him he consecrated a miniature chapel the size of a bre measure (A. 90). ইন bre-wa a grain measurer, one who measures with the ই bre.

त्रे क bre-ko basin for washing C. (Jä.).

द्वेष्टिकेष्ठ bre-khahi mig-can as met. a mouse (Yig, k.).

ই'বা bre-ga or ই'বু bre-ga a plant producing small hairy berries which are used for medicinal purposes: ই'বাম গ্রুহ এন্থান ই'বাইন brega cures ailments of the lungs and heat in the kidneys.

ब्रे.सुवः bre-phul श्रोपंक [head, helmet.] S.

ই bre-wo সন্থ [expanse, breadth] S.

মু জ bre-mo = ৭কথ বাসন foolish talk, talking nonsense or jokingly.

विभाषाय bregs-pa= वरुष सुष्डित, shaved clean; cut, sheared v. बनेष्य hbreg-pa.

\$\hat{\beta} \times \text{T oun-zad} a little.

2. v. &\hat{\text{RF-4} bren-wa}.

মুন্দ্ৰ-pa = নিম্মানুক্ৰ to be alarmed, depressed at heart, to be dejected; also = ই ক্ৰ to be ashamed; মুন্দুৰ্ভ ম acted as one who has become alarmed (A. 134); ক্ৰিক্ মুন্দুৰ্ভ মুন্দুৰ্ভ the king of Nalendra having become alarmed (A. 8).

মূম ব brel-wa vb. (as Jä. points out, not the same as ব্ৰাণ hbrel-wa) 1. to be employed, busy, engaged, to have business or work in hand: ইং সাম বাধানী মানুবাৰ মানুহ মানুবাৰ দিল being engaged in building, we have no time to spare; এইং শিক্ষাল্পৰ hdod khonas brel-na if one is entirely taken up with lust or pleasure; ল্লাম্ম on account of much business. 2. akin to ব্ৰাণ to be deprived of; and hence—to become poor,

to be without, to be in want, destitute of, e. inst. case: สะพฐร ปิงเฎิต ๆ long-spyod-kyis brel-wa being devoid of wealth, (means); हैश गुद्र भे बेल वर दुश से they did not let him want anything. Other forms: बद्धा नेपाने; नेव सर सेर हैर : के नेव नर not sparingly, seantily, niggardly (Jä.). 3. sbst. business, affair, concern: ব্রীপ্রথম ব্রিথা ডারিবা ৰ্ম্ saying that he had a certain business that day $(A, \theta 5)$; $\hat{\exists}^{q} 5^{q} 5^{q} 5^{q}$ breldwan pressure of work, business: ब्रेक्ट्रवर गे अस्य वेद १९५ वाद if it was left on account of pressure of business (Rtsii.).

ম bres 1. os নিম্মু bres-kyu a manger; দুনিম rta-bres manger for horses. 2. vb. pf. of এন hbre-wa to spread out; নিমন্ত বিশ্বন bres-su beug-pa = নামন to spread out an umbrella and a silk curtain (A. 150), নু ই নিমন্ত bla-ri bres-pa der there where the upper hills are stretched out (Sman-bla, 6).

ম bro 1. ৰাজ, নাত dance; entertainment, amusement. মুঁ শাদ্ৰ bro-mkhan নাল a dancer; প্ৰমান্ত্ৰ প্ৰহিন্ধ shabs-bro musad-pa to dance as a manifestation of gladness and mirth; মুঁ পাই bro-gar নাতক dramatic performance, drama, play. 2. an oath.

ব্ৰহ্ম ব্ৰাধ্য bro-brdun dyon-pa n. of a monastery in Kham (S. Kar).

দ্বানা : bro-wa or ব্ৰথম্ম = মন্ত্ৰীৰাল mnah-skyel-wa to swear, to take an oath: ব্ৰণ্ড বেন্দ্ৰিম ই dbu-bṣñuń-dań bro-bor-ro they swore by their head.

+ ব্ৰক্তাৰ bro-htshal-wa = ব্ৰুপ্ত ব্ৰথাৰ a sick man, one laid up with illness. বুলি বংশাৰ bro-mi-htshal-wa = ব্ৰুপ্তাৰ nad-med-pa a healthy person.

Syn. ४५'य nad-pa; ४५'ईबाय nad-phog-pa (Mhon.).

বৃদ্ধ II: 1. to taste, to get enjoyment of; ৰাজ আন বিশ্ব not even tasting of sleep; দেখাৰাজ one has an astringent taste in the the mouth. 2. in C. to desire, to wish. = ২২০০. জ্বাল id. 3. sbst. taste, savour, flavour: ব্যুক্ত দ্বাল বুক্ত ক্রিডার

র্ষ bro-ma, v. মুন gro-ma.

ब्र्या बु brog-shu wrongly written for ध्या prog-shu.

व्र्वाञ्चर brog-lbur पिपीलकं, वल्मीक ant-hill. व्र्रः bron=प्र्रं लोमयत [enticing]S.

ৰু brod=ৰূপ bro-wa taste.

মুন্'ম brod-pa joy, eagerness. ব্ৰহ'র্ম cheerfulness C.; ৭ই র্ম readiness to die $(J\ddot{a}_*)$.

ga brob, v. agau hbrab-pa.

प्रेंश bros, v. वर्ष्राय.

bla that condition which is above or higher than something else or than things in general. Is used with reference to the actual local position of an article, e.g., ন্ন ক্ৰি bla-gos upper garment; ন্ন প্ৰ bla-gyu a turquoise worn on the forehead; but is chiefly employed in the moral or metaphysical sense, e.g. and bla-srog the higher life or life in bliss, a som bla-thabs supernal methods, lofty or excellent means, & bla-khyim "the house above," the abode where the souls of men rest or dwell after death (Jig. 26). Hence may = as sbst. anything blessed or supernal such as a superhuman gift and power. So Schmidt renders & bla as "life," "soul," and Jäschke has "blessing." adv. occurs as মুধ above, high up. also takes a verbal form, somewhat curiously, by amexing , when it signifies: is above, is better, is superior; in such cases invariably preceded by "" or "" meaning "even" or "indeed ": ১মার্টার্থমানুমানুষ it is better that I should have even passed f.om life; देव अनुवाव है केन दे निमान हैर सान सानु अर्डे ব্ৰসুম্বাধ্যার্থ it were preferable that a large stone had been bound on his neck Moreover. and he were cast into the sea. appears occasionally to assume the gerundial form: र्वे ब्रिंट अन्य य देव यह हुई। के व द्वी व war वेवास स though indeed a learned monk is to be preferred, a virtuous person is also good.

নু স্থুঅ bla-skyal (মি দ্ৰে) **স্থান্য** [succession]S.

ন্ত্ৰভাৱ <u>bla-misyhen phehu</u> (মান্ত্ৰালী ন্ত্ৰভাৱৰ) n. of a demon, exorcist.

র্পান bla-gab = ট্র-শ্র্পাম 1. upper cover of a thing; also raiment covering the body as a shawl; পাইন্স্ম upper garment as the shawl or wrapper used by Indians and also by Tibetans to wrap round their body. র্পান্প্রপ্রপ্রাপ্তর্গান্ত্রাইন একামন্ত্রামন্ত্রাইন বিলামন্ত্রামন্

মুর্থি bla-go; ভদ্যানদ্ধ upper garment which is of two forms: মানুমান্ত্র্যান্ত্র্ব্যান্ত্র্যান্ত্র্যান্ত্র্যান্ত্র্ব্যান্ত্র্যান্ত্র্ব্যান্ত্র্যান্ত্র্যান্ত

900 শ্লুম

ষ্ট্ৰ-থই মুৰ্থীৰ the upper covering of the body used by lay folk.

क्ष bla-col प्रकाप [frivolous talk]S.

মূখন bla-than = ইণ্ডাৰ্ম আৰু মন্ত upper and lower; also = ইণ্ডাৰ within and without.

ম্প bla-rdol=ছুম্ব rdsun-pa a false speech, inconsiderate talking (Situ. 24).
ম্পেন্ত প্রবি bla-rdol-du smra-wa=ছুম্মান্
rdsun-smra-wa to utter an untruth, to lie.

5/5 bla-dar a little flag on the house-top on which benedictions are inscribed.

মুব্ৰম <u>b</u>la-dbags 1. মাধিবৰ (কেন্দ্ৰম) [denomination]S. 2. in Gram. 'a primitive word, an abstract noun' (Sch.).

ষ্টাৰ-na above, over, on the top.
ছাৰ্থিৰ <u>b</u>la-na med-pa **অনুন্** having nothing higher over it, the uppermost, the very highest, e.g., ৪০ ত্ব byań-chub, ন্থাবি ্তু-rab and the like, frq. ছাৰ্থিৰ্থি <u>b</u>la-na me-pahi him **অনুন্**মান the highest path or supreme way to salvation.

s s. bla-bran formerly a lama's residence, but now in Tibet, especially in Tsang, = Grand Lama's residence and place of business called Labrang Gyal tshan thon-po.

최역자 bla-bres, v. 퇴혹 bla-re.

the higher one; and hence, an upper monk or lama—a term sometimes loosely applied to all fully-qualified inmates of a monastery, but is more correctly the designation of the head ge-long only or, in large monasteries, of the chief teachers and more learned monks. Some have seen a close connection between the word bla-ma and the Hindu terms Brahman (one who possesses divine knowledge) and Brah-ma (the highest deity of the

Hindus); believing the Tibetan appellation to owe its origin to one of those Hindu To show the importance of the lama a well-read Buddhist once remarked: हा अधेर यदे विंदः रेवा द सदस कुस सु पदे सेदः भदः क्षेत् previous to the lama even the name of Buddha did not exist; and भेता ता भूट वी अटमा वेशा विट शिका रवाता हेर वसावटेवा शीया the 1000 Buddhas of 1000 ages depend on the lamas. Another made the 3"" greater by explaining that 3 meant soul or life and M mother, hence=life-mother. the all sustaining mother of the universe! Again जुन्य बन्नम ठर ये नेम जूर 5 नाडेन य "in the ocean of wisdom all the Buddhas are one," was said when one man tried to explain what Buddhism was. In its more general sense the term are is defined as: he who presides over a large number of pupils and who has got past sins and defilements (Lon. न, 8). हाम नाम के भी ने नहिना हिम अध्याप्त के म g भाष। है भे के जात भाषा विष्य (Can.)। he that has not saluted his lama who has taught him even one letter will after undergoing a hundred births as a dog, etc. 3 N 5 KN 11 KN position of spiritual chief, also the lama personally. A HANG bli-ma-mehoy, also इ. देव, the chief lama, supreme lama. ลาสา bla-sman-pa physician lama: สาสา पर पश्चर bla-sman-par bskur (So-rig 134). মুক্তিমান্ত্র bla-chen mkhan-rgyud the line of lamas and mkhan-po learned professors (Jig. 36), also the initiation or vow introduced by Lachen from Amdo shortly after the revival of Buddhism after the persecution by king Landarma. ਬੂਲਫ਼ੋਂς bla-mehod or ਬੁਲਲੇਫ਼ੋਂς ਪ bla-ma mchodpa a yearly festival solely in honour of gnas the entire body of the sainted lamas (Bodhisattva), &c., who are most worshipful. इ.पार्ड blu-gñan (1)=रेड उपदुव

danger; (2) = 5.34 and 5kab- $g\tilde{n}an$ -po a lama whose commands are very strict and severe.

মুন্ধ পুৰুষ bla-maḥi lta-ldan-ma प्रमान्यम; the lunar mansion called Puṣyā (Mnon.).

ন্ত্ৰীৰ <u>bla-med</u> ন্ত্ৰীৰ **অৱনাৰ** supreme ন্ত্ৰীৰ্থী আনু কৰি জাল supreme ; also: to the followers of the Anuttara school of Buddhism.

ন্ধ ^হ bla-mtsho a lake which is the abode of gods and nagas, like the lake of Muleding in the province of Chos-khor-ryyal. ক্ষুব্ৰু ব্যান্থ ব্যান্থ ব্যান্থ ক্ষুত্ৰ ক্ষুত্ৰ (A. 72).

হু'বুং bla-hur = হাঁওং glo-bur immediately, of a sudden: হুওং ন্থা ক্ষান্ত্ৰাই immediately taking his food (Surañ. 4).

হ'বৰ <u>bla-hoy</u> 1.= ই^দ্ব above and below, inferior and subordinate. 2. abbr. of মুখ্ব or মুদ্দ্ৰীৰ under the lama or the Labrang.

ন্ত্ৰম bla-rabs hierarchy, hierarchical succession: মন্ত্ৰেপ্ৰস্থানু বিশ্বস্থা the succession of the Phagmodu Lamas was the chief (Yig. 3).

নুষ <u>bla-ri=নুম্বাল্যমন্ত্র bla-sroy-gnas</u> sahi-ri the hill on which one's soul rests after death or in its passage to the Bardo.

भूदे bla-re वितान canopy.

Syn. শার্ম শুর gnam-rgyan; ম্বর্ম bla-breş (Mînon.).

মুনি bla-çin, explained thus: এই মুখ্ ব্ৰহ্ম মই কুম্মই মুখ্ ইন্মুখ্ ব্ৰহ্ম ব্ৰহম ব্ৰহ্ম ব্ৰহম ব্ৰহ্ wither the emperor is said to have begun losing his vitality.

ন্ধ <u>b</u>lag occurs in the compounds: বৃদ্ধ <u>b</u>lag-blag, af নুব্দ <u>b</u>lso-blag, etc., v. নুব্দ <u>b</u>lag-pa.

মুন্ধ blug-pa pf. মুন্ধ অবস্থিত (S. Lex.).

1.= সুন্ধ to attend to, to hearken to; to lean towards, to permit: মুন্দুৰ্ব = মুন্ধ্ব সূত্ৰ কৈ incline one's ear to, to listen to. 2. এই অনুধ্ব to shed tears (Ja.). মুন্ধুম্ব [আমানকামিক one who remains in open space to practise religious austerity] S.

মণ্-প blag-ça n. of a tree (K. ko. প, 3).

ন্ন ট্luń-wa, v. এর্থ len-pa. মুন্ধ্য ট্luńs-pa আহান, সূহীন 1. received, took, accepted (A. K.) 2. ভঙ্গ, quoted, taken from a book, etc.

নুদ্ধি blad-pa 1.= ইবাণ ইবোণখন thick-headed, dull, stupid. 2. or ইমানুদ্ধ sos-blad-pa to chew, a secondary form to খুদ্ধ ldad-pa.

নুব <u>blan-pa</u>= অগ্রেশ to give a reply; নুব প্রত্থ to retort, to answer.

মু blar 1. abbr. of মুখ্ম. 2. used incorrectly for মুখ্ম slar.

The plu-wa pf. 3 w plus to ransom, to redeem, a pawn, pledge, or security; also in mystical ceremonial; 3 w 5 w 5 w 2 3 a chos-dań sku-hdra plu-wa to buy back an image or a book.

a means of gaining moral merit or of obtaining relief in sickness, a price is given by wealthy persons to butchers or fishermen to rescue from death animals or fish about to be slain or caught. This

ষ্টা is also termed সুঁল্য , মুইন্থান্ড blu-rin-la btañ polite expression used to indicate selling an image or any property belonging to a lama or great personage or anything of a sacred nature.

মুশর্শন blug-kon= ৭২১ এব hdod-ldan (Mnon.).

চাৰ্য্য ট্lug-pa (pf. মুল্ম চ্lugs, fut. মুল্ চাৰ্য্য, imp. মুল্ চ্lug or মুল্ম চাৰ্য্য) 1. to pour into a pot, to fill. 2. v. মুন্দ thud-pa. মুল্ম চ্lugs-sku molten image; মুল্ম মুল্ম চাৰ্য্য casting mould; মুল্ম ম চাৰ্য্য চাৰ্য্য casting mould; মুল্ম ম চাৰ্য্য চাৰ্য্য কৰা dgan-blugs, a large spoon to fill with, মন্ত্ৰ্য ja-blugs urn-shaped teapot; মুল্ম spyi-blugs v. মুল্ম লুল্ম চাৰ্য্য মুল্ম mar-blugs oil-pitcher; মুল্ম লুল্ম চাৰ্য্য চুল্ম mar-blugs oil-pitcher; মুল্ম লুল্ম চাৰ্য্য চুল্ম ladle with a long handle to pour clarified butter in the sacrificial fire.

वित्राय blud-pa 1.= ९५५ ldud-pa to pour out: A a sa sa sa mi-la ja-blud-pa to pour out tea to a man; 5985 rta-la chu-blud to pour out water into a pail or bucket for a horse. 2. to offer: অধ্যান্ত্রামান্ত্রা 455 offered intoxicating drink to the lady or queen (Hbrom. 52). 3. sbst. release, ransom, esp. in religious ceremonies where effigy of a sickman is offered to demons to effect a cure, i.e., the effigy is the substitute or ransom for the man; also in other rites, etc.: as as as as यानेन हे गुवाया वाज्ञ र प्राप्त महरूर आवर्षे वसुवा गुरु let this ransom and torma be offered to king Shinje the lord of death! 4. परिविद्ध; remainder, anything left. 3534 blud-byin = 34 34 rin-byin giving the price of, the रवःवर्दे**८ रणु**वै:षदःरवःवर्जिङ्गेरःवसःदे:इससःग्रीः ধানাৰা হার্ম ট্রান্ট having obtained the best seven out of the many good and tolerable

things he presented them to his parents (A.67).

dull, foolish, stupid; sbst. fool, zany. মুর্ইইপুন্ম foolery, fool's opinion, expressions frq. used in scientific works to define antagonistic views (Jä.); ১৭৭৯ টু১ এই এই মুর্ইইপুন্ম the man who does not do works of virtue is a fool; মুর্ইইশ্বেই বিশ্বেই blunpo choṣ-la mi-dgah-shiñ fools do not take delight in religion (K. d. ৭, 351). মুর্ইইই blun-gtam=মুন্ম নাচ্ছা foolish talk (Mňon.): মুর্ইইই blun-po-gliñ the fool's park, n. of a grove near Lhasa (Rtsii.). মুর্ইই সুরুষ্ম stupidity, foolishness; মুর্ইব্লু blun-tshiy=মুর্বাক্ষ blun-gtam.

ลุม blus, v. ลู ๆ blu-wa.

মুম্ল blus-ma anything ransomed.

हैं blo प्रजा, बुद्धि, मति, घी (A. K. 1-2). the mind, the heart, together with the primary mental operations; is the general word, though the terms अअअ or भेर are alleged as more correctly=mind, ११४ intellect, ANU consciousness, but all are put as synonymous to \$ blo. Acc. to Mnon. blo signifies a broad heart (सेमस प्राप्त भाष) also ወຽጣ እና a generous self or soul, magnanimity. It should be particularly noted that is placed, often pleonastically, before a large number of verbs denoting mental operations of all kinds. This will be illustrated in subsequent articles subsidiary to the present article, c.g., blo gtodpa to rely upon. We merely append वस्माय भर्म या ह्वे वै । २ शुर वा भू । lphaवस सं स्वे । lpha or the enumeration of the terms which express the different states and functions of the mind, which will illustrate the comprehensive application of the term a blo : - a a a s यात्रमा वस्त्रवा विद्रायहरू केर्, स्या केर्, नेसा सहेदाकेर्, द्रेष्ट्रसाय रत्यं, प्रकार, प्रज्ञां, द्वाराज्ञम, क्रिं ह्वा, पहुंचा हित्त, व्याप्त दिंदा हुवा, पर्याप्त देंदा हुवा, पर्याप्त हुवा, देंदा पर्याप्त हुवा, देंदा पर्याप्त हुवा, देंदा पर्याप्त हुवा, हुवा पर्याप्त हुवा, हुवा पर्याप्त हुवा, हुवा पर्याप्त हुवा, हुवा पर्याप्त हुवा, हुवा पर्याप्त हुवा पर्याप्त हुवा पर्याप्त हुवा पर्याप्त हुवा पर्याप्त हुवा पर्याप्त हुवा पर्याप्त हुवा पर्याप्त हुवा पर्याप्त पर्याप्त हुवा पर्याप्त पर्याप्त हुवा पर्याप्त (Manon).

The rendering of si in the foregoing paragraph may be considered adequate in that it is a definition which is intended to embrace the mind and all its direct We shall, operations. however, greater perspicuity, proceed to embody in the present paragraph the differentiation of meanings which Jäschke has attached to the word. He distinguishes: (1) the intellectual power in man, understanding: blo-rno-wa talented, gifted; 新语 如 blo-chenpo of great mental abilities C.; স্থ্ৰিম্থ ট blogsal-te of a clear understanding; नेषायवे हो ces-pahi-ble sagacity, intelligence, judgment; ইবু blo-rgya comprehensive intellectual power ; ጃ ጛና ች blo-myur-shin being of quick comprehension, sharp; \$ xa blorab—agr hbrin—544 dman-pa of sound, moderate, weak intellect or mental faculty Mng. (the last expression is frq. used in modestly speaking of one's self); \$ 44 blo-bag narrow-minded, weak in intellect; ৰ্ভিনিম্প্ৰ khyod-ni blo-nor-ro you are mistaken; blo-na bbab 'I understand' (Sch.). (2) thought, memory: \$ 45 bloçed memory; उँभाद्राधानीयाञ्चा वहनाय to direct one's thoughts to religion and to learning; ब्रेंब \$10-la sbyor-wa to impress on the mind, inculcate; a again blo-bshugs-pa what is retained by, treasured up in, the memory; a a sas blo-la bzuń-wa to learn by heart (Glr.). (3) sentiment, disposition, desires: blo-dkar sincere disposition; র অবংশ্য blo-la hdod-pa to desire; র ব্রুশ্য blo-hdun-pa interest, concern, র া inclined to, নিগুলির কাই he that has a mind, is disposed to sactine (Dzl.), মান্ত্রিম্বর্থ বিশ্বর্থ র র ব্রুশ্য wither cany regard to his own weller (Thya.); র র দু blo-ñe-wa friendly, amiable; র জাম tanciful, fickle; র জামান্ত্রিম্বর্ণ blo ma-bsad-pa or র লাইশামান্ত্রিম্বর্ণ blo ma-rasogs-pa wishes unfulfilled; র শ্রুষ্ blo-dman mean-spirited, low-minded.

ইট্রিখন <u>b</u>lo-skyel-wa to depend upon, to rely on (Jä.).

শ্লাম blo-khel-wa worthy of confidence, trustworthy: শ্লাম বিশ্লাম বাজুম বানি নাইছ being reliable, there was no changing of opinion (Khrid. 188).

Syn. भेर डेस'य yid-ches-pa; सॅ गार्-प blogdud-pa (Mñon.).

র্ শিশা ঠ blo-khog-che = র্ শিশা আমে blo-khogsyans broad-hearted, generous; confident, intrepid, undaunted.

ज्ञं नेवान blo-gel-wa to hope (Sch.).

র্ম blo-gros = এম ২০ çeş-rab (Mnon.). मेघा, बुद्धि, मृति wisdom; sense, understanding, intellect; a funda Aus blo-gros-kyis çeş-bya what is to be discerned by the understanding; র র্মান্ত্র্ব blo-gros-dan Idan-pa or ATANA blo-gros-can sensible, judicious; र्ह्ने म्बार व देवा वहेवा वीस हैवा वकु दवा है नेस 4x.43x to know one word full of wisdom is to know one hundred ordinary words (K. d. a, 1, 367). ₹ 14 3 aft blo-gros-kyi qter~(K.~d. ho,~325), हें ग्रेंभ कु अ $rac{3}{2}$ भ कु संपर्ध स् blo-gros rgya-mtshos shus-pahi mdo (K. d. 4) are sûtras. ลัฐพะสุน blo-gros-nan-pa one whose views have become perverted; 氧氧矿 &5 blo-gros chan-nu of little understanding; ब्रॅंभ्र देन य blo-gros chen-po महामति; of much sense, of an excellent understanding;

อังเฉรุง blo-gros brtan-pa of strong commonsense; ลังเรา a affa understanding exhausted. ลังเรา blo-gros-med unintelligent, injudicious; ลังเหมืองเนพองสุน นาคังเนพี n. of a Sûtra (K.d. 4, 24). ลังเมืองเนพองหนัง (K. ko. க., 209). ลังเมืองเนพองหนัง (K. ko. க., 209). ลังเมืองเนพองหนัง blo-gros shan-pa of inferior intellect. ลังเมืองเนพองหนัง blo-gros bzań-po ราหัน:; n. of a fabulous mountain situated to the north of northern ocean (K.d. x., 288).

র্মীন blo-gliń = র্মান্থ ন্ত্রীন blo-gsal-gliń n. of a section of the Daipung monastery (Rtsui. 7).

র্মির্থিয় বিশ্ব <u>blo-dgos</u> sel-khyad the question of the fulfilment of one's plans or intentions (Yig. k).

ลัฐ ฐะ blo-ryya-chuń = ฉังเมรูสงน blosnua-leibs-pa not magnanimous, of contracted views, illiberal. ลัฐงน=ลัวธุรน์

মুন্দ্ৰ blo-nan = ইন্তম্ভ্ৰ sems-nan backhearted, evil minded (Pag. 300).

*** *** *** blo-chun-wa timid, vacillating, wavering, not of fixed purpose.

Syn. श्रेंचभायत्वम् spobs-pa-shan; तुभाय shumpa; भेष्यम् mi-brtan-pa; स्वाप srab-pa; प्राप्त ब्रुप्तभाष bag-hkhums-pa (Mñon.).

र्क्षे क्षित्र केंश्रेश. blo-chul-zos खनानाः an absentminded negligent person; lazy.

র্ষ্পার্ক্র blo-gtod-pa to rely on, confide in: র্ষার্ক্র গ্রমণ স্থান স্থান বিশ্ব (A. 114).

Syn. भेर हेश्रय yid-ches-pa; च्चें विषय blo-khelica (Mñod.).

generosity, magnanimity. 3. fortitude.

ब्रॅड्न्थ से था है 5 blo-dogs sel-ched for the purpose of removing one's doubts or fears.

র্ম বাইন blo-gden hope, confidence, assurance: ব্রন্থ নীর্ম বাইন মুখানার in whom am I to place my confidence. (Jä.).

¥ 95 № blo-hduş= 🌠 95 stoń-ñid S'unyatā (acc. to. Rñiń-ma school).

মুধ্য blo-rdor according to the Chinese an ounce or মুদ্দ sran weight of gold: মান্দ মুদ্দ মুদ্দ মুদ্দ তাe blo-rdor=36 se-wa (Ktsii.).

নুস্থাই blo-ldan ci-nta the heart of a rabbit; cowardice. timidity (Sman.).

র্ভিষ্ম blo-ldan-ma a wise and virtuous woman (Mñon.).

ন্ত্ৰ হাজ ১ blo-sua mań-wa Glr. 1. having many various thoughts, being restless, flighty, giddy. 2. W. disposition, turn of mind.

র্ধুণ্ম blo-phugs innermost heart; বৃদ্ধি মইণাণাধ্যম অর্ধুণ্য পাইম (Hbrom. 41) to give the innermost heart to the Three Holies i.e. to have faith in them.

ট্রিম blo-pa 1. vb to be able=ইর্ম:
ট্রেম ই ম khyod ma-blo-na if you cannot. 2. sbst.=ই blo frq. used by Mil. for the sake of the rhythm (Ja.).

ন্ত্ৰ blo-wa প্রকান wisdom (S. Lex.)

র্বি *blo-bur* = গ্রন্থ বু*lo-bur* **चलसात्** sudden, sudderly: ট্রিন্ট্রন্ট্রেন্ট্র

. ह्वॅ वर्डेम्बर १ १०-११४५० गॅंड-१म in हॅन्यस या हेन्य १ प्रें ने स्थान हेन्य १ प्रें के हेन्स १ प्रें के हेन्स १ प्रें के हिन्द १ स्थान हैन्य १ प्रें के हिन्द १ स्थान १ स्थ

क्षं मृधु [1. the anus. 2. intelligence]S.

র্ধনে blo-mañ-wa, v. র blo (3), one who thinks many things et a time but does very little. The Tih. proverb says: র্মন্ত্রের মিন্দ্রের বিশ্বনিধ্যালয় one who wishes to do many things cannot fulfil

any; the work of one who has many plans is not accomplished.

র প্রথম কৈ blo-rtsa gsar-rñed resuming a question after much deliberation (Yig. k.).

মূ'ৰাইন' blo-gtsan = ৰ্মামনাত্ৰ ces-rab-çan a wise and learned person.

very common personal name throughout Tibet and Mongoia, often sounded: Lobsang. Is a name which has been borne by several of the Dalai Lamas and is attached to the present ruler of Lhasa. A TANK THANK OF TSONGKhapa by which he is known all over Tibet. The table blo-bran-po a name of the son of Kamadeva the god of love (Mnon.).

हों द्वाप blo-slog-pa to subtract, to draw off, divert, dissuade from $(J\ddot{a}.)$.

ষ্ট্ৰিপ্ৰাইন blo-yi-gter = মান্ত্ৰন Hjamdbyahs an epithet of Manjus'ri, also of Sarasyati (Mhon.).

র্কিল blo-yo-wa prob. র্কিলি blo-gyo-wa wavering weak mind: লাং লাম বৃদ্ধান্ত কৰে আকুৰা বিশ্ব কৰিব লাকিল কৰিব লাকিল কৰিব লাকিলে কৰিব লাকিলে কৰিব লাকিলে কৰিব লাকিলে কৰিব লাকিলে কৰিব লাকিলে কৰিব লাকিলে কৰিব লাকিলে কৰিব লাকিলে কৰিব লাকিলে কৰিব লাকিলে কৰিব লাকিলে কৰিব লাকিলে কৰিব লাকিলে কৰিব লাকিলে কৰিব লাকিলে কৰিব লাকিলেকে কৰিব লাকে কৰিব লাকিলেকে কৰিব লাকে কৰিব লাকিলেকে কৰিব লাকে ক

ন্ত্ৰ olo-bṛlug = শ্ৰম ই মিন্দ্ৰ grogs-po mi-bṛtan-pa a fickle-minded friend (Nag. 64).

রূমন্ম blo-bgas occurs in ধ্রীর দ্বান্ত্র বর্গ হর এই ব্রাক্তর প্রী ইনামার্ক্র দ্বান্ত্র মার্ক্তর প্রী ইনামার্ক্র দ্বান্ত্র মার্ক্তর দ্বান্ত্র মার্ক্তর দ্বান্ত্র মার্ক্তর দ্বান্ত্র মার্ক্তর দ্বান্ত্র মার্ক্তর দ্বান্ত্র মার্ক্তর দ্বান্ত্র মার্ক্তর দ্বান্ত্র মার্ক্তর দ্বান্ত্র মার্ক্তর মার

ই প্রথম blo-lhays = ইন্সমাপ্ত ন্ব sems-gaf-çar as it occurs to one's mind, according to one's own sweet will: ই প্রথম হৈ এই টুইন হৈ work which is foolish and suggested according to one's wishes (D. çcl. ?).

+ ฐัมมหูวิจุณ blos ma-leibs-pa=ฐัฐธุราย blo-rgya chun-wa extremely little-minded.

র্মিন bloh- a= এ ধন or নিসমাধনৰ semsrmugs a dell erson, thick-head, unintelligent.

† নি প্ৰতি Lx.= ইম advice, counsel:
নি বংলাণ blon-hdebs-pa or এইন্ডাণ hbebs-pa =
ইমাইন্ডাইনান্বিনাণ to give advice, to counsel;
to give religious instructions; acc. to Cs.
to make arrangments.

ने दें blon-po सचिव, श्रमात्य, परिणायन, मन्त्रिन a state-officer, generally of high rank: नामण द्वा में दे त्र संस्थाना सनाम में नहत नहां मा र्या या अन्य। स्या वह्मा बुद् यर चुद् या है। बुया यदे हों के या दे as one of clear mode of expression and cultured mind, learned in works of ethics and political economy, of polite language and behaviour, should be the king's officer. The concerns of a bloupo-minister are four according to the code of political daties: भ्राप्ति रेश में बद में नियम संदर्ग में प्रे पे कर से द प्रमूद र्दः वयद्या अवाय हे religious services of the sacred images, attending to the domestic affairs of the sovereign, state business, and the welfare of subjects (D. cel. 14). वन्त्र हुँ bkah-blon अमात्य high officer of state, minister, particularly at the present day the four ministers (laymen) who with the Desi or Gyal-tshab form the privycouncil of the Dalai Lama of Lhasa; Bunga khrims-blon minister of justice. officer of justice; swas chos-blon (opp. to মন্ত্র bdud-blon) an orthodox minister who observes the religion of Buddha; মুদ্রব spyi-blon chief officer; মুদ্দাবম্পায়ন ৰী ন্ত্ৰিম high officials whose daty it is to look to political concerns, household affairs, and the welfare of the subject; হুমধার্মৰ dmag-blon military officer, পুঝার্মৰ uul-blon civil officer.

Byn. অপ্ৰংবাৰ bkah-dbah; র্মাট্টার্ক grosgyi-snod; র্মাথ্য blo-ldan; ব্রিমাট্টার্শ্য khrimşkyi kha-lo-pa; মন্ত্রার বন্ধ্য mdun-na-hdun; মুক্তর sna-chen-po; প্রমান্ত্র্যার gshuh-lugs hdsin-pa (Mhon.).

্বৰণ dbag-pa or ব্ৰণ্থ dbags v. ব্ৰণ্থ dbog-pa=শ্বিধ yoş-pa covered: শুর্গুম্বেশ্য skyon-gyis-dbags covered: with fault, guilty, implicated in crime (Nag. 51).

্দুবি dbah 1. an expression of approval, well done! ট্রমে ব্রহ্ম ব্রহ্ম প্রতি কর্ম you have done well! 2. a billow, wave. ব্যক্তি dbah-kloń or ব্যক্তিম dbah-rlabs waves, billows (Mnon). ব্যক্তিম প্রতি কুর্তার ম. of a large lake. ব্যক্তিম প্রকাশ dbah-rlabs-skyes = ইম্বাস্থ chuḥi-zegs-ma sea-foam, seum on water (Mnon.). ব্যক্তিম বিলিম্বাচি can-ma = ব্যক্তিম bab-chu a hill-torrent, a rapid mountian stream (Mnon.).

Syn. อาทั้ง <u>r</u>ba-**k**lon; อุจิอ**ลุ**จพ*chuhi-r*barlabs; 5,93 **y** dbah-skya whitish waves; 5 จจ อุจ dbah-tshub (Mnon.).

Saa বিশ্ব প্ৰ Dah-khri-gzigs the first Tibetan who entered monastic life by renouncing the world when the order of Bhikshu was introduced into Tibet under king বুম হৈ বিশ্ব Khri-sron Idehu-btsan (Sorig. 117).

र्मार dwah, occasionally द्वार dwah-wa, बा, साम 1. power, ability, capability; position of power: द्वार द्व

another's power, to be overpowered; 595.3 35.4 became subjected; 595.5.4 to bring under one's power. Ten mystic powers ₹.4.24£14 चायुर्वे शिता of Bodhisattwas: power over the length of one's own life: মুসম্প্র্বেশ্ব चित्रविभिता power at one's own pleasure to enter into any meditation: पंचेर्य परिकर विश्वता to shower down provisions for the support of creatures: अस्य द्वदः कमोवश्चिता to mitigate their punish-र्सेश'य'व'द्यद'य **अधिस्ति**ments for sins: विश्वा to change one object into another according to pleasure; & au skye-wa-la जपपत्ति विश्वता to effect one's own rebirth into the external world, without danger of being infected by its sin; Aquana quara smonlam-la dwan-wa प्रणिवान वशिका to see every prayer for the welfare of others fulfilled; हॅं ब्रुवाय द्वर व rdsu-hphrul-la ऋदिविश्वता to exhibit wonderful feats for bringing about the conversion of others (into Buddhism); অ'-শুম'অ'ব্বহ'ব স্থানব্যিনা to understand all writings, on religion; क्रमाय धर्माविश्वता to convey the publication of religion to all creatures at the same time and in every language (K. d. 3, 170) and (K. d. 4, 51). भुःदर मासद विशेष्ट्र विश्व विश्व to convey to one the power of সুমান্ত্রপথ or Amitabha, namely, consecration; which is of four kinds:—(1) वुम्न पवे द्वार consecration by the religious of the pot of life; (2) THE TO SAK mystical consecration; (3) ৰ্থাংব অ ৰ্থা সুত্ৰ consecration by divine knowledge; (4) अन् ने द्वार consecration by holy words or expressions.

্বন শ্রুখন dwan-bskur-wa, v. শুখন skur-wa অনিবিদ্ধ, অনিবিদ্ধ to consecrate, anoint with royalty, &c.

বিদ্যাল dwan-gis postp.: by, by dint of, by means of, in virtue of, in consequence of, e.g., অমণ্ট of former actions

र कुथ ने द्वर वेभ from or in consequence of pride.

হ্বান্ধান প্র Dwan-bskur-ri also called হ্বান্ধান প্র Dgab-ldan dwan bskur-ri a hill east of Lhasa so styled because king Sron-utsan syam-po was consecrated with water obtained therefrom (Lon. ৪, 5).

ব্দেশ্যের ব্যাহার dwan-bham dkar-po=ছেপ্ khu-wa the somer samle (Mñon.).

্বন দী ৰূপ শ dwan-gi ryyal-po = অ্বন্দ্র বিষয় yid-bshin nor-po বিলাদ্যি the fabulous wishing gem (Yig. k. 62).

বৃদ্ধে শ্রেম্বর কিলা dwań-sgo gsal-wahi choga the rites or religious observances for making an object or person fit to be consecrated or ordained; বৃদ্ধেশ্ব dwań-gral the row of those that are ordained or consecrated (Jü.).

उपर हेंद dwah-shon इन्द्रनीख the sapphire.

water; also the god of water, also Indra; an epithet of Paraçu-Rāma (Māon.). ५०६ देन मूर्ट dwah-chen-ge-khod a Bon deity opp. to उन्हें हैं phyag-na rdo-rje Vajra-pāṇi of the Buddhists. ५०६ देन मूर्ट dwah-chen-gron = १००१ के hbab-chu cataract or hill-stream (Māon.). ५०६ देन देन प्रकार dwah-chen ran-pa = निर्मा पुरस्ता पुरस्ता (Bon). ५०६ देन देन प्रकार dwah-chen-sde n. of a legendary king said to have been Buddha in one of his previous existences (Pag. 300). ५०६ देन प्रकार dwah-chen-ma an epithet of the queen of Indra (Māon.). ५०६ देन प्रकार dwah-chen-mtshan = मुक्क देन प्रकार dwah-chen-mtshan =

বিদ্ধান dwan ten-las the five organs of power — ক্ষান্টির nam-mkhahi-rten the heart প্রাটির lun-gi-rten the lungs; এইট্র u i-rten liver; ভেট্র chuhi-rten the bladder; মাজির sa yi-rten the spleen (D.R.).

प्रस्कान के क्षेत्र के प्रस्कान के निर्माण के कि निर्माण कि निर्माण के कि निर्माण के कि निर्माण के कि निर्माण कि निर्माण कि निर्माण कि निर्माण के कि निर्माण कि

্বদে র্বাণ dwan-thob-pa to get power, to be powerful: ৰুম্বাইন নুমুর্টর নুমুর্টর ব্যুব্র ব্যুবর ব্যুব্র ব্যুব্র ব্যুব্র ব্যুব্র ব্যুব্র ব্যুব্র ব্যুব্র ব্যুব্র ব্যুব্র ব্যুব্র ব্যুব্র ব্র

्ष्य क्ष्य
595.5.35.4 dwah-du byed-pa=595.5.45.4 (Mhon.).

c. genit. = with respect to, as regards, in reference to, as concerning; 595.3 %5.4 id.

Tsang; 545.45.4 Dwah-hdus n. of a district in Tsang; 545.45.4 Dwah-hdus-Rdson n. of the fort of that place (Rtsir.).

595 Qwah-ldan 1. mighty, powerful. 2. a king sprung from the patriarch king of Tibet Ye-smon rgyal-po (J. Zah.). 3. a village in Tsang famous for carpet manufacture. 4. sym. fig.: eleven (Ya-sel. 54).

रवर धन में बुंबस dwan-ldan-gyi phyogs or रवर धरे बुंबस हम्बलेख the north-east quarter. ্ৰন্থ কা dican-ldan-ma a kind of presentation scarf (S. kar. 179).

ব্দেশ্বন ইবা dwah-ldan me-tog n. of a flower and also that of a world of Bon mythology (G. Bon.). ব্দেশ্বন ইবা ইবা ইবা কাৰ্য্য dwah-ldan me-tog me-hod-gsal a fancied world believed to exist to the west of this world (G. Bon.).

বিদ্ধান বি I: dwah-po হয় powerful, the mighty one, a ruler, lord or sovereign, esp. divine rulers and Indra. পুণাইংব্যার কিন্দু the supreme Jina or conqueror; বুবাইংব্যার মুনীন্দু the highest or the greatest of the sages. ব্যাইংব্যার dwah-pohi dgra the Asura—the enemies of Indra (Minon.).

ব্দেশ্র II: 1. হাইব the organs of sense. र्मा चिवित्रेश्वयम् सुरु विकर्म-pohi rim-paasum इन्दियवैसाचता are: (1) ५१८ यह सूर्व वं dbanpo rtul-po सदिन्दिय [dull sense-organs] S. (2) ५०८ व व प्रैट व dban-po hbrin-po मधामेन्द्रिय [sense-organs of middle power]S. (3) 500. में केंद्र में dban-po rnon-po ती च्योन्द्रिय [sharp sense-organs S. รุจะ ชาย dbah-po-lha the five organs of sense: মৃত্যু mig eyes, রুত্যু rna-tva ears, y sua nose, & lus body, and & lee tongue; also รุงะ นัลิ สิ g dwan-pohi sgo-lha five immaterial transcendental senses of Buddha which are in unison with his five powers or Fan'z stobs-lina. In natural philosophy six organs of sense frq. are mentioned. सनस् being added as the sixth; medical writings also treat of 59x 459 dwan-nodgu or द्वा व मार्थ dwah-po sgo-nag, v. इ.व bu-ga. 2. the male genitals=\$59N phortags (Mnon.). 3. intellectual powers: इत्राह्म dwan-po rnon-po of acute intelleet, sak tigati dwak-po rtul-po of dull intellect; far and dwar-po-nams the senses are weakened, become dull (Med.); 595.2

ৰাখন dwan-po gso-wa to gladden, strengthen, revive, the senses (Mil.). বিন্দ্র পূর্ব dwan-pohi-yul= নাইৰ পুন mhon-sum সকল the sphere of cognition; anything of the senses, evident or clearly perceived.

্রন্থের্ম ব dwan-po bkra-wa = প্রিম go-pdub-bā n. of a medicine (Maon.).

प्रतः य श्रु dwan-po-lina: — (1) the faculty of faith (১১ এই ব্ৰহ ই ব্ৰহ্ম); (2) the faculty of assiduity (মৃত্ত ব্ৰহ্ম ট্ৰ হ্ৰা ক্ষিত্ৰ); (3) the faculty of memory (১১ এই ব্ৰহ্ম ট্ৰহ্ম); (3) the faculty of concentration for contemplation (১৯ ৯ এই ট্ৰহ্ম ট্ৰহ্ম মাল্টা ক্লিয়); (5) the faculty of knowledge or learning (ব্ৰম্ম ন ট্ৰহ্ম ট্ৰহ্ম ট্ৰহ্ম ট্ৰহ্ম ট্ৰহ্ম ন ব্ৰহ্ম ট্ৰহ্ম ্ৰহ্ম ট্ৰহ্ম ট্ৰহ্ম ট্ৰহ্ম ট্ৰহ্ম ট্ৰহ্ম ট্ৰহম ট্ৰম ট্ৰহ

รุการัฐมหา dwan-po กัลms-pa 1.=old, decrepit. Syn. สุงฯ rgan-pa; สุงฯ rgas-pa; สุงฯ rgag-po (Mักก.). 2. ฐิงษาตุฐมฐา จุ kyes-pa hbrus phyun-wa one devoid of the procreative power.

प्राप्त व व्याप dwan-po thul-wa ध्यमेन्द्रिय one who has brought his passions under his control, a Rishi, an ascetic (Mnon.).

ব্দেংশ্ৰী প্ৰথম dwah-pohi gnas female genitals (Mhon.).

598. 4 95. 4 dwan-po-po byed-po symb. fig.: 12 (Ya-sel. 54).

্বন প্ৰিন্দ dwań-klorid a manuscript letter of charms: ১৭২ প্ৰিন্দ সূত্ৰ মুখ্য সূত্ৰি অনুষ্ঠান (Yia, k.).

त्या विश्वन्य dwan-pohilag-pa (lit. Indra's arm) a plant the viscid aromatic root of which resembles the human arm in shape.

্বে মুক্তি বিশ্ব dican-pohi-çin-bal as met. = the rainbow or the colours of the rainbow (Maon.).

্বেম হবি শ্ৰাম dwah-pohi-gsal a lamp, a light (Kag).

্বৰ ব্যাধি dwan-por-hgro = ইপ ঐ দ্বে semen virile, seed.

र्वर धुण dwan-phyng महादेव, शिव, गिरिश, देशर adj. mighty. ५व८ धुनानव्य व्यस है व dwanphyug is he who is greater than the rest. Acc. to Buddhist mythology there are two ናሚማ dwan-phyug (Is'vara) the greater one the lord of the world is called 595 39 हेन व dwan-phyug-chen-po (Mahes'vara) and resides on the top of mount Kailas, the lesser one guards the eastern quarter. several names of Dwan-phyug are:—প্রপার 🞳 🗕 gtsug-na-bla-wa ; भेग गसुम प जिस्तोचन ; रेप्टेग एउ dbyig-ldan : परे पड़र bde-hbyun ; वार्ष र में श्र gyonavi-lha: ध्राभा प्रत्य phyugs-bdag; अर् इंग्र mdun-thogs: \$ नासुका ठढ rtse-gsum-can; जुका अमिते श्राठेद nam-mkhahi şkra-can ; प्राय प्राय gah-gāhdsin : ব্রুম প্রথম বির্ gron-geum mthar-byed; মুব্ৰেৰিৰ srid-pa-hjig; A.অ.মুন mi-yi khu-wa; इक् परे रचा dran-pahi-dgra; न्यार परे हा अ gsanwahi bla-ma; \$5.85.824 srid-srun-hdsin; हाः अर्द्वेषाः कृषाः अर्द्धेन khyu-mchog rgyal-mtshan ; वड्डारः चैवे अर्वोद hbyun-pohi-mgon; धनास धवे विस ठद pagspahi gos-can; भेषा मां-कृडवर्य-mig; अणुष 'ৰ্থ অগ্ৰীৰ maul-nag-marin; প্রতিত্ব khro-bo-can ব্যথা মনীৰ dpal-mgrin; শার্থণার্থ gtsug-phudrgyal; अर्दे प्रदेश mtshan-hchan; प्राप्त प्राप्त प्राप्त hbyun-pohi dwan-po; अशैद Mgrin-shon; इन्याद्वा केंद्र drag-po lha-chen (Mhon.). The eight attributes of प्राध्यादेव are:—अ phra, WE. yah, EDIED rab-thob, EDIET rabhdod, Nos mehod-hos, 595 39 dwanphyug, 595.5.93x dwah-du-bsgyur, a55.59x. □X hdod-dgur-bşgyur.

595 4974 dwan-phyug-pa opulent, rich, wealthy.

Syn. धुन् हेन phyug-chen; २५८ धून hbyorldan; अधि ५०८ धुन sa-yi dwah-phyug स्वनेश्वर (Mhon.).

ব্ৰ-পুৰুষ্থ কৰু বী the wife of Mahādeva, an epithet of the goddess Durgā.

५वद वर्षुर व वैसुलिक [lordship] S.

্বেম্প্র বিৰম [disobedient, out of power or control]S.

্বাম বাষ্ট্র ক্রি ক্রিন্ত করে ক্রিন্ত করে বাষ্ট্র করে বাষ্ট্র করে বাষ্ট্র করে বাষ্ট্র করে বাষ্ট্র বাষ্ট্র বাষ্ট্র করে বাষ্ট্র বাষ্ট্

া কি আ d van-yod force, violence (in likk.) বিদ্যাপ্ত বিশ্ব dwan-yod-kyis by force. বিদ্যাপ্ত বিশ্ব বিশ্ব dwan-yod-beed violence: বিদ্যাপ্ত বিশ্ব বিশ্ব বিশ্ব কি আ বিশ্ব বিশ্ব কি আ বিশ্ব

ব্দাৰৰ dwan-lag হুমুছন n. of a medicinal root resembling the human hand in shape: ব্ৰাথা ব্যাহান বিষয়ে নি

545 AN A dwan-sras-mo an epithet of the goddess Dolma (Mnon.).

त्वनय fut. of श्रोवसय चार्वम, पे नेस्पृतु [devotedness]S.

বৃদ্ধ dwar = ম bar between two, চ্ৰী মন্ত্ৰ মুক্ত মুক্ত মান্ত a book (to be placed) between every two monks, e.g., when a number of monks read together every two of them take leaves from one book placed before them (Rtsii.).

বিথা dwal I: 1. ৰাব্য pinnacle, spire: ইংব্য tongue of flame [top, summit, point, e.g., of a ভাইণ্ট্র (Glr.); the point, or the grooves of the ধ্ৰণে or exorcising dagger] Jä. 2. = শ্রুমা ça-ñams, মাণ্ট্র mehi-drod.

ব্ৰথ II: for মৰ bal in Amdo dislect (Rtsii.).

্বৰ ট্ৰাই ইবাৰ Dwal-gyi khro-ho chen-po n. of a Bon god (D.R.).

544 1455 3 34 Dwal-po Mduh-rise-can another Bon god (D.R.).

१९४५ dwal-wa prob. fut. ा अवस्य bbal-wa. ্নপ্রাক্ত dwal-tsha-wa this word is used to signify sharpness, brightness; and also spiritedness in a horse, etc.: ঐত্তিব্যাহ প্রাকৃতি তিন্তির (Khrid. 34); ব্যথাপ্রাক্ত dwal-gsar-pa id.

รถชาตุลง Dwal-gsas an epithet of Padma Heruku of the Bon pantheon who has nine heads and eighteen arms. รถชาตุลงเมืองสุร dwal-gsas me-hbar = 45 พ.พิ.ชาพ Pad-ma ki-la-ya n. of a Bon deity. รถชาตุลงเมืองสุร dwal-gsas me-hbar a Bon deity = 45 หิวาพ Pad-ma ki-la-ya (D.R.).

55 dwu resp. for এপ the head; also, = the beginning, commencement; 55 %5 a crown or royal cap. भे अधिक अह अह आहुह जासुह दशर्व द ववेस रेश नुसन्पर्यम् saying that there were many present who were superhuman, he entirely covered his head with his clothes (A. 87). 59 wes in an assembly of priests he who first begins to recite the sacred names of Buddha, &c., so that others may follow him, is called 55 wes quu-masad (in colloq. umdse or omdse). Hence the leader of any craft or performance is called 55. which now forms a complimentary title of address for master-carpenters, tailors, painters, smiths, weavers, etc., similar to the Hindustani title sirdar. 53.45.4 dwu-mdsad-pa to be the head, the principal person, anywhere.

৭৪ মিন্দ dwu-skor-wa, resp. of মার্দার্থন mgo-skor to cheat, deceive.

59 dwu-skra resp. for 3 the hair of the head.

+ ५६ अञ्चल dwu-skra li-wa = শ्राप्त अञ्चल अप्रकास hair that has been well arranged, not in disorder.

১৪ মুখ্য dicu-bgyis = মুখ্য gtso-bgyis the chief or leading things; the principal

क्ष्मानुष्याष्ट्रान्देव जेमान्तु प्रतीय विभागान्त्रभभ (अ.

126) all the principal possessions of the Dharma Rājas, uncle and nephew. মুখাই বুলুমুমাই হেন্ডাই বুলুমার বিষয়ে বা ক্রিয়ার বিষয়ে বিষয়ে বা ক্রিয়ার বিষয়ে বিষয়ে বা ক্রিয়ার বিষয়ে বিষয় ব

55 कुन dwu-ryyan स्कट, किरीट, मीखि ornament of the head, diadem, tiara.

Syn. পর্বাপুর gtsug-rgyan; পর্বাপী ইর হান্ত gtsug-gi rin-po-che; পর্বাপী ইংল্ল gtsug-gi norbu; মুন্ত্রিপুর spyi-bohi-rgyan; ইংলের cod-pan; র্বাপ্ত phog-shu; ইংশ্রর rtse-phran; অপাপুর mgorgyan (Mon.).

53.55 dww-can a letter furnished with a head or head-line at the top (called mātrā in Sanskrit); hence the name of the Tibetan printing character yi-ge dww-can.

59 এব dwu-chen head man, chief craftsman; also high officer.

55 ইম dwu-chos or 55 মাই title for the chief instructor in a monastery who begins every religious service and is the chief discipliner: 55 ইমাথ মুখ ব্যৱস্থাইৰ one share more for the 55 ইম

55 idetaurrje reverence, reverend, title of lamas $(J\ddot{a}.)$.

5935'4 dwu-rñed-pa the beginning, a commencement; also: to be commenced.

59.89N-514 dwu-sñags rgyab-pa obstinate assertion, persistent application (Yig. k.).

বৃত্ত বৃত্ত

form of MANIST'S shabs-drun-du in the superscription of letters to high lamas.

55.48 dwu-pan abbr. form of 55.748 in dwu-sing pan by the lamas during a solemn religious service, said to have been introduced from the Pandit Vihāra of Chittagong in East Bengal about 900. A.D. (Yig. 118).

55 ମୁଦ୍ର dwu-phren = ବ୍ୟୁ ପ୍ରମଣ୍ଡ chuhi-lbu-wa bubbles on water (Mnon.).

59'94EN dbu-hphans or 59'NI a helmet.

५९ म dbu-wa= भुष wu-wa फेन foam, froth; ५९ मध्य frothy; ५९ मध्य फेनियण ड; ["a mass of foam," an empty idea]S. ५९ मध्य हैं फेनियति it froths. ५९ मध्य dwu-wu-rdos (1) bubbles of water; (2) hard breathing.

5 ম dwu-ma 1. the principal or central artery of the body. 2. the middle course or doctrine, which endeavours to avoid the two extremes of total annihilation and immortality, also ১৪ মই এম, the Mādhyamika doctrine; ১৪ মব an adherent of the middle-course doctrine (Sch.); ১৪ মই এ dwu-ma snah-wa n. of a work on Mādhyamika philosophy; ১৪ মই এ dwu-ma rin-po-cheḥi phreh-wa a work on the Mādhyamika philosophy by Nāgārjuna (A. 66). ১৪ মই এ dwu-maḥi lta-wa the Mādhyamīka Dars'ana of the Buddhists: ১৪ মই এ বর্জন ব

55'25 dwu-med the running hand used letters, the headless character.

5% dww-rts the top or pinnacle of a temple or more stery. 5% वर्ष Dww-rtse-than seems to be: the courtyard of the great consister of Sam-ye in front of the grand temple of Buddha: ब्रह्म वर्ष के दिन्द्र अस्ति अस्ति के स्वाप्ति के स्व

্পু अ dwu-yu-mu male yak and yak-cow devoid of horns: মু ই তম্প্রথম বার্লানম। ব্রুপ্ত ক্ষত্ত্বানম। ব্রুপ্ত

555 Dww-ru or 55 Twws-ru the district of Lhasa: 555 my 52 my

539 dwug a cavern; a hole, cavity (Mnon.).

ব্ৰথাম dwugs breath; also may=ৰূ rlun magic air or wind: มัๆ รถๆม สู ๆ srogdwugs rgyu-wa the moving of the life-wind. (Rtsii.); AR 539N the wind or air that moves the bowels and moves in the veins. commonly = respiratory breath, respiration: 539NEQUISERS Quugs Thubpa dan hbyin-pa to respire, to inhale and exhale breath; क्रे वर्भ कर जै द्वाप वर्भ कर कि द्वाप to take away the breath of all beings; 559% ge short breath; 5999 ge or of the shortness of breath, asthma, as a complaint of old age (Thgy.); বর্ণামান্ত্রবান্ত *lheb-lheb byed-pa* to pant for breath $(J\ddot{a}.)$; ત્રુવામાં ત્રું કર્મા વગુદ એ as quickly as possible, i.e., within the fraction of a breath, not delaying even for the time required to 5894'&5 dwugsdraw a breath (Yig. 18). chad stopping of the breath, losing breath; रह्मकारेव dwngs theb-rel in one breath (Sch.); ব্রুণ্ম হব্ব বিশ্বন্ধ $[{
m confidence}]S$; ८९वाभ द्व आसास [taking breath]S.

ব্ৰুব্য বহুৰ বাবেৰ drongs-hbyin-hdag an epithet of the god of wind (Mnon.).

sgল্ম মিন্ মূল dicugs-mcd-srog as met. an egg, which is believed to have life but has not the power of breathing (Mam.).

4 ८पु८' dwun=५३० प्रमध्य the middle (S. Lex.).

५व्राच dwub-pa, v. वत्रवाय hbubs-pa.

বৃত্তি dear termin. of বৰ্ষ dear: at the head, at first: প্ৰকাৰ্থ tshogs-dbur phebs-pa to preside at an assembly (generally of priests). বৃত্তি বুলিল-stod upper U: বৃত্তি বুলিল-জন

বৃদ্ধ dwur-wa [also ওমন hur-wa or খুমন yur-pa to smooth, শুলান্ত coy-bu paper, মা ras woollen stuff, শুনান gçal a pavement] Jä.

530 dwal fut. of 90 phal acc. to (Rdo. 46).

ব্যুথ ই dwul-po= মুদ ই, হবিহ, হু:জী, হুগন poor, indigent (A. K. 51-7 v.). ব্যুথ ই অব্ কুদ dwul-po lag-stoń 1. a poor man whose purse is empty. 2. n. of a (মান্ত্ৰা sa-bday) monster.

বৃত্তান dwul-wa 1. fut. of ব্রথম. 2. adj. poor, indigent; also, sbst. poverty, want, penury, ব্রথম বিশ্ব dwul-wa sel-wa to relieve want (Glr.); ব্রথমন dwul-phońs বিশ্ব poor, a poor man, pauper; poverty.

5 प्रेश Daus मध, समार, समार्गत the middle, the centre. Is, particularly, the name given to the central province of Tibet wherein Lhasa the capital is situated, being known colloquially as Ü. ५५॥२३६ deus-hyyur seems to be another name for

this province or for the city of Lhasa itself; 53 * 5 * signifies one born either in Magadha or else in Lhasa; 53 * 4 * dwus-skad the polished speech of Lhasa, Samye, and Yarlung; 53 * 45 *, sounded Ü-Tsang, indicates the two provinces of those names conjointly.

THE METERS AND A kind of pastry (cake) made of the flour of the millet called \$7.43 rgya-ra-hbru with milk and sugar and butter.

55% Dwus-chu the river of Central Tibet called \$5% Skyid-chu on which Lhasa is situated; it falls into the great Yeru Tsangpo.

53 अस्य 1. = परंत्र सम्मन the central. 2. नायक the central dancer; 53 अत्य माम्यामिक the central one, one of the Mādhyamika school of the Buddhists.

53.475.5.47 Dwus-gtsan ru-bshi (acc. to Lon. 4, 4), a name of Tibet proper which comprises the two divisions of 53.4 Dwus, viz. :—the valley of the Skyid chu called Dwu-ru Skyid-çod and Gyaş-ru Nam-çod, i.e., I.ho-kha; and the two divisions of Tsang:—Gtsan-ru lag-çan hgyed and Gye-ru Nan-chu-gshun the valley of Nyang.

55মৰ dwus-sho = one ounce of silver or 20 মত se-wa (Rtsii.).

বিশ্ব dwen 1. মিং, মাংক difference, disunion: গ্ৰাণ্ডিৰ বাৰ্থিক one who causes dissension among the members of the congregation. But most frq. 2. মুক, কো: solitary, lonely; separate, separated; secret: গ্ৰাণ্ডিৰ dwen-khañ retreat, lonely abode, hermitage; গ্ৰাণ্ডিৰ dwen-hgro-wa = গুণুনিগ্ৰহ্ণ অ a voluptuous woman who lives alone (শ্ৰিনিতা.); গ্ৰাণ্ডিৰ secret or confidential talk; গ্ৰাণ্ডিৰ কেন্দ্ৰেৰ, ভ্ৰাণ্ডিৰ [secret place or event] S. ্ৰশ্ব dwen-pa 1. a solitary place, retirement; abst. n. solitude, loneliness; in Tibet solitudes of mountains are generally implied. 2. বিবীক one who being disgusted with the miseries of a worldly life has retired into solitude. ১০৯ বিবীক one who lives in a solitary place, a hermit, recluse; solitude, loneliness. ১০৯ ব্রহীক one who lives in a solitary place, a hermit, recluse; solitude, loneliness. ১০৯ ব্রহীক in this solitude; ১০৯ ব্রহীক ব্রহীক বিবীক কলে-par hyro-war go into solitude; ১০৯ ব্রহীক ব্রহীক বিবীক কলে-par hyro-war go into solitude; ১০৯ ব্রহীক ব্রহীক ব্রহীক ব্রহীক বিবীক কলে-par hyro-war go into solitude; ১০৯ ব্রহীক ব্রহীক ব্রহীক ব্রহীক ব্রহীক ব্রহীক ব্রহীক ব্রহীক ব্রহীক কলে-par hyro-ward-pa হ্রাই ১০৯ ব্রহীক ব্

্ৰ dwo the eleventh constellation or lunar mansion called Uttaraphālgunī. ১ই রুণ the 11th month of the Tibetan calendar corresponding to **फাল্যুল** of the Hindus (S. Lex.). ১ই অস্থ the full moon of the 11th month.

Syn. นิทั phyi-mo; วิษจิญอุธม ที่i-mahi lha-ldan-ma (Mกิดก.).

5 ሻ' ባ dwo-wa, v. ዓሻ ባ hbo-wa.

ন্তিই ই dwon-po (pr. ömpo or ömbo) nephew of a lama or a chief of Tibet; in the case of an abbot or lama of a monastery the স্বাত্ত is from his brother's side and is generally appointed to supervise the monastery; hence the supervisor of a monastery is generally styled স্কাত্ত dwon-po. 2. কয় grandson; স্কাত্ত ancestor and grand-child (Glr.); 3. a certain sect of lamas, clad in red, shorn, and married. 4. a lama skilled in astrology, who for instance, when a person dies, performs those ceremonies that serve to avert harm from the survivors (Jä.).

মুন্দ্র Dwor n. of a place in Tibet ১৯২৭ a native of Dwor (Lon.), 18).

ব্রিমান Awol-wa or মু মহল্ম rdsiń-dal-wa to draw uj water from a tank.

८९८ अ. इ.व. वृष्ट्रेश्वर्त्त इ. इ.चिष, मधुषोष the cuckoo; the divine singer or songstress; Gandharva.

Syn. BIN khu-byug; Ang ika-yi glu-mkhan; 3.9 dri-za (Mñon.).

८८८ मासे विक्रियम् १००० च्यारेश र हेमास विवास

the short summer of Tibet; 593 54 summer season; 593 593 25 43 without distinction of summer and winter, i.e., at all times. 593 54 dbyor-skyes 'summer born'; 593 dbyor-skyes 'summer born'; 593 dbyor-skyes 'summer born'; 593 by dbyor-skyes 'sum

nuns. 55% መደ dbyar-char summer-rain. 55% ቻይ ጣላር dbyar-gyi rña-gsañ = as met. thunder: ናቸርያና ሕጻአ ቻርያና ቻይ ማላር ጀር ሚያር thousand drums of thunder proclaiming the religion of the ten virtues (Yig. k. 59). 55% ቻይጣር dbyar-gyi thiy-pa drops of summer, i.e., rain (Yig. k. 13). 55% ቻላ dbyar-ston (55% ቻችንች) the summer festivals or entertainments (Rtsii.).

ন্ত্ৰংপ্ৰথ <u>dbyar-gnas</u> 1. বাৰ্ণিক summer-residence in religious confinement. 2. the solitary summer-fasting of the monks; নৃত্ৰংপ্ৰথা সূত্ৰীয়াৰ স্বাধিক one who has not kept up the summer vows or lent. নৃত্ৰংপ্ৰথা সূত্ৰথা কিল্লাৰিক; id. (S. Lex.).

55x4 dbyar-pa 1. the word is sometimes incorrectly used for quax4 gyar-pa to borrow. 2. poplar, various kinds of which are found in Tibet. It is cultivated in Tsang and U, but grows wild in Yarlung.

59ম ব dbyar-wa = 59ম সুমেৰ আছ the month of April-May.

158.85.38 And dbyar-rtsa dbyan-hbu (lit. like grass in summer but worm-like in winter) a kind of grass which grows abundantly in Tibet, particularly in Kham. Its root is believed to be a good medicine for diseases of the bladder, and is dug up in the month of November for use. In December the root contracts until it looks like a kind of worm.

58र मुन्दीर या चार May-June.

55 বাধ্য dbyar-gsum বিবৰ্ণ the three months during which Buddhist monks remain confined for religious contemplation (S. Lex.).

55 dbyi (pronounced yi) the golden lynx. There are differentiated by natives three species of lynx in Tibet:—(1) 58 ናማና dbyi-dkar or 55 59 dyh-dbyi the white lynx:

(2) ১৪ বৰ dbyi-nag or শ্বৰ্থ ১৪ lcags-dbyi the black or iron-coloured lynx; (3) ১৪ ১৯২৮ dbyi-dmar or ক্রমেড বর্ত্ত কর্ত্ত করিছা the red or copper-coloured lynx. ১৪ প্রকৃত করিছা করিছা করিছা করিছা করিছা করিছা করিছা করিছা করিছা করিছা করিছা করিছা করিছা করিছাল করিছা ক

รริฐ <u>dbyi-gu</u> दण्ड a small stick, of รริฐาน

539 dbyi-wa to rub or wipe out any letter, figure, or mark immediately after it has been written; also in gen., to blot out, to efface.

বিষ্ণা dbyig or বিশ্ব কৰিছে, বৰু, ছিবছা, বৰু; more esp. a precious stone of liver colour. জনবিষ্ণাল nuch wealth; বিশ্ব কৰিছাল নাম কৰিছিল কৰিছ

র্থী বিষয়ে dbyiy-yi khu-ba a name of river Sitā (Mnon.); ব্রিণ্ডিক মেনীন্ম an epithet of Vaiçravana (Mnon.); ব্রিণ্ডিন one of the names of the Kailas mountain প্ৰস্থাই dans-ti-se (Mnon.).

र्भेग्न प्रकृति क्षा hiccough.

ৰ্ভিশ্পৰ dbyig-ldan মন্ধ্ৰ an epithet of Mahes'vara (Mূর্মon.).

১ইবাৰ dbyig-pa বন্ধ a walking staff, a wand or stick=১৪বাৰ dbyug-pa. ১ইবাৰ প্রথম আহীৰ বন্ধ to cut a stick.

5343 dhyig-pu [Sch. 'implement for cleaning, scowing, polishing'] Jä.

539 A dbyrg-ma an epithet of the goddess Gauri (Mnon.).

চ্চিত্ৰ dbyins নার space, expanse; sphere, more especially indefinite mystic spheres or regions as well as the celestial

sphere or space; also that which is massed in indefinite compass: 53544 in space. en masse; 5\$KN' \$K' dbyings ston empty space; at tata space; at tata bar-dohi dbying-su ldin-wa floating in the region of the bardo ; नेयानु दे व्या कृद् पर्वे र्डमानु दुवेद सामकृद प consciousness itself having indicated the sphere (or extent) of the doctrine praised; सुर य भ्रम अभेर पर रहर अ in the region where nothing of the Skandha is left remaining (Sch.). Acc. to Bon there are eight abying or spaces:—(1) सः सेर्'य वासुर द्र वी द्रीर स (2) वद्यमाणसायानामुनादुरानी दुवैरसा (3) मानिहरामेदाय बासुर दुर वी दुवैरस । (4) दववा हु स्नेद या वासुर दुर वी रबुरमा (5) इवायाक्षेरायानासुरादुरानी रबुरमा (6) वर्या माडेबाटा मासुराहुराची प्रदेशमा (७) अराय अराय मासुराहुराची र्डिट्स। (8) २७ र मधेर प्रमुद्धः द्वानि रेडिंद्स (D.R.), (B. Nam).

ናይኝ ሀ dbyin-pa or ናይኝ ይና u to incite, instigate, set on.

বিষ্ণা dbyibs 1. मसान, সানজনি, স্থাকার shape, figure, form: সুত্রিমাত্র hird-shaped; নিং দুই ত্রিমাত্র নিব shaped like a cart; সুন্ধাই ত্রিমাত্র বিষ্ণাইন ব to learn the nature (of plants) from the shape in which they grow (Jä.). 2. symmetrical dimensions; ত্রিমাত্র বাষ্ণানি ক্যালিক symmetrical shape] S. ত্রিমাত্র বাষ্ণানিক symmetrical; ত্রিমাত্রমাত্র চ্লাক্রমাত্র pretty shape, pretty looking, nice; ত্রিমাত্রমাত্র dbyibs-legs of good shape, handsome figure. ত্রিমাত্র তার্মাত্র বাষ্ণানি situation S.

Ishes the 18th of the 9th month of the Tibetan calendar (A. 156)

राष्ट्रिक के प्रमाण-pa 1. यहि. रख a stick, endgel, stafi: व्रमाण-pa 1. यहि. रख a stick, endgel, stafi: व्रमाण-pa 1 to beat with a stick. 2.= १८ य रख punishment. 3. १४८ a division of time of about 20 minutes, also a faction or proportionate part of weights or measures. 4. vb. with pf. ५५ वर्ष dbyugs to swing, brandish; to throw, cast, fling (Ja.); ५५ वर्ष वर्ष वर्ष पर throw away; ५५ वर्ष ५५ वर्ष राष्ट्र पर to swing to and fro. ५५ वर्ष sling W.

5নুপ্ৰতিষ্
 dbyug-pa-can 1. শাৰ্থ one carrying a stick in his hand. 2. an epithet of শ্ৰিকাই সুখান, the lord of death. 3. স্কাইবাৰ্থৰ an attendant of the sun (Maon.).

59প্ৰেম্বর dbyug-paḥi rna-can as met. =an ox or bull (Mnon.).

५९वावहें dbyng-hdsin गदाधर epithet of Vishnu.

মুলি বি dbyun-pa বিছাব (a form of প্রথম Rdo. 46) to turn out, banish, expel. Generally speaking should be considered fut. of প্রথম hbyin-pa. পুরুত্ম ব to turn out; প্রথম মুল্লি ব to banish or remove from a place, perticularly to deport from a monastery.

\$ \$\frac{1}{2} \quad \frac{1}{2} \psi \psi \psi \psi \quad \text{phye-wa} \text{ (acc. to \$R\$do. \$46\$, prest. of \$\frac{1}{2} \quad \psi \psi \psi \psi \quad \text{phye-wa} \text{) \$1.=\frac{1}{2} \frac{1}{2} হট্ট মুট্ট Dhye-wahi-bu ধ্বের an epithet of the planet Saturn.

thirty-seven sacred places of Bon pilgrimage (G. Bon. 38) (Mnon.).

ন্ত্ৰ ব dbyen-pa = ১মুণ, স্থানাৰ difference, dissension discord, sehism. ১৭৭১ মু উচ্চিত্ৰ প্ৰস্তুত্ব dbyen discord; ১৯৯৭ই ব dbyen hbyed-pa to make a difference, to discriminate (Jä.); ১৪৭ই১ dbyen-byed (প্ৰমান্ত্ৰ ১৯৮১) ১৪৭ মুখ্য মুখ্

ऽद्येर थेऽ dbyer-med or ऽद्येर थे कुर्य dbyer mi-phyed-pa सिक्षज्ञ, विनिर्भाग inseparable, not to be distinguished.

5ইম dbyes magnitude, size, dimensions: ১ইম ইন dbyes-che-wa = অহমন yańs-pa or কুইন বিদ্বাদি wide, spacious, broad: ১নুখনই ইন্তুম? broad forehead.

59 dbra n. of a Tibetan tribe (Yig. 7).

হৃত্ব dbrag = মহত্ত জন্ম intermediate space, interstice; ravine, glen, defile, in C. হৃত্ত ব dbrad-pa, v. ২৪১৭ to scratch.

ব্রনাম dbrab-pa: দুখুণ্ডে মুস্তি দুখুন কুন্য to flog with whip and nettle. v. এপুখন hbral-wa.

ব্রিমান dibral-wa (ধল্মানামুড) taking off or flaying = ধ্রান; v. ব্রান্থন.

รุลิต dbri-wa, v. จริต hbri-wa, diminished, reduced, grown less.

ব্ৰীশান dbres-pa or বন্ধি এইৰ dbre-btsog dirt, filth.

মুখ্য dbrog-pa 1.=এই গ্ৰ to forget, forgetfulness. 2.=এই মণ্ড ঘহিছিল [revolution, exchange]S.

বেৰা hbag mask, effigy, likeness, figure; ধ্বৰৰা id.; resp. মাৰ্থৰ or ন্ধ্ৰৰৰা; ধ্বৰৰ

ৰুৱাই hdia-hbag gyon-mi masked persons: ব্ৰব্যুথইন religious dance or masquerade; ব্ৰব্যুথইন hbag-hbag disgnised, not straight in make: ব্ৰব্যুথইব্যুথইন kt. little man who was free from crookedness (A. 1/2).

হল্পহাৰ hbag-hbog 1. une en (of bed or place to lie upon). 2. in W. a slight elevation, hillock (Ja.).

Qবাস্থা hbag-pa = রম্মাথ 1. vb. pf. ব্যক্তম hbags, fut. ব্যক্ত dbag to defile or pollute one's self; to soil, make filthy: বুচ মার্ম হ pollution with women; ব্যক্তম ব্যক্তম থ ব্যক্তম defilement through lust; ইন্ত্রম্বর্থ snod-la hbag-pu unclean as to a vessel. 2. C. to take away, to steal, to rob.

বৰ্ষস্থা hbags-lhag [rest, remainder, remnant (of food) Mil.] Jü.

Qव्याप्त्रण hbay-ray [spider, अववाप्त्रण के के hbay-ray-yi tshan cob-web Sikk.] Jä.

QAL'A hbañ-wa pf. २१६३ hbañs to love, to regard: २१६३ पड प्राथम १ १६३४ १९६४ पड छे । पर those who are worthy of being loved or regarded (J. Zañ.). २९६ hbañ भन्न lover (A. K. v. 61-8 ch.).

 clergy or the church; NENDARANS safts. rgyas-hbafis n. of a king.

ব্ৰেক্ নি hban-khra a fine cotton cloth:

२वत् वरु hban-bcad n. of a number : २वत् वरु २४६ हि.३ डेंद्र (Ya-sel.5).

Qप्राप्त hbab-pa pf. वन bab or वनस habs, imp. and hbob or now bobs 1. to move downward, to descend, to come down from, to alight; to fall down: वात्रअध्यक्षावायायवय snow falls from heaven. Constantly used in connection with rivers : ও পুৰ অব ক কুব ই ৰহ 4 344 the rivulets are descending babbling on to the plain. In stating the arrival of a certain time or occasion 2774 is generally used with the sense of." it nas come down to the time of '': মাৰা ব্ৰামান্থ মাৰ্ the Nirvana month has arrived; And 54 a aggive the time of death will arrive; वर्गेद्रवाचनम the time of going has come. In W. 999 also = tax, taxation; Equaqu fixing of rent or tax.

also rain. and and access or descent to

the water, steps leading to a bathing-place (Ja.). १९११ के hbab-chu-bshi 1. the four rivers are:--(¹, नाः मृश्वदः केन् मायभावनय गोमुखी Ganga has iss ed forth from the mouth of a bull not to "ibetan authorities it has ented from the mouth of an eleuhant); (2 अंतर्क है - नेदि | विश्व अव the Sindhu springs forth from the mouth of a lion; (3) The Tsangpo issues from the mouth of a horse and is therefore call Tamchog Khabab; (4) The Sutlej is called Rma-bya kha-hbab (अउभाष्या) because it is supposed to come out of the mouth of a pea-cock. ন্দ্ৰ hbab-ldan = ৭৭৭ ৡ river, stream. विवास पर रवा चार वेतस ऋवास क्षर विराधन क्षर मी मुन प्रदेश र्थर प 짜명치 pray permit your holy instruction (letter) to come here like the flow of a river (Yig. k. 27). ROD JON place or ground, i.e., the direction of a river's flow.

QUA hbam in MERRY a disease of the foot; RRY hbam-pa rot, decay; also as disease: lupus.

Qবৃত্ত hbah seizure, distraint; or rather the liability of paying higher interest, payment not having been made at the appointed time (Jä.); ৭৭৭ বৃদ্ধ hbah-hgan = ৭৭৭ বৃদ্ধ agreement, contract (subject of lawsuit) (Yig. k.); ৭৭৭ বৃদ্ধ hbah-gan an agreement.

place in Khams (Rtsii.). Range of bow that is made of very strong bamboo growing in Hbah (Rtsii.).

व्यवक hbah-cha sediment, lees, remnant: इस प्राप्त प्रेट the remnant of mustard when oil has been extracted or pressed out; व्यवकाष्ट्र व्युक्त का क्ष्य के प्रवास के क्ष्य क

रपर दर hbah-dar a kind of soarf: ५५ अंद क्रें व्यापर

मिन् प्रकार दे अनुक् का ने अनुष्य है के म । (Yig. k.). I beg that you would kindly send by the hand of this (man) as quickly as possible tea for religious service and hbah-dar scarf for the ondse lama and church governor, etc. together with letter of confirmation.

ুবন্ধ hbah-po and বন্ধ hbah-mo are wrongly spelt for বন্ধ and বন্ধ magician, sorcerer, or witch, of the Bon religion.

to bring, to earry, and An hbah-coy bring it hither! and K. hbah-son take it away; hbah-khen a coolie. 3. to commit adultery C. (Ja.).

499 \tilde{a} hbah-wo hole, cave, cavern, 499 \tilde{a} hbah-bo-can hollowed out, excavated $(J\tilde{a}.)$; 499 \tilde{a} hbah-by parched paddy beaten out and used by Indians as food instead of cooked rice; a cake of parched rice or maize meal, frequently eaten with tea C. $(J\tilde{a}.)$.

द्राद देन hbah-shig only, solely, alone: बाकेर ५६ ५६ अवस्य देन बीका का filled with gold and silver alone (Jā.); हैन उप्यय देन sin only; ९वो य व्यय देन = ६वो य न हम virtue alone.

+ २०२ न्य hbah-çay or २०२ ज्ञ्च hbah-şi: yogş (m modern Tib.) a large ladle of wood made in Bathang (Rtsii.).

श्वर भाग hbah-sa-ka (२ द्वाभ देव) n. of a wild animal (K, d, 2, 374).

হীম, ডক্কুন; vb. n. to ধুমন 1. to eateh fire, to become ignited, to blaze; also, in reference to the passions, frq. to glare, burn with wrath: ব্ৰম্ব্ৰহ্মুক্ত combustible; ব্ৰম্ব্ৰহ্মুক্ত he is very angry with me or he quarrels much with

me C.; F'ARA quarrelsome, brawling, ARE RARE GRAND while she was brawling (Mil.); ARE RARE to burn with rage. Also ARE has other figurative meanings, as: 2. to burst forth into bloom, to blossom; to blaze forth into fame, to become notorious, etc.

বৰ্ম ব্যুষ্ hbar-wa-ldan an epithet of Vrhaspati the teacher of the gods (Māon.).

२१६२ पर १६६ hbar-wa**ḥi ral-pa-chan = जू**र अ sgron-ma lamp, light (**M̃non**.).

वयर व्युद (अवें दक्षक) उत्कृत-निकृत high and low, uneven or undulating ground.

প্ৰথম hbal-gro a mixture of peas and wheat (Rtsii.).

aqua hhal-wa I. = र्याप जुझ to throw about, to pluck out the hair (used only with अ). 2. to part or arrange the hair, as is customary with the monks and nums of certain sects; in Khams this style being the national costume. अववयद्य n. of an Indian religious sect.

ব্যথাব্দীয় hbal-hbol shaggy (Sch.).

QA'QA hbi-hbi small lumps of clay that are cast into moulds to make miniature chorten. images, etc.

Qंत्रास्थ hbiys-pa or ब्वेन्य hbig-pa pf. धेन्य phiys fut. 5वेन्य dbiy im. धेन phiy or धेन्य phiys 1. जिस् जेन्द केन 5वेन्य the diamond will pierce what is precious; नेद ब्रह्म प्रवेन्य to bore holes into wood; इ व्याप्य विनय to bore holes into wood; इ व्याप्य विनय to hore holes into wood; इ व्याप्य विनय thu-hyays-hbiys it removes stangury (Med.), अविनय or अधिनय a spire or a gilt pinnacle on a temple or royal tomb; व्याप्य hbigs-ldan the thunder-bolt of Indra (Mon.). 2. in C. seems to be used vulgarly for: to lie with (a woman).

নবিশাশ ট্র hbigs-byed বিদ্যা 1. (ই ই নবিশাম ট্র ri-bo hbigs-byed) n. of a chain of hills extending eastward from Rājputana to Behar dividing Hindustan into Aryavarta and Dakṣināvarta, i.e., Northern India and Southern India: रेज्यान्द्राक्ष्यान्द्रा । कृत्यान्द्राक्ष्यान्द्रा ्ष्यान्द्राक्षयान्द्राक्ष

মবির hiib or মবিরমান hbibs-pa = মবুন or মনুনমান (Sch.).

বৰ্ণন hbir-wa to tremble, shake, quake. ই ইংব্ৰন্থ what was said to make him tremble (A. 134).

Q hbu কুমি, দুল্ক a worm, insect, any small vermin; ষ্টুমীৰ or মীৰ্থন a caterpiller; হল ইন in W. a snake (Jä.); ৰন্ত বে hbu-pad a leech; ৰন্ত কুৰ্মান্ত নি hbu-skyogs-duń snail, ৰন্ত কুৰ্মান্ত ব্যক্ত মুক্ম

95.77 hbu-dkar a preparation of wheat flour, sugar-beer (Rtsii) also 35.95* id. (Rtsii.); the blackish-red preparation of this is called 95.37.

ዓያ ሕና ካታ ካ ስbu-rkañ brgya-pa centipede. Syn. ਘላ ካካካታ *yan-lag brgya-pa*; ሕና ባታ የ*kań-<u>brgy</u>a-pa* (<u>M</u>ńon.).

२९ हर hbu-khan n. of a much-worshipped deity in Nepal: २४वाम पञ्चाहर दर वीदेश स्था (A. 124).

৭৪ ম hbu-phra-mo fly, flea, etc.

Syn. अ५८ ६४ mduh-can: भुष्य ६४५६-wa phra-mo; श्रुष्ठ ६४४ ६४४-can; १४२ थ्रुष्ठ ñe-wahi lce-can (**U**fion.).

aga hbu-wa pf. aga hbus to open, to unfold, of flowers, esp. with F as F aga $(J\ddot{a}.)$.

49 19 hbu-sning v. 99 57 hbu-bkar.

agas hbu-ras coarse sort of raw silk imported into T et from Assam by traders from Bh. n.

1 5 hbw-su-han a medicinal herb.

Q ব্ৰাম ব hbugs-pa কৰ্ম, আৰু pf. ধ্ৰা phug to hollow out, bore; to pierce, sting: to bite; দ্রিম নেই ক্রমে ধ্রা ইবে the dog has bitten my foot; বর্ত্বর ই প্রবি র ব্রুব্বারী তীম দ্লমে মহ বর্ত্বার দ্রমে গ্রুব্বারী তাম দলমে মহ বর্ত্বার দিনের ক্রমে ট্রেব্রুব্বার the Nan-shan mountains Chinamen, hollowing out hill-ground, make dwelling-places.

QJEN hbuns=aENNU hdsoms-pa.

Qদুমে'ন hbuńs-pa to concentrate one's force or energies; but v. supra বৰ্ণ:
১৯৭৭ বৃদ্ধ apply yourselves to religion with industry. ১৯৭৭ বৃদ্ধ কাৰ্ডিন ক্ষেত্ৰ ক্ষেত্ৰ ক্ষিত্ৰ
Qবুং ন hbud-pa pf. ৰুৎ vb. n. (limited perh. to W.) 1. to fall from, drop, fall down; to fall off (of leaves); to fall through. 2. to go away, to leave, escape, to disappear, to be lost: সুষ্থাৰ ক্ষিত্ৰ কৰা the key has been lost many days ago.

Qपुर्व II: pf. अस phus, fut. रह dbu, imp. स phu 1. vb. act. and n. to blow, either with the mouth, or to be blown by the wind; अ अ विवास blow up the fire! कुर जेस रवेड अंग हु इसस्पादहर बेर the wind will blow

away the leaves of a book; ১৭ বিন নিমানু বিন ধুমন্ম the monk having blown the trumpet; কুন নিমানুন ন্মানুম বাহুম like chaff blown off by the wind (Dzl.); ১৪৭ শন্ম বিজ্ঞান্ত to breathe upon: পুমানুন বুমনুন মুন্দ the whole body became bloated (Māg.); hbud-hduā (Vai. k.)=55 trumpet, also: bellows; ৭৪১ বিন fuel, firewood (Rtsii. 16).

QJ5'7 III: [pf. imp. §5 fut. 5§5 trs.: 1. to put off, pull off, take off C., hat, coat, ring, etc.; to throw down: §5'4347' throw down. 2. to drive out, expel, cast out, chase away, with the accus. of the person and place, §4' out of the country; §4'55 an exile (Schtr.); to set free, to set at liberty, to allow to pass W.; to lay out, to spend. 3. to pull out, tear out, uproot. 4. to take away, to subtract from $(J\ddot{a}.)$

Qg $\hbar bun$ or $g \in A = g \in A$ debt. 2. to itch; $\pi g \in A$ the itch, an itching W. $(J\ddot{a}.)$.

QQU'U hbub-pa [pf. ga bub imp. gan bubs 1. to be turned over upside down: Faga 534 he lies with his face undermost; Faga 534 he lies with his face undermost; Faga 534 or at it is placed with its top inverted, turned over; aga 354 to fall on the hands. 2. fig., to be overthrown, destroyed, spoiled, with regard to meditation (Mil.)] Jä.

বর্ষাথ hbubs-pa [pf. imp. ধ্রম fut. 5র্ম to put on a roof, or some thing for a roof; শ্রম্থ্যম to make or construct a roof; সুম্থ্যম to pitch a tent; মুধ্যম corner pavilion S.g.] Jä.

Qবুশ hbum মনমহন্ত, তত one hundred thousand; বনুষ্ঠ hbum-tsho id.; কুইব্দাশ্বনুষ্ঠ হৈ 500,000 Chinese soldiers (Glr.); বনুষ্ঠ বুশাশ্বনী a hundred thousand. সুগ্ৰনুষ্ঠ হুধ্দ-

ASS AF Houn-than n. of a place in Mon-yul (Sikkim) south of Tibet. ASS AF A ASS Houn-than Skyer-chahi gnas n. of a sacred place in Mon-yul where Pad-ma Sambhava is said to have performed ascetical meditation.

QQX'A hbur-wa 1. to rise, to swell up. become prominent भूर अनुवार वतुर चावारेव a single rocky hill rising from the greensward; aga 5 ma to emboss, to work in relief (Glr.). 2. to spring up, come forth, bud, unfold. Is ags gold and silver ornaments in relievo on some other metals. ฐัจฐร glo-hbur paintings and sculptures; वतुर में अपन्त, वतुर वर्षेष an engraver; वतुर hbur swelling, a boil, etc. 9577 the slight protuberant places on doors where handle rings are fixed. AST hbur-skyon an undulating country with risings and depressions: ज्वन अव कुन वुर वुर भूर अवस वर्षस RE (Resil.). ABT AENN BY A hour-hjoms byedva to reduce elevations, to smooth uneven ground; fig. to prostrate an opponent in disputation. 955 \$5 hbur-dod a statue, an image in relief (Jig. 10). ৭৪ ম hbur-po: protuberance, tumour.

921 ৭ই

QAQ'A hout (gina a fut. of gara in Rdo. 46), pf. and imp. 30 phul, fut. 59व dbul 1. प्रदान, चर्पण, ढोकन a resp. term for: to give, proffer; to send, when the person receiving is considered to be or higher rank: विश्वत्र भु विश्वत्र मुज्जू का भु खुन मुज्जू hos snan-gyi gser-rgyan tha-wam-gyi wayag-tu phul he gave the golden ear-rings into the hands of the lady: attaches पार्तभा के तिया तेश हे मा महाराम रहे मा प्रमा अहा उदा दे होंदर অবাঅস্ত্রতার অস্থ্রতার your letter of the 3rd instant has been sent here and a reply to it (ই শ্ব্ৰ্য) shall be despatched to-morrow; क्रं हवा वा अ.च.रट. त्र तु. क्रुश्च पहुं ता ईर ही ट. वी वाबेट तर किट थेश. 32 sent (or dated) from the Government printing office at Dor-ling (Darjeeling) on the 4th day of the 1st month of the Water-Tiger (year), i.e., on the 12th February 1902; धुराहरणी पुष्पेश श्रु १८ वादपुरा वरे वनुषावर्षे ववे वनुषा चुै चे अथवाय I am sending (you) 4 bo measures of rice which your humble servant's son will give your honour. 2. sbst. present, offering.

Syn 4217 phul-wa; 55017 dhul-wa; \$7014 stobs-pa; \$7014 stabs-pa (Mhon.).

বর্ণারম hbul-chaş articles for presenting to government, to high officials and to lamas of monasteries, etc.: শারু দুর্বার্থারম সুংক্রমান বিশ্ব বিশ্র

Qવાયા hbus-pa 1. to blow (of flowers), to open, મહાલાય v. ૧૧૧ 2. = ૧૧૧૧ prominent (Jä.) ૧૧૫ મેદ hbus-çiñ a coppice of young trees.

্বীর hben অন্ত, বল্মন 1. target, goal:
ব্রুর্জুন ল্ডার্থল্ডার্থ্র্র্ল্ল্বা if the target be
good the sharp arrow will hit well (Hbrom.
৫০); ব্রুর্জ্ল্বা to set up a target; ব্রুর্জা
লাজ্যে to aim, to take aim; ব্রুর্জা the place
where the target is to be set up; specially,

the central part of the target, the mark. २२४, १५६ hben-benun = अ५२ or अ५२ अ१ an arrow (Mñon.).

্বীর বা নাম aben-gan a field for cultivation: স্বায় আমান্ত ইম বিদ্যুখ্য the field be g level and smooth without unevenness (Jig. 10).

त्येयस्य hbebs-pa प्रसाध, प्रवेश, pf. अव fu., 544 imp. %4 causative to 4444 1, to cause to descend, cause to fall down; and, hence, to east down, throw down: ভূমান व्यवस्थ to cast one's self on the ground (Dzl.); মিবাস্থাই মানবীৰমাৰ to cast one's eyes down on the tip of the nose. 2. to assign, settle, fix, lay down, establish: used in a variety of phrases: ज्राव्येवस्य to take up one's residence in a place; 59 adas a dpyahbebs-pa, with a, to impose taxes ৰূপ্ৰান্ত্ৰীয় ব to assign a crime to a person; ই এব প্রামাণ ই হ श्वेवस्य to fix one's thoughts on a place: শ্চৰ অত্যাহৰ to give permanency, to fix, to regulate. बनेपशं क्षण = प्रवाप वेश्व keeping. laying a thing down or away.

Qवेस hbem, v. वेद ben.

ব্ৰথ বাচ্চ hbel-glam or এবল কৰ বাচচ ভাৰত বিষয়ে কিছিল পূৰ্বল day-pahi glam প্ৰকাশক আৰু holy discourse, sermon, a speech on some sacred subject.

বৰ্ষ i hbel-po temperate, saving, economical; এইৰ ই'ৰেচ্বা there has been economy, frugality has been exercised; এইৰ'ৰ extravagant; এইৰ'চ হন্ত্ৰাৰ to enjoin temperance, frugality (Sch.).

Qঈ hbo a dry measure generally used for grain and salt, contains 5 bre=10 pints. এই দ্ব hbo-bre is colloq. term for a measuring vessel. এই দেন hbo-kha-wa one who measures grain, etc.: এই দেন মুখ্যা ইন্মান ট্রাম্মান্ট্রিমান ইবা নাইন মান্ত্রা ইবা নাইন মান্ত্রা হাল hbo case of the contract or agreement

which the grain measurers executed (Rtsii.).

ব্ৰন hbo-wa pf. ব্ৰম hbos or ৰ pho, fut. 5ৰ dbo: 1. to pour out or forth, to spill out: এবলৈয়ে ব্ৰম there being no spilling (Glr.); ইমইনম milk having been poured out. 2. to swell up, to rise: ব্ৰমণ্ট্ৰম swelled barley; শুন মইন্থান্ট্ৰম as big as swelled peas. 3. to spreut, shoot forth, of wild growing plants, মন্ত্ৰহ্ম the ground is verdant C.; also: the ground swells, heaves.

QĂ'E hbo-ju a kind of tea (Rtsii.).

বর্ষ ক্রি hbo-dhi-tsi wrongly written for ইন্ধি bo-dhi-ṛtsi rosary (য়ৄয়য়৾য়. 48).

ন্ত্ৰ hbo-le = প্ৰিটা hbod-po without much hurry, at ease, easily, leisurely: এই এ দুজা আহ্ব কৈ মুজা আহ্ব কি মুজা

ই বৰ্ষ hbog 1. a kind of upper-garment, ই বৰ্ষ for men, ই ব্ৰষ্ for females (Cs.).
2. in W. a square cloth for wrapping up and carrying provisions. 3. a small hillock (Jä.). 4. n. of a wild animal: ই হ্ৰম্ম ব্ৰামীয় (Rtsii 54).

এবৰ ঠল hbog-chol, v. প্ৰাৰ্ডিৰ şbug-chol.

ৰ্বৰ্শ hlog-tho or ৰু সাৰ্বৰ্শ shwa-mo hlogtho a soft felt hat with a broad brim trimmed with long hairy fur.

ত্তিবান hbog-pa pf. বল bog or বৰ, fut. চ্ৰা 1. to be extracted, uprooted, pulled out; to be dislocated, unhinged: ইবাম এইবাব W. 2. to unload (opp. to একাৰ hgel-wa), কোনোৱাৰ khal-rnams-phog the loads were taken off. 3. to grow loose, to come off, to drop off, leaves from a tree C. (-Ja.).

কিবাম ন hbogs-pa 1. to sink down, to fall to the ground, esp. in a fainting fit; to be submerged, immersed; ব্ৰশ্বৰ হৈ ব hbog-yan rin-na prob.: when the fainting fit has lasted a long time; মুন্তব্য ক্লাপ্ত-hbog madness, insanity; মুন্তব্যমন্ত্র insanity arises; কুল (ব্যু ব্রশ্বন বৃত্তু) ব্রশ্বন ব্যক্তি বিশ্ব চিত্তু imp. ব্যুক্তি চিত্তু to bestow, impart, ব্যুক্তি ব্যুক্তি counsel, advice, directions, প্রিব্যুক্তি instruction.

মুদ্দির hboń-wa roundness, rotundity, মুদ্দের্জন round; loose, slack, incoherent (Jū.).

মেনি hbod-pa আদলনা, আজান pf. and imp. বঁম bos 1. to call, to cry out to, to invite: ইং ইল্ইম বঁম মান he exclaimed, wait! মিনিলু অবর্টনে to call to a man; মনুন নুবইন calls to the presence; বান নুবইন calls indoors; মার্মান্ম মান to bawl out, to cry out repeatedly; নুবইন ভাষা out, to cry out repeatedly; নুবইন ভাষা out, to call, a guest. এইং ইল্ম আমানন, come to invite, to call, a guest. এইং ইল্ম আমান : [1. invitation. 2. fight. 3. name.] S. এইং ইন্ম মিচod-byed that invites = ইংক্ম মান weet smell, fragrance (Minon.).

Syn. HTT sbron-pa; HTTFKT skad-gtonwa (Mnon.).

ৰ্বৰ্ ধ্ৰিম hbod-sgrogs= খ্ৰামিন বাৰৰ n. of the king of Lanka—the chief hero of the epic Ramayaqu (Mnon.).

Qব্ৰিম hbobs 1. imp. of ব্ৰব্ধ hbab-pa: এই ব্ৰব্ধ নীৰা 2. ঘাইবছনিকা not exactly a stocking, but a soft warm stuffing of the stockings. ব্ৰব্ধ ৰ hbobs-zon ঘ্ৰাধীবছনিকা half sock, foot-tie.

Qবিং hbor supply, great or small. এবং ইং ব্যাল্ডল এ আলুল (<u>R</u>tsii.); এবং উ <u>h</u>bor-che good supply, abundance, plenty: এবং মি কং লংক্ষালুম্বনা এব্যালায়, the requirement being not less (Yig. k.).

वर्तर व hbor-wa pf. and imp. वर bor, 1. to throw, east, fling: ইইমাথমাই ইবার্মা casts a stone down a mountain side: अभायवै देव वर्षराच to premitate a person from a bridge (Dzl.); भूर वर्षर व to cast out; वंद ह्रेद or वंद द्वाप to throw away, pour away, * water in C. 2. to leave, forsake: Baran ব্যাদ to forsake a husband or wife: এবনীয়া र्द्रावर के ने बंद when I was left behind by my father he died (Pth.) र देवर अवर let that alone, give it up; ৭ব্ন বন ধন মার্বা ব্যাসাহ্যবহ considering it a great loss out of love he did not abandon it (A. 11). Occurs, also, in certain phrases, as §9. ৰব্যাৰ to make oath, ব্যৱধাৰ্থ বৰ্ষাৰ to conceive an idea, to think of a plan. In W. ৰ্ব্যাৰ appears to be a common substitute for প্ৰাথ to put down, to place: প্ৰম্ভাম hbor-spuns grain heaped together in one place: विन वर्ष्ट्रभमा वर्षेत्र स्था क्षेत्र khyon-bsdoms hbor-spuńs-thog (Rtsii. 19).

মুগ্ৰান hbol-po=মুহান 1. soft, smooth, yielding, elastic; both to the touch and disposition of mind; মুগ্ৰান নিৰ্দিশ্য to sit, to remain quiet, tranquil (Mil.); মুগ্ৰান্ত্ৰ a bolster, mattress. 2. abundant, plentiful: কুলুগ্ৰান্ত্ৰিম্বান্ত্ৰম্বান্ত্ৰিম্বান্ত্ৰম্বান্ত্ৰিম্বান্ত্ৰিম্বান্ত্ৰিম্বান্ত্ৰিম্বান্ত্ৰিম্বান্ত্ৰিম্বান্ত্ৰিম্বান্ত্ৰিম্বান্ত্ৰিম্বান্ত্ৰিম্বান্ত্ৰিম্বান্ত্ৰিম্বান্ত্ৰম্বান্ত্ৰিম্বান্ত্ৰম্বান্ত্ৰিম্বান্ত্ৰিম্বান্ত্ৰিম্বান্ত্ৰিম্বান্ত্ৰিম্বান্ত্ৰিম্বান্ত্ৰিম্বান্ত্ৰিম্বান্ত্ৰিম্বান্ত্ৰিম্বান্ত্ৰিম্বান্ত্ৰিম্বান্ত্ৰম্বান্ত্ৰিম্বান্তি

বৈশি hbos 1. (শ্রমানী বান্ধবান) concealed, latent, hidden. v. বর্ষান 2. sbst. boil, bump, tumour $(J\ddot{a}.)$.

QJK Q byan-wa, pf. 8x byan to clean, cleanse, purify: 24 24 44 45 45 his sins and defilements will be cleansed.

255 B5 hbyan-khyad C. custom (Jä.).

ABK hbyah-rtsi gum, glue (Maon.).

QDN'U hbyam-pa, pf. 544 byams or ABAN hbyams to flow over, to spread about. As sbst. hb. ams may = १६ १५ प्रस्थता, नियुत्ति 1. sta e of being void, metaphysical emptiness. Anagam rab-hbyams (1) knowledge of the metaphysics, divine learning; (2) TUMH [passing away, retreat S. 2. acc. to Cs.: widely diffused, far spread. रपः रपुरुष्य rab hbyams-pa a man of profound learning, a doctor of Buddhist philosophy; as a degree might equal the European D.D. ASHATA hbyamsklas=अवत अभ पर्यांना to the furthest limit, i.e., limitless, infinite: কুটাৰ unlimited, ই'ব্ৰীক न्द्रेन्य प्रति श्रुप्त अभाग्नेय the spiritual image of Buddha is inconceivably great.

Q সুমান hbyams (another word altogether) the finest breed of mule: হ্ৰমেণ্ট্ৰেল্ড ইব ব্রুমেণ্ট্রেমিন হৈ হেব the best breed of mule of which the mouth is tractable and the hairs are rough (bristle-like) has the name 'chyam' (Jig. 25).

Qगुर्प hbyar-wa 1. श्विष्ट, खप्त; धत्त चववश्चित; v. २५८ व [connected] S. 2. in २९३ व नेर भवा न्युक्त सम्बद्धाः

৭৪ম্বৰ hbyar-bag y ছ [a feather, a tail] ৭৪ম্বৰ সভাৰ one possessing a tail. ৭৪ম্ম ধ্যিত্যনাৰ, anything joined or connected with something else.

vb. n. of I'd, to be wiped off, effaced; Cs. to fall off, of the hair (Ja.): Make it is a standard to the head and body will fall off.

a hare ground, i.e., having no stand of

lotus flowers underneath the feet (Jig. 12).

QJCA hbyin-wa pf. উচ byin 1. to sink in, to sink down. ত্রের্থের বিশ্বর্থির chu-dan hdam-ta hbyin-wa to sink in water and mud, i.e., in swamps. 2. to grow taint languid, remiss: বিশ্বত্তির বিশ্বর্থির rig-pa hbyin-wa bser-wa to lift up again one's fainting soul (Mil.); রিম্মত্তির sems-byin-wa drowsiness, indolence, depression of spirits (Ja.). ব্রুম্বর্গির hbyin-rmags langour or distraction: বুম্বুর্থির hbyin-rmags langour or distraction: বুম্বুর্থির byin-mug med-pahi syom meditation free from distraction (Ja.).

35.4 hbyid-pa= ইব.4 (Kag. 51). pf. 35 or 35 phyid 1. to glide, to slip; to disappear, to slip away: ম ১৯২৪ বি human life passes away. 2.=২১৮৭ or শ্রুপন skyel-wa: প্রথম হার্ম বি to-god hbyid-pa to earn a living.

মুন্দ্র hbyin-pu বর্মে, বিছ্ছি, pf. and imp. বুন phyan, fut. (in C. also present) বুন dbyun 1. to take out, to remove, cause to come forth; to draw out, pull out, a thorn, etc.; মিল্বুর্নিন্দ্র বিশ্ব those whose eyes are to be put out. 2. in a more gensense: to let proceed, to send forth, to emit; to sound forth; to release: বুন্দ্র বিশ্ব to draw blood by scratching one's self; মন্দ্র বুন্দ্র to shed tears; মুদ্র বুন্দ্র to shout; ধুল্বুর্নিষ্ক to shed tears; মুদ্র বুনিষ্ক to shout; ধুল্বুর্নিষ্ক to ery aloud; লাম্ম বুনিষ্ক or লাম্ম বুনিষ্ক guas-dbyun-wa to banish, to cast out, throw away.

व्युत्र-यदुव के दें (ग्रह्म) महानिम्बरज्ञ: [1. the dust of the great Nimba tree. 2. n. of a number]S.

ৰব্ৰি হাইন (ৰহন) 1. mire, mud in which the feet sink. 2. that which is drowned or sunk—or caused to sink (S. Lex.). ৰব্ৰি হাইন hbyin-byed= হাইন মতন chu rnog-ma-can dirty

water, water containing mud and other impurities (Mnon.).

ব্ৰুণ্য nbyng-pa (ইন্-হুল্ব) pf. and imp. হুল্ম byngs 1. to wet, moisten, smear, spread over, anoint: - প্রস্থান ইন্ত্র্ল্য salt meat; লুইং ইবাই মানুহ বুল্য to daub one's face with coal-salve (Glr.); মুইং ইমাই মানুহ বুল্য hharten spos-dan h byng-ras covering the little temple with spices and ointments; লুইং বুল্য to gild (Pth.). 2. to stroke, to pat: মানুহাৰ a person's head (Ja.); ইন্-বুল্য ই a painter, one who applies or rubs paint on any thing (Situ. 85).

오되지 hbyuñ-wa I: на, জङ्खव 1. vb., pf. imp. 25 byuń (intrs. of 9374 hbyin-pa) to come forth, arise, spring up, to emerge, to appear: এইন লখন বহুন ব to be set free; to go forth, set out: EXERBEINSTURING I shall set out for the purpose (of conducting) religious service (A. 71.). Brangagera to come out into the open air; to make one's appearance (Dzl.); ផ្លែកមិច្ចកធ្លើកមន្ត្រីក្មាន श्चेपद्यक्षेत्र में द्रम् सायाम्भेग srod-la byi-dur glog-ma sprin byun-nas slob-dpon-gyi dgons-pa qçiq at dusk there came forth moles and lightning and clouds and the teacher's train of thought was dissipated (Pth. 127); প্রথম্ कुः वयवः यवे अत् वयुद्धः वेदः a noise of falling water arising in the air: ১ অর্ম অসম্ম মৃত্যু I have had an auspicious dream (Mil.); not always intrs. in practice: ই'ব্ৰু অমান্ত্ৰীল্'এই অঁক চক বহুহ' र्ज्यायवे भुर as it will be necessary to produce the means of repelling these others; KNAS न पुर दे he who is found not intoxicated (Glr.); 53425 it proved to be a failure (Mil.); \$ 3895 it derived its origin, it arose from that; agaig aga ga ar trees on which fruit is growing; 33 99 35 95 95 by that time a boy had come forth; প্রথম হাত্র they became two, they split in two (systems of doctrine); xq 5 qgx q to become a priest. २९६८ कि hbyun-khun 1.= ह भेग कूप a pring, fountain. 2.= २९६८ व्यक्त origin. 3. अध्यादान कारक ablative case in Gram.

રવૃદ્ધાનું ભગવા a mineral; વ્યુદ્ધાનું ભગવા દેવરુદ a mineral clixir.

उद्गर-र्देश हैं भौतिक growth, power of growing.

चतुर पात्रभ hbyun-guas • श्वाकर, योनि, समाव source of anything, place of origin; primitive source: पॅत्रात्र अभय ठर ग्रेन्युर पात्रभ source of all accomplishments; चतुर प्रते पाने the basis of all elements; चतुर प्रते पाने the primordial source of all happiness is good. Also चतुर पात्रभ == body, constitution of the body.

 fire, water, wind and earth; 35.79 derivative physical body; 35.79 few the even state of the physical constitution, i.e., good health $(M\hat{n})$.

েনুহ^{্ট} h' yuá-po 1. a being, a creature: হুং ইনুৰ सर्वमृत ार्डी that has come into existence, all beings (Cs.); AGE AGE the great being, Buddha (Cs.).. 2. भूत a demon, ovil spirit, a general name for all & hdre, শুইৰ adon, and অপ্ৰাণ ogegs, which are of eighteen classes. २९६% female sprite. २९६ यं उत्र भौतिक [1. belonging to evil spirits. 2. elemental. S. यप्रदेश भूत धातका ["the nurse or mother of beings," i.e., the earth. S. ASK TINK hbyun-po-srun a talisman, a preservative against evil spirits. จรูร ฉัจิ ฐัง ฉั hbyun-pohi rgyal-po the king of the evil spirits; their names are:-अनुद्राहेत mdun-can, जानुका नेदाहेत gtun-çin-can, म नियान हैं gçol-hdsin, व्युवास के hgugs-byed, भर ५वा व्यापार के yan-dag hgugs-byed, वाउव ६वा विष् $g\tilde{n}ah$ -drag-hkhor, etc. (K. g. \P , 117).

which cleanses from all diseases particularly the attacks of evil spirits. It is said to have been discovered by Jīvaka—the physician of Buddha—in a bundle of wood which he had purchased at a cost of five hundred kārṣāpaṇa (K. du. 4, 11).

จรูร ะเจ๊ รจุจะ *hbyuń-pohi dgah-ma* an epithet of Durga, the wife of Mahes'vara (*Mกิด*ก).

বহুম ইনি প্ৰথম সুৱাৰাম ["lit. the abode of beings," i.e., 1. Vishnu, 2. S'iva, 3. the body (as the abode of the elements).]S.

รอูร ผู้จิรถเน dbyuń-pohi ral-pa=ฮะ ฮัง spań-spos a kind of vegetable incense growing in grassy places. 926

Syn. a 34 spu-can; 32 Anu drihi-sras-pa (MAon.).

QA, Abye-wa (also frq. § 4 phye-pa) pf. and imp. 3 bye; intrs. of 9354 1. to open: #3 44 45 4 9 9 the door having been opened, he entered the house; MENTEGAN when the mouth of the womb has opened. 2. to divide, separate, resolve: শ্বাস্থা 33 ska-sla gūis-su-bye it resolves into thick and thin matter (Med.); 583 7555 axagx it separates into a thousand pieces (Glr.); ট্রানুল্মট্রাবই বমান্ত as long as the separation has not evidenced itself (Jä.).

QB5'4 hbyed-pa (acc. to Rdo. fut. of 3 phye), pf. and imp. 3 phye or 35 phyed and 34 phyes, fut. 59 dbye vb. a. 1. 941-जन, जहाउन to open; to place apart; to unloose: अधिभाद्रश्रद्भाष opening the door keep it open; fig. डिम ग्रेश्वें इम्पर वर्षेद्र य; बॅद वरे ইাৰ্পেইন্ধ to open a blind man's eyes; to open again what had been shut or stopped; इर मधिनाव देऽप to restore the appetite; 935 ba-phyed the open b, b pronounced like w, Gram. 2. [to separate, to keep asunder, to disentangle, W.; to disunite, to set at variance, 3.54.35.53.42.35 in order to set them at variance, to create enmity between them Sty.; to part, separate, ब्राज्या हैं प्रश्न अहे न देश प्रकेश the cavity of the chest and the abdomen being separated by the diaphragm S.g.; to divide, classify: रेन्य के ब्रें द्रश्रद के if they are classified according to the different species Lt.; ইনমাত্র ইনমা धभाग्रेभाइअध्यर में the beings are severed by their deed (beings are born as different species in consequence of their Karma); Fig a kha-phye-wa to open, to separate, e.g., when hands, that were laid in each other, are separated again Glr.; Fig. kha-phye-wa to open, to begin to bloom] from Jä.

बद्देर याँ भेचा the divider, one divides or disjoins or separates.

235'555 hbyed-dpyad 1. the diagnosis of diseases and their treatment. 2. (Sch.) 'tongs, pincers.'

QAJUL hbyem-pa, with \$5.4 byed-pa 'to act with promptness, determination and good success' (Sch. Ja.).

८९४. प्रायन 1. sbst. flight. 2. vb. pf. 3x byer to escape by flight, to Po the market-people having fled, and nobody remaining (Pth.); 453x the sickness was dispersed.

QJ'A hbyo-wa pf. I phyo or In phyos imp. 3.34 byo-byos, to pour out, to pour into another vessel: ধুৰেষ্ট্ৰের one who transfers or pours water from one vessel into another (Situ. 85).

এইবা'ম hbyog-pa pf. byogs, to lick: यश्रवा केमा वर्षे वा पार्च lees hbyog-pa-po one who licks, a licker (Situ. 85).

QTC hbyon-wa pf. 95 byan 1. to be cleansed, purified, v. 5x 2. to be skilled, well-versed, be full of: ইবাট্ট্রেবার্ট্রেব versed in the Vedas; anmagen skilful work (Nag. 5-2).

Qব্ৰিম্ব hbyon-pa pf. and imp. ইন byon, to come, arrive (resp. verb): ሂሚኒያኝላላ having come to the cave; मुर्जा अना नर वा नारे মানাই 5. ইব ব he came to make circumambulation at the temple. Also = to proceed to go; to set'out. Is a common vb. in modern polite talk. वदैर वर्षेत् hdir hbuon (polite expression) come here.

Abyor a spade in C.T. (Rtsii.).

Qठ्रेंद्र प hbyor-pa समृद्धि, सम्पद्, चर्च, वैभव, fan that which is received, acquisitions,

acquirements; goods, treasures, fortune: बर्देर.प. मर्. श्रे. नेभाप र्दर खून प one possessing inexhaustible wealth, ସኛ ସና ፍር ሚኒፍር joy and treasures; agx uns ten good things; man g agx ug five goods or benefits acquired by रह बे वर्षे र प्राप्त rah-gi hbyor-pa-lha five acquirements for one's ownself. 35. 435544 gave receipt, given as soon as it was received; वर्ड्र तर हेर् पर्वे अब भूतवे यत्त power to produce fortune or wealth (A. K. 2-92). The goods or benefits accruing to one's self are: 1. << 35. A.W. A. T. A.W. 4 to have been born as a human being; 2. अंडिनअर्डअर्डन्य क्रिया 5तुमसुम्मय to have taken ones birth in Magadha, i.e. in the central country; 3. ५वर व डेर व to be in the enjoyment of sound bodily development, i.e., to be suffering from no want of organs of sense or limbs; 4. অমণ্ট্ৰভাষৰ সাৰ্থবাধাৰ freedom from doing wrong actions; 5. इअयविकिशवाद्याप्य to have faith in the holy religion. perfect sublime benefits or विभव क्षायर 45.4 (A. K. 111-9) are as follows:—(1) अद्रशःक्षाः वर्षाः हेव दुः वृद्धाः 4 the advent of Buddha into the world; (2) รมเนลิเมมาตุผูนพาย the preaching of the holy religion; (3) पहुन य नुद्रभाष the continuance and stability of the religion of Buddha; (4) বছুর্যাথা পুরুষাথ being a believer and member of that religion; (5) वर्षः मञ्जूब क्रेन स्मूच यदे स्मूच यदे स्मूच वर्षा वार्षपा य being a patron of that religion so as to contribute to the maintenance of Buddhism. वर्ड्र य ठव hbyor-pa-can = व्रव्य समृद्धि, wealthy, possessing riches समृद्धिशाखी (Mnon.). agree hbyor-ldan = Enga possessing properties, rich, opulent (Mnon.). as-य जिंद गुर वाहर वाह्नेद though having wealth if it is not given up in charity (Cer.).

ৰষ্ট্ৰৰ hbyor-thon abbr. of ধ্ৰুমৰ্ট্ৰৰ and unings; income and expenditure: বুমৰ্ট্ৰেম্ব্ৰ্ল্ডিম্ব্ৰ্ল্ড্ৰেম্ব্ৰ্ল্ডিম্ব্ৰ্ল্লিম্ব্ৰ্ল্ডিম্ব্ৰ্ল্ডিম্ব্ৰ্ল্ডিম্ব্ৰ্ল্ডিম্ব্ৰ্ল্ড্ৰেম্ব্ৰ্ল্ড্ৰেম্ব্ৰ্ল্ড্ৰেম্ব্ৰ্ল্ড্ৰেম্ব্ৰ্ল্ড্ৰেম্ব্ৰ্ল্ড্ৰেম্ব্ৰ্ল্ড্ৰেম্ব্ৰ্ল্ট্ৰ্ল্

રૈનામ રહેર કૅંગ નુૈ રવુમ પવે હુના રવુવ નું રને મ \cdot રને રવેનમ કેર (D , arphi e l , 10) .

Y sbyor-wa also বহুমন I: intrs. of is a sbyor-wa 1 to stick, adhere to; to ke contract, of diseases: এইমন hbyor-wad a contagious disease or infectious malady; মুন্দ্রমন was borne in mind, was remembered. 2 to be prepared, be ready, to have at hand, distinct from মুন্দ্রমন to prepare, make ready: ব্যাহ্মন there being no meat prepared; ব্যাহ্মন there being no meat prepared; ব্যাহ্মন there is not at once procurable (Dzl.); বিশ্বহুমন but if he has not such a thing at his disposal (Jä.). 3. to agree, acquiesce, consent together.

Qব্ৰিমান II: (resp.) to come, to arrive, to be received: ভুমান্ত্র arrived at (reached) Lhasa; আপুন্তু স্থান the letter is come to hand, has been received.

ৰষ্টাৰ mileh cow; ৰষ্ট্ৰান্ত or ব্যাৰষ্ট্ৰ অন্ত্ৰনি one of the wisest and most learned of Buddha's disciples.

QJQ'Q hbyol-wa pf. and imp. 5^{α} byol fut. (and prest. in C.), 55^{α} dbyol= 5^{α} to give or make way, 4^{α} 4^{α} =to turn out of the way, to step aside; 45^{α} in walking I make way (to people) $(J\ddot{a})$.

QAK' hbrah, v. 95 brah. again hbrahrgyas a woman's breast, teat; (955 again
gtor-ma zlum-pa) offerings of meal in the
shape of a bowl to spirits (Rtsii.).

বন্ধ শ্রমণ horañ-gees-pa (ছে শ্রমণ র ইন শ) valuables, luggage: ছিং মে দী বন্ধ শ্রমণ দুৱ ইন আন্ত্রী বন্ধ শ্রমণ নুবালি তথ্য শ্রমণ শ্রমণ sought for all your valuables and sat down to sleep at case in a sheltered nook (A. 130).

२वृद्धः त hbrañ-wa pf. १वृद्धः hbrañs imp.

a pleonastic ইমন্ত্ৰ or শ্রেশ often prefixed:
ইইইইমন্ত্রের followed each other; ইমন্ত্রিইম শুন্দ্রের to follow, be devoted to religion; ইমন্ত্রের to follow after worldly pursuits; শুনিন্দ্রের ব্যান্ত্রের বিশ্বান্ত্র্যান্ত্রির কিন্দ্রের বিশ্বান্ত্রের বিশ্বান্ত্রের বিশ্বান্ত্রের কিন্দ্রের ন্দ্রের কিন্দ্রের

বৃদ্ধি hbrad-pa = ৭২১ a pf. মুচ brad, imp. মুচ brad, 1. to scratch, to scrape, to tear with the claws: মুক্তির মুক্তির মুক্তির scratched with its paws his face (Hbrom. 113). 2. or ক্রেড্রেম to be wrathful = also মুক্তির

Q্বান hbrah-pa pf. ব্ৰ brah imp. ব্ৰ brah 1. to catch at suddenly, to smatch away. 2. to beat, to scourge. কৈপুৰা ক্ষ with thorns. 3. to throw out, to scatter (Ja.).

१ प्राप्त hbral-ua अस्य विष्योग, विगह ; pf. এখ bral, প্ৰথ brol; to be separated from, disconnected: वन्नवादर के ब्रिन्स में दें thou my daughter from whom I am not able to part (Glr.) ; हार्बेर अध्यक्त lta spyod ya bral-te contemplation and consummation being disentangled from one another; মই সুদ্দেশ্ব य वे पुष्य के as the sacred writings (Sutranta) never came out of his hands. Usually बब्रुव व is preceded by इस as in: अँभागद्र व्यव यर बुर है he got rid of his thirst; वर रूप प्र 25 he recovered from his illness. A57 र्षर्व वनुवायर वेदः what was compounded matter is dissolved in its being. ASW 55 hbral-med = वनुष वर होर य अवियोग inseparable, indissoluble (Ja.).

२ प्राप्त केंद्र विद्यार्थ resp. वलप्त व्यासि rice; จฐพ ปี มพ กษาลรู-หมู่-รานร husked rice; 4 A SN rice mixed with small pieces of meat, ৰবুমায়ৰ rice not husked; প্ৰুমান্স্ক whiterice SNISNE red-rice (the inferior and cheaper sorts) (Cs.); এর্থারীৰ in C. boiled rice, served with butter, sugar, etc., পর্কার্কর Moras-chan cooked rice; वनुषानुषाञ्चरावन् । বাদ খ্রির এ অ বচ্চ বা ইবা বিদ্যার কুথা ই ট্রির (A. 62) formerly one who had given a pound of cooked rice in charity became by virtue thereof Subjoined are names king of Tibet. of different kinds of rice as mentioned in the Kaligyur:---- नुःचै रसर वः, यातराया, नुःचे या, सुःचे या विक् मु भू, रेशावर्षेयाय, मु वे दुवारा गु ह्रवस, रय मु रवाव पर बेद्रय, दूर के अहिन, नुसान वे रात, दूसरावाह बान, शुकार्य, ष्प इ. इ. १५ हे म्, अभवार, इ. क. क्रांट गुजातु हु इ. चार्ने सासु. वस्त्राचा समानामा म्याता मामा मेराया, ह्यायारमानु मामा यायाना, वसकारुदानु स्नाम, श्रीमाना, विमायासेदाय, मार्चियानेद र्वा, अअधारुदानु वेवायायमञ्जान, स्वानु इत्यम् चेदाय, द्वानुः ह्य में पार्टर या नाम सर भार कर रे यस के में हवा हु के पर वा द्वेत्राक्षायाः सेदाय, धम्रसारुदाय सुत्त, मृत्येदाम्, मृत्येदाम्, देतायाः ने सङ्ग्रहा, न्र हेर हा, हिर हा व व व है है रे, केहे, ध्यर पु है, केर इ.य. म. मू.च.तू. ५ स्थ.तू. वे स्थ. रव तृ क्षेत्र होर. स्तिर्मा वे म. रेरासाय, मुर्वराइ, सार्वर्गय, क्षुत्राहेवानुःइसायरावर्ष य, तुरक्षिय, के अविद्वाद, देवा अद्या, ख्रामाङ्गवे, मा अ[¥] स. वे या दुः न, ब्रिंगसायरायत्र हे म्, श्लाह्म संदेशय, स्वाणी सर्हे वा नु युर प, देशम, कुरम में दर मुर मुसमी अर्म, दे अदर महस्य । रवानु बच्चाया वहेटा मावे सेसस, इवसारुक, हिटामा हिर्मान क्रमायर बद्द्रभाय, वस्तुर है विक्रमायान कुन्न, ब्रेविभर्देग (रि. त. ×, 205).

বনুষাট্ট দ্রাল hbras-kyi-khray सिन्दूर vermilion, (mystic) ৌর্ননি, rda. 3).

ংলুকানাকৈ hbraṣ►niclog=শুৰ the gourd (শূলাঁলন).

বর্ষাপুঁহেষ Hbras-ljońs (Denjong) (lit. the country or valley of rice) the native or Tibetan name of Sikkim which is also called বর্ষার্ক পুঁহেষ Demojong or বর্ষার্কাপুর্ব Demoshong.

बन्न हैं = है किंदा फल्य [unsubstantial] S.

REN' अ'वासुस् hbras-sna asum (अप्यास, a-hbras, Taga, sra-hbras, ara-hbras) (mystic) (Min. rda. 2).

बन्नभाष्ट्रम Hbras-spuns or बन्नभादनाराम्बरभ Hbras dkar-spuns (lit. heap of white rice) भान्यकरक the ancient name of Katak the chief town of Orissa; in its neighbourhood existed a large Buddhist monastery called S'rīdhānya Kataka after the model of which the great monastery of Daipung near Lhasa was built. The Lhasa monastery is an immense establishment said occasionally to harbour 7000 inmates, of whom many are Mongols and Siberian Buriats. It stands 4 miles west of the city. Under this head we may quote from a Tibetan state document recently issued an extreme specimen of abbrevia-of the three monasteries Sera, Daipung and Gahdan.

hbras-phye = 99N 3N rice-flour વ⊒શંધું (Rtsii.).

৭৭ম ঠ hbras-tsha rice-porridge (Rtsii.).

९पुषाञ्च hbras-san अञ्च cookedश्वमार्थिय धान्य, लाज, तण्डल [cooked rice, parched rice S.

মনুষ্ট্রান্তর hbras-slum-can = বুল্ল the Indian deodar (Mnon.).

बनुभारेज hb as-ril unmilled or unbroken rice, paddy.

মনুমানীৰ hbras-sil rice cooked with butter and mixed with sugar, rice-pudding (Rtsii.).

A hbras-bu fruit, in every sense of the term, both fruit the produce of a tree or plant. and fig. the fruit, effect, or consequence, of any course, conduct or action, and thence can also mean the

reward or the retribution of such behaviour; कुष्पुष cause and effect: ५६ ६५ वस नुःश्चर्भः भ्रुष्टेन्यभः नासुरः देरः having enumerated the various instances of the causes and effects of derived knowledge. In the common meaning of tree-fruit, we have againgth. a fruit tree, จานผู้ผู้สารานอส or จานเราะอง fruitful, productive; agaig aga the three chief fruits, viz., ws a ru-ra the fruit of Terminalia chebula, 95% warura the fruit of T. bellerica, and \$5 skyurura that of Phyllanthus emblica. 2949 474 barren. unfruitful. agaig also occurs in the fig. sense মিশ্বরুষর apple of the eye; and again to indicate a tumour or a swelling as the result or fruit of inflammation or pain. Furthermore again constantly technically as the fruit or reward resulting from passing successively through the three stages of ascetical meditation, esp. in Mil. Ethically we find: 29795W the effect of sin; asaraan the fruit of lordship; and aga 4 the results of Karma, Again the various graded results of progressive perfection, of which four are distinguished: (1) गुँब र तुन्यमः स्रोतापणि he who enters the stream (that takes from the external world to Nirvana); (2) वन नहेन धुर वर्ष सक्तदागामिन् he who returns to this world once more; (3) धुरुधे ब्रूट य खनागामिन he who returns no more, being a candidate of Nirvana; (4) ব্যাব্ধনাথ আইন the Arhat, the saint who has vanquished all moral and spiritual foes. In the Kahgyur the five stages are mentioned:-(1) শ্বন্ধনীৰপুষ্ণ the fruit of education (moral, mental, etc.); (2) अ अव यव विषय the results or fruit not consequent on education; (3) रूट सदस कुम ने त्रुभ न the precedence gained by a Pratyeka Buddha; (4) 3x 3-क्रेन्यायदे ह्राह्म क्रिया सेशसाद्य दे सदी सदी स्तुसादी the precedence of a Bodhisattva who has entered the

stage from which he will not move out; (5) ৰুম্মত হৰ্মানু ব্যাই আই নীমানু হৰ্মানু the final stage of omniscionee to which a Buddha attains.

ব্যুষ্ট্রপুষ্ট্রপুষ্ট্রের doctrine in which the fruit of one's Karma is always desired. কুন্ট্রির টুল টুলিয়ের ইন্ট্রির ট্রেন্ট্রির ট্রেন্ট্রির ট্রেন্ট্রির ট্রেন্ট্রির ট্রেন্ট্রির ট্রেন্ট্রেন্ট্রেন ট্রেন্ট্রেন্ট্রেন্ট্রেন্ট্রেন্ট্রেন ট্রেন্ট্রেন্ট্রেন ট্রেন্ট্রেন্ট্রেন্ট্রেন ট্রেন্ট্রেন্ট্রেন ট্রেন্ট্রেন ब्युअ पुर्धेद अ का खाल खाल not barren, a woman who gives birth to many children, fruitful. ब्युअ पुर्वे पुर्वे पुर्वे का स्था कार्यो कार्योपचारः [to regard an effect as a cause] S.

বন্ধী শু-চন hbri-ka rat-na n. of a medicinal plant for sores and uleers (§man. 351.)

ৰণ্ডীনুদ *Hbri-khuñ* also called বন্ধীনুদ *Hbri-gañ* n. of a district situated to the north-east of Gahdan (গ্ৰপ্থ সুৰ) in Tibet.

aga Hbri-chu n. of a great river described in a modern native work as "rising from the snowy mountains in the south of the province of Thurpan in Thogar whence it flows across the 35 % or upper north towards the S. E. of Tibet; then, turning its course directly southwards, it enters the provinces of Hdan-khog and Sde-dye (Derge) and Hbah (Bathang) and then passing by the Chinese province of Yunnan, occupied by the Musalmans, crosses Yavana and the country of the Laos. It is called as & Mr. Lan-tshankyan by the Chinese, Kaswokha by the Indians" (Dsam. 32). In Tibet it is gen. ealled the river of PHN 254 Kham Dege (Lon. a, 5).

a kind of extract; a struct a medicinal herb, an emetic (Med.).

 exc ল্ম জ ল ইন্ ইম শ্রম্ম বিশ্ব বিশ

QA'A hbri-wa II: pf. not An bris but A bri, to diminish, grow less: \$\chi_{\text{\tin}\text{\texi}\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\tet

A Heri-bho n. of a mountain situated southward beyond the ocean, in which reside the species of venomous serpents called Taksako. The finest species of sandal wood ealled Gosirsa and Huranacandan grow there (K. d. $x_r 277$).

ब्ह्रीक hbri-mo चनरौ female yak; केंद्रब्ह्री or ब्ह्रेंद्रब्ह्री wild female.

ৰণ্ণ ক্ষাৰ hbri-mog a kind of herb the root of which is used in Tibet as a dye for cakes, etc., giving a purple colour to these offerings made to spirits (Rtsii.).

মন্ত্র মার্থির দুঠান-sa Thod-dkar the mother of king Sron-bisan şgam-po (Lon ২, 5).

Qञ्चिद्र hbrift मध्यम middle, middling, moderate; ब्ह्रेस हेन tolerable, something moderate, of middling quality; उत्त or हेन उत्त विद्या the middle line; प्रस्त स्वेद्र न्युष्ट व्यवस्था good, bad and middling; स्वयद्भित

931

ৰ সাৰ্থ ম highest, mediocre, inferior: প্ৰাণ্ড ই বিশ্ব বিশ্

বৃদ্ধি hbrid-pa আৰু 1. to caress: ব্রুব্দের বৃদ্ধি বৃদ্ধি (a boy) should be caressed up to the fifth year of his age (Cān.) 2. pf. বৃদ্ধি to beguile, impose upon; বৃদ্ধি বা বিশ্বি বা বৃদ্ধি বা ক্রিব্দান hbrid-de nod-pa-lus (as she) wanted to seduce him deceitfully.

ব্রস্থান hbrim-pa 1. pf. ব্রিমম brims to distribute, deal out, hand round; ব্রিম্বর্শন. 2. sbst. distributor, dispenser, waiter at table.

प्या किंग्य धान्य, पटन, त्री हि 1. a grain of anything; also: corn, seed : व्रेअव्युदेव क्रेट व bye-ma hbru-rehi sten-na on every grain of sand; an and hbru-hthag-pa to grind grain. 2. a particle, piece, letter: अन्वव बहेब yig-hbru-geig a single letter; देवा वे व्यु a syllable; ৰমু ব্ৰ hbru-don the meaning of a letter, the object of one's application or prayer (Rtsii.). 3. (collectively) grain, corn, in gen. agara a load of grain; ลลู:พริรามิ:ลุตุรม hbru-sna-der mi-hkhruns no kind of grain grows there; ag juna hbrugrims tea in grains and loose tea: 45 944 ह्मवादाभाई रेवे क्रियामारं मार्थे (Jig. 22). व्यु केंद्र wild grain; agraem grain-measure. **४व.५%८.चश्चभ** hbru boud gsum the three-kinds of milletsesame (Sman. 3).

वनु इस सं hbru-sna so-so different sorts of grain:—वनुभादणर, वनु दणर, याज्य, तम, त्राम, तम, त्राम, व्राम,
ৰপুৰৰ hbru-phan as met. (lit. that which benefits grain) water (Mhon). ব্যুম্ব hbru-smin-pa terms for the ripe or riping of corn. ব্যুম্ব hbras-hbru mature or fruited grain or corn. হেম্মাই rans-byed, মুব্ৰ smin-pa, ব্যুম্ব lo-thog, মুব্ৰ ston-thog are described as stages of growth. ব্যুম্ব সুম্ব ব্যুম্ব ব্যুম্ব ব্যুম্ব সুম্ব ব্যুম্ব যুম ব্যুম

And hbru-wa or go bru-wa, pf. and imp. gn brus, to pry into, scrutinise; to probe, and fig. to inflame and irritate:

ask ago mtshan-hbru-wa to spy out faults, also to irritate, size ago at mtshan hbru-wahi-tshig irritating words.

ব্ৰুম hbru-ma = অপ্রত্ত র yi-ge dbu-chen the capital or printing letters of Tibet.

ag & hbru-tsha v. g & bru-tsha.

ব্যুখ্য hbru-zun a superior kind of carpet or rug: প্র্যুখ্য প্রায়খ্য (Jig. 27).

agair Hbru-la-sgan n. of a place in Tibet (Lon. 1, 9).

વ્યુ:નવ hbru-çal, વ્યુ:ન hbru-ça, v. યું:ન bru-ça.

द्वा hbrug I: (तम ग्रैन्युण विद्युत, मेघगर्जन thunder, lightning, whirlwind; अर केन व्युण कि कियान कियान loud thunder. व्युण अर यह स्वर्थ प्रस्ति प्रस्ति विद्युत स्वर्थ कर स्वर्थ , अर स्वर्थ प्रस्ति विद्युत स्वर्थ कर स्वर्थ (Mongol. proverb) the clouds that are

accompanied by thunder seldom rain. So, the girl that has a loud voice seldom gets married ("has no wedding feast").

Syn. প্রিটিয় sprin-gyi-sgra; ব্রেট্রাই dbyar-skyes-rha; স্থানীয় sgra-brgya-pa; ইইস্ফা rdo-rjehi-sgra; অবসপ্রকামস্ত্র gnam-leagsrgra; র্বাবন্ম thog-babs; প্রুম্ব উল্লেখ্য এই ব্রুম্ব lhan-cig hdon-pahi hbrug-sgra (Máon.).

व्युण श्रुष्ठम मेच नाद possessing the voice of thunder; n. of a son of Ravana king of Lanka.

ৰ্বুণ ধ্বি লং hbrug-sgrahi-gar as met. = ম ও rma-bya peacock (Mñon.).

৭নুপাই bbrug-rje also called ৰুম্পু mań-lha n. of a Sa-bdag or demon monster.

Bhutan (Jig. 26). 2. the thunderers or the sect of Buddhists inhabiting Bhutan; often also styled in Tibet aggqu; is one of the Nyingma or unreformed schools. The Hbrug-pa school of Buddhism originated from the lamas Glin-ras Pad-ma Rdo-rje and Chos-rje Gtsan-pa Rgya-ras-pa. The latter according to the advice of his spiritual teachers founded the monasteries of Klon-rdol and Hbrug and agreeably to

the inspiration of his tutelary deity founded the monastery of Ralung. At the time of erecting the second monastery, a great thunder storm took place from which circumstance it was called ANN Hbrug. The monks of Hbrug monastery became famous for their learning and spread Buddhism in the wild mountainous country of Bhutan founding monasteries there; whence from that time Bhutan came to be known as the country of Hbrug (Dúg). The Bhutanese still follow the teachings of Gsan-pa rgyaras-pa (Grub. ६, 17). ዳርማ ዓላ hbrug-bar the middle sect of the Hbrug-pa school. 95935 hbrug-smad the lower or later sect of the **H**brug school; also = lower Bhutan.

ब्युग में hbrug-mo मेची [1. an ewe. 2. Nardostachys jatamansi]S.

shabs-drun seem to be the proper terms for the ecclesiastical ruler of Bhutan known in Indian official circles as the Dharma Rāja of Bhutan.

বনুবাৰাইৰ hbrug-gzig (বনুবাৰাইৰ মানমান্ত আৰু ব্ৰমান্ত কৰিছে। ব্ৰমান্ত কৰিছে। a species of leopard found in Bhutan the bones of which are used as antidote to cancerous sores and dog bites.

बहुन्युव Hbrug-yul or ब्रॅब्ड्र्न Lho-hbrug the country of Bhutan, occupying the Himalayan region east of Sikkim and west-north-west of Assam.

विचोम [agitation]S.

ৰবুল বিং hbrug-çin n. of a plant: ব্ৰুণ বিং ব্ৰুণান্ত কং ব্ৰুণান্ত বং কৰ the fruit of dukshing removes illness caused by lu brought forth by the rain.

933

वन्नवाहर hbrub khun=र्भाष्ट्र होमकुख the sacrificial fire-pit used in Tantrik religious २पुर पुर में व्रवास पर्व में आप्तर $(\hat{N}ag. 51)$ fire-pit in which the Ngagpa lamas burn clarified butter in sacrificial ceremonies.

ব্রাম hbrub-pa gen. with ৰ to overflow, to gush forth (Mil.); & 399 to flow over.

व्यवसार् इंट (अूर् केश) स्त्रचिकका needle work.

A hbrum any berry on trees or shrubs: বুৰ্ৰপ্ৰুম rgun-hbre... grape; ইংৰুম se-hbrum hip (fruit of wild brier) in Sikk., in W. = pomegranate.

a pock or pustule. against hbrum-nad small-pox, the commonest and most dreaded of all diseases in Tibet, transmission of which into India by traders via the Sikkim passes has only lately been in any way checked by fumigating bales of merchandise and by ordering compulsory vaccination of incoming traders at Yatung near the Jelep Pass. The colloq. term for smallpox is "lhandrum." व्युअ-तु-वर्धेश्रस अर्जुन n. of a tree the bark of which is used in small-pox; व्युक्ष सुर्वे किटिमं [a species of वनुषाञ्चा hbrum-lha-mo the leprosy S. goddess who causes the disease of smallpox.

ৰবুমাৰ ভু hbrum-pho-lha n. of a district in Tsang where Pholha Thaiji was born (Loft. ৭, 16)ে ব্রুমার্কাঞ্জাবাম্বার্কার্কার্কার the full name of governor Phalha Thaiji.

aga instr. of ag also an abbr. of agaig.

A hbre n. of a place in Tibet (Deb. 4, 2). बोर्जे देखर Hbre-ko de-lun another place in Tibet (Loft. 3, 2).

23'4 hbre-wa pf. and imp. 34 bres to screen off, to spread over, to envelop.

एड्रेज्'य hbreg-pa pf. वेज breg or वेजम bregs, imp. ব্ৰণ brog or ব্ৰণ brogs to lop off, prune; amputate: भेष्येन्य to cut off at the rok; बामन्य राष्ट्रियाय to excise the membrum virile; most frq. in reference to the hair, to cut off, to shave: 355 PB. ইপুশাস one who shaves the head and moustache.

คลิรรัยขาชิลัชา Hbren-dpal-cyi blo-gros n. of a Buddhist saint of Tibet (Deb. 9, 2).

QSK'U hbren-pa वरवाककी leather or hide strap; ब्रोट अगम बद्घ [bound, connected] S. વલેં⊂ કુંચ *hbren-hril=* જે થિજા રેવર્ગુએય straps or ropes made of hide thongs twisted together (S. kar. 179).

agra hbren-wa frq. for agra hbran-wa.

ब्हेब्द्य hbrel-pa सम्बन्ध connection, union, conjunction, but only in certain applications. 1. connection between cause and effect, used also for effect, consequence, efficacy: ब्रॅन यम कुनिया the efficacy of prayer (Mil.); a fog-pa to apply, make use of it (Mil.). 2. the vascular and nervous system conjunctively, the two systems in their totality. 3. genitive case, the sixth case of Tibetan Gram-**ଟ୍ରିଗ**.ମଣ୍ଡ.**ଞ୍ଜ** hbrel-pahi-sgra the marians, termination of it: 3 kyi. 4. a small quantity, a little, a bit: ઋષાનુ વિલાય દ્વાપા દ્વાપા મા want a little bit to eat; कॅम ग्रेन्द्रेय पर्वे प to snatch up a little bit of religion (Ja.).

QQQ'QI: hbrel-wa, vb. intrs. to adhere together, to combine, to become connected, to meet together: इ'र्ट उसायार्डमाय्येखाय connected only by veins and bones, nothing but skin and bone (Dal.) ; क्रम् अन की अंग्राहरू आ न्तुर दुरर पर्वे बॅर के छूर रच्चेब च rkan lay-yi sor-mornams kyah Ach-pahi sor-mo ltar hbrel-wa her fingers and toes adhered together like the tees of a goose (Pth. 127, b).

ষ্ট্য কুটি ইবি প্রথার্থ the connection with, or the intercourse between Tibet and China; ইবি বৃদ্ধিন hbrel-gtam gossipings at meeting (on the road) (Mil.). ইন্ত মুখ্যইথন de-dan lus-hbrel-wa to cohabit with him or her (Glr.); পুরাইথন মান্ত মুখ্য they having cohabited, a child was born (Jä.). বর্ষ এই hbrel-mud, অবস্থা unconnected. বর্ষ এইন ট্রাই মিচিল-mud, অবস্থা unconnected talk, irrelevant speech. বর্ষ অর্থ মার্ড মেধ hbrel-mtshuńs-pa, মার্মীয় [a fellow religious student.] S.

ৰণ্ণ hbrel-zab-pa, মছিন [together, in company]S.

Qञ्च भे hbro-go (acc. S. Lex. व्या म महारस) n. of a medicine said to resemble mare's dung [Scripus kysoor]S. व्या मान्याम धुना सेट इ.स.च्या

প্রতিষ্ঠান Hbro-lo-tsa-wa n. of Lo-tsā-wa who was a native of প্রতি (or Dö.).

্র্বা hbrog, (রণ্ম) সংখ্য, খাবনী solitude, wilderness, uncultivated land, esp. summer pasture for cattle in the mountains. affaffa a hbrog-skyon-wa, to attend to a mountain dairy; ዻ፭ሣይ bbrog-khyi herdsman's dog, a huge fierce mastiff; এই প্ৰত্যুত্ৰ hbrog-dgon, कानाए (A. K. 111 20) monastery in the solitudes of mountains generally kept us by the Dok-pa. signific hbrog-ston, open pasture lands on the tops and slopes of mountains. এর্পায়ুন hbrogsnam a coarse blanket made and used by the Dok-pa people: वर्षेनाप्त्रकणी विश्व पित्र परिवास बुँद्रय hbrogsnam gyi gos-nis brtsegs-gyon-pa he was dressed in two-fold clothes of Dok blanket. (A. 130).

ত্র্বাম hbrog-pa, (Dok-pa), गोप, गोपास herdsman, shepherd, etc., particularly the nomadic Tibetans who live in tents on the

moors and upland valleys of Tibet, tending cattle and earning a subsistence therefrom. They are found all over Tibet, keeping each tribe or section to its own grounds; and are in various ways much superior to the husbandmen and cottagers of the country. They export wool and pay taxes in butter to the Tibetan Government. প্ৰাপ্ত hbrog-phrug, a herdsmans child, a boy tending cattle-in W. now used as a nickname; এর্শুন hbrog-mi. a herdsman; वर्षेन् म hbrog-mo, नोपी a female Dok-pa; वर्षेण्य hbrog-shad rude, rough, boorish; aga as ga u hbrog-shad snon-pa to be rude, etc. (Sch.). এর্বাত্ম hbreg-lhas নাম্ভ a fold for cattle.

Syn. धुन्य कुँट phyugs-skyon; प्रवर्षण्यार ba-lan-byran; क्रापनेश देन एkan-bshihi norldan; धुन्य ग्रेम धुन् phyugs-kyis-phyug; धुन्य थ्र pdyugs-ldan; प्रश्राप्त ba-ldan duanphyug; प्राप्त ba-hjo; रहे अन्य hjo-mkhan; धुन्येन lcag-toy (Moon.).

মুদ্ধি hbroń, (dong) = ব্যাপ্ত বুগুৱা-rgod কালাবোদবী 1. wild yak (Powphagus grunniens); কুদ্দেশ্ব প্রদেশ কর্ম বাদি vak of Jangthang; ব্রুদ্ধেশ্ব hbroń-hbri wild yak-cow, ব্রুদ্ধা hbroń-pkrug a yak-calf, ব্রুদ্ধা hbroń-ko a wild-yak's skin or leather. 2. v. ব্রুদ্ধা

AGE BANG Horn-khyays La the well-known Dong-khya Pass, the top of which is 18,420 ft. altitude, giving access from the Lachung valley in the extreme N.E. of Sikkim into that part of Tibet which lies at the northern head of the Chumbi valley. The name signifies "frozen wild-yak pass," being so called from a troop of yak having been once overtaken by a storm on the pass and having been there found frozen to death.

দ এমুন্থ hbron-pa= । ব্যামন্থ, অমনবৰ attending to, to wait upon, to serve অর্থ থৈ ও ক্ষান্থ্য প্রান্থ being attended to by celestial damsels (Bees-sprin).

ANT & Hbron-rtse n. of a presperous large village with a monastery and an ancient palace four storeys high belonging to the family of Shape Phala. It stands about 10 miles N. N. W. of Gyang-tse, on the Nyang river (Lon. 9, 8).

ağrasa hbron-bzah n. of the fifth wife of kirg Khri-sron [dehn-gisan (Lon. 9, 8).

মুন্ত hbrom an ancient family in Tibet in which was born ব্যুগ্ত বাই বহুত প্রথম Bromston the founder of the sovereign hierarchy in Tibet in the beginning of the 11th century A.D.

বুম এ hbros-pa pf. ব্রুম or ব্রুম bros, fut. ব্রুম or ব্রুম এই বৃত্ত কর্ম বিষয়ের, to run away, to escape; গুই বুম ran away, fled from, took to flight; এই ইন্মুম to run hither and thither; ব্রুম এই বৃত্ত কর্ম ম place of refuge; fig. মানুহ ইন্মুম his eye are sunk (Jā.). ব্রুম মুব্রুল to make one run away; to drive away. The perf. ব্রুম bros must not be confused with ব্রুম the perf. of ব্রু bro-wa to smell. In Tangyur, mdo, xciii, 130, occurs a sentence with both verbs: মি আব্রুম্ম শুম হন্ত্রুম ইন্মুম হন্ত্রুম হন্তুম হন্ত্রুম হন্ত্রুম হন্তুম ম হন্তুম
💆 rba or 599 dbah, waves.

বার্ত্রম rba-klons, and বার্ত্রম id.

75 rbad 1. a large species of eagle.
2. W. crutch=45.7. 3. rough and hoarse;

নি দু bad-pa, imp. বাঁ rbod, to set on, incite: ইংবাৰ আট্টিবাঁ ব to instigate a dog against wild animals and incite a demon to do mischief to an enemy. Also = মন্ত্রান্তর to send some calamity or disease by means of witchcraft, etc.: মান্ত্রাই বাঁচি brings down visitations of the Ma-mo fiends.

ক্ষেত্ৰ <u>rbad-rbod</u> thick, dense, close: সুক্ৰি thick hair, (Ja.).

বৃত্য $\underline{r}bab$ a rolling-down, also বৃৎ, e.g., ইবৃত্য $\underline{r}do$ - $\underline{r}hab$ loose stones rolling down; বৃত্য নূল্য after the rolling of detritus had ceased (Mil.).

वैंद rbod प्रेषण; v. वृद्ध rbad-pa.

श्रेष lba-wa 1. गचगन्ड wen, goitre. 2. large knots in, or excrescences on, trees; on account of their speekled appearance often turned into drinking-bowls or cups.

Bubble, foam, froth, soum; इ.श्रु chu-lbu id.; श्रुव-४४ or श्रुव-१४ फेनवान, फेनिस frothy, foamy frost-covered; श्रुव-४४ ट producing little soum; श्रुव-४४ व friend is like water bubbles (Jā.); श्रुव-४५-३५ it sends up bubbles.

ই sba v. শ্রু sba-wa. যুদ্ধ secret, hidden; also শ্রুম sba-gsań secret and concealed.

श्रुप्तार sba-dkar a kind of linen cloth (Rtsii.).

#\$ * sba-rtir lining of tea-pots, tea-cups, etc., with brass or gilt (Rtsii.)

함께 sha-thag rope made of twisted cane. 됩고 sha-wa 1. a common form of the vb. 골도격 shad-pa to hide, q. v. 2. or more fully 목독자자 항환고 hdoms-kyi sha-wa, sbst. the privy-parts. 3. n. of a place in Khams (Loa. 3, 17).

క్రైవే sba-tsha the residue of mustard seed after oil has been pressed out.

ষ্ঠ sba-tshañ oil-presser's house, the hut where oil is pressed out, as in Gyangtse.

শু সুনীৰ বুল sba-lu mig-byil an insect (Rtsii).

ষ্ট্ৰবান shag-pa pf. প্ৰবাম shags imp. প্ৰবাম shags to saturate, stain; to defile, pollute: ইন্সমন্ত্ৰাৰ polluted with dirt; ইন্সমন্ত্ৰামন্ত্ৰামন্ত্ৰ saturated with perfume (<u>k</u>tsii.).

ষ্ঠিন sban-wa l. v. শ্রুম্ন sbon-wa. 2. malt trom which beer has been brewed; শুমান sban-skom id. dried.

ষ্টানি shañs 1. dung of large animals, such as horses, yak, deer of large size; especially also হল্মন, ব্যাহন dung of horses and asses; fresh dung of cows, yaks, &c., is more correctly স্থান কৰি বিশ্ব প্রমোধন বিজ্ঞান কর্মানি কর্ম

\$\mathrm{Q}\delta stab-ca a certain number or quantity of trading articles, e.g., of paper, a guire, a bundle of matches, etc. (Ja.).

শুসামা sbam-pa pf. শুম্ম sbams, imp. শুম্ম sboms, to place together, to collect: গুল্ম বুটবাদুশ্বন্যবাধীশুদ্ধনাথ to keep together in one place; প্রশাস্থ্যমাধ্যমাধ্যম şmyug-ma şbamş pa-hdra like reeds laid tegether (Vai-sh.).

MY Sbar-wa v. Y sbor-wa.

প্রমা şbar-mo v. শ্রমা spar-mo. প্রমান sbar-yaş सक्तम n. of a number.

শ্ব Shal 1. a province of southern Mongolia: মুদ্রামান সুমান আমি ক্রিল ক্রি চিলে. 4) 2. muscles: অল্থান শ্বৰ the soft muscles of the paim of the hand.

মুখান shal-pa মক, দাম ছুক a frog; also erroneously কর্মত the crab. প্রথান্ত shal-chin or প্রথান্ত shal-leon a young frog, tad-pole (Cs.); প্রথানিক shal-chen a lizard; প্রথানি shal-nag toad (Rtsii.).

ষ্থা একা shal-pa-can বস্তুক [a kind of tree, Seshana grandiffora.] S. প্ৰথমাণ i shal-pa lay-pa the root of a medicinal plant: প্ৰথমাণ ক্ষিত্ৰশাৰ্থ কৰি plant shal-pa lay-pa wares obstruction of nrine.

শ্বম sbas or শ্বম যুদ্ধ, যুদ্ধ secret, confidential; শ্বম ইবা sbas-tshig words that are suppressed, concealed (Mnon.).

취직 shig a kind of wild animal (Rtsii.).

불특기 şbid-pa 1. corrupt form of 활5.4 sprid-pa. 2. in Tsang, for 활5.4 bellows, instrument for blowing a fire.

sbu-gu 1. hollow, cavity; the narrow interior of anything, a tube.
2. a hollow stem or reed: এই এই প্রায়েশ্বর বুজাই বুজাইন ইন্থাইন ইন্থাইন ইন্থাইন ইন্থাইন ইন্থাইন ইন্থাইন কিলা of the lotus how could you go into that mire of filth (Hbrom. F, 28).

ধ্ৰ shu-wa v. প্ৰ'ৰ lbu-wa. প্ৰ'ৰ জ shu-wuran আহিছ [unhurt, safe]S.

Super shu-la-kha 1. the japanned or coloured leather imported into Tibet from China. 2. the sable, Mustela zibellina (Jä.). ইবা sbug or শ্ৰুণ ই sbug-po the innermost part of a house where treasures are kept; আইন শুন or মাইন টুন্নুণ mdsod-kyi-sbug treasure-safe.

মুন্তি sbug-chol or মুন্ত্ৰ shub-chal large bell-metal cymbals; there are three kinds of মুন্ত্ৰ sbug-chal in use in Tibet.
(1) সম্ভূন hor-sbug cymbals imported from Mongolia; (2) বুল্ল rgya-sbug Chinese cymbals; (3) বুল্ল bal-sbug cymbals manufactured in Nepal.

ষ্ণা sbuy-pa to penetrate, to perforate, to pierce into: ধ্ৰাপ্ত বিশ্ব sbuy-rtsa lon-pa = ব্যাপ্ত বিশ্ব to understand the secret of any matter, to penetrate into the real object or import of anything (Yiy. k.).

ষ্ট্ৰীম sbugs = ব্ৰম কাম; (ই পুন্তি) hollow stalk, a tube; hole, excavation, interior space: দ্ৰুদ্ধি শ্ৰুদ্ধ tubular cavity, conduit, sewer, in C.; শ্ৰুদ্ধি শ্ৰুদ্ধ tubular cavity, conduit, sewer, in C.; শ্ৰুদ্ধি শ্ৰুদ্ধ sbug-tu nor sba-wa to hide treasures in a recess. শ্ৰুদ্ধ চন কৈ sañ-señ hole for inserting the handle of an instrument; নুম্ম স্থুদ্ধান্তি the pair of nostrils. শ্ৰুদ্ধি শ্ৰুদ্ধান্তি কৰিছিল আকৌন [expanded, blossomed] S. প্ৰশ্ন স্থান্তি কৰিছিল কৰিছি

કુવાયારમ ક્રિપાયક-dam or કુવાયાવદાર ક્રિપાયક-hbyar = કુવાયા તું. તુવારમ ક્રિપાયક-kyi phyay-dam the royal seal: ખાબા દ્વાયા વર્ષ્ટ કુવાય સંવાધા તું. કુવાયા

ধুশুমান্ত sbugs-rtsa नाड़ी the pulse; ধুশুমানুহা = শ্বংশুমান অবন [the act of tasting]S.

মি বুটার sbun-sbun many in one place, a heap; প্রস্থান many people died in one place (A. 151). সুম্মেট sbufs-che অপুন্ত [unassrilable]S. সুমূচ্য Sbud-hrar n. of a place in Tibet (Dei 41).

मुक्तः: ski 1-hellows, used in blowing the hearth. Tibetans always using dried dung of eattle for fuel, the bellows is an indispensible article, and usually consists of two skin-bags squeezed together so that the compressed air passes through a tube into the fire (Ja.). अत्याक्षण shud-pa to blow or work the bellows.

প্রীনি sbun-pa 1. v. spun-pa. 2. রুম bark of trees, the peel of fruit, pod or husk of grain $(K. d. \hat{\P}, 16)$.

শ্বানীৰ sbun-gter 1 = 3ৰ মাৰ্থ don-med-pa or গ্রিন্থ meaningless, without substance, hollow, vain (Liq.). 2. a small building in the style of a monument, in which sacred writings are deposited (Jä.).

ষ্ণ ইম şbun-resis a very high rate of interest, fifty per cent.

প্রবার্কি şbub-khoñ a hollow ball.

ষ্বার্ডন sbuo-chol v. ধ্বারন= ₹লার (Jig. 18).

भुष्याच्या sbubs-hbras the nutmeg.

Syn. Man sbubs-skycs; Man en sbubs-

धराय sbur-pa or धुराविषा sbur-hkhyog the

প্রমান stur-ma chaff, husks. শ্রুমান করিছে হ ব্রিমান জিলামি, জালানুবামি slow fire kept up with chaff (S. Lex.).

भुर वेत sbur-len n. of a kind of gem. भुर वेत भेनाने रव रवतर व्यव the bur-len gem is useful in pataract of the eye. भुर बर sbur-lon, পুঅবান [a topaz] S. (S. Lex.). প্ৰবশুপ্ত প্ৰমান্ত gser-gyi sbur-lon (D.R.).

মূল sbe-ga, ভাষা অধ্যাপ্ত কুলি physical exercises, athletics, etc. ইন sbe-wa to scuffle, to wrestle; sbe-kha ভাষা চিং ইন্ধ or ব্যাহিন্দ trial of strength between combatants (Rtsii.).

4 श्रेषाय sbeg-pa क्य lean, lank, thin.

Syn. 5 The grant of the standard of the standa

के इंग्लंड shed-ma 1. any property or article that is hidden not made public; concealed treasure that has come to light. 2. गोपा the veiled woman, n. of a wife of Buddha, which name is also translated as अवस्था Sa-tsho-ma.

ই sho the upper part of the belly; क्षा fat from it; क्षा sho-rkun-pa pick-pocket C. (Ja.).

ambassador, envoy: কুম মাই এই ব্ৰথম কুম্ মাই ক্ষাণ্ড কৰা the leading men, such as the orderlies of the reigning king and the ambassadors (D. gel. 10).

মুন sbo-wa pf. শ্রম sbos = এবন to swell up, to distend: ভূনশ্রম the belly is swollen, turgid; শ্রম্বান to wheeze from inflation (Ja.).

र्श्वेषारा sbogs-pa v. स्नाय sbag-pa.

sbañs fut. But sbañs

हें पहेंद्र' send for! or श्रेष्ठा, one who has been sent for.

ইব্'ম sbod-pa a tassel, tuft (Ja.).

나 North sbon-pa=로드 sa-wa to eat.

ক্ষাত্ৰ shom-po or শুক্ৰ = ম্বামাণ rags-pa of large dimensions, big, bulky, thick; considerable; also = ব্রুটার very broad: ইন্ট্র্ব্রেইম্বর্টার he obtained considerable satisfaction and great encouragement (Yig. k. 88). শুক্রার shom-phra dimensions, size, breadth; শুক্রার একার এই মার্টার কিন্তুর বিশ্বর বিশ্

ৰূপ বৃথাৰ shom-dyah-ma n. of a Buddhist nun on account of whose misconduct Buddha had to enjoin restrictions for the guidance of nuns (K. du. 5, 4, 5,).

র্ভাগের ক্ষাণ তথ্ আনুধার (S. Lex). [1. bulky. 2. the grass or reed Saccharum cylindricum.] S.

মুন sbor-wa, pf. and at times pres.
মুন sbar 1. to light, kindle, inflame: বুলিং
ক্রিপুল্মবিন্মান্ত kindling the fire all
round the circle. 2. to transfer, transfuse: ধ্যুন্ত্রিন্ম to remove from one place
to another.

ৰ্ম ব şbor-lo; Anemone polyantha in Lh. ইমব a swelling in the hone (S. Lex.). ষ্কুন bsyan-wa, v. ৰুন sbyon-wa. ষ্কুন্মৰ খীন, অবস্থান washed, used; also (অন চন মুন্তা) practised, disciplined. মুন্তাৰ্থ মিন্তাৰা washed and cleaned stone. মুন্তাৰ্থ ইন ব্যান্ত্ৰাৰ washed and cleaned stone. মুন্তাৰ্থ ইন ব্যান্ত্ৰাৰ washed with qualifications acquired by practice or study; a term signifying a Cravaka; মুন্তাৰ্থ অনুচৰ ব্যান্ত্ৰা talents or qualification kept up, used or practiced [ascetic practices] S. মুন্তাৰ্থ filtered, purified by filtration.

ষ্ট্র্যাম sbyar-pa n. of a species of poplar.

ষ্ট্রাম sbyar-wa a secondary form of ৰূমৰ sbyor-wa: মুন্ধুমৰ to mix up or prepare medicine; न्या द्वा प्राप्त to paste paper; अया र्य gra to attach, apply meaning to words. धुर न हेर्य = पश्चिम प to borrow. धुर शुन क्यन, [misery] S. धुर 5 इ८ व ससुदागम [full or complete knowledge S. धुर अ सङ्घट mixture, anything mixed or joined together. पुर ब्रेंभ shyar-shom परिम न pomade, perfumery. धुर प 1. (डेंग अडंअअ प्र पु) योजन, प्रसि joining together, धुरायायसापुराय= मंयोजक; 2.= ध्रुयाय समुदायन [in collection, in ascent]S. (এম'মু'মু) সমুদ্ধ mixing up ingredients, as in food, medicine, etc. as as wine or beer prepared from two or three ingredients; শ্রম ব্রী incense or incense sticks made of two or three perfumes.

भूषा । sbyig-pa to tie, knot: वन्यक द्वेष्य । thag-pas sbyig-pa.

byin 1. to give, bestow, make a present of: ২ব এইব h e offered as a price মাইব এম d to take what is not given. 2. to add, to sum up (Vai. kar).

Syn. Prop ster-wa; AFO gton-wa. Mñon.

ह्रित्राधाः abst. दान gift, present, alms;

bestow gifts, then shall gifts be obtained by you (N. T., St. Luke vi 39) 34'4'55" 449 the four kinds of gift or alms:-(1) अर बेर में बेन ए of goods; (2) डंबर में बेन प of moral and religious instructions; (3) भे यहेक विश्वित्य of protection; (4) मुन्नम भेज्य ুন্থ presenting affection, love, etc. খ্রীব পট্ট a charitable person; দ্বিপ্টিন sbyin-gton distribution of gifts, ध्रेन नहर देन दे ने ने to make gifts to a large number of people, also of valuable things to monasteries, etc. ষ্ট্রির নুমার মের নুম্বান্ত the five articles which are not fit to be presented and should not be made gifts of :-- six arms, ar wine, रुष poison, इरामेर women, उमामाधिकाय anything that is not dharma (K. du. श्वेव य रे वर देव दानपारिमता charity 4, 78). carried to its furthest limit, i.e., unlimited charity; क्षेत्रपरिषदानमय [full charity S.

ষ্ট্রবান্ত্ৰ sbyin-bdag বালবারি a patron, more especially a dispenser of gifts, a layman manifesting his piety by making presents to the priesthood.

ষ্ট্ৰব্যুষ sbyin-gnas = মাই ব্যুষ্থ হ বিষয়ীয় the objects worthy of gifts, i.e., beings to be worshipped by offerings are:—ৠ a deity, Bodhisattva, Arhat, etc., ইব্যুষ্থ a Buddhist saint or sage or object of reverence, মাই ব্যুষ্থ ম worshipful objects, স্বুষ্থ বুৰুষ religious symbols, images, caitya.

ষ্ট্ৰবিশ্ব বিশ্ব কৰি the ten possessions of the Buddhist which he should be ready to bestow:—(1) ইবাটৰ precious things such as gold, silver, gems; (2) আনু বি furniture, utensils etc.; (3) মা articles of food; (4) মানুহ' his ox; (5) ই horse; (6) মানুহ' elephant; (7) মুম্ম his daughter; (8) মানুহ land; (9) মুম্ম কুম (this may be his mistress); (10) মুম্ম নু his own flesh. The instances of the last two items are

where a Bodhisattva performs acts of Dāna-pāramitā (as found in legendary stories) and are therefore considered as not applicable in ordinary life—so in the Vinaya a woman is prohibited as an article of gift. The case of one's body forming an object of gift, which is the teome of sin (TYANASCNA), is applicable to only a Bodhisattva who has no business to remain in the mortal tenement (Lamrim. 221).

ষ্ট্রবাই sbyin-pa-po दायक giver, olimsgiver, offerer of a gift. Syn. पार्ट ইন্ ytonphod; ন্থাপুণ dpal-sdug; দ্বি-ইন্মান্তর sbyinrlabs-can; নিন্দ্রীক্তিন çin-tu shyin-byed; ন্যন্ত্রি rab-tu-hyod; ম্বাট্রম্বি rab-ster; দ্বি-ই sbyod-po; पার্টমেন্সার্চি দ্বি gter-med-mehod sbyin; ম্যান্ট্রি ris-med-ster (Minon.).

ধুন্দেই ম sbyin-pa-hi hos objects of charity:— ধুন্দেশ্বন্ধ কুইন supreme objects of rofuge; মন্ধ্যুব্ৰাপু those who are poor and destitute; ন্দ্ৰাম্থ্য those who are praise-worthy, মান্ত্ৰ respected friends, parents, etc; মানুন্দ্ৰ respectable persons (Maon.).

श्चैत्रपरिक्षर्रवाहु श्चेत्रपरिक्षर्भ the Sûtra on Dâna Pârmita (K. d. प. 192) delivered by Buddha at the request of the Bodhisattra Mahāsattra रिवेश्वगुद्धा रिवेश्वगुद्धा प्रिक्ष विद्याप्त । प्रिकेशवाद्धा प्रकार विद्याप्त होता है स्वर्थ स्थाप

ষ্ট্রশান sbyin-mohi lha-mo y-nāम the goddess of gifts; a lunar mansion.

ষ্ট্ৰপৃষ্টি sbyin-srry होन, আছা barnt offerings as made by Tantrik Buddhists; খ্রুপুন্মী বামান্ড ছানা the offerer of such; খ্রুপুন্মী বামান্ড নাল clarified butter, articles necessary for burnt sacrifices. খ্রুপুন্মী বামান্ড first

wood necessary for the offering. ট্রের্ম ব ব্ৰহ্ম ব্যাহা বিষ [lit. "ore fond of oblation" i.e. fire] S. ট্রির্ম ব্যাহার ট্রের্ম মান্ত ক্রিক্স প্রতিষ্ঠান srey mehod-sbyin rnams-kyi-mehog (K. du. P. 190) Homa is the chief of all fire-sacrificials.

Syn. 취로명 çin-bu; 명도계도 bud-çin; 출처형도 취도 tshim-bycd-çin; 따라취도 yam-çin; 통체취도 hom-çin; 현속 최근취도 byin-zahi-çin; 영역학합취도 shugs-kyi-çin; 발표취도 phra-mo-çin; 월독취역 취도 sbyin-syeg-çin (Mran).

हुँद व sbyoil-wa pf. क्षुत्य, क्षुद्र श्रूष, कोधन 1. to clean, remove by cleaning, clear away; like ९५गप प्रचालन, washing off esp. ईबायक्रेंद्र to wash off or purge sin; AZ HEN curing diarrhea (Lex.); 55 15 35 3 ANKA the knowledge how a man may be purified by his own doings. 2, to take away, to subtract: ব্ৰুম্ব ইল্ সংব্ৰুত্মী (Iai. kar.) 60 being subtracted. 3. to exercise, to train, s blo one's mind, P one's mouth, hence 四週年 eloquence (Mil.); 資本項末 इस बुद्दराय बॅद्द चर्ड सबुख by dint of formerly cultivated abilities (Glr.: ; ५ उ६ व्हर ५ पॅश that must be practised still better, Bungara to learn mathematics (Pth.); ዓላፕ ፵ርሀ to accustom, familiarize. \$500 shani-thar= ষ্ট্রমন্ত্রির to perform magical practices (Rtsii.). বুঁন মন্ত্ৰীৰ স্থাৰ [a priest skilful in offering oblations] ও. টুল টুর পাঁচুম sbyonbyed-gnis = ax & thar-na and 5595 dur-byid (Sman. 450). \$6 244 shyon-rims=93.45 diarrhoa which is of four kinds, कुञ्जूनुष, कु विविधादम कु मार्डेद and कु विविधा.

চুই ব sbyor-wa I:=sdeb-pa (Mann.).
pf. and fut. ষ্টুই sbyar 1. to affix, attach,
fasten together; to put close to, to apply:
ইমম্বাইন্দ্ৰ to impress on the mind; ইম্বৰ্থ
ইয়িও কে বিশ্বাহ প্ৰাৰ্থ স্বাদ্ৰ হৈ ব্যাহ স্থান দুইন ব্যাহ স্থান দুইন ব্যাহ স্থান দুইন ব্যাহ স্থান দুইন ব্যাহ স্থান দুইন ব্যাহ স্থান দুইন ব্যাহ স্থান দুইন ব্যাহ স্থান দুইন ব্যাহ স্থান দুইন ব্যাহ স্থান দুইন ব্যাহ স্থান দুইন ব্যাহ স্থান দুইন ব্যাহ স্থান দুইন ব্যাহ স্থান দুইন ব্যাহ স্থান দুইন ব্যাহ স্থান দুইন ব্যাহ স্থান দুইন ব্যাহ স্থান দুইন ব্যাহ স্থান দুইন ব্যাহ স্থান স্থান দুইন ব্যাহ স্থান স্থা

as a little boy eight years old would fasten to his mouth a covering of fur lined with silk; भुष्द्वे न्युन्य वर्ष दे भुष्य देश having fastened the head on the body of the image. Also fig.: বিষয়ে সুস্বাস্থ্ৰ বিষয় पाइँ conceiving the idea of bringing trouble on them. বন্ধান্ত্ৰীমান্ত্ৰ to unite the two sexes; ক্রম্প্রবার্থর ব্যাস্থ্র ইর্ ব্যাস্থ্র ইর্ मारे के यम नु क्षेत्र न्यंत्र यह मुंत्र त्य क्षेत्र मामहर हेर दमर मुझर ह having taken shelter from the rain, on sitting down she fell asleep; but in a dream the teacher Padma came and having connection with her bestowed seed. ব্ৰথীপ্ৰসমূহ আম also without the word গুৰ 2. to conjoin, connect, being added. combine (used with ১৯) দেবমাদ্ধমান্ত্ joined mouths, kissed; तुम्ब वी केंद्र वेद में इमस र्द्र के भे रूअस केंद्र पश्चेर for the purpose of war the Chinamen should unite with Tibetans. It is in this sense of the word that we find a sort of adverbial use of the forms 350 sbyor-la and \$5.55 signifying 'along with him,' 'together with him', 'as well': दस वु: अं वहर देर ब्रेंट य र अन संद . I sent the girl, and the goats and sheep went along with her; न अपदी द्वीवया है क्वेंद्राय पुना ने यादे हिद सद as the lama was coming here, he brought the letter with him.

 बर्द्र हैं अपूर your subjects have not complied with the agreement. 2. to establish, confirm, make stedfast, settle जर अपूर्व दर्भ की स्वायद्वेद अस्य मुझ्यदेश अस्य मुझ्य

हुँद न III: निबन्ध, योग sbst. 1. द्वाइँव in study or religious observances; assiduity, application. 2. union, connection, conjunction with something else; hence, the joining together of letters, the mingling of drugs in medicine, the linking of subjects into a set or pair, the pairing of animals, also coition and sexual union of human beings. 3. coincidence, agreement, harmony, parallelism, analogy: 4999 48 মুধ্যুত্তির auspicious coincidences, the conjunction of the stars and planets for harmonious connection (marriage). 4. = प्राथ विषय arrangements, plan, pieparation: ผสัง มี ๆมีกานก็ฐัง นายูม นาน (A. 6) at night when they had made an arrangement to kill. a que the four preparations are: - * quiquiq accumulation of merits; भ्यायहरू the purification of sins; उसहर अर्डे5 प worshipping with recitation of Buddhist scriptures; পুর্বাথাপুর্বারাষ্ট্রামান্ত্রা offering of torma to evil spirits.

ইম্পুৰ sbyor-klog spelling of words and reading (Situ. 55).

र्द्धर वर्तुष sbyor-brgya-pa an epithet of Vishnu (Mñon.).

र्ड्र-६ण चित्रयोग [in medicine, excessive union or mixture]S.

ৰূম্মান্ত্ৰ sbyor-wa ñer-bdun the twenty seven ৰূম্ম coincidences in astrology: (1)

भेषाम sel-wa; (2) अर्धवार्ष medsah-bo; (3) (5) QIC I bean-po; (6) - 94.5 ICNU cin-tu skrans-pa; (7) অশ্বেদ las-bzan; (8) এইব্র skrafis-pa; (11) व्येथाव hphel-wa; (12) देशाय Res-pa; (13) TA REAN kun-hjoms; (14) 599 7 dgah-wa; (15) Kè rdo-rje; (16) भूग grub-pa (17) नेदानुष्टाच çin-tu lhuh-wa; (18) মৰ্কিল হৰ mchog-can; (19) অন্মন্ত্ৰ yong hjom; (20) 39 shi-wa; (21) 994 grub-pa; (22) माम 8 bsgrub-bya; (23) ५ में म dge-wa; (24) 5पर व dwan-po: (27) विषय कि hkhon-hdsin (Rtsii.).

\$\frac{3}{5}\forall sbyor-bycd-ma 1. a woman in general. 2. a prostitute (Mnon.).

ৰুম্পুৰ্ম sbyor-ldan-ma = প্ৰমানুৰ constellation Pusyā (Mñon.).

§ Sbyor-rtse or § Sbyor-ra-rtse n. of a village situated to the south of Lhasa (Yig. k. 10).

ই sbra or হাসুং sbra-gur ঘহনুতী (ইংএম ব্যুক্তি) also called সুংক্রিম্ব the black yakhair tent in which the Dok-pa people of Tibet live: ইন্ত্রেম্ব ক্রিম্ব করে ক্রিম্ব ক্রম ক্রিম্ব ক্রম ক্রেম্ব ক্রম ক্রিম্ব ক্রম ক্রম ক্রিম্ব ক্রম ক্রিম্ব ক্রম ক্রম ক্রম ক

\$\$ \$bra-lha n. of a Sa-bday monster.

ধ্বা ব sbrag-pa = লঙ্গ চ ব্ৰেম্ম ব, pf. প্রক্রম sbrags; to lay or put a thing over or by the side of another: ক্ষম ত ব্ৰেম্ম বুবিশু বুধুন্ম এই প্রক্রম sbrags means putting all things together on one side (Mag. 53).

দ্বামান sbrags-ma 1. a hay-fork. 2. conjunction, combination: প্ৰেম্থায় প্ৰামান

flesh and skin in combination; ্র্রেইন্থর ইন্যান্থ্য নুন্দ্র শ্রুব্ধ এন Phun-tsog the great chief joined the head lama (J. Zan.).

Syn. শ্রণ ৰ sbrag-ma; ব্রুম নি mthun-mon, also শ্রমশ্রণ gñis-sbrel; হাইন যুগ যুগ-sbrel.

ধুণ্ম Sbrags n. of a village in Lhokha on the Bhutan border (Rtsii.).

ষ্টা sbran for খা ও sbran-rtsi নাম honey; খান হৈ honey-comb; খান কৈ honey-beer (Nag.); খান কুম sbran-rgyas an offering of honey to the gods, in Sikk.

धूर भुवस sbran-skyabs = धूर भव मधकवारण mosquito curtain.

धरने र sbran-gi-ro residuum of honey after having been clarified; also wax.

क्षरकर sbran-char= वहमकर मधुद्दा slight rain; meal.

धर्थन वासम्मी [1. n. of deity. 2. a large creeper, Gaertnera ravemosa]S.

월드 및 sbrañ-bu 범파도 flies, bees, etc.; their several names:—월드 현 sbrañ-byed; 월드 학 월드 화 sbrañ-gi sbrañ-ma; 월드 호 왕도 sbrañ-ches-ñuñ; 자고 및 sa-ra-sū सरस्द; 의월드 ca-sbrañ; 학미차 월드 라 nags-kyi sbrañ-ma; 코딩드립드 za-byed şbrañ-bu; 호드라의 tshañs-ma; 토미즈 즉 dug-rua-can; 디즈 현 ba-ra-fa; 월드 미주미 즉 sbrañ-gçog-can; 도그 독도 환미차 dar-dir-yrogs; 도로드라 현 상상añs-byed; 월딩도 \$gra-byed; 도로드라 함께와 dbyañs-sgrogs (Minon).

#5 sbran-byi the marten (Sch.).

ষ্টাৰেন-কান ভাষা the honeybee; সুমান্ত কান bug bees' nest; সুমানি beehive, honey-comb.

Syn. राजेनानी स्व ra-yiy gñiş-pa; मेर्नन् १९६८ me-tog hthun; श्राहित निष्याल्यास sbran-१९६१ http://www.sbran-rtsi.myan; १९६८ क्रिक-१९६१ हिन्दी हिन् 교육-can; 화학교육에 me-tog-hjug; 하는 등에 rkah-drug; 할느때 bhyih-ga; 할느는 bhra-ma-ra; 3년 어모고 ñam-chuh dwah-po; 때문에 없었다는 한다네-byin; 의장(일본 bcud-byin; 의장(일본 bcud-byin) 의장(일본 bcud-byin) 의장(일본 bcud-byin) 의장(의본 Bud-byin) 의장(의본 Bud-byin) 의장(의본 Bud-brid) 의 기본 의본 Ge-sar-hdsin; 학교육도 rdul-hchah; 원명의 ri-skyeş; 한지도(의본 Bpos-had-ldan; 본명의 ri-skyeş; 한지도(의본 Bpos-had-ldan; 본명의 ri-skyeş; 한지도(의문의 me-tog myah-wa; 화학의의장 me-tog la-rtse; 의본의 등이의 me-tog hyah-wa; 화학의의장 me-tog la-rtse; 의본의 Brah-rtsi-spyod; 웹도 장의(의논 Brah-rtsi-spyod; 웹도 장의(의논 Brah-rtsi-skyes; 웹도의 sbrah-bu; 의논의 buh-wa (Mhon.).

बुद हिंद इक्टर कि समूच (Hindi mowa) n. of a tree from the flower of which wine is distilled in India.

Syn. वेष्यपि तेन legs-pahi-çih; धर जनसङ् sbrah-gnas-can; दिन्ने समुद्रसङ्ग hod-ser mdahş can; धर्ड वे पे र्रेण sbrah-rtsihi-tog; धरस्यो र्रेण bu-ram me-tog; सर्च वर्षेत्र mhar-wa-dsin; वर्षर çiń-rin; धर्ड वे व्या sbrah-rtsihi Ljonpa (mhon.).

ষ্ট্র্ব হ sbrad-pa = ৭৭ hbrad-pa q. v.

শুসা sbram largeness, bulk: শুরেমপ্রন বিশ্ চুল্মুম as to his bodily bulk the belly was very corpulent (A. 11).

ষ্ট্ৰান্ত stram-bu unwrought gold, bargold: শ্বাহান ইংজ্ had each a sho of unwrought gold (A: 20).

ইবি sbrid-pa 1. or শ্ৰম শ্রম sna-nas sbrid-pa to sneeze: শ্রমেন্দ্র স্থান when coughing I am seized with a sneezing. শ্রম্মের অনুনারীকথ drugs which produce sneezing. 2. to become numb, torpid: খুর্থনে মুন্দ্রমান্দ্র শেশ্বি এ by long squatting the legs become numbed. fut. sbrud-pa pf. and imp. sbrus, fut. sbru, 1. to stir with one's hand to poke up (fire). 2. to knea! rdsi-wa (Cs.).

वृत्तिः sbrum-pa गुर्विणी, सन्तरापत्य, गिर्भिणी pregnant, big with young; सुअध्यर २ इत्य to conceive, to become pregnant, fiq. सुअध्यर कर्तिक feeling pregnant (Pth.); सुन् सुअध्यर कर्तिक having conceived, being with child (Jä.).

রুম sbur-khra (or রুম sbrur-khra): রুম লম ট বৈশ্বইমমথ্য ট্রি the worm sbur-khra is a cure for hydrophobia.

pent, snake; धुवावर्भायर वश्चर विश्व हो सर्प a serpent, snake; धुवावर्भायर वश्चर विश्व हो सर्प किंग्रिश किंग्य

में अर्थे क duy-yi mtshon-can; ५ मा वर्धेक dughdsin; मदेर भारत gdens-can (Mnon.).

মুখ দু এই ক্ষ sbrul-gyi mtshon-cha = মূশ দী নিগ ইংশ্বিশন্ত নাই ইংশ n. of a vegetable incense called 'tiger's nail' (Minon.).

भुषा ठत strul-can = 5.म. महण १८ du-wa mingrin a comet (Mñon.).

ৰূপাশ্যাস ১৪ strul-gner-can = ব্যাসি cu-day (Sman-bsdus, 443).

ই stre said by some to be the ই ইন sremon নক্তৰ weasel; but acc. to Sch. the stone-fox.

টাৰ sbre-bo = ইব re-bo or ইন re-wa a coarse material manufactured of yak's hair for tent coverings $(J\ddot{a}.)$

ষ্কৃতি sbreñ-wa pf. ਬੁੱਠਲ sbreñs: to rattle, make shake, vibrate; to play an instrument (Jā.): ግን መንጀት ወደ ashu-rgynd sbreñ-wa to jerk the bow-string; ዓላማት ቴኒቨርካ bum-pahi chu sbreñ-wa to shake the water in a bottle.

मु च्रीपा şbrebş-pa=क्रिकाय şkemş-pa श्रद्ध dry, thirsty.

মুখ ল strel-ro 1. a joint (D. cel. ?). 2. an old officer (<u>R</u>tsii.): ৭ন্নিখন্ত মেন্দ্রীয় বিশ্ব স্থানি বিশ্ব বিশ

ই ১ sbres (Cs.) frozen, stiff, hard

মুন্ন sbron-pa= এই দে pf. মুন sbran, 1. to summon, to eall, to announce to; মুন্দ্র বিদ্যালয় কিন্তু বিদ্যালয় কিন্তু বিদ্যালয় কিন্তু মুন্দ্র grub-thob cig nas no ma shes khon-ran-gis tshur sbran they summoned hither a hermit whom I was not acquainted with. 2. to sprinkle, to squirt upon.

NI: ma 1. the sixteenth letter of the Tibetan alphabet, having the sound of the Sanskrt wa or of the English m. 2. Represents the numerical fig.: 16.

अ II: माता, जनयित्री, जननी 1. mother; collog. WW a-ma; Ma 5M mahi-rum womb. matrix : रह ने अ नहेन पदे श्री ह म rah-gi ma-goigpahi srift-mo full sister by the same mother; अद्वेद्यवे श्री में ma dben-pahi srihmo half sister, step-sister, by another mother (Jä.); AB ma-khu mother and uncle (Jä.); N. &. ma-chun mother's younger sister. Mag ma-chen a mother's elder sister, or father's principal wife $(C_8., J\ddot{a}.)$; अनुष्य ma-gyar step-mother. 2. The original of any document or book is termed the अवि ma-gshi or ष्पास a-ma while the copy of the same is styled the લ bu son or લુંજી bu-dpe: અલુંજાસુત્ર્યાવલું વ ma-lu mthun-pa hbri-wa to copy accurately comparing the original with the copy. Even a railway engine is called www because of the carriages or children following it : পে শ প্রবিশ্ ই ইন answered a Tibetan woman at Darjeeling when asked whether the train had left.

અ III: in mysticism: અને જ્વામાય કેર્યા મે મો દ્વાપ કેર્યા મામ કર્યો (K. g. સ, 43). અવેમ સુ વન્ન વાર્યા એ દ્વાપાય છે. જેમ મામ અર મું સ્થા ma is symbolic of the want of attachment, or the very opposite of what is ordinarily meant by that feeling. It being devoid of thought, i.e. not being comprehensible, tolerates all (Hbum. 4, 283). Further, we $\inf_{i \in \mathcal{A}} : \mathbf{a}_i \in \mathcal{A}_i \cup \mathcal{A}_i = \mathcal{A}_i \cup \mathcal{A}$

সামি: a root=below, opp. to w ya:
নানী ma-gi the lower one, মানাই lower lip; মাই
ma-rdo=মান ই rman-do foundation stone;
মানাম ma-rabs people of low extraction;
মানাম mar down; মাই ma-ri downwards (Sch.);
মানাম ma-gi-la below, down there; মানাম
ma-gi-nas from below, out of the valley.

V: 1. the letter w ma is both a negative and a prohibitive particle, and is described thus: अ बेश पर पे पो ने दे द्वावा पर मा के so-called is the sound which hinders or stops. A AN did not know; ANA not see, not seen; সংক not tired; সামীৰ occasionally contr. into এব min, is not; মাথুম nothing left; when ma is used in the imperative sense, the root of the present with M is used: MAN do not go (or colloq. mandro); a is not used with the fut. and pres., but is changed into भै: र्हे प्यर भे हुर it shall not be sounded অব-মান্তৰ cannot speak; A.3.595 A. they should not make the man their enemy. With the preterite N ma is heard always: NAS he did not go, N'SK ma byun did not appear; and with the present tense also in conjunction with the words wa, and and sau. and sau. 2. A ma occurs as a particle added to various roots of sbst. and sometimes, though not always, indicates the fem. gender.

‡ अ'गा'र ma-ka-ra मकर a crocodile.

‡ শ দিঁ গ দ ma-ko-ta-ka मकोतक ; বিশ্ব শুল দুখা দুখা বিশ্ব প্রথম কিন্তু a kind of worm living in dry wood (K. d. 4, 455).

শাসুম ma-bkrus=মাইর' ma-byon-pa not arrived at, not come, not happened.

N' Ma-rko a country situated to the south of Dhana-s'rī the people of which are said to be naturally mild and also prosperous (Dsam.).

district of Tibet inhabited by herdsmen situated towards the west of Lhasa; also n. of a celebrated lama (Loñ. 13).

सभु भ ma-skyes चन, चन्त्पन्न; unborn, not grown, primeval. अभु भाऽण ma-skyes dyra चनातमन् one of the names of Yudhisthira, the eldest of the Pāṇḍava brothers. Also the son of Rājā Bimbisāra, king of Magadha.

지' Ma-kha seems to be Mecca.

* r q ma-khal amount in bushels of grain lent out $(J\ddot{a}.)$.

अविद्यास ma-khons-su on the mother's part, on the maternal side.

মার্কিশ ma-khom-pa=মার্কান mi-dal-wa without leisure, unrelaxed; suffering uninterruptedly, perpetual suffering (Yig.)...

arquis ma-ga-dha 1. squ a cock. 2. the ancient name of the country including Behar, Benares, Allahabad, etc.

ধ্বাম্প ma-gar-ma মিদা [the fibrous root of a water-lily]S.

শৰাৰ ma-yal 1. sec. to Jā. in W. a poplar tree. 2. the bark of a medicinal plant: সৰ্বাৰ্থ বিশ্বিত্য ক্ষিত্ৰ স্থানীৰ magal cures disease of the lungs and also small-pox.

अने ma-gi=अञ्चल down below, downward, yonder: भै-अनी है नेपाया अनुसास प्राप्त के नेपाया अनुसास प्राप्त के नेपाया अनुसास प्राप्त के नेपाया अनुसास प्राप्त के नेपाया अनुसास प्राप्त के नेपाया अनुसास के निर्माण के

something below cannot be admitted into the religious order $(A.\ 31)$.

अने द्रम मं मुद्र य कुनाय = श्र 8 musk (Sman. 109).

अनुसय ma-gus-pa खनज्ञान, खनादर disrespectful; disregard. अनुसपदे द्वं ma-guspahi tshul खनादरहणि disrespectful feelings, dishonourable profession.

শাসবাথ ma-mgal = দ্বি সাঝ khahi-mu-le: আনবাথ আন ya-myal ya-le the upper row of teeth; সাসবাথ সাম ma-mgal ma-le the lower row of teeth (Nay.).

সংবাদ ma-hyab = মান্ত্ৰ চ or মান্ত্ৰণ rough, rude, wild; also that cannot and should not be done: ব্লিমমানাইন সমান্ত্ৰিয়া সংবাদ উন্প্রিম স্থানি প্রিম স্থানি প্রিম স্থানি প্রিম স্থানি স্থানি প্রিম স্থানি স্থানি প্রিম স্থানি স্থানি প্রিম স্থানি স্থানি প্রিম স্থানি স্থ

🙏 अ'क् ma-rgad मरकत emerald.

শক্ষাৰ ma-ryas-pa not old; নিশ্ব shelter. শক্ত্ৰ ma-syo = বুম্ম ryyal-syo the principal or main gate, the royal entrance (in Sikk.).

শ্বস্থান স্থান ক্ষান্ত কৰা প্ৰতিষ্ঠান কৰা প্ৰতিষ্ঠান কৰা কৰি কৰিছিল কৰি

মাইম ma-nes or মাইমান that which is indefinite in all respects; not reliable, uncertain; মাইমানালীম ma-nes-pa gñis হ্যানিয়র two kinds of doubtfulness; মাইমানালী ma-nes-pa bূshi ভানিয়েবাজান: the four kinds of doubtfulness or uncertain objects.

अपर्धेश ma-bcos not artificial or contrived अपर्धेशप ma-bcos-pa नैसर्गिक natural.

শ্বত্য ma-bead = শ্ব্ৰী ma-dbye আবছিল unshaken; uncut, unhappened.

শ্বেষ্ট্ৰ ma-hcos-pa আৰ (dry ground). শক্ত্ৰ ma-chad without falling or, being tired or diminished.

ভাইৰ ma-chen the cook in high lamas' or better-class families; অপুস্ব ma-gyog the assistant cook; বই মুম্ব bde-wa ma-chen chief cook in a monastery of large size. अवर्हें mu-brjod=भैत्रहर mi-hbyun not come to pass.

अभ्रम्भय ma-ñams-pa not impaired, in full strength; also अविगहिंत, अदुपहत, अखण्ड unblamable, uncorrupted, entire.

अपनिभाग ma-gnis-pa द्वनात् lit. born of two mothers, an epithet of Ganapati the elder son of Mahādeva (Mācn.).

‡ * 155. A Ma tan-ja the Buddhist Arhat of the sect of Kās'yapa who first carried Buddhism into China (Grub. 5, 7).

শানু সুত্ৰ প্ৰথ Ma-tu mya-ham-gyi yul n. of a desert in the neighbourhood of Jalandhara (Dus-ye. 39).

and any and any matrix matrix la-halsu a form of prayer of the Bon, corresponding to the om mani pad-me hum of the Tibetan Buddhists (Jü.).

+ अन्तर्जापर श्राप ma-rtag-par snura-wa (ह्र्जः श्रुप) false speech, untruth.

শ'ৰ ma-tha=ৰৰ tha-na neutral, neutrality: শংশান মানুন্ধ বিশ্বন্ধ বিশ্বন্ধ বিশ্বন্ধ হিন্দ spoke not remaining silent even if he was neutral (△. 94).

ষ্ট্ৰ ma-thal restraint in speaking, in running, racing, etc. বুর্তিশ্র্রাত্ত স্থান্থ have you been unassuming in power, rank, etc. (Rdsa. 21). সংব্যাহ স্থান ma-thal-war gyur সমস্থান not gone beyond, not exceeded.

‡ अ'तु'र ma-thu-ra = वर्धभक्षण महरा the city of Mathura in ancient India.

কাইন ma-them. ই ই ইন্থান বৈশ্ব the lower steps at the thre held of a door, below the steps (#bran. 5a).

ল'ৰ্মণ ma-thoys-pa শ্বিত্তনিন, [without delay, let, or hindrance] S.

সক্তাৰ ma-mthah = ৰুম্ভাৰৰ ñuń-mthah the last of it; at last.

মন্দ্ৰ ma-dad-pa আমা regardlessness, absence of faith.

अः हुण व ma-drug-pa or अः हुण वे छ ma-druggi bu षड्माता he who had six mothers, an epithet of Kārtikeya the youngest son of Mahādeva.

ভাইম্থ Ma-dros-pa or ভাইম্ভাই Ma-dros mtsho খান্বমা; the lake Manasarowar otherwise known as ভাইন্থান Tsho-Ma-pham, one of a pair of large lakes lying at the foot of the Kailas group, N. of Lipu-lek Pass in West Purang. ভাইম্খান্ম ma-dros-gnas হান, আলাল্ল that lives in water=১১খ নির্কা-pa swan, goose (Moon.).

শ্বাব্ৰ ma-gdan 1. ground, basis, foundation; শ্বাব্ৰ দ্বী ই শ্ল ground-plan (Ja.). 2. the original from which a copy is made. 3. মার্ক্র ইনাট্রামার the capital for merchandize.

अन्त्र्य ma-bdug-pa not fumigated; incense not yet offered.

अवद्देशय ma hdris-pa unacquainted, not intimate, stranger; to place confidence in or trust an unknown party and to do service to the wicked; अवद्देशया भिरावर्द्ध अद्देशया भावन्ति । अद्देशया भावन्ति । अद्देशया भावन्ति । अद्देशया भावन्ति । अद्देशया भावन्ति । अद्देशया भावन्ति । अद्देशया भावन्ति । अद्देशया भावन्ति । अद्देशया ।

अवद्गाय ma-hdres-pa 1. चयवकीर्ण miseattered. 2.= १५५७ चसकिन्न, चमकेद, तेवल, केवल्य [undivided, absolute, unmixed]S.

म रु ma-rdu W. thorn, prickle, म रुख ma rdu-can thorny, prickly.

अई ma-rdo (कुअवादरेष्मधाः rgya-ma-la hdegs-pahi-rdo) weight or weighing stone.

अध्यक्षय ma-sdams-pa निर्धन्त unrestained;

अ.ब.च.च ma-na-nu ga-ma = २र्षेष्प hyogpa etc. (K. ko. 237).

พรฐรา ma-na-nu na-ya (mystic) = ฃฺร รฐรา kun-bbyuñ-wa.

‡ 545 ma-na-hu a kind of stone with which tobacco pipes are made in China.

শ্বিম ma-niń নিয়ুম্ব, ক্লীব, যান্তবা, যান্তবা 1. hermaphrodite, without sexual distinction. 2. eunuch, unable to beget: শাবিম গাবিত্ব a pig-headed eunuch; ইণ্টাম্মন্তবা jealous eunuch; শাবিম বিভিন্ন কৰা আন-niń zla-byed-pa মন্তবা বিভাগ আন-niń yi-ye the letters of Tibetan alphabet which are said to pertain to no gender, viz:— দ, ক, ব, এ, ক. বিশাবিম pho ma-niń; শাবিম mo ma-niń; বহুমান ক্লিয়াল ক্ল

Syn. अन्य पिश्व सुरुष mthah-gñis spans; अर्केंद्र पिश्व mtshan-gñis; अर्केंद्र हेंद्र mtshan-med (Maon.).

ু কাৰ্ট্ৰ mu-nu 1. सन्त 2. n. of a mineral drug (ইপ্লাই বি rdo-sman shig) (Māon.). 3. समस् the mind (অহ): अञ्चल्हास ma-nu hkhunpa (prob. a corruption of सन: सुख) grumbling (without any cause). अञ्चल ma-nu ta-ka (মান) n. of a medicine; निम्मन a kind of plant. अञ्चल स्थान ma-nu spos-dkar (মান আইব) camphor.

শর্ট্র Ma-nu-sbyin কাজিন্দী an epithet of the wife of the sun v. স্থাইনপুর্ম (Mion.)

‡ শাক ma-ni দিছি (jewel); abb. for অ প বুজ্ yi-ye druy the mystic six syllables of the Tibetan Buddhists: Om ma-ni pad-me hum লেখাই এই ইন্ডাইন লাক-ni hkhor-lo prayer-wheel; also অই ইম্ম্নিই. The long piles of stone are simply called আই in W.; but elsewhere "mendany."

‡ মাই বিশ্বহর্ত ma-ni bkahh-hbumn. of a religious work, the authorship of which is attributed to Avalokites vara by the Rāiā-ma sect (J. Zaā). But usually ascribed to Srong-tsan Gampo.

‡ শ্বী মৃত্যু ma-ni pā-tra मण्पित्र pure leafgold: লাইন শ্বী মৃত্যু ক্লি-বাল্ম ধুল presented one handful of pure gold-leaf called manipatra (A. 37).

‡ শুই সুহ ma-ni bha-dra (ব্ৰায় ই nor-bu bean po) n. of a rich house-holder who was devoted to Buddhism.

‡ ጫ ጅ ቋ ma-ni ma = ጀላንች musical instruments like cymbals; ል ጅ ቋ ላንች 5ግ ይን ጥሚች the cost of a pair of cymbals is six sho (Jig.).

अ५५५ ma-dpyad=अपावय ma-gshal अपमित immeasurable, that cannot be examined.

জানুবৰ ma-spobs = জাবনজাৰ ma-bsam-pa without thinking, not hearing or keeping in mind: শিল্পা কৈ বিদ্যান্ত্ৰ স্থাপাৰ্থ প্ৰাৰ্থ ব্যাহ্ন প্ৰাৰ্থ প্ৰাৰ্থ ব্যাহ্ন প্ৰাৰ্থ প্ৰাৰ্থ ব্যাহ্ন প্ৰাৰ্থ প্ৰাৰ

ল্প ন্দ্ৰি ma-hphags not risen, not exalted = লাইবাম ma-nogs or মাট্ট্ৰ ma-phyis আব্যান্ত without consideration. মন্ত্র ma-bu मানাসুৰ mother and son: মন্ত্রেশ্য ma-bu phrad-pa meeting of mother and son. মন্ত্রেশ্য ma-bu-ṛtsal gsum three comprising: ম ma—সুর্বাণী চুন বৃদ্ধ the universal basis, ম bu—ইল্মনি নুম intellectual knowledge হ্রম rtsal—স্থানি নুম sound and light, the activity of nature. মন্ত্রিন্ত্রিশ ma-buhi hdu-çeş the associations of mother and son.

argwid ma-hyris-pa=अध्य अञ्चलकामान. [receiving the fruit of what was not done by one's self. The argument of अञ्चल्य ma-byas-pa अञ्चलकामान "coming of not-done work" is advanced to silence those who do not believe in the doctrine of rebirths, for they cannot explain why an infant who has not yet committed any misdeeds is often found to suffer physical pains 8.

અપુર ma-byun did not appear, the act failed, did not answer the purpose: દેખાદ જેટ્રા ci-yan ma-byun nothing happened, nothing came out of it. અપુર માત્રા ma-byun-wa પ્રમુखા not happening.

अवनुराम ma-hbyar-wa विश्वेष analysis.

biting the easternmost hills of Assam and the Himalaya and to the east of the Miri people. The males are dwarfish and crooked, the women are pretty-looking. They are roud of meat and salt, and also of human flesh 'Dsam.).

स धन ma-mun abb. of अरेन सन्य.

माह्ना, कार, इंप rtsa-wa root, foundation, the origin (J. Zan). 2. एक्क [a certain medicin.l plant]S. अध्यक्ष ma mo hasin माह्नकाचर [holder of the matrikā or the mystic diagram]S. 3. an ewe that has brought forth a lamb. 4. grandmother. 5. a kind of wicked demon; अध्यक्ष प्रदेश महत्र ma-mo dyahwar-byed-pahi-gdon n. of a fearful demon (Mny. 77-79).

अअभिक ma-mohi-ma मात्रमात्र [mother of a mother an epithet of Pārvati]S.

মান্ত্ৰ ma-myoş-bshin = মান্ত্ৰিক as if not liking or wishing (Khrid. 68). মানুষা এমান্ত্ৰাম্য ক্ষম নাল-myoş-paş hdul-war hoş-pa অধন ক্ৰিমা: not stupid, modesty.

শল্প ma-şmad mother and son (or daughter): ইইইশ্লেম্লুম ইন্সাল্লুম ইন্সাল্লুম ইন্সাল্লুম বিশ্বাস্থ্য বিশ্বাস্থ্য বিশ্বাস্থ্য কিন্তু কাৰ্ম্বাস্থ্য কিন্তু sems n. of a Buddhist nun (Ya-sel. 31).

অশ্বন্ধ বিশ্ব ma-rmos-pahi lo-tog wild crop, crop grown without being cultivated; also maize (Yig.).

러 회 4 · 보다 다.

अ: अंद्र: य अदिकत्ता not incomplete [not impaired] S.

अर्डस्य ma-tshoş-pa = देन्य rjen-pa unripe, raw (Mhon.).

শবু ma-shu not melted, not said; শবু এই বুহু ma-shu-rahi nad or মীৰু মুহু বুহু indigestion ma-gshi=६५ गुँड प subject matter: भगोदेन्द्र अपूर्व ma-gshi-de yan-nas-byun whence has that subject matter arisen? भगोदेव्ह ma-gshihi thad having regard to the chief subject, or subject matter.

अञ्चल ma-suy-pa = केस्स व दुष्य to remember, recollect (Hbrom. 129).

अञ्चलक ma-slums स्ट्रायं met. the sun.

ভাষ্ক ma-hońs-pa the future. ভাষ্ক জ বুলান্তৰ ma-hońs rdul-can (ছাই প্ৰিক্ষ জ) a maiden, a girl just entering the age of puberty (Mňon.).

અપેમ ma-yi-ma grandmother= ષ્પદ્ર a-phyi or દુષ્ય phyi-ma; the grandmother's mother being called પાર હૈ yan-phyi.

અખવામાં કુ ma-yays bya to console, give consolatation to one who is in griof: રેવેંદ્રમાં કુખાવા he thought of consoling the Dye-bces whose parents had died. (A. 101).

अविष्य ma-quoy v. अहन्.

মন্ত্ৰ ma-gyos without hesitating, without wavering, remaining firm; দুই দুমান ন্ত্ৰান্ত্ৰীৰ ক্ষাৰ ক্

*** Ma-ran = Morrang an aboriginal tribe living in the Himalayan Terai and East Nepal districts (Dsam.).

अद्भाक्ष ma-rabs the lower class of people, the vulgar.

Syn. के के के कि का so-so skye-wo; अवाय phalpa; रेन्यार के का निकास के कि कि के कि का कि riys; इस्त्राये रेन्या dman pahi riys; न्युर द yyuk-po; रेन्या के दिल्ला med; अक्षेत्रक प्राप्त metaloncha-wa; बन्य tha-çal; बक्ष tha-chad (Mon.).

axprossion to signify that you will not get so much.

अरेन्य ma-rig-pa षविषा ignorance. अरेन्य देश इ. च ३ विश्वस नशुस्त्र विश्व है स्थाने नेस्य not knowing the things and phenomena of the three worlds constitutes Avidyā (K. d. 356).

Syn. भे नेम mi-çes; अंध्य ma-riy; र जैस बहेंद्र ha-yir-hdsin; ६६मवहेंद्र dhos-hdsin; घर्ष बहेंद्र hdag-hdsin; ध्याभेद riy-min; अ हेंग्स martoys; अध्य ma-hes; अर्थेच mu-yo-wa (Mhon.).

*5 Ma-ru or *5 n. of a castle and monastery in the N.E. quarter of Lhasa.

শহুষ্ট mu-ru-rtse 1. n. of a medicinal fruit which cures the disease of worms: মহুষ্ট মান্ত্ৰীয় ব্ৰহ্মীথ মহন্ত্ৰ, 2. n. of a country (Pth.).

अर्द्ध ma-run-pa = प्राप्त gduy-pa क्रार् चुद्र, बाल [mischievous] S. अर्द्धमा ma-runspa untractable, coarse, furious; धूमे cunning, sly, deceitful (Mnon.).

expect, be hopeless.

अनेष ma-reg or अनेषा = अनुषा not touching or untouched: इति प्रीयान विकास नेष्य अनेष्य विकास के प्राप्त के प्

NERNU ma-rehs-pa v. NERNU.

ম'থা ma-la 1. moreover, furthermore, presently, just now: অথান্ত্ৰীম স্থান্ত্ৰ ব্ৰমাণ কৰি কৈছেন স্থান now I consider the Tirthikas (Brahmans) of about a span measure, i.e., very unimportant. 2. in টু কৰণ call of compassion, or fatigue. টু কাট্ট 55 kyema kye-hud আইবর oh, alas.

and a ma-la-mkhan in Ld. snake-charmer, conjurer.

† अथ है ma-la-ti मासती n. of a flower [Jasminum grandiflorum] S. (K. 9. ६, 82).

Syn. N'W'AR'4 sa-yi ykah-pu; ng alqu bryya-hjiys; T. F. Ar' rtsa-rtse-çih (Moon.). ‡ अत्याम ma-la-ya हुईर ; प्रतिभाग bsil-wa cool, cool breeze.

માત્ર ભારે ma-la-ya-tse in Ld. a small lizard (Jä.).

‡ অ'এ'আন দ্বী ম ma-la yar-skyes নার্যজা; ইব' ব্ৰ'ব্ৰাম ই white sandal wood.

अवाध्यस्य वृह्यः अ ma-la-yar gnas-mo अलय-वासिनी an epithet of Durga the wife of Mahes'vara (Moon.).

জ্ঞাৰ ma-lay 1. active, quick. 2. in Ld somefsault; colloq.: জ্ঞাৰ্ম্ ইচ্ম to perform a somersault, play the tricks of a mountebank, to roll on the ground with legs turned up, as do horses, etc.

শাৰ্ম ma-lam = মহাৰ্ম high road, broad passage W. (Jä.).

अञ्चल ma-luş= শুর ^{পু}ষ' শু kun-ril-gyi निविख all, entire (A. k. 1-2). अञ्चल শুর ma-luş rgyal-po বঙ্গবন্দিশাল a universal king.

মন্দ্ৰ ma-legs-pa স্থান bad, unfortunate: কুল গ্ৰান্থ অনুস্থান নাম্প্ৰ নাম কৰা and hasty action in a king is unfortunate; টুন্দান জ দ্বান্থ কা দ্বান্থ কা ক্ৰান্থ কা bad for a house-holder if the harvest fails (K. du. 5, 201).

‡ अध्येश ma-lem in Sikk. for माला garland= विश्वे १ मे hphren-wa.

‡ अ-१ण ma-ça-ka सावक, साविक the small red seed-bean of Nepal; a berry used for weighment of gold and silver.

‡ ম-পূর ৭১০ ম ma-çahi hdab-ma অনিয়ন্ত [অনি-যুদ্ধা a plant Hemionites cordifolia] S.

अ-मेभ-५पु:मेभ ma-çes dgu-çes=अ-५५-५पु:५५ &c.

A'S' A' Ma-suraksa a great ethical writer of Buddhist India, a translation of whose works in Tibetan is to be found in Tan d. 7, 203.

স্থাম প্রথ ma-qsan-tshul (র্মান্ত সাইমান্ত ৭২ব) conniving at ignorance (of information); hearing anything to show as if one has not heard it: any shameful or humiliating news arrived still to assume not to have heard it (D. cel. ?).

মংশী শ n:a-ha lin-ka a kind of shoes used in India during Buddha's time (K. my. শ, 175).

‡ ম'দ্বী ma-he महिष buffalo; অণ্ট ma-he-mo female buffalo: অণ্ট মু ইমাইণ বিষয়ে মহাই the horn of the buffalo cures the disease of shunning the light (K. my. শ, 68).

Syn. এইবামান্ত্র hjigs-pa ben-pa; বুলাইন মিল rdul-ldan-mig; কুমন্ত্র chur-hdres; মানুল sa-ñal; কুলি ব্যা rta-yi-dyra; বানীর ইনি মির্মা gçinrjehi bshon-pa; মান্ত্র rol-pa-can; মুন্ত্র khyu-mehog; মিল্বেম্ম mig-dmar (Mhon.).

‡ শাহাৰ ma-hā kā-ra 1.= মন্থাৰা ব great figure. 2.= শুশুমাইব্য phyugs chen-po (mystic) (K. g. F, 28).

‡ अ है बे *ma-hā nī-la* महानी n. of a precious stone (K. d. w, 136).

‡ ਬੁੰਡੇ ካ má-tri-ka n. of a wild animal (K. d. 374).

‡ § \$\frac{3}{2}5 M\tilde{a}\text{-si-ta}\$ said to be the n. of a Mahomedan teacher born in Mecca, so perhaps Mahomed (S. Lam. 34).

Nag-pa जामात, जामातृ son-inlaw. अन् अव mag-mal bed-clothes of bridegroom, also the bed-room of the bridegroom. In W. the word mak-mal as in Hind. = velvet.

ME THE Man-dkar n. of a place in Tsang (Deb. 9, 26).

भद्र बुद्ध के Mah-bkur Rayal-po or कुत्र से स्वाहन Rayal-pe Mah-po bkur-wa the first king of the world who was elected by the common consent of the people.

that gives birth to many young ones (Minon.).

以に頂式る man-khur-ma a presentation searf of superior quality (Atsii.).

‡ মান বা থানা man-ga-lam মন্ত্রল wellbeing; = বন নিম bkra çis auspicious, good.

अद्रापु र mañ-gu-ra n. of a fish of red colour about a span in length.

અદ'મેં જો man-ge-motong ugo, long since (Cs.).

লম্ম mań-syar 1. a military encampment. 2. n. of a fort in Mańyul: ১ ব্যাহ্র মান্ত্র ব্যাহ্র ব্যাহ্র ব্যাহ্র মান্ত্র ব্যাহ্র ব্যাহ্র মান্ত্র ব্যাহ্র মান্তর ব্যাহ্র মান্তর ব্যাহ্র মান্তর ব্যাহ্র মান্তর ব্যাহ্র মান্তর ব্যাহ্র মান্তর ব্যাহ্র মান্তর ব্যাহ্র মান্তর ব্যাহ্র মান্তর ব্যাহ্র মান্তর বিশ্ব মান্তর মান্ত

bled mank-ju tea given to the assembled manks on the occasion of a religious service.

ভাষ্টের mań-du = খ্যাইম phal-cher খুবি, খুমিছ plenty, enough, a compound of ভাষ্ট and 5 being used exactly like ভাষ্ট্র mań-po; ভাষ্ট্র আর্ল-mań-du = ভাষ্ট্র ভাষ্ট্র mań-mań-du = ভাষ্ট্র ভাষ্ট্র আর্ল-mań-du = ভাষ্ট্র ভাষ্ট্র আর্ল-জার্ট্র আর্ল-mań-du thos-pa ক্রিল্র ক্রিল্র কর্মার a Buddhist monk who has heard many sermons and has read many sacred books; such learned man has five qualifications: (1) ধুম্ম আল্লাম্ম, (2) ভাষাম আল্লাম, (3) টুর ক্রিল্রাম, (4) ইর ইম ব্রুল্বাম, ব্রুদ্র অল্লাম, (5) ইর ব্রুল্বাম, ব্রুদ্র অল্লাম, (6) ইর ব্রুল্বাম, ব্রুদ্র অল্লাম, (7) ইর ব্রুল্বাম, ব্রুদ্র অল্লাম, (8) মুক্র মন্ত্র অল্লাম, (9) ইর ব্রুল্বাম, ব্রুদ্র অল্লাম, (1) ইর ইম ব্রুল্বাম, ব্রুদ্র অল্লাম, (1) ইর ব্রুল্বাম, ব্রুদ্র অল্লাম, (2) ল্লাম, ব্রুদ্র অল্লাম, (3) মুক্র মন্ত্র অল্লাম, (4) ইর ইম ব্রুল্বাম, ব্রুদ্র অল্লাম, (5) ইর ব্রুল্বাম, ব্রুদ্র অল্লাম, ব্রুল্বাম, ব্রুদ্র অল্লাম, বর্লাম, ব্রুদ্র অল্লাম, ব্রুদ্র অল

সমাই man-po ৰম্ব, নিশ্বৰ, মূবি adj. much, many; also used as adv. for সমাইন as in: চুৰাইমাইন্মৰাইন bleeding profusely (A.

k. 269). भे अह द mi-man-po many people, most people; প্রমের the numerous retinue; & MK 3K gw look at the water. whether there is much or little of it; न्द्रेन हुद व ब अद दुद केंद्र if you multiply by one, you will get neither more nor less (Vai-क्रि). अद्र व पठिषा हु चुरुष man-po geig-tu byas-pa multitude, collection of many articles, many made as one; अर य इसस man-po-rnams बहुव: many; अह द अह द mah-po mah-po प्रचुर abundant; অহ ই এইর man-po-hdsin ৰছৰ much. अद ये वे दिस्स man-pohi dhos-pa the common or public property. अर यूद man-por अर वस्तिनगुर्व man-pos adv. much, mostly. bkur-wa or अर पश्चरण महासमात honoured of many (J. Zan.); ង្គង់ ដូង ជំង man-pos-bos बङ्गभिः चारूतः called or invited by many

মান্দের mañ-wa 1. many, much, a good deal = জন্ম 2. vb., pt. জন্ম mañs, to be much, to increase, become more or many: ব্যুক্তর্থন as the enemies had become very numerous (Dzl.); পুরুব্দুর্ভান্তর কুইন by increasing treatment he will not grow well (Mil.); জালার বিল be it not much, let it not grow too much; পুরুব্দুর্ভান্তর কুইন আলার কুইন্তর্ভান্তর কর্মান্দ্র কর্

মন এইব man-hdsin n. of a very large number: প্রন্থের সুন এইব সুন এই সুন । (Ya-sel. 57).

માદ વાગ મેં યુખ Mań-bzah-khri-leam Queen Mań Za-thi-cham, one of the Tibetan queens of king Sroń-btsan sgam-po (Loń. ૧, 6).

মেন্দ্র Mań-yul old n. of a district in upper Tibet bordering Nepal; its chief town being Kirong (ইংসুর্ন).

মান মান বাইন Man-sron man-btasn one of the early kings of Tibet, the son of king Gunri-gun btsan (Lon. ৭ 5).

‡ ሓናን ቅጣ mad-ta li-ka n. of a flower (K. ko. ጣ, 4).

মৰ man in W. collog. for মাজৰ ma-yin.

মন্ত্ৰ man-hay 1. = ব্যর্থন্থ অথইয় religious advice; instruction; direction. There are different kinds of Man-hay: মন্ত্ৰা অফুলাই মন্ত্ৰা, মূল্যাই মূল্যাই deep instruction, etc. 2. acc. to Jä. in later writings, and in the mind of the common people, it coincides with মূল্ম

Syn. মধ্য at tham-lan; অস্থা man-phag; (Mnon.).

শ্বন্ধুন man-nay-rgyud n. of the standard medical work of Tibet.

below his navel. Inst. of MATINA also MATINE WAS lit. below the parts above the lines, i.e., higher than the knee; MATINA COUNTY WAS A TOWN TOWN THE FOUNDATION. MATINA OF THE SINCE, from, henceforward from: 5 W MATINA hereafter from nov. Finally, be it noted, this postp. does not require the gen. to connect it with the governed word or phrase.

মন্দ্র man-ne or শুন্দ্র mun-ne 1. মি-ম্জান্ত্র a stupid person, dull man, laff-wit. 2. in Ld. turbid, muddy. dingy, dim, dusky, as to water, lights, etc. $(J\ddot{a}.)$.

अर् अर् man-phad = अर् प्य man-hag.

अन् है man-tsi a kind of silk cloth; blue and red spotted scarf of Chinese silk.

stead. 2. a tripod with long curved feet for sacrificial purposes. 3. = ময় a raised seat or platform.

‡ শব্*হিং man-dsi-ra* মন্ত্রের a mineral: শব্*হিং* তীম কুমান্দ কৈ নিল the mineral mandsira removes inflammation of the bone.

‡ स्पृष्ट पृष्टे ग man-dsu pu-spi-ka मस्तपुष्यिक species of flower (K. ko. ण, 4).

‡ अत् १८ man-da-ra मन्दार, देवतृज्ञ, पारिजात the tree of heaven, celestial flowers (K. d. (F, 12)).

‡ শর্', মেন man-dā-ra-wa or শর্', মেন ইর্
man-da ra-wa-chen मन्दार्व a tree of paradise,
e.g., mentioned in the ধ্বাম্মন ট্রাইন

अर नेय man-çel स्कृटिक मिला crystal; glass.

अ दे य I: man-da-la मण्डल 1. Tibetanized transcription of the Sanskrit term, but generally styled in Tibetan 5 के विश्व श्रेट्ट alkyil-hkhor, a sacred circle actually drawn on the ground or formed of grain, rice, gems, powder, etc., and used as a ceremonial offering to deities; also an offering consisting of jewels, precious things, etc., placed on a circular tray and made to a deity, incarnate lama, or any holy personage. 2. a circle or disc metaphorically

‡ अप्रेश II: 1. a name connected with some of the states situated to the south west of Orissa; they are called चरमञ्ज, मौरमञ्जल, जञ्जमञ्जल, तोजमञ्जल, गुज्जमञ्जल, etc. (Dsam.). 2. the n. of the modern city of Mandalay in Burmah is the Pali form of Mandala.

८४६ 1: mar डोम, स्नेड, छत, सर्पिः, इविः; 1. resp. वृद्यंत्र hutter; वृद्यं or अर पु melted butter or clarified butter; and we butter of cow-yak; MENS butter of jomo yaks; अर गुभर नवनीत fresh butter; अर हैर प old butter, which is often kept many years in Tibet and is considered a luxury by native epicures. 2. oil: 3 st oil from the stones of apricots, etc.; ag we oil from olenginous seeds, rape-seed oil, etc. MY. 3. इ८ व churning cream. अर गुे गुअई छतोदचि the ocean of ghee; अर नुष्य करस n. of a medicinal fruit; अर गुँख उअअ गुँउ (ध्रेण य द ठड sdig-pa rba-can) a scorpion which is killed by oil (Maon.). अर भ्रेंग mar-skrey or अर भ्रेंग म mar-skrog-ga butter packed in skin in twopound balls (Rtsii.); अर धर mar-than (अर ৰী ৰহ' পৰি) the price of butter (Rtsii.); মহ' এইব mar-lidon मर्न, मयन churning out butter from milk; अर शेर mar-spor (अर ३वा वार वी यहे क नहेन) quarter of a nay measure of butter = half a pound (Rtsii.); अर धर mar-pur butter and treacle (Rtsii.); Marata mar-bisos anything (pastry, etc.) that is cooked or fried in butter; वदेश मुंबर वर्ष हुर व cakes and biscuits fried in butter (Rtsii.).

Syn. र्भूगम भेष dkrogs-skyes; पश्चमभेष्ठ hsrubs-skyes (Miñon.). মা II: lower, down, downwards, adj. and adv. শংকা the lower palate; কংগ্ৰীন্দ ব্যক্ত degeneration, dwindling, falling down, decreasing.

সংখ্যা: termin. case of শ a mother; শংখ্যা regarded as a mother; শংখ্যা id.

JU: n. of a place and clan in Lhobra in Tibet, the birth place of the celebrated Marpa lo-tsu-wa; ANY a native of Mar.

only; the people of the Dok nomad tribes in Tibet who are all herdsmen pay revenue in butter only (Rtsii.).

‡ अर पार mar-gad मरकत the emerald.

Syn. बॅर-द्वापूट nor-bu-ljan; अन्य क्षेट्र न ब्र्न क्षा क्षांत-pa (Mnon.).

has a mar-no (opp. to week) ground the dark half of a month, the decreasing phase of the moon.

শ্বন্ধ mar-gtor or শ্বন্ধ প্ৰাণ্ডিৰ offerings to evil-spirits and to manes of the dead consisting of butter only (Rtsii.).

শংশ্ৰ mar-nag, = মুখ şnum নীল; oil, gen. mustard oil, sesame oil, etc. used for শইন্থ or lamps lighted before gods and saints in a chapel.

अर से mar-me, = र्क्षेत्र से sgron-me lamp, कीप, मिलका, बोधन, प्रदीप a lamp, lamp-stand: इ.च. पोर पर प्रमुख्य प्रमुख्य कर वेपार प्रस्म से प्रमुख्य at the time the lord resided in Yerpa his oil lamp was extinguished by water dropping (from the roof) (A. 34).

अर शे अर्द Mar-me mdsad, दीपहर the enlightener, the illuminator, an epithet of a past Buddha (३५स-५३ सहस्र अर अर अर्थ), also that of আহিৰ্ব or নে ইনিমান মানুষ্ সমান এ সাইন the earliest Buddha.

अव. अ. अ. अ. व. च्या व्याप्त हैं, Dipankara Bhadra, a Buddhist saint born in Western India (K. dun. 41).

अरं अं अर्दर द्यवा जे नेष, Mar-me madsad dpul yeçes=दीपक्रपत्रिज्ञान the Buddhist name by which Atis'a was known in India.

ক্ষাৰ Mar-yul the low country, i.e., in the valley of the Indus; name given to বাহৰম La-dwags (Ladak).

सर भगसाय mar-yags-pa = सर गसर, v. सर I.

মন্থ mar-ha at last, at the end, ultimately, finally: ইণ্ডিন্থেন্থা ইউন্থেম্ব্র সূম্প্র (Hbrom. \mathbb{P} , 1).

স্থা I: mal 1. n. of a place in Tibet (Deb. আ, 21). 2. ম্যা, ম্যা bedstead, place of rest, couch: ম্যানু বিশু নু under the bed বুল্ম মান্য resp. for night-quarters; ম্যান্ত্ৰ a quiet sleep (Sch.). ম্যানুল ক্ষ্মান্ত্ৰেম an adulterer or an adultress. ম্যান্ত্ৰ mal-khri আছ, ঘ্যান্ত্ৰ (Beng.) ঘালত্ৰ sofa, bedstead; স্থাম্থ ট্লি bed-frame, bed-stead (Mňon.); ম্যান্ত্ৰ mal-gos or ম্যান্ত্ৰ mal-cha ম্যান্য bedding, bed-clothes; ম্যান্ত্ৰ mal-stan id. (Mňon.) ম্যান্ত্ৰ ল্বিম্নান্ত্ৰ shal-ta-pa ম্যান্ত্ৰাহ্ব [chamberlain, one who looks after the requisites of the bed-chamber] S.

Syn. সূথান hal-sa; বৃদ্ধি gñid-sa; ব্রিজন ন gzim-mal; ন্যান্ধ mal-stan; মুন shas; বুবা এইল rgỳab-hbol (Mhon.).

মথ II: the place where a thing is, its situation, site, trace, vestige: বিম্কুই স্থা rut, wheel-mark, track; স্থাপ্তিয়া কিন্তু নিম্বাধ prob. to be unstable, changeable, fickle.

মথাৰ্ক্স Mal-gro (Maldo) n. of a district to the south-east of Lhasa (Lon. ৭, 4);

মথা বুলুম Mal-gro gun-mkhar fort of the town of Mal-gro.

মথ শ্রান্ত Mal-gro mtsno-çod one of the 37 holy places of the Bon (G. Bon. 38).

wiff an Mal-gro ra-wa one of the 37 holy places of the Bon. (G. Bon. 37).

અવાયાસવાં માતા-la mul-le or અવાયાસવા = વવાવાવાલાં તે 1. in Ld. luke-warm $(J\ddot{a}.)$. 2. eating without properly masticating one's food like an old man who has no teeth.

‡ শ্ৰাণী mal-li-ka मिश्वका n. of a flower: Jasminum zambac.

Syn. अर्थे कृत्य sa-yi rkan-pu; पनुष्टिष्स brgya hjigs; इ.हें निर rtsa-rtse-çin (Mnon.).

MN mas 1. instr. case of ম by the mother: মান্ত্র্মান mas-bsruñs-pa দান্ত্রিন watched or guarded by the mother. 2. sometimes used for গ্লাচ the lower part, gen. however with the terminative meaning downward, towards the lower part. মান্ত্রিল mas-hjab straps to fasten below a বিশেশবিদ্যাল (leather trunk). মান্ত্রিন mas-btañ-wa বিশ্বেষ to move downward, to purge gently. মান্ত্রিষ to move downward, to purge gently. মান্ত্রিষ mas-mthab the lower part or feet of an image; মান্ত্রিম mas-mthar id.: মান্ত্রিষ প্রতিষ্ঠিত্র সুমান্ত্রম mas-mthar id.: মান্ত্রম প্রতিষ্ঠিত্র সুমান্ত্রম mas-mthar id.: মান্ত্রম প্রতিষ্ঠিতর সুমান্ত্রম mas-mthar id.: মান্ত্রম প্রতিষ্ঠিতর সুমান্ত্রম mas-mthar id.: মান্ত্রম প্রতিষ্ঠিতর সুমান্ত্রম mas-mthar id.: মান্ত্রম প্রতিষ্ঠিতর সুমান্ত্রম mas-mthar id.: মান্ত্রম mas-mthar id.:

I: mi negative adv. not; used with the pres. tense and in all cases where wis not used. Jä. adds that in the case of simple verbs the place of the negation is always immediately before them, in compound forms gen. before the last of the component parts, as in agrain, unless indeed logically it belongs to the first, in which case often a ma instead of in mi is employed. This rule, however, is not

strictly observed, so in Ghr. 70: २,८६ बर्गाः अद्भावत्वा वर्षाः भेष्य and immediately after in भूर विश्ववाद्य स्थापन भुषानिष्य do never part with it (Jū.).

Syr. नै5 २४ çed-ldan; अंडे वे g ma-nuhi bu; मार अम् ावर्भ = द्वाप ; नैश्र हु से एक हु हु हु हु से अमेर sprin-myrin; 5 विशे मार पाठन ta-lahi rkan-pa can; मार मिश्रप rkan gāis-pa; पेर हु से पार्ट skyes; नेर प्रदेशिय ; हु से २५ हिस्सुट - [dan (Mhon.).

भे भे प्र mi-skye-wa = भे व्याप्त य खरुत्पाद, धप्र-रोहण what is not produced [non-production, non-origination]S. भे भे प्रदेश हुन् miskye-waḥi choṣ-can खप्रशेहणध्यक्षेक [that which does not grow or is not produced]S.

भेषभुँ mi-bskyod 1. खनीमा, अप्रकल्पा unmoved, most steady, unshaken. 2. = गर्डेन gein urine (अतिका.). 4. a very large number; भेष्युंद्र केद मां-skyod chen-po or भेषद्वाभावेद मां-hkhrugs chen-po महाचीमा a still larger number.

Syn. ฝึงผู้ๆพบ mi-hkhrugs-pa; ฝึงาหูขาว mi-hsqul-wa (Mnon.).

Buddha, equivalent to Akshobhya of the Sanskrit Buddhists and to Ulu-küde-lükehi of Mongol Buddhists. In Tantrik images he is painted blue and clasps in his arms a Yum or Sakti female.

মানুদ্ধ <u>মা-bskyod</u> <u>Rdo-rje</u> also called মানুদ্ধান <u>মা-bskyod</u> <u>Rdo-rje</u> also called মানুদ্ধান <u>মানুদ্ধান</u> n. of the image of Buddha which was carried to Lhasa by the Nepalese wife of king <u>Sroft-bisan</u> syam-po of Tibet about 630 A.D. It is now kept in the Temple of Ra-mo-chhe at Lhasa (Lon. 5, 6).

মিনার্থিক mi-bskyod-gnas = মিনারিং a city or fixed habitation; opp. to nomadic residences.

মিল mi-khu, মিজ দ thoughtless and irresponsible advice of the people, common talk: খুবাইই বৃহত্ত in the whole neighbourhood one is an object of gossip; defaming talk—with or without মুক্ত্ৰ.

ম'দেশ mi-khal=ম'দ্ধে mi-khar the load that can be carried by an adult person.

র বিষয়ে কৈ ব mi-khens-pa che-wa = ই বৰ্ম ব mi-hyar-po বাৰ্থিনভান, an arrogant person, a conceited man.

शे विभाग mi-khom-pa चाचण uninterrupted uneasiness, want of leisure. के विकास मन्त्र mikhom-pa brayad चरावचणा: the eight states of perpetual uneasiness or the states where there are no opportunities for doing religious works, viz.: য়য়য়৽ঽয়৽ঽয়ৢঀ৽ঀ লব্জ those in the hell; 55'वर्षे तिर्योक animals other than humanity; অ'ব্ৰুষ দ্বৰ the ghosts; क्षा के देहा व दीर्घ जीवदेव the long-lived deva; अध्य विवास प्रत्यन्त जनपद men living in the outskirts of towns and cities, also borderland-savages; ५प८ व अन्दर्भ इन्द्रिय-वैकल्य those that are defective or wanting in the organs of senses; विष्याद भेन those holding false doctrines; ই মইন প্ৰাৰ্থ पार्थाम इराव the people among whom no Tathāgata has appeared.

মি বৃদ্ধি mi-khyons or মি বৃদ্ধি mi-hkhons pa = মি স্থান্থ mi-leoys-pa or মি স্থান্থ mi-thub-pa not able to attempt for want of leisure: মে ব্রুমি বৃদ্ধি লাক্র ব্রুমি বৃদ্ধি লাক্র ব্রুমি বৃদ্ধি লাক্র ব্রুমি বৃদ্ধি লাক্র ব্রুমি বৃদ্ধি লাক্র ব্রুমি বৃদ্ধি লাক্র ব্রুমি বৃদ্ধি লাক্র ব্রুমি বৃদ্ধি লাক্র ব্রুমি বৃদ্ধি লাক্র ব্রুমি বৃদ্ধি লাক্র ব্রুমি বৃদ্ধি লাক্র ব্রুমি বৃদ্ধি লাক্র ব্রুমি বৃদ্ধি লাক্র ব্রুমি বৃদ্ধি লাক্র ব্রুমি বৃদ্ধি লাক্র বিশ্বিক বিশ্

মি বহুৰাম mi-hkhrugs মহানম 1. unshaken. 2. another n. of the second of the five Dhyāni-Buddhas, v. ম কুঁবে মান্ত্ৰাম প্ৰথম কি বা মান্ত্ৰাম কৰা mi-hkhrugs-paḥi shirt gi bkod-paḥi mdo the Sūtra on the paradise of Akshobhya which is situated to the east of this world (K κο. দ. 111).

মিল্ম ইন*mi-gah-tsam* a man of an average goodness or qualification, mediocre person.

મે નુ mi-ga = દો કુલ mi-shum.

भे ब्रेड mi-glen-pa = देव dig-pa [a corruption of चिक् fie!]S. a fool, stupid person.

ই বিশ্ব mi-dye-spyod = প্ৰেৰ one of low rank such as a fisherman.

शें प्रेण मां-dye-wa खद्मा = sins. The ten sins are: (1) श्रॅण गार्ड sroy gcod प्राणातिपात; (2) शे हैं इ लेड mi-byin-len खदत्तादान; (3) २६८ र्वेष hdod-log कामिस्याचार; (4) हुँ इ rdsun पैद्याचार; (5) श्रुष्ट phra-ma पाषछ; (6) द्वेण हुँ प tshig-rtsub स्रष्टावाद; (7) ६ण २६० तिक्षु-hchal सिम्प्रान्त्र प्रकाप; (8) पद्म सेम्प्रा; (9) गार्ड सेम्प्र क्षुण्ट के प्रविक्ष क्षापाद; (10) विण्ड log-lta मियादृष्ट. शे ५ पेटे प्रका mi-dyehi-gnas a place of sin; शे ५ पेटे प्रका mi-dyehi-gnas impious action.

भे वर्ष mi-hyo headman.

মি মান্দ্র mi-hyon-wa 1. = মি প্রবাধ, not afraid. 2. মি মহম্ম not to go beyond, not transgressing. 3. মি নুমাধ undaunted.

মি বসুম mi-hgyur unchangeable, steady.
মি বসুম mi-hgrub = মি ট্র mi-skye: 1. not self-produced or born. 2. ন নিবর্মধান does not cause to turn back.

มิ จุติ เ mi-hyren = มิ จุเหน as in รัฐ ซึ่ง จุหารุกราสมาติ สมมาติ มิจุติ เ กรุกรุง รัม ซึ่ง พลัง a in consequence of their karma of a former (existence) the gods obtained the stature of seven times the human height (Khrid. 53).

ম-ন্ব্ mi-rgod wildman, savage; robber.

^ম'ৰুণ mi-rgyud generation genealogy.

शे'दश mi-fias intermittent fever, infectious discusse.

भिक्षदेत् । ाां-मातिका-pa नरपति, चप ; king, a ruler.

মি না নুধ্য mi-bshays অবর্থন undescribed, indescribable.

মাধুলাম mi-leoys or মাধুলাম mi-leoys-pa = মাধুলাথ or বিমান having no opportunity or leisure for doing a thing; মাধুলামাথ ক্ষমান

+ 최'&'다 or 최'<%'다= 최'취임'내

ક્ષેલ્દ્રવ mi-chuń-wa and ક્ષેલ્દ્રવ are names of heavens in the Bon cosmogony (B. તત. 6).

भे° क्रमः म *mi-chom-ma* = भे° **३° । অন**ব 1. not new. 2. n. of a tribe.

মাজি mi-chos 1. = মাজি জ্বাম the customs and usages of common men or householders (L. kah. 28). 2. a house-holder: প্রতিষ্ঠান্ত কিন্তি কিনি কিন্তি ক

ম' অইণ mi-mohog ন্যালন as met. a king, the best of men.

अन्बद्धाला mi-hjigs-pa, वैशारदा in देवनैन ज्ञेनमायदेशे-बहेन्समायवे the four intrepidities or fearlessnesses of a Tathagata.

મેટ્રે *mi-rje* king, chief. ruler, governor; મેટ્રે આદંદ્ર *mi-rje mdsad-pa* to be king, to reign.

958

Syn. क्या rgyal-po; भे भे प्रका mi-yidwan-po (Mnon.).

भे अहेर mi-mjed संहा ; a.= वर्डे र प enduring sufferings; b. for सङ्खोकचातु [the suffering world S. क्र वाशुकावहेवा हेन देर वान साधवे पुर ह्म इसम इंद संदर्भ ने द्वार द् 'वर्च 'वरे दर्भेद 'व because the Bodhisattvas residing in the three thousand worlds seldom suffer from miseries (Lon. प, 8); अभ्यहित् पहिषा हेन (बैदायदैरा ३४ अंदर्भ पान्य केर् पदे सेस्रस ठव व्युद्ध पदे भुर वेस it is so called because the animated beings (with the exception of the Bodhisattvas) living in this world endure sufferings (Nag.) (K. d. **₺**, 310).

ম'3ল Mi-ñag n. of a province of Kham, often called PAN A 37 Khams Mi-nag.

भे असम् uni-ñams-pa रूट र अहर व undimi-र्वार छत्र द्व प्रद वी कव सुर की असस प रूर कुस nished: ग्रे-डेर-५-१५वम we quite imagine that the kingdom of Daahldan Phobran will not collapse but flourish (Rtsii.). ম 3মম এই ম mi-nams-pahi sa tru uneven land, the land that does not fall in value or turn bad.

ম গৈ mi-ñid humanity, honesty; ম গৈ ১১ humane (C_{S_*}) .

भे देन mi-ned-pa मर्दन [crushing] S.

भे वार्द्रः वदः भूभः q mi-qton-war sgom-pa चनिरा-क्रमधायी uninterupted meditation; one who meditates unobstructed.

ম দুহ mi-ltun infallible [also 1. a bear. 2. star.]S.

+ भे नेस्य mi-stes-pa = अयेवस्य ma-legs-pa. भे सूप mi-saub=भे उद्दाप mi-run-wa (Sikk.).

भे बद mi-thad=भे बद a mi-zad-pa पर', जत्-कड inexhaustible; excellent, or exceeding the usual. शे. २१५ mi-hthad = अ. २ ज्ञेषाय unfit, अधिक or अधिक it would not do, अवकर ux aga x it will not be pleasant, will be unfit (Ya-sel. 34).

शे बेन mi-thig = के पहुँच or के वे : द वे चुँन्स दे व মাৰ্থি হৈ ৰ he said: I am quite certain that I shall not move, slip, in that direction (Rdsa.).

A MI mi-mtho not high, low.

Syn. 549.4 dmah-wa; 3.544 rtse-dman; IT'A thun-wa (Mnon.).

মং হ্ৰহ mi do-chod=মশ্ৰহ mi go-chod: ६ अ५ बुद बच्चे वाच do-shod sun-hbrel-wa (Rtsii.).

ম বুৰ mi-dran= বুৰ myog ৰুত্বা senseless, unconscious state, forgetfulness.

એ વદ્દાવ mi-gdun-wa n. of a heavenly mansion (B. ch. 6).

श्रे वर्ष mi-bdag the king; श्रे वर्ष र्षा mibdag-dgah चपत्रिय lit. the king's delight, i.e. খাৰ sandal wood, perfume. মান্দ্ৰ্পান্তৰ wi-bdag-mchog कल इंस 1. the king. 2. a kind of duck or goose. भे पद्वापद्वाभ mibday-gdugs the royal umbrella; also the chief's wife, queen, lady; ই বহুৰ mi-bdagma queen.

ম ব্ব mi-hdah = ব্য আন্ব heaven, the sky (Minon.). भे १९९ म mi-hdah-wa अव्यतिक्रमण [not passing over or beyond, not transgressing S. Also mindah Sikk. colloq. = a gun.

भेष्ठ्रप mi-hdod-pa 1. unpleasant, unwished for. 2. अनिष्ट, अवमान injury. insult.

भै वद् म mi-hdra-wa=भै माठेवाय, विषम dissimilar, different: सुभ ग्रे-इम-२ श्रूप the different movements and gestures of the body (Yig.); अ. १५ पर ब्रेन पर ब्रेन पर ब्रेन पर ब्रेन पर ब्रेन पर ब्रेन पर ब्रेन पर ब्रेन पर ब्रेन पर ब्रेन पर gers and sufferings on account of falling into different or dissimilar unhappy states.

भै-ह्य mi- $\underline{r}dul$ as met. = blood.

भे क्षेन्य mi-ldog-pa=भे बुँदाय अतिवृत्त not returning, not coming back.

Syn. দ্ৰীং ই বি বি নু hyir mi-ldog-pa; পাঁ নাৰ্বাণ go-ma log-pa; দ্ৰীং নিৰ্বাণ phyir mi-log-pa; দ্ৰীৰ উন্মাৰ্থিণ phyin-ci ma log-pa (Mnon.).

મે મુદ્દ mi-sdud (દ્વાપુદ્દ મે દ્વાપ) unable to turn the eyes from the object of one's love or affection: નુવાલું માર્વેદ તમાં હવામાં વામ (મેવ) મે પુદ્દ seeing the prince, from love he was unable to withdraw his eyes from him. (A. 5).

মান sde, the laity, lay class: মান ফুলান mi-sde lha-sde priesthood and laity.

মি-শ্ৰ্মাণ mi-gnas-pa= মি-শ্ৰ্মাণ mi-ptan-pa unsteady not remaining at a place steadily.

धियाई, य *mi-gnod-pa* not injurious; निरमेस [unbarred, unobstructing]S.

Syn. มิ คสัส แ mi-hgog-pa (Mnon.).

মণু mi-sna 1. race of men, class of people. 2. (ইণ pho-ña) messenger, delegate.

মাধুন লা-ṣnań-wa, জুন, অল্মান, বিংঘ্, অলামান [vanishing, gone away, invisible] S. মানান নে মানী মুন্দ্ৰমানু দু নমুম not seeing him, the man having vanished, he looked on all sides (K. du. 5, 261).

भे भ्रुण mi-sprug (अर्थे थ्रिः ह) न संधूनक not agitated.

के क्रिय mi-spon-wa सनारत one who cannot give up attachment; unable to renounce or abandon.

মি প্রথম নার্থ = বুলম এ নার্থ an epithet of Maitreya Bodhisattva.

মাধ্যম Mi-pham-pa খালিব the n. of the second of the Sthaviras—unconquerable, invincible.

A Eq mi-phog exemption from a particular duty or tax in lieu of another or on some condition (Rtsii.).

A.35 Mi-phyed n. of the 16th member of the sixteen 934,455 or Sthaviras.

মী ব্রিং এই ব্রুগ mi-phyed-pahi dad-pa, single-hearted faith: বৃশ্ব সম্প্রপান্ধ অন্ত মী ব্রুগ এই ব্রুগ জিং এ he had unflagging faith in the three holies (Hbrom. 48).

মি এই ব mi-hphrod-pa unfit, disagreeable, not suitable, unsuited.

মি দ্ৰ mi-bya-wa (without action) = নিৰ্মাণ salvation, freedom from sufferings : মি দ্ৰ ন নিম্মণ মি দুৰ্ব থমাৰ্ব্যাণ্ড (K. d. ম, 26).

মাট্র মন্থ ইর *mi-byed thu-med* or মাট্র স্থানি cannot help doing (idiom.)

क्षे ५व६ mi-dban नरेन्द्र a ruler, a king.

ম'ন mi-ma tears (Sch.).

মি মান্তব mi-ma-yin আনার্থ lit. one that is not a human being, a spirit; মিন্দ্ মি মান্তব বা and those who are men and those who are not: নুমানু নুনি নি মান্তব আধানত of the grave-yard (not the souls of the dead); আন্বান্তবা কুনি মান্তবা কা the ghosts that move in the air (Mil.); ন্স্য প্রব্যান্ত মি মান্তবা কুনমানু প্রবাধ কুনমানু কি মান্তবা কুনমানু কুনমানু কি মান্তবা কুনমানু কুন

ম ধুৰ দুৰ্ম আ mi-sbyin skyes-pa ভাবিনিম্বৰ, as met. = the sun (Mann.).

& এর *mi-med* = বৃশ্য wilderness, wood, forests.

રો માં mi-mo નારો = ૧૬ જે ૧ a woman. મે સંવે સુ mi-mohi-glu woman's song; મે સંત્ર માનુ નુ કર્ય a sucking-child (Sman. 350).

श्रे-ऑश्रंप mi-mos-pa devoid of faith or regard; for ५५: २५ त.

Syn. 55.25 dad-med, 55.253.22 dad-hdun bral-wa, 34.2.25 gus-pa-shar; 4.34.2 ma-gus-pa (Mhon.).

श्री इसद मा-dmah-wa अमदनत [unbending, not humble; not bowed down] S.

মন্ত্ৰ mi-rmun-po বাজীৰ heavy, dull [1. bearing burdens; 2. an ox.]S.

भे भूर्य mi-smad-pa = $\neg p$ र्य bstod-pa खनिन्दा, प्रमंसा [praise] S. ह्रा देवस्य द्वार प्रमंत्र देवस्य प्रमंत्र कार्य p praised by his companions and followers (D, R).

মি মুন্ধ 'বং দুন্ধ' है mi-şmos-par byaş-te ভীব ক ৰা not having said [having made an elision of] ৪.; বং দু ত্রিবা নি মুন্ধাবং এনা চ নামান্থজী ব ভারতা কি the middle word] ৪

A grami-smra-wa one who observes the vow of keeping silent not speaking at all; a sage (Mnon.).

মান্ধন প্রবি mi-gtsań-khrod cess-pool, heap of filth: মান্ধন প্রবিশ্বী মন মুন্দ্রী like worms of accumulated filth (Hbrom. দ, 20).

A'বার্ধন'ন mi-gtsah-wa ওছিছ ত, পুরুষনীয় human flesh, ordure; remnants of food fit to be thrown away. A'বার্ধন'নী অর্ক্ত্যন্ত্রীর migtsah-gi mchod-sbyin পুরুষনীয়ীয়া a sacrifice in which human beings may even be slaughtered.

श्रीकृषय mi-resom-pa अवग्रहण inactivity.

মিন্দ্রমণ mi-tshañs-pa অন্তর্ম not observing purity of morals; not practising austerity or celibacy. মিন্দ্রমণ্ড্রমণ আন্ধানকার-par spyod-pa অন্তর্মান্তর্ম 1 leading a worldly life and keeping female company: মেণ্ট্রমণ্ট্র

মার্ক mi-tshad 1.=মান্ত্র ম mi-brtan-po. মুমান্ত্র মেন্ত্র মিন্ত্র মুমার্ক ($Rdsa.\ 27$). 2.=মান্ত্র $(Yig.\ 98)$.

ลิ เฉรียน mi-htsham-pa (พิ ั ฉังเน่นิ ฐมมาๆชี้รั้ง ธรุนายูมเน่) cruel, oppressive, unfit, unbecoming (Rtsii.)

+ A a far a mi-htshol-wa = A An not knowing, not inquisitive or searching.

श्रे-१६व 'य mi-hdsag-pa चपुत not trickling firm, imperishable S.

মিন্ট্র' u mi-hdsin-pa the five irrelevances which should be avoided; they are these:—
(1) গ্রিল্মেইর এবং কি নির্মিশ when correct words do not convey the right meaning; (2) ইর্মেইর এইর এইর এইর এ when the meanings and the words used do not harmonize; (3) সহ্র মান্ত্রিশ বাহর এইর এ to misapprehend an expression or meaning; (4) লাম্ম্রের মান্ত্রিশ to comprehend without reference to the context; (5) শ্রেশ্মের ইর্ম to seize on the wrong meaning.

भै निषेष mi-gshig=इषा प rtag-pa (Minon.).

भै । बर्प mi-zad-pa = न्या है तीन hardened, obdurate; sharp; unoxhausted: बर्धि न्या वृक्ष्य भै । बर्ध्य । बर्ध्य भै । बर्ध्य । बर्ध्य भै । बर्ध्य । बर्ध्य । बर्ध्य । बर्ध्य भै । बर्ध्य ।

એ કેમ્બ વૃજ્ઞ કર્ત્યું mi zim-bu-spun-dyu the nine sons of Mizim the blacksmith : એ કેમ્પ્ર દુ શુક્ર-૧૫૦ માં the swords manufactured by the nine blacksmith brothers (Yig. 63).

মান্ট্রের = মান্ট্রের = মান্ট্রের bad-luck, inauspicious;= স্কন্তম misfortune.

की प्रकर श्रेष mi-bzah-mig 1. विषमाच fright-ful-mien or frightful-eyed. 2. श्रेष्ट्रा श्रेष mi-bzad-mig an epithet of the planet Saturn or प्रविश्व क्षेत्र प्रकार श्रेष gzah-spen-pa (Minon.).

क्षे वाहर mi-gear नोत्सुका not steep [not active or striving]S.

মিন্দ্র্রাক্ষা mi-balogs-pa অনিবার্ম্ম unavoidable, that cannot be averted, or prevented.

মিৎসার miḥam-ci 1. কিব্লব, चौकात, খনস্ক, খাইঘনি, দায় an ugly people, a Mongolian. 2. an epithet of Mahes'vara who is believed to have been a Tibetan of the Kailas mountains. মহন্দ ই.অ.পুধ্ব miḥam-ci-yi gdon n. of an ugly evil spirit (Mag. 77).

भेवस देश miḥam ci-mo किन्नरी an ugly woman, prob. a Mongolian woman [a woman with the head of a mare, or of a female yandharva] S.

মিই-র্মাণ্ড্র mihi chos-idan সন্ত্রভারনী [possessing the characteristics of man, worldly] S.

श्रीवे व mi-yi htsho-wa नरजीवन human being, human existence, life.

शेषु mihu =शेषु धुर वामन a little man, a dwarf (Yu-sel. 54).

A অ প্ৰশ্ব mi-yi theg-pa an epithet of Vishnu (Mñon.).

মি আ বিশ্ব স mi-yi bday-mo = মার্ক স a lady, a queen (Minon.).

ম'অ'এর্ব' *mi-yi hdren-po* = কুম'ই king; also মুখ্য priest.

ક્ષે એ ૬ mi-yi-bu child of man, mortal being.

भै भे ५ ५ ५ ५ ५ क्या m-yi $dbah-phyug = <math>\frac{\pi}{2}$ व है, नरेश्वर king.

મે એ એ દ્વાય *mi-yi yi-dways* a Preta in human shape (Tan. d. ન, 220).

મે લે લુવ mi-yi-yul or મે લુવ mi-yul human world, lower world, opp. to the regions of gods or the infernal regions.

রী শৃথিম । mi-gyen-wa = ইপ্রমাথমা নি অনন্দিন indefatigable, untiring, not idle, unwearied.

ইংৰ্ড mi-gyo (lit. that never moves) as met. = the sky (Mhon.); ইংৰ্ড mi-gyo-wa আৰু ; মূৰক, অবল, met. a mountain. ইংৰ্ড হৈছি mi-gyo-wahi rgyud n. of a Tantra in ten chapters, which contains an account of the causes which produce

untimely death, diseases, murrain, and other visitations.

ই ব্যাল mi-rabs mankind, generation; ই ব্যালাই ব্যাল earliest of Tibetan tribes spring from the first patriarch (J. Zah.).

ई। १९१४ mi-rugs humanity, human kind, race of man.

রি ইন্দ mi-rin-wa (অম্পুর) not remote, short distance, used in reference to time or place.

श्री देशाय mi-rins-pa चात्रर not in haste.

श्रेट्र mi-re fio-re respectively, one by one, one after another.

ম ই ক্ৰিটেন mi-re con-tsam = ম ই ক্ৰিটেন only accommodating one man, very narrow.

মান্দ্র mi-ran or মানুহ mi-hren a man walking on foot without any load to carry: ইরমান্ন ইনিমান্দ্র কা ক্রান্ত ক্রান্ত ক্রান্ত ক্রান্ত ক্রান্ত ক্রান্ত ক্রান্ত ক্রান্ত করে hing the capital of Nepal he met with a solitary traveller (A. 129).

And mi-la 1. = 95% fierce, frightful, (J. Zań.). 2. an abbr. of either and Milaraspa or and and a control of two popular works describing his wanderings in the Himalayas and South Tibet. He was a peripatetic ascetic and poet who worked miracles and delivered instruction to his votaries in verses composed for each occasion. His autobiography and his so-called 100,000 songs have been translated from Tibetan into Mongol. A full account of these writings may be read in the Nineteenth Century Review for October 1899.

ু ম আৰু mi-lag a servant (Jä.).

A ga mi-his the human body.

962

ম শুম mi-çes আছা;= ম ইবা ignorance. ম শুমান ignorant (Minon.).

ইংইৰ mi-ser = বৰ্ম com. term for : agricultural tenants, husbandmen with lands held subject to payments but from which they are non-ejectable.

भै भै5 mi-srid=भै वहुद असभाव [impossible, not becoming] S.

भे भुद्रप mi-srun-pa खन्न evil, mischievous.

মির্বিণ mi-slob-pa মুম্ম [1. "no longer a pupil," i.e., an Arhat]S. 2. not necessary to train again; already disciplined.

भे वाषय mi-gsal 1. चामप्रस्थान, चावारण, चाबार, चावारण, चाबार, चावारण, चाबार, चावारण, चावारण, चाबार, चावारण, च

রী বার্ম কি না mi-gsod se-çar (মান্দ্ৰানুত্ৰতি মুখুম) n. of a guard of the Sa-bday demi-gods.

মান্ধুৰ দ্বী লা-<u>bsrun</u> skyc-wo bad men, wicked persons: মান্ধুৰ দ্বী বাদ্ধানমন্ত্ৰ (Ç. don. 1).

Syn. भे भे ५६ व mi-mi ruh-wa; ष्ट्रवाप इतेषपुpa; अ५६ व ma-ruh-wa; पर्वाप gdol-pa (Mhon.).

A 3c mi-hren v. A C mi-ran.

A gr mi-lhun = blood (Mnon.).

the eye; न्याभेष the eye of a needle, क्रेमेष Ide-mig the eye of a lock, i.e., the key; hole in a hatchet or hammer in which to insert the handle. Acc. to Budh. there are five kinds of eyes or sight viz.: न्येभेष मास-चण्डः the ordinary eye (of flesh); अभिभेष दिख्यण्डः divine eyes; नेस स्वाभेभेष प्रशासण्डः the eye of wisdom; इस में भेष प्रशासण्डः the eye of religion;

अद्यानुषानुष्येण बुद्धचतुः the all-seeing eye of Buddha. अन् क्षेत्रभ mig-leibs eye-lid; अन् क्ष्र-प mig-chid-pa inflammation of the eyes through cold or snow-blindness, C. এব খুর্খ mig phyid-pa id.; भेग ह mig-chu चन्न tears; श्रेष ध्या unig dsag-pa blear-eyes (Schtr.); श्रेष ক্ত শাৰ্চনাৰ mig-chu gtoń-a to shed tears. মিলাক্ত पुरुष्ट्र mig chu-bur lta-bu बुदबुदाच round eyes, one whose eyes resemble bubbles. भेषा के मांg-che-wa or भेषा भद्रभाय mig-yanspa विशासाच generous-minded, liberal; श्रेष के केर प mig-che med-pa= १८ प हेन प केर प free from greediness or envy (A. 145): भेषा छै মীর এর শ্রীম, প্রসাইবা মীর এর শ্রীম do behave without iealousy.. भेवा अवा सेटारे mig-nay sen-ne=भेवा ৰণ ইণ্ট্ৰণ্ট্ৰণ to look hither and thither (Rdsa. 10); মিশু'ৰ্5 mig-nad disease of the eye; भेग के 3 भ व miy-nehu lta-bu नकुलाच one whose eyes are round like those of an iehneumon ; শ্বীৰা'ৰ্ক্কাণ miy-non-pa squint-eyed; ইবার miy-rno=ইবা বাধ্য ই clear sight, sharp eyes (Hbrom. F, 120). ឯក្ប mig-po= ঝব mig (Cs.); ঝবাইটে mig-po-che ষ্বিমন a large eye; এণা খ্রীৰ miy-sprin cataract; भेषा धुन है ज्या mig-phyin ci-log विपरीताच [inverted-eyed] S. মিশা ন্ধ্ৰুম mig-hphrul= भेग वर्ष mig-hkhrul रून्द्रजान optical illusion ; মিবা ব্রুঝ মান্ত্র a showman (Cs.) ; মিবা র mig-bu= 15 one who leads a blind person; भेषा भवु भ mig-hbur goggle-eye; भेषा भवुभ mighbras तारा, कनीनक the apple of the eye; also, eye-ball: . यद्या वी श्रेया वी श्रुश क्षर वारेश द प्राप्त although she is as dear to me as the apple of my eye. Aশ্বর্ষাত্র mig-hbrumcan অখিবিঅ্যাকন [cutaneous eruption in the eyes S.; अविकास mig-rtseg the wrinkles of the eye-lid; अवा अव mig-tshil rheum or else fat growing in the eye; An aga mig-hdsum निमेष twinkling of the eyes; अवा वहुंअय mighdsum-pa निमेष eyes closing with sleep, getting sleepy (Mnon.). अवाद्य mig-sur कटाचे a glance; also, corner of the eye.

भैन है अं व mig-zlum-po चनाच ; = भैन किर किर round and globular eyes (Ya-sel. 55). श्रेष १ mig rig-rig timidly, anxiously looking to and fro, hither and hither (Jä.); mig-rin-can = भेषा कुर रू श्रेवा:देद:४४ sighted; এব ৭ artificial eyebrows (Cs.); মিশা ব্ৰ eye-bone (Cs.); মিশা শ্ৰুম the act of accustoming the eyes to anything : মৃশ্ প্লব্দ द्रज्ञ mig-slobs han-pa-skye you habituate yourself to a faulty look, i.e., downward, to what is earthly (Ja); এপাই mig-rh शिकाच to eye one obliquely with envy or jealousy [the hook or eye at each end of a pole or beam for holding the strings of a balance S. अन् र्वन mig-log seeing with ap-turned eyes (भेना नेश भेना र्वेन) : हॅन भी दिवंद परंद दें पालद था भेवा विवा विंद द छा पा बेवा र्थेद प in ancient times there was a king who used only to look at others with upturned eyes (Khrid. 17). भेषा विद्रार्थ - नम mig-lon-mo çam प्रस बसा a blind barren woman. 3.9 mig ha-chan che-wa very large eyes. भेग ५ेग ५ेग mig hrig-hrig gazing with terrified eyes (Rdsa. 10).

Syn. 9.35 lta-byed; a3 a35 hdren-byed; 32 fa a blahi sgron-ma; a3 a spyan; and byed; a4 spyan; and byed; a5 spyan; and byed; a5 spyan; and byed; a5 spyan; and byed; a5 spyan; and byed; a6 spyan; and byed; a6 spyan; and s

মণ্ড্ৰণ mig-skyag the impurities of the eye.

Syn. An in mig-rnag; & A rhu-ma; An z mig-dri (Mhon.).

মণ্যমূত mig bskra-wa a certain magic trick.

মৰ্'ন্ত mig-khuń holes in a wall or roof of a house for purposes of light.

મેન વર્ષ mig-hkhrul v. મેન વયુવ mig-hphrul.

भेग ने कर mig-gi rkan वंगरोचना [1. the eye of the family; 2. an earthy concretion of a milk-white colour formed in the hollow of the bamboo and known by the rome of bamboo-manna] S.

নি পুনার mig-gi şkyeş-bu অভিন্তব [a person with beautiful eyes]S.

भैगापी या mig-gi gru चनुःकोण corner of the eye.

भैगानी त्पार छेत mig-gi dgah-byed मुदर्भन [good-looking]S.

श्रेन में कुष अ mig-gi rgyal-mo चचुसारा (lit. the queen of the eye) the pupil or iris.

श्रेषा वे भ्रेष mig-gi şkri-kha चच्चरेखा [the eye-line]S.

भेषा वे इस उन mig-gi chos-can = प्रेम प or है भेषा प de mig-pa treasurer, store-keeper.

भेषा वी पर् ५ के miy-yi <u>b</u>dud-<u>r</u>tsi handsome person or graceful appearance or look.

भेग में बॅर पुषे द्विभ mig-gi nor-buhi khyim the socket of the eye.

মিল'লী'রম' এন্ত্রহ miy-gi rnam-hyyur the different movements and gesticulations of the eye: মিল'হেছিল; হুহ'মিল; অব'লহ'ল, ল্ল'মিল, মুহ'মিল, লাহেম'মিল, মিল'মেলাহ'ল, গ্লিকাম, গ্লিকাম, গ্লিকাম, মিল'মেলাই, শ্লেকাম, প্লিকাম.).

মিল দীম রুম এম নিম ল mig-gis rnam-par çes-pa the occult sight by which one c n see things which are not visible to the ordinary eye: রুব মানিল দীমা মাইব এম নিমা এইব এম মানিল দী লাইব রুমমা ত্রামার নিমা দিল was a minister who could see mines that lay buried underground being possessed of occult vision (A. 63).

भेषा में ब्रेट म केम हुई र Mig-gi phren-wa shesbyahi ri n. of a fabulous mountain in Purva Videha (K. d. इ. 339).

भेग गै द्वर व miy-yi dwan-po चनुरिन्द्रिय the sense or organ of sight.

भेषा वे हैं अ mig-gi rdsi-ma रिम्म eye-lashes, [a ray of light, an eye-lash] S.

মিশু গুৰাম mig-groys one's sweet-heart (Cs.).

মিলা হয়ৰ ning-haran disapproval, defined thus: অমান্ত নালাহ সুহামীলা হা মাইছা মুহালা মিহলু নামি হেলু নামি হৈলু নামি হৈলু নামি হেলু নামি হৈলু নাম

মণ্ডু mig-sgyu mirage: ইমান্টিং a এ নিন্তু বানীন like the mirage on a plain in the hot season $(J\ddot{a}_{\cdot})$.

প্রান্ত mig-şgyur-ma = শ্লেণ্ড mkhahhgro-ma a female sprite, a fairy.

भेषा हें है रे mig-sño ce-re = भेषा है रे प्रच migche-re tta-wa: पानि, समार्थ में बॅगम हे दूर है है पमा कुर भेषा हे रे हे रे प्रच वस (Khrid. 43).

भेषा ठा mig-can दशीं (A. K. 1-4). 1. having eyes. 2. having seeds or grains, fructified—of ears of corn $(J\ddot{a}.)$.

মণ্ট্ৰের mig-ston-can মহন্তম he with a thousand eyes, an epithet of Indra.

સેવા કુદ mig-thun short-sightedness (Cs.). સેવા સદ્દરમાય mig-mdons-pa or સેવા સદ્દરમાય a get blind, be blinded, to be deprived of sight (Dzl.).

भेष वर्षाय mig-hdres-pa निमेष to keep, to guard, to care for, to look after, to minister to; to serve.

মৃত্যু mig-ldan 1. = অসমণ or শুমান্ত ক a learned man, a wise man (Minon.). 2. = মৃত্যু phur-bu (Minon.). 3. = মৃত্যু phur-bu (Minon.). 3. = মৃত্যু মান্ত ক a needle মৃত্যু মান্ত নাৰ্বাৰী [endowed with the faculty of seeing] S.

মৰা এইৰ mig-hben a target (Yig.).

भेषाभूभाष mig-sbom-pa large-minded, generous, liberal.

Syn. Praktu ster hdod-pa; aquumkau lag-pa yahs-pa (Mhon.)

श्रेषा अध्यक्ष mig-ma mkhan = १पाभा ८ low caste, low-born. (Mhon.).

মিশু সমে mig-mahs (ইং মি) ম্লাক, ম্লাকিল chess-board; মিশু সমে ই ব to play at chess; মিশু সমে মাধ্য দ্বীমাধ chequered, painted or in-laid work after the pattern of a chessboard (Jü.); মিশু সমম শ্রী প্রথান mig-mahs-kyi thul-lo মালাকিল defeated in chess-play.

মৰ্মিৰ্ছ miy mi-hdsum খালিমৰ (lit. not winking, looking steadily). 1. a general epithet for the gods, who according to the Buddhist idea never shut their eyes (so also 3 fish). 2. an epithet of Avalokitesvara Bodhisattva. 3. n. of a prince (Ya-sel. 34).

भेषाभे पान Mig-mi-bzan विक्याच one of the guardian kings of the world; an epithet of S'iva, i.e., he having an odd number of eyes.

એવા ૧૫૧ miy-dmah = ૧૩ કે છે ૧૫ shameless (Mnon.).

মিণ্ড্ৰম mig-dmar দঙ্গল, অন্ধাৰক, অব্ব the planet Mars; also Tuesday.

Syn. 미기구의 bkra-çis; 영화·독리 lus-dmar; 라'의 g sa-yi bu; 조도르도 독명 hod-zer dyu; 증통도 할지 chu-stod skyes; 충디자원도 rtsibs-ldan; 된 모딩도 sa-hbyun; 레디드 및 자사교육-sten byro; 디어디디디디 dmay-dpon; 최미·디디드 miy-dmar (Maon.).

^৯ মাণ্-rmo মিলাল dice for teaching letters or figures.

মিৰাগ্লৰ miy-sman ঘৰাৰ, ৰাঘান, ৰাঘা eye-medicine [antimony as an application to the eyes] S. মিৰাগ্লৰ ট্ৰাৰ miy-sman shon-po= মাৰ্কা mthin deep-blue (Mnon.). মিৰাগ্লৰ মুহ্ mig-sman bcud, ৰাখ্লৰ [black pigment or collyrium applied to the eye-lashes or the inner coat of the eye-lids] S. মিৰাগ্লৰ মাৰ্কা mig-sman miyug-ma= মুহ মুহ the stork (Mnon). মিৰাগ্লৰ মাৰ্কা mig-sman lus-can= মি dom সমাৰ [1. a bear (Mnon). 2. a term used in addressing a flamingo; fair-eyed] S.

মানু প্রথম এই Mig-bisums-pahi ri n. of a fabulous mountain situated beyond that ocean which is called মুন্দু ইন্দু Glog-yi hphren-wa. Here is a cavern where very handsome women are born at sunrise with propensities of a former life and on account of their Karma enjoy the prime of youth at midday and die at night (K. d. 270).

মৰ্মান স্থান nay-bran blo-gros an epithet of the son of Kamadeva.

Name woman who has beautiful eyes (Mhon.). 2. n. of a Yaksha nymph (K. gu. 130).

Agra mig-ya an epithet of Vaisravaņa who has a third eye on his forehead. (Mhon.).

भेषा सेर mig-ser 1. कमला jaundice. 2. envy, jealousy; भेषा सेर ठेड् mig-ser-can envious, jealous.

औद 'min नाम, चभिधा, लचण, चमिखा, पंजा designation, name: 35 9 AR MR 35 or 35 a श्रेद के अर what is your name ? देवे श्रेद भद सेद such a thing is not known at all, such a thing does not exist; ব্যাঘ-পুৰুষা এর সাপ্ত্রার भेद रद अ वर्षेत्र हैन do not call me by my name if I cannot accept atonement from my enemy (Rdsa. 14); बेन्परे केंद्र a word for drawing (pulling) (Gram.); ইম ସୁଦ එ ଛଣ a surname: $5N^{3}E$ a family name (Cs.): 524 Az real name, the name of an object; विवासिक वाद वाद वाद वास what name did you give him? देशका अंदिन्स what is it called? 🖺 व पुँ भेद रहेम वस केंद्र this tax exists only nominally. As he min-rhyan a single syllable or name; মহ পুৰুষ one's namesake (Cs.); भेर वे द्वे ह्वं min-yi dge-şlon नामभिष्यः priest only by name; श्रेद में अर्ह्ड min-gi mdsod dictionary, treasury of words; AREA minnan bad name; মিন্তৰ min-can 1. বাদিৰা having a name, having e reputation, being well spoken of. 2. n. of a medicinal plant, a flower; মিন্তৰ আগ্ৰ পুৰা মুন্দ মন্ত্ৰিম আইন মুন্ত মাইল্মন ইন বা মা ভ্ৰমণ ইন বা মা ভ্ৰমণ ইন (mystical) (এনে এ). মিন্তৰ min-cig ছাইন [deserving, becoming] S. ইন্টেৰ min-chen মহানাম fame, reputation. মিন্ট্ৰম শ্ৰম্বাম min-rjes-su brtags নামান্ত্ৰমন্ত্ৰ বিলম্ম ascertained the meaning of the word; মিন্তৰৰ min-n hah final letter of a word.

মিং ব্ৰহাই min-don brda-sprod dictionary of Sanskrit, Tibetan and mystical terms in five chapters by Vairochana—a block-print published at the monastery of Dyab-ldan Phun-tshoy gliñ.

মিন্দ্ৰ min-po খালু a brother (born of the same parents); sisters so born are called মুন্দ্ৰ srin-mo: মিন্দ্ৰমানমুম্ন min-pos bsrun-wa খালুৰ্খিল cherished or protected by the brother. মিন্দ্ৰমিন min-srin brother and sister, abbr. of মিন্দ্ৰ and মুন্দ্ৰ মিন্দ্ৰমিন min-srin = শুন spun brother and sister born of the same parents.

মিম এম min-tshar (এম ইন্ম) starvation.

at min-gshi basic letter gen. the first letter of the root of a word, in contradistinction to the second, the third, and the prefix letters.

মিন্দাৰূপ্য min-ganys নামক্য [name and form; the whole external world is comprised under the name মিন্দাৰূপ্য]S.

हो देश mid-pa 1. कष्टनाजिका; म्या कुष्यम् the passage for food to the stomach, the gullet. 2. vb. more fully: हुर-भेद-३-५ khyur-mid byed-pa to swallow, to gulp down, to devour: भेद-प्ये न mid-pahi za-wa प्रभावसार to eat devouring, we eat without masticating food. 3. a fish of the Sizopygopsis genus.

33 min very common in colloq., also in modern writings, as abbr. of अधिक ma-yin is not: इये क वदे देर केंद्र व the book is not there. अत्य or अधितय to be without, to be not, ইম্প ' ৰ not at all (A. K. 1-2). মিশ্বম except विना (A. K. 111-41). श्रेन्ड्स probably, is it not. bably, is it not. মিব্ৰে min-hdra not of the same kind or of same appearance, dissimilar; भैद वर्ष भेद वर्ष is it (so) or is it not? २५व वस में २५व (collog. "du-ka mindu") id. (Note: ইংব্ৰু which is often sounded min-duk should be always written for भेद वर्ष। भेद वस है min-las-che or भेद व है an expression of doubt=is only doing, doing nothing but: रात्रेद्देन विन पर वहवा देश दावादद कुष এন্মৰ অমাৰ now behaving ungratefully he is but doing me mischief (Rdsa. 10). এব বহ except, besides: दे:अ:खेद:यर:बेद: the other trees except this one; अदयानुसाधिक पासुयानुदा ম An besides Buddha no one knows it, no one knows except Buddha; स्था धुन नहेना भेदायाभे पष्ट I have been sitting down only this moment; देशे दुरुष those excepted.

भेद्र 5 min-da for भे है mi-zla help-mate.

श्रेर mir termin. and श्रेश instrum. case of श्रेश केंद्र प्य to the understanding or perception of humanity, also असंप्रस्थानं [non-perception]S. श्रेर धुर प mir-gyur-pa मनुष्याति turned or became man [the human course]S. श्रेर अप्रथ mir chags-pa मनुष्यविष्ठ to desire to become man; श्रेर श्रेर प mir-spyod-pa human habits.

ঠা mu 1. sometimes for ৰাজ্য mu-si sulphur. 2. = মুখ a kind or species: এই অন্থান্থ সৈণ্ড কৈ is there one of this kind? 3. = মুখ্য চিতাৰি, চিতাৰিয়ে, limit, edge, margin, end, skirt: মুখ্য আৰুষ্ণ ব residing on the border of the field; স্থান্থ grows on the edge; মুখ্য মুখ্য বুজার হাল is neither limit nor end; মুখ্য বুজার মুখ্য বুজার মুখ্য কাল মুখ্য হা is because there is no limit to the way of Nirvāṇa (Ser.). বুজার মুখ্য on the circumference; মুখ্য তা মুখ্য বুজার মুখ্য on the circumference; মুখ্য তা মুখ্য (mystic) (K. y. মু, 216). মুখ্য mu-khyud, the rim. the circumference, a hoop.

WFW & Mu-kham-pur n. of a place anciently situated on the confines of Nepal to the north of the cities of Kapilavastu and Mallades'a (modern Balia).

स्पृत्रविद्य Mu-khyud hdsin ां नेमसर, निमसर n. p., one of the seven fabulous golden mountains surrounding Sumeru, and it is so called: स्पृत्र पुरुष्य because it lies on its verge or circumference (Soriy. 8).

ম্ভার্থ বিশ্বর্থ কর্ম Mu-khyud bdal-rahi mtsho one of the great lakes of Tibet mentioned in G. Bon. 7.

ত নিম্ভিন্ন Mu-khri btsan-po the eldest son of king Khri-Sroń lde-btsan (Lon. ৭, ৪).

ষ্ট্ৰ mu-ye বুলাম, বুমিল 1. famine, শুণ ইন ইণ্ডুম্বেম বিজ্ঞান died, there being a great famine. শুণ মন্ত্ৰ har-med (Mnon.) that which causes a famine, draught, want of rain. শুণীই মুন্ত্ৰ মান্ত্ৰ mu-yehi bekal-pa bar-ma the age of famine. 2. in W. desire, appetite: শুণী ব mu-ye-can eager for food.

 \mathcal{J} \mathcal{J}

बुर्डिंद mu-cor धुण, मुख्य impudent, audacious. राष्ट्रिक mu-co-tsha impudent, rough, rude in speech, one who speaks without regard to another's feelings. राष्ट्रिक mu-cor smra-wa धार्यमुख्य to talk nonsense, also = हुन श्रुप्त rdsun smra-wa to speak falsehood [talkative and sourrilous] & राष्ट्रिक विकास का mu-cor tshugs-med = हुन के प्राप्त पार्टिक के प्राप्त पार्त पार्टिक के प्राप्त पार्त पार्टिक के प्राप्त শু জ ভূম হ্বা mu-cho ldem-drug the six Bon teachers like the six mu ifestations of the Buddha who bring the beings of Hell under moral discipline (D.R.).

‡ ዿ'፟ንሻ mu-tig (derived from ዴግን፯ मुक्तिका, signifying भूव व ठत grol-wa-can what has been set free) मुक्ता, तारा, मुक्ताफल, मणि a pearl : अरश कुश नुर सेशश ३,५, श्व व त.त.लू । विवा तह , बर दशस्त्रित्रस्य द्वा प्रदर्भ देश्य रण्डि स्व हेवा हेथा स्व प्राचना (Lon. 5, 2) the Buddhas and Bodhisattvas having transformed themselves into shellfish, red pearls were produced in their stomachs which came to be known as Rakta Mutiq. There are seven kinds of pearls mentioned in Tibetan works, some of which are fabulous, others real, a a wa-lu, बार्स् के मास्र हैव रसप्य सहिव, सामास्र हैव, ब्रूदा के व and we will. It is said that kinds of pearl are obtained from the brains of elephants and cobras; also a peculiar kind of pearl from the leaves of a tree growing in Southern India.

सः हैना हे 'नावस mu-tig skye-gnas or सः हैन 'वड्ड नवस as met, the ocean.

‡ ধানীবা ভব Mu-tig-can one of the Tibetan kings; কবায়ী দ্বাৰণ জাই ইমা ধুনা ট্বা বাৰণ বাৰ্থাৰ ম having decided to make over the kingdom to Snanam he petitioned Mutig Tsan-po.

8 के प्राप्त mu-lto-wa=धराय spran-po a beggar, destitute person (Mnon.).

स्रक्षेत्रभ mur-stegs=स्र २५५ mur-hdug तीर्थ one at the end or limit; चिवमें [1. a sacred place. 2. an aggregate of three things, such as virtue, wealth and pleasure] S.

श्र.क्षेत्रकात mu-stegs-pa also क्ष. श्रेपास. २४ নীৰ্ঘিক a heretic, one who argues on religion, a schismatic [lit. one creating a passage through the circuit of life, or one indulging in pilgrimage; also, one who holds extreme views and does not follow the middle doctrine of Buddha; hence, a non-Buddhist, such as the followers of Brahminism or Jainism \S. ধার্থ বিশ্ব বিশ্র বিশ্ব বিশ্ব বিশ্ব বিশ্ব বিশ্ব বিশ্ব বিশ্ব বিশ্ব বিশ্ব বিশ্ব বিশ six heretical teachers of \$5.4.24 the Buddha's time:—(1) ব্রাবার্ট্রানীর প্রান্থার वर्ष्युद्रः ; (2) वाक्षाः क्षेत्रः क्षेत्रः कुः कुः ; (3) श्रावर्द्रः ત્રું તું સંવે વું ખદ'દ્વા સૂવ' દ ઠક ; (4) એ વેલઅ કુવે વાદ ઠક ; (5) ना ५२ व देन देन देन (6) ना १४ व व ना १४ व देन व इंस्ट्रेस हैं। स्थापन के प्राप्त के Tirthika teachers were known as the six Tarkika (ईँग ने इन) (K. du. न, 33-43). The sixth of those is asserted to have been the founder of Jainism.

સું કે પા mu-thi-la n. of a precious stone. સંસ્થર mu-mthah boundary, limit; સંસ્થર એડ્ય unlimited; also અરદ સુવા કેડ્ય not going to the limit i.e., not thorough.

ম'৭৪৭ mu-hthud=বুৰ'৭৪৭ rgyun-hthud.

સું માં mu-rdo = હ એ દેવ chu-yi rdehu pebbles from water (mystic) (Min. 3).

this mu-ni=374 (a spiritually powerful one), saint, ascetic, anchorite; Sākyamuni, the sage of the Sākya race.

ষ্টা প্র Mu-mu (প্রমাপ্তিল gnas-geiy) n. of a Buddhist sacred place, said to be somewhere in the east part of India, prob in Bengal (Dus-ye. 38). सहेद mu-med boundless, limitless; स्रोद्ध mu-med-par vaguely.

सुनिर्मे mu-men वैराट राजवर्ष n. of a precious stone resembling sapphire (Man.). सम्बद्धार प्राप्त red mumen in (Vai-11.) [सम्बद्धार also=an earth-worm]S.

n. of a tree. 2. n. of an ancient king, son of Māndhātā. Having assisted the gods in their wars with the demons he got as a reward the boon of long and unbroken sleep; and the gods degreed that whosoever disturbed him should be burnt to ashes by fire from his body. Krishna, in order to destroy Kāla-yavana, enticed him into the cave where Muchukunda was asleep and the latter being thus roused cast upon Kāla-yavana an angry glance which reduced him to ashes] S.

মুঠি ব্ল mu-tsha lga one of the six early tribes of Tibet called মার্মান্ত mihu duńdrug (Yig. 61).

सुः अर्डुंद्रराय mu-mtshuffs-pa सतीर्थ [a fellow religious student]S.

মুখন mu-bshi the four limits: (1) মুঁ ১ এবাৰ skyed-hgay birth and death; (2) চ্বা ক্র rtay-chad immortality and annihilation; (3) মুঁ ৯১ yod-med existence and non-existence; (4) মুঁ ৯১ জনন-ston light or phenomenon and voidity (which is chaos).

સાવદેક mu-bshin= ભાગમાં in the course of (Yig.).

सु है mu-zi गन्दक brimstone, sulphur: सु है इंड mu-zi-can containing sulphur, sulphurous; सु है दू mu-zi-rdo brimstone.

સુખ્ય mu-yal some large number (Ya-scl. 59).

सुःच्या भद्दभः वाभवः अवेदः त्रअ हैवा mu-ye saniş-gsul mthin nam-tig वानेत् स्व हैन व्यभ वर्षे त्वनु द्या द्रेत মুদ্ধ এই chapter on the elucidation of the meanings of the eighteen mercies of $G_{\varphi en-rab}$ (D.R.).

धः दे mu-ran = अववः वर्षेदः mthah-bskor व्यव्यंनाः

ধারণ নাম Mu-rug htsan-po one of the sons of king Sron-bisan Sgam-po (Lon. ৭, 8).

ধ্ব mu-la 1. together, in a heap. ধ্ব ব্ৰেশ kept together, ধ্বে ব্ৰেশ mu-la-hyro goes together. 2. = বিন্ধান khons-su within the province, sphere of: ইমুম্বাইন বিশ্ব কা বুইবা ন্ত্ৰাম মুদ্ধি accordingly within the province of Tsang he resided one year (A. 89).

ধ্ৰ জ্বানি জ্বানি ক্লি ক্লি ক্লি sky (mystic) (G. Bon. 1).

ধ্বা কু ব্যুম mug-chu-gum or মইবা বুন a kind of wild ass (Jig.).

ধ্বাম mug-pa 1. a moth; ধ্বাম id. also ধ্রম ; প্রথম ব clothes-moth, মহাধ্বা woolmoth, ধ্রাম moth-eaten, destroyed by moth. 2. vb. with অ5 or ধ্রাম, to despair; র্ধাম তি mug-pa a gloomy doleful way of thinking (Sch.).

製乳 うた Mun-ñiń country situated to the east of India including Bhamo (Dsam.).

ধ্র ব mun-pa মুখনার, নিম্ন, নমন্, নিম্ন dark, obseure; obseurity, darkness, gloom, cognate terms differentiated as adj. and sbst. respectively in a native work. The adj. has the syn.:— প্রীমাণ sgrib-pa; মিল্মাণ mi-gsal-wa; এইমাণ hthibs-pa; মিল্মাণ khebs-pa; মিল্লানালিকা; মুল্লামণ khebs-pa; মিল্লানালিকা; মুল্লামণ kun-khebs (Mānn.). The sbst. (night or darkness of night) has the syn.:— মূল্মাণ্ডির বিলিজ্ঞান্তর্বা; মূল্লানালিকা; মূল্লামণ্ডির (Mānn.).

क्षार्तिक byed; कं केंद्रे केंद्र ñin-mohi syo-na; कार्क्ष्य प्रकार क्षार्तिक क्षार्विक क्षार्तिक क्षार्विक ্ঠান আন-pa-shi acc. to the Bon the four kinds of darkness are: (1) অংশ্বামান্ত্র the darkness of ignorance; (2) প্ৰমান স্থান worldly darkness; (3) চ্বামান স্থান the darknesses of passions; (4) ইন্মান্ত্র স্থান physical darkness such as the shade of a mountain.

‡ શકે કે mun-du-rદ સુષ્કોરી n. of an aquatic plant; તે મું ચ'ત્રદ, દંશ મૃત્રદ, ક્યાપરે કેવ વિશ્વાસ કે બેદ વી લે અંત્રત્ત્ર અંત્ર અત્યાસ સ્વન્ડ કેવ લે તે તે મૃત્ર તે કેવ સ્વાપરે કેવ સ્વન્ડ કેવ લે તે સ્વાપ્ત સ્વાપ્ત સ્વાપ્ત સ્વન્ડ સ્વાપ્ત સ્વાપત સ્વાપ્ત સ્વાપત સ્વા

खर राज mun-nag= खर प mun-pa.

श्वरायाक्षण स्वराह्म इति विश्व तमस्त्रायकः the worst stage of men when they go from darkness to still geater darkness.

ধ্য ধ্র mun-sprul lie, untruth, falsehood; ace. to Jā. ignorance, stupidity: ধুন ধুন হল্ল mun-sprul-du smra-wa= ইন্প্রাম to speak falsehood. ধুন ধ্ন mun-tshub muntshub নিমিৰ darkness, gloom.

শুর ঐথ এপ্রি লানে-ছিel mgon-po= ঈ ৺ the sun (Yig. k. 88).

ধ্বস্থ mun-sro furiousness, passion.

सुत्र'ष्वेष अ mun-gsel-ma विभावरी fullmoon night [also the dawn]S.

‡ শুন হ দুখন Mun-dsa skyes-ma = প্ল শুন শুন শুন মান কৰি n. of a celestial courtezan (Lon. ল 5).

સુરું દેવે ખુવ Muñ-dsahi yul the country to the north of the Kailas mountains;

৪৯ ব্রন্থর সুহার ইণ্ডিখ in the north (of Tibet) the country of Tartar Muñza (Sorig. 20).

ধ্ব mur= বৃদ্ধ shor; ধ্বৰ ভ্ৰমণ or হাৰ ধ্যাৰ প্ৰথম নামান gsal = হাৰ প্ৰথম নামান dan-la lan-gsal (Yig. 93). ধ্যামি mur-yon the temples; the bent sides of either eye. ধ্বৰ্ম mur-hyram মন [the frontal bone or cheek] S. acc. to Sch. jaw, jaw-bone.

NEE mur-ja=EMEETE ja-ljan ja-pa-ri groen China tea (Jig. 23).

+ 85.39 mur-thug = 305.39 mthar-thug thorough, complete, to the extremity, till the end of.

ধ্যার mur-dum or ধ্যার mur-zlum in Ld. dull, of knives, hatchets (Jü.).

धर २५ व mur-hdug=1. ध श्रेष्य (Sch.). 2. gills of a fish $(J\ddot{a}.)$.

ধুম'ৰ mur-wa to gnaw, to crush with the teeth, to bite asunder; হুম'ৰ স্কুম'ৰ to crunch bones.

सुयार्च mul-po याचक [a petitioner, beggar, suitor]S.

ধ্র্থাপ্তবা mul-thug the fist (Jä.).

Mus name of a village in Tsang. (Lon. 4, 7).

কী me fire, the fire, resp. গুল্ম shugs (in C.) বিবাৰন, বছন, মনার, কমার, বিশ্বমার, ঘাৰন, বিজ্ঞান, মাজনি, মালব, নিজা, বছর্মার, মালব, নিজা, বছর্মার, মালব, নিজা, বছর্মার, মালব, নিজা, বছর্মার, মালব, নিজা, বছর্মার, মালব, নিজা, বছর্মার, মালব, নিজা, বছর্মার, মালব, নিজা, বছর্মার, মালব, নিজা, বছর্মার, মালব, নিজা, বছর্মার, মালব, নিজা, ক্রিন্ত

is burnt down. ই প্রাম্ম me spor-wa frequently also अञ्चल and अवनुष्य, to blow up or light a fire; এ প্ৰাৰ্থ to poke, trim the fire; a quu to set on fire. भे भूम gun-cock : मे त्रें प्र shovel for burning coal; अञ्चल steel and tinder pouch; अञ्च me-lee a flame; अंत्रव me-thab hearth; अंत्रव me-mdag burning embers; মার্য me-wo a large fire, 13 me-wo-che a conflagration; अंभी me-gshi an anvil; अभी a singe on cloth or hair, a brand-mark; A TAN me-hobs trench or line of fire; A'wa' me-yal a spurt or flame of fire; A me-ro cinders, extinct embers; अवेद me-len ember nippers; अव् me-çel burning glass or crystal.

Syn. ৭৭ম ই hbar-byed; ম - বৃদ্ধ বি দ্ব চি-çua na-rah bu; উ আ টু শ্বম chu-yi skye-naas; ই জিত rtse-mo-can; এট্ শ্বম chu-yi skye-naas; ই জিত rtse-mo-can; এট্ শ্বম hkhyog-hbar; মি এই বি দুলি-hphel; ম্মির sad-min; এম মান্দ্র দিছে-ma-b্রুমের; রিম ই শ্বম বি অব্যাধ sbyin-sreg lug-pa; র্ম্বা অম বু nor-las-rgya; ম্ব্রিটির hod-kyi çin-rta; হামির-প্রা nor-las-rgya; ম্ব্রিটির hod-kyi çin-rta; হামির-প্রা বা-মের্মির বি অব্যাধ নি মার্মির বি অব্যাধ নি মার্মির বি অব্যাধ নি ক্রিমির বি অব্যাধ নি বি অব্যাধ নি বি অব্যাধ নি ক্রিমির বি অব্যাধ নি বি অব্যাধ নি ক্রিমির ক্রিমির মার্মির বি অব্যাধ নি ক্রিমির বি অব্যাধ নি বি অব্যাধ নি ক্রিমির বি অব্যাধ নি ক্রিমির বি অব্যাধ নি ক্রিমির বি অব্যাধ নি ক্রিমির মার্মির বি অব্যাধ নি ক্রিমির মার্মির মার মার্মির মার্মির মার্মির মার্মির মার্মির মার্মির মার্মির মার্মির

शे भे भ me-şkyes 1. चामिम्, च्योतिक [born of fire; any illuminating substance; the number six]S. 2. जोइ iron.

a) Fig. me-khan a house or enclosed space for the consecrated fire.

মাজনাথ me-mgal 1. fire-brand: মাজনাই; সুকিনাই me-mgal-yyi hkhor-lo the circle made by a fire brand when quickly swung round 2. half burnt fire-wood, a piece of wood which has been partly burnt (Nag. 15).

ঐ বৃদ্*me-rgan* a learned man: স্থুব উব্ ঐ বৃদ্ধ মণ্ডব্যম <u>র্</u>থিম (*Lon.* ন, 34).

भेक me-cha = भेक्षुणभ flint है हैं अन अर्थे (द. भे के अर्थ अर्थ (A. 34).

કો અનુકા કુદ me-māam rluh fire-wind, burning wind.

3.3.5. Me-cu-ru-di n. of an open town in India during Buddha's life (K. du. 9, 135).

भे दिया me-toy पुष्प, प्रस्तन, कुत्तुम any flower: के हेवा कर्देक् यर चत्रुकाय me-tog mnon-par bkram-pa the flowers conspicous!v spread out or displayed; A for Fagura me-tog kha hbus-pa the flower opens, blossoms, begins to blow. क्षे हेंग गैद रुद me-toy-yi rna-can अवतंसक ि flower ear-ring ें हैं। हैं ने ने पूर म me-tog-gi phur-ma your the sheath or calyx of a flower; अ र्ने ने देर न me-tog-gi phren-wa chaplet, wreath of flowers; ঐ ৰ্ পুৰুত্ৰ me-togmkhan-po माजिनी a garland maker; शे हॅप इय me-tog rdul पराम [the pollen or farina of a flower \S.; ঐ ট্ৰান্তৰ me-toy Idan = ১৭১ শ spring and १ म नावर पेश यहर व (Mnon.); ओ हैंग धनाइम me-tog ldan-dus id. (Mnon.). ओ हैंग us me-tog ldan-ma a woman in menses (Mnon.); बे हैंग वस me-toy-lam पुष्पवस्म ['pata of the menses,' the vulva S.

ইণ্ ৰ্থিব Me-toy syron lit. the flowerlamp; one of the names of ইন্দ্ৰাৰ Tshespon bzah wife of king Khri sron ldehu-btsan who was mother of princes Mu-khri btsanpo, Mu-rug btsan-po and Mu-tiy btsan-po (Lon. ৰ, 8).

अं र्रेण ह्नर भ्र me-tog glah-ena गोक चेपुण [the plant Sanseriera seylanica]S.

a yang me-tog-chan yang wine made of the Mova flower in India (Maon.).
মাধ্য হৈ আ-tog don-can id.

क्षे र्ष्य है स्मान्त me-tog मा-ma=पुर पुर कुछुन seffron (Mon.).

में जिन्हित्यने me-tog tin-behi viz :—हैर ने पुन tin-li phyin; हैर अगु tin-sag-kyu; हैर स्थ tin-mu-la; हैर सम tin-mu-sa (Min. rda. 2). ম দ্বা শ্বাম me-tog phra-mo the lily (Minon.). ম দ্বা শ্বাম me-tog mig-sman = শ্বাম

के हॅग यानु उन me-tog gshu-can कुसुमचाप, पुष्प-धन्या [lit. holding a bow of flowers, an epithet of Kāmadeva, god of love]S.

क्षे. हेंग अस sa me-tog sas-can भ्रमर as met. bee.

शे हैंन श्वन भेग me-toy lug-miy or श्वन भेग भे हैंन एराचिष्ठव्य a kind of flower resembling a sheep's eyes, a species of Pedicularis. भे हेंन श्वन इ me-tog lug-ru also a species of Pedicularis.

भेष्ट्रण me-stag. also अंजिण me-tshag spark, sparkle, a bit of live-coal in the ashes.

Syn. অন্ত দ্বীম mkhah-şkyeş; মন বস্থা করি ইয়া ম rab-hphro mehi zey-ma; প্রথম দ্বী মুখ্য shuyskyi dum-hphrug (Mnon.).

ঠী' ব'শা *me-da-ku* = ত ভাৰন water (mystie) (K. y. 26).

‡ की 5 र me-du-ra = हे कु medhya मेधा [fit for a sacrifice, fat] S.

জ্ঞান্থ me-madah আমিবাত a gun; colloq. mendah and mindah.

4 है। ते न me-na-ka भेनका 1.= पर के म a maiden, a youthful woman. 2. n. of a celestial courtezan (Yig. k. 37). 3. the daughter of Vrishanasva.

म अ । Me-na-ko मेनाक n. of a mountain range situated beyond the river and mountain called Ti-rtse-rwa; where have been living from eternity the Asura and a class of women whose faces resemble those of horses (K. d. ২ 287) [According to some authors Maināka was situated in the southern extremity of the Indian peninsula from which Lankā (Ceylon) could be seen; but most Hindu writers

agree that Mainaka was an offshoot of the Himalayas]S.

‡ अव्याप Me-na-ya prob. Mithilā.

মানুহ me-nur = ধান্তব্য ; মানুহ me-snod or মানুহ me-phor coal-pan, chafing dish, funning-pan.

के ने me-ne n. of a place in India (Dsam. 21).

એલુક me-puń, એલુમ me-bum cupping-glass, cup (Ja.).

के द्वय me-dwal विसर्प विस्पि ; [a cutaneous disease, a sort of dry spreading itch, erysipolatous inflammation] S.

के विषय विश्व me hbar-wa lta-bu चिम्नालोपम [resembling a glowing or flaming fire, a plant with red blossoms] S.

ইং মান-mur= শ্রম্ব ma-madag ক্রেল্ল one of the hells; ইংকেট্র বিষ me-mur-gyi hobs আমিলরা an oven, a fire-pit or trench. ইংক্ me-mur= ধ্রাবিশ্র in the mystic language of the demons Asura, i.e., ন্চ্ট্রিপুর্মণাট্ট প্রমণাট্ট মান-আফ-লালে-লালে প্রাবিদ্ধান ক্রিল্ল ক্রমেল্ল রমেল্ল ক্রমেল্ল ক্রমেল্ল ক্রমেল্ল ক্রমেল্ল ক্রমেল্ল ক্রমেল্ল ক্রমেল্ল ক্রমেল ক

ম'ৰ্চ Me-tsu or ম'ন্ত্ৰ Me-btsah = ম'উট্ল ন su-yi lte-wa and ম'ন্ত্ৰ'উ'ন (Sman) any important place excellent in position and free from the depredations of malignant spirits, and on such places Buddhist viharas are enjoined to be erected: ইইপুন টুমান্ত্ৰ ব্যাহ্ম মান্ত্ৰ্যাৰ বিশ্বব্যাহ্ম (A. 153). মিন্দ্ৰী me-hdsin হল, হলিল keeper of fire [1. competent. 2. a kind of sacred fire]S. মানুষ্থান me-shal-lam as met. = the sky.

মিশ্বৰিং me-gshon or মান্ত্ৰং me-slan আক্লাই-খালী a bowl made of burnt clay or iron in which fire is made [a portable fireplace]S.

ঐত্বৰ me-bshi the 12th constellation called হয়.

Syn. Raist rig-byed; gracks bya-ma-hdon (Mhon.).

श्रेष me-bshi skyes 1. प्राक्षान्यनेय. 2. an epithet of Vrhaspati (Minon.) [Brhaspati or Jupiter is so called because he was born when the moon was in the mansion of Prakphalguni or Pürvaphalguni (the eleventh constellation)]S.

মই কৈ mehi rtse-mo= শুম পুন saffrom (Mnon.).

এ অ শুৰ me-yi myrin a general name for birds (Mhon.).

મેર me-ri fire mountain, volcano.

a) ? Me-ris the barbarous modern Miri tribe inhabiting the forests in the upper valley of the Dihong, their chief village being called Miri-patam.

মান me-lon ব্ৰথ, আব্ম, ব্যান 1. a mirror, or looking-glass: অমানুটার্মন the mirror in which one's Karma is reflected. মানুনা is frq. as a title of books, of the history of kings, e.g., কুমান্তমাল্যমন্ত্রী মানুনা lit. a bright mirror of royal pedigree. 2. plain surface, flat body length and breadth. 3. sample, model, reflection, specimen.

Syn. गुद्र भर्बर kun-mthon; गुद्र गुश्रव kun-gsal; रह भर्बर ran-mthon; प्रवेद (चै) क्षेर्र bshin-gyi snod; अपुर ma-gu-ra; गुद्रग्रभ पद्रद्र के गुर्द्र ma-gu-ra; गुद्रग्रभ पद्रद्र के गुद्र स्व

hchar-byed; \$ ६६ मेव के byi-dor mel-tshe (Mnon.).

মাধ্য তার me-lon-can আহমিক mirror-like, n. of a prince in ancient India; a lake resembling a mirror, hence one of the historic doors of the great temple of Buddha at Lhasa is called শ্রী ক্ষিত্র sgo me-lon-can.

ভাগান প্রমেশ্বন Me-loń luń-riń the Bon designation of Persia which is called অংশ তার দুলি সময় Sukhavati or the Land of Bliss (G. Bon. 4.)

शे शेव me-gel 1. स्वयंतानमण [sun-stone, sun-crystal; a kind of crystal cool to the touch but emits fire when exposed to the rays of the sun] S. 2. स्वयं the sun.

शे अद me-slan = शे प्राचित me-gshon.

শ্বস্থ me-berub কালিকা, অংখি, জয়া [the wood of Ficus religiosa used for kindling fire by attrition; fire-flint, the plant Premna spinosa]S.

श्रेश me-lha अधिसुख, आग्रेय, अधिदेव the god of fire [a general name for gods or deities; gods are supposed to eat the sacrificial offerings through the help of fire which is called the mouth of the gods] S.

Bright rig-byed-skyes; ক্রমোর্বি শ্রমার্থ tshafisdbafi sras-po; মাঝার ra-la-shon; নুমার্থ ট্রামা মুন çar-lhohi phyogs-kyofi (Mhon.).

भे क्षेत्र me tha-mo, आगेरी the quarter of fire, south-east: न्र क्षेत्र क्षे

भे भूदे हुद स me-lhahi chun-ma the wife of the god of fire

Syn. बे.ब्रेटेर्न्यः me-lhahi dyah-ma; कर भेगाठर char sdiy-can; बेल me-ma; वेन्याद्वेदःस्र leys-sbyin-ma.

ક્રો સુવેં , me-lhahi rta the horse of the god of fire.

Syn. वर्षस्य धुरू वर्षे bshon-pa myur-hyro; इभर में dmar-mo; वर्षर हेद नेद ह gser-rtsen çinrta; र ra (Mhon.).

श्रेर्'य I: med-pa the negative form of ज्य and रेड्य = to be not, not to be, to be without, not to have, to be non-existent: इ.च.च.इसमाभे5 nga-la bu-rnams med I have no children; विभावभाषा अंदा नेवा kho mkhas-pa med shig he is one void of learning; इवस मेर् stobs-med strengthless; वरें मेर् bdemed unhappy, uneasy, unwell; अर्पर वश्चराव passes away, is dissipated; ** without occasion, no opportunity. कायना केर गुरु द्र्ज्भ এই দ্রুষ cha-lag med-kyan dgos-pahi khral though without goods a necessary tax; श्च.भ.ज. चर्चियोश. ब्र्रोचोश. शुर्.त.जवोश. शश has your Reverence no fellow-resident in your house? अ:प्रदूष्य मुन्दु अद्य अद्रुप अद्रुप a man about to be choked, being able neither to vomit nor swallow down; asq se sques as we are not able to give anything; A5.A. इट ने दुः है the sons and grand-sons that are to get anything (as a heritage); Barks. कर 5 भे जुरुव or भे उद्दे व indispensable in the house; AA A ANNIAGE ANNIAGE. The ministers lost their litigiousness, i.e., gave up quarrelling; AN ANIAGE. The distribution of the dish a became impossible; AC ANIAGE. To cannihilate (an enemy), to put an end to (a quarrel) (Glr.); AC ANIAGE. Without or 'instead of': ANIAGE. Without or 'instead of': ANIAGE. Without or 'instead of the king, EN ANIAGE. Instead of the former shape; ANIAGE. Continually making no difference between day and night; ANIAGE. med-ma not without, some, a few; ANIAGE. med-ma a penniless woman. ANIAGE med-pa-pa=ANIAGE.

মৌ men an ornament, piece of finery (Mil.). এই men-tsi (Chinese) a coloured silk handkerchief. ইন জ men-hri a kind of fur; ইন জ নুমুন্ত প্রস্থান্থ a fur-coat of red men-hri (is mentioned as the vesture of the gods).

সংশ্ব mer 1. termin. of ঐ: ইম্মুব্ৰ mersreg za to eat after baking in fire. 2. in ইম্মুব্ৰ she-mer lans-pa, i.e., বুব্ৰ হ kyug bro-wa vomiting; fig.: anything that is scorned also that is repulsive in appearance or offensive to sight. 3. adj. anything kept in heaps in a place, heaped or piled up: হব্রসম্প্রম্বাশ্ব quite filled with strained or purified tea. (A. 141).

हेर व mer-wa 1. sloppy, pappy, thin; also: expanded, distended, full: केर्य id. केर पुरुष्क full to the brim; केर केर mer-mer anything full to the brim. केर केर mer-mer-po expanded, fully-blown. 2. केर केर व adj. shimmering, permeating. 3. केर केर व = द्र द्र य adj. to define the shape and consistency of an embryo, oblong, oval.

श्रीके mel-tshe प्रश्रीन् 1. watch-man, sentinel, watcher; देश हे हे प्रथा to wait upon;

to keep watch over: देव केंद्र केंद्

अश्रं mes-po पितामइ, मातामइ grandfather, forefather, ancestor: NENTANA रु प्रेश्वे केश गुरु हु पक्र दा यह केश Kun-tu zan-po the common spiritual ancestor of all the Buddhas; ধর্মসূত্রম forefather's time, অবস্থ 3.5 in our grandfather's time i.e., the time of our ancestors; वेस or न्वे अस great grandfather; बहेन हेर अभय प्रितामह an epithet of Brahmā (ब्राइंट्सप) (Mnon); देसच वयदस्य इंद Mes-po hphans-bytson n. of a patriarch of Tibet, the great ancestor named aux aff Hphan-brtson who went to Kham and back (Dec. প, 12). ঐমত্রী ব্যার mes-pohi ral-klun an epithet of the river Ganges; রমার্থি ব্যায়ার বাদীর স্কুর্মার মান্ত্রীর $(Yiy.\ k.\ 14)$ pray send your favours to me continually like the river of patriarch's locks. ইমান্ত্র mes-dpon ancestors (both spiritual and ordinary) (Yig. 83). The ঐমন্ত্র রুমলাধুন in Tibetan history or three ancestral rulors are : king Spon-btsan sgam-po, Khrisron Idehu bisan and Khri Ral-pa-can. RNAER mes-hehin=554 & dhul-chu mercury, quicksilver (Mnon.).

* a nai-tri love, friendship.

ম mo I: জা a woman, a female opp.
to ম; also, oceas. = she, her: মানুই she said;
মাজ্য woman's gown, petticeat; মানুহ
nuo-brgyud female line of descent; মানুয়
(Mil.) মানুন্দ mo-dbyis C. a girl, female
child. মানু mo-rta a mare; মানুষ্য mo-rtags

feminine gender, female organ; #595 female organ; v. also #785 mo-mtshan below; #298 womankind; #38 female body.

AII: alot: ম্ব্ৰম্থ to cast lots, always a religious ceremony performed by lamas. ম্নাৰ mo-mkhan or মুখ্য a sooth-sayer; ম্ব mo-pa hare mthoń-wa a sooth-sayer who pretends to be able to see a ghost. মান্ত্ৰ mo-bon abbr. of মান and ব্যাহ্য bon-po fortune-teller and Bon-po priest: মান্ত্ৰ মান্ত্ৰ মান্ত্ৰ কিম্মান বিশ্ব বিভাগ fortune-tellers and Bon priests should not preach false religion, should not impose upon people (A. 18). মান mo-ma জা, মিলুম্কা a female fortune-teller [also, a female mendicant] S.

ই III an affix which when attached to nouns indicates the feminine gen. but not so, as a rule, when appended to adj.: প্রথম a landlady, ওম a daughter, a girl, ক্রম an old woman; but ইর্ম = great, masc. or fem., and প্রথম = fine, good, masc. or fem.

ች ምባ mo-khab very fine needle.

† Nona-za n. of a celestial courtezan. (Mñon.)

শ্ৰু mo-ma-nin or মানুদ্ধ a female hermaphrodite (Minon.)

अन्तर्भ mo-mishan भग, योनि female organ, female genitals.

Syn. Bungu skyes-qnas; मीमर्गिरिस qñisdgahi kkyim; डाम chu-ma; ३८ पुरुष ner-anas; अदि'रद'यदेद mohi rań-bshin: अडंभभ'भैद हेद mtshams-min-rten ; पर्दे द्वा brjod-byahiphyogs; দুংহাৰ skye-hdsin; ব্ৰংঘটানুৰ dgahwahi bu-ya; รุรฺ นจิ ฐัฐ dran-pahi khron-pa; द्वार दिवे प्रम dban-pohi lam : स प्रम केंद्र हिद baanas gron-khyer; \$5.4.244.35 srid-pa hphelbyed; अभावेदावस myos-byed-lam: कृदसायर वेद 45 ENASK pad-ma chosrlañs-par-byed; hbyun; व्रेर्धिः भाराया byed-pahi yan-lag; नामार वरे विवर में gsan-wahi hkhor-lo; ही बर वस mi-zadlam; A THE e-gsan; MAR THE mkhuh-gsan; अ हेन वस me-tog-lam ; हुन है अन rdul-gyi-lam ; स्राचेर rmons-byed; संद्रवस mo-rtags; संद्रवर mo-dwah (Mhon.).

শ্লিষ mo-yig or শ্লেষ্ট জিল mo-yi yi-ge feminine letters (acc. to the Tibetan Grammar) are শ, হ, ১, ০, ६, ৪, ৪, ২, ৭, ૫, ৭, ম (Situ.)

‡ $\pi \times mo$ -ra n. of a kind of bird (K. d. \P , 2).

মান্ত mo-ran or মান্ত mo-ran 1. single, unmarried woman: প্রেম্বাট্র ব্যাহ্র মান্ত happier is a single woman than one with a husband of ugly face. 2. a poor, destitute female, one who did not get a husband. 3. pron. she herself.

র্মন্ত mo-rab (হৃদ্দেশ্বর) a noble woman of great accomplishments and character; রাম্বানী সুবাধা ইন্মান হ্রাম্থা the friend of the noble lady is considered a lord or nobleman.

শ্ৰণ mo-çel a cool mild crystal opp. to শ্ৰণ pho-çel, crystal which affects the eye when used as spectacles.

শ্বাৰ্থ mo-gçam or শ্বাৰ্থ mo-bçam ৰম্মা দী, কুল্ডা barren: মু ঠ টু কু ইন্থেই শ্বাহ্মে a barren woman (Jiy.); [also an unchaste woman, a helpless woman] S. শ্বাৰ্থ বা mo-gçam yi-ge the letters which are said to be barren: र, य, ५, छ, (Situ. 59). अन्नमान् mo-gçamçiñ a tree that neither produces fruit nor flowers (Mñon.).

ৰাখান Mo-la-ko n. of a large country or island to the south (prob. Malacca) (K. ko. ম. 2/2).

ইবা ব mog-pa dark or faded colour: বাৰ্কাই ইব্ also ইব্ইং pale lustreless appearance (Hbrom. 18-দ, 40). ইবং mog-ro acc. to Jä. of horses, yellowish-brown; but in C =ইব্ৰ semi-aquatio mushroom.

শ্ৰী শ্ৰাম mog-mog (mo-mo) 1. আনী; also শ্ৰাম্ব dark-coloured. 2. small meat-patty, meat-balls in a cover of paste generally cooked in steam.

ইনি শ্বিথ Moń-yol a Mongolian, form sometimes occurring, but in Tib. usually ধ্বাই soy-po.

র্ম দুঝ mon-rtul= মুখ্য blun-po dull, stupid $(J\ddot{a}.)$.

র্মেন ক্লানে lo W. for ক্লান knuckle, ankle-bone $(J\ddot{a}.)$.

र्वे5'य mod-pa 1. to be (in an emphatic sense), to be indeed; is sometimes superadded to \(\sigma_5'4\) or used alone, sometimes with other verbs: १४४४५५ though indeed you may say so. \\T\\5\%\5\ yod-mod = 95 \$15 byun-mod. | 보고 (이. 명. 및 와. 회와회·오스 최도회. दशःश्चरःयःवःददः वादेशःश्चरःश्चःष्ठश्चरःयं होत् र्सेत् जे (Hbrom. 🎮 2). ব্যশ্ত ইণ্ট্রাই though indeed it is immeasurable; ৭ই অত্ত্রু শুরু বিষ্ণু nevertheless it is not this one, ৭ৰ্মা অত্মৰ ৰূপ (although not invited) yet after all you must go. 2. 新元五三 MK 其 man-po many, much, abundant: ፞፞፞ዻጜቕጚቑ wood is plentiful; ፞ዻጜኝๆ ቚጚቘ abounding in tree-fruits; ধ্নমার্ত্র স্থান বয়ুব long-spyod mod-par hyyur he becomes the owner of great wealth; 3335459 45 if

you omit to do this, you will have many enemies; न्द्राइट plenty of diseases; है वहर मे हे प्यान नेदाइ इंट है although they abounded in compliments.

সৈতি mod the instant, moment—occurring only in the following combinations: অন্তর্মার, র'স্থা at the very moment of rising; ইও'মার the moment after; gen. মার্থ instantly, immediately: মার্থ মার্থ he immediately pulled it out; স্থান মার্থ মুর্থ লাmmediately after there came also the hawk; মার্থমান্ত্রমান্ত্র born on the instant with, born with; and thus may = খ্রাণ possessed of.

Mon fatta general name for the different tribes living in the cis-Himalayan regions and who from remote antiquity have lived by hunting. [Kirāta means one who constantly walks on the extreme boundaries. The term was known to the ancients; Arrian making mention of the Kirrhadae who used to bring musk from the Himalaya to sell to the Indians S. Asia Mon-pa a native of Kiranti which includes Nepal, Sikkim and Bhutan but particularly the hill tract between the Kosi and Teesta rive.s.

Man-ko a fabulous mountain inhabited by goblins and women with horses' faces and Naga maidens very handsome and fond of music (S. Lum. 39).

Raj a small principality lying amid the mountains immediately adjoining the eastern border of Bhutan, and of which little is at present known. It is inhabited by a barbarous semi-Tibetan race engaged in trading operations between Tibet and Assam; and can be reached from the latter country viá Odalgiri.

ৰূপু mon-gru মন্দিৰা the 23rd lunar mansion or constellation.

र्मभ प्र mod-dur नौभेयं, नौभिनं [raw silk stuff, a silk-petticoat or trowsers]S.

ইন্ট্ৰ mon-dre ঘনিস্তা the 22nd lunar mansion or constellation.

Syn. ওপারশ bya-gshuy ; র্ক্সাইন sgroy-stod ; র্বাপ্তর thob-ldan (Rtsii.).

হাৰ্থ ম Mon-pa-gro the town and province of Pa-ro the seat of government of West Bhutan (Deb. ন, 21). ্থাৰ মূল্য the town of Paldo or Paro in Bhutan.

হার ই বিশ্ব mon-rdsu nay-po n. of a people said to live somewhere in the region towards Kamaschatka and supposed to possess tails resembling those of dogs and to wear dog's skin (J. Zań. 146).

ৰূপ mon-sha in W. popularity, respect, reputation; ৰূপ কা he is highly respected; ৰূপ কা beloved, popular (Jä.).

अंत पुत्र Mon-yul किरातदेश, शैभाट ; the sub-Himalayan regions extending from Kashmir to Assam. But अवसुत्र भे प्रवास के mon-yulyyi ban-de said to be: a monk from Nepal.

अव्यक्त mon-lug कुष्यका, नागर [a species of grass, Cyperus rotundus]S.

Syn. An Arisa sprin mih-can; An gla-.
sgan (Mhon.).

শ্ৰাম্ব mon-sran Indian pea; শ্ৰাম্বাৰা mon-sran na-gu নকুত a species of kidney bean; শ্ৰাম্বাৰা mon-sran dkar-bu বাজনাৰ [a kind of bean, Dolichos catjang] S.

मंत्रभूत भे 3 mon-sran hyrehu माष [Phascolus radiatus] S; मॅन भूत रे 3 mon-sran-rdehu सुद्ग [Phascolus mungo] S. मॅन भूत हुन व mon-sran slum-po वर्षुल brinjal.

ৰ্মন্ত্ৰ mon-sie or ৰ্মন্ত্ৰীয় mon-gye slehw a kind of striped many-coloured shawl made of the soft wool of goat and yak but with cotton intermingled.

‡ अप्रताय mohu-dgal मौद्गल n. of a family-clan descended from the sage Mudgala (K. du. 5, 133).

‡ र्बे ३ प्याय ये प्र Mohn-dyal-gyi-bu (मौदगस्या-यन) the famous Maugalyayána one of the two earliest disciples of Gautama Buddha; Pañ-nas-skyes. He at first was initiated in the Tirthika school of was square but afterwards he found out his mistake and became a follower of Buddha who made him one of his highest and most powerful disciples. His Pali appellation is Moggallana; and the Mongol Buddhists style him variously Motagalwani, Molontain, Motgalum Khübegün, and Ebür Etse Toroksen ("he that encircles the bosom"). See also Grünwedel's Mythologie des Buddhismus.

XX mor termin, of X=X mo-la.

র্মি শুন mor-span a fine kind of satin (S. kar. 179).

দু ইবি লাভা-wa 1.= লাগুলান, জুমাইব্ gros byed-pa to converse, confer upon. 2. to say, to speak, used as আন চ্ছুত্ত-wa and মুল্ব <u>bkab-rtsal-wa</u> are in earlier Tibetan, and as লম্ভ ন occurs in later literature and in C.; hence it is often to be rendered by 'to order' $(J\ddot{a}.)$.

শ্ৰামন্ত্ৰ mol-mchid= মা , শ্ৰামন্ত্ৰ conference, consultation: শ্ৰামন্ত্ৰ সুদ্ধিন্দ্ৰী in conferring about any subject do so systematically (Yig. k. 87).

इंस्प mos-pa अधिस्ति, अधिमोच, स्तिक, पियता, धति, बन्दाबता 1. sbst. [implicit faith, devotion, adoration, satisfaction]S. mostly as vb., to be pleased, to be pleased with, to crave for, to be inclined to; and মুখ্য I took a fancy to go there; अभ्ययद्गावर्द्धाय desiring and craving for (are the origin of all the mirsery of sin). इंस्य ब्रेंग mos-pa-zloy विकल्प्यति [removes the objects of desire S. 3. to respect, to esteem, to venerate, to adore: ট্রিবার্থামাম whom do you adore; ইম্পর্কারর্থানাতীর I offer it from voneration, i.e., I shall take nothing for it; frq. joined with 944: भेर्-अव्यापुषाद्वाद्वेष with fervent veneration; ५५ अस devotion. अस्यसम्बुद्यदेशमङ्गे mos-pas spyod-pahi sa-bshi चतसः अधिसुक्तयः चर्याभूमयः the four stages of perfection in devotion: - (1) अद:य विवय चालोकलाम [attainment of light]S. (2) भूर पासकेर्य şnah-wa mehed-pa चालोकनृति [increase of light] S. (3) दे विकि र्षे में ब्रेंगस गठेग थ हेस सु नुगस प तत्त्वायं देशातुप्रवेश [entrance into the essential truths] S. (4) यर कर अर यदे हैं दे रहे वहें बान नायां समाधि [uninterrupted meditation | S. श्रमःब्रॅट्रय spyod-pa a pious man, a devotee (Ta. 109-7). 4. = 955'4 steadfast, firm.

Syn. ১১ খুম ১৮ ছব্দ dad-gus dah ldan-pa; খুম খুব gus-ldan; শুব দুদ্দির kun-tu-bsten; খুম দ gus-pa; শুরী কুমম goig-tu-sems; ১১ দেওব dadpa-can (Mon.).

ৰ্মাণ্ডৰ mos-ldan devoted, respectful, unflagging.

Syn. Twee gus-ldan; 55 a dah-wa; 55 and dah-wa; 55 and dah-chags-can (Mhon.).

সুনির mya-han বু:ল, ছাল, বিদান, বিদান, বিদান বন trouble, misery, affliction; সুনের টুম পাচ্চ ট্ল afflicted by sorrow; সুনের টুম্ম without any uneasiness whatever; সুনের টুম্ম to lament, to wail. সুনের মিল mya-han-sel মালাঘরুহ [remover of griefs, consoling] S. সুনের মমনে mya-han bsañ-wa মালবিদ্যার [alleviating griefs, consoling] S. সুনের মমন mya-han-hsal the time of mourning is at an end.

Syn. ধুলানংল sdug-bshal; ধুলাই sdug-po; রমমানামমে sems-gyeńs; অংশনং yid mi-bde; নাংনা gduń-wa; অংশনান্ত yid nań-chud (Mhon.).

मुहत्रहें Mya-nan-med or मुहत्रहें 1.
भागेत. रम, कमल, मीलि, कटि free from misery, sorrows and sufferings. 2. a n. of As'oka, the Buddhist emperor of India; 3. and hence, also = the tree of that name in India. मुहत्रहें free from misery; भागेतपुष the As'oka tree belonging to the leguminous class, with magnificent red flowers.

সুদেশ্যমণ্টর্শনিই Mya-fian-las has pa chen-pohi-mao মহাদ্ধিনিআছে a separate section of the Kahgyur encyclopœdia in two volumes relating to the passage of S'ākyamuni Buddha out from this world into Nirvāṇa, his obsequies, and the general mourning for his demise. Is known briefly as the Myafi-hulus.

ধ্ৰ সৈ mya-nam মৰ a fearful sandy desert. শুন্ধেণী ব্লীপানী mya-nam-gyi smig-ryyu মৰ-দংশীৰিকা mirage; শুন্ধেন্দ্ৰন mya-nam-than অভায়ি a desert. শুন্দেণ্ডৰ mya-nam-byed কুত্ৰন bud; a hell.

ভাৰা প্ৰতিষ্ঠিত কৰিছে ক

सुद्रायद्रम् myan-hdas or स्टब्ल्यायद्रमय निव्यक्ति, the Tibetan synonym for Nirvana, the state of existence which is not only free from misery, sufferings and sorrows, but which is also void of all feelings and sensations whatever whether delightful or loving or virtuous. But later Buddhism, apparently shrinking from the awful nothingness of the orthodox definition of Nirvāņa, has occasionally endeavoured assimilate Nirvāņa to Jewish and Christian ideas, making 55 95 95 equivalent to अर्ब ने सन्तर्भ mitho-ri-quas paradise, the state of the 5 প এপ্ৰ dye-legs righteous (Mnon.). So, too, we read:--मु द द पर माया दे या यदे यदे अठवा। इस हे वा यदवा तु वहेंद्र दर इंद श्राट भाकेदा हद श्राट वासुक संवास वर्गे स सूरा पाट हैं दर। में का का कि का सेवा मा स्वाप्त हैया है । विकास में मा स्वाप्त हैया माइक अद् कथा वस सु मावक देव तयत नेपा हुँ र छेर छेर । अहा รุการาชาการาชาการาชาการาชาการาชาการาชาการาชาการาชาการาชาการาชาการาชาการาชาการาชาการาชาการาชาการาชาการาชาการาชา is supreme peace and bliss; it is freedom from illusive thoughts, egotism, and sufferings; there is nothing of the three states of the damned, the sensations of heat and cold or hunger and thirst in it. Misery and transient transmigration having been exhausted, the emancipated one works for the good of others and achieves miracles inconceivably great. (K. d. 4.336). The states of Nirvana have been differentiated: (1) धुद च भूवामान्द्र परुषाय है मुंदर 4N.42N.0 **उपधिशेषनिर्व्याण** Conditional Nirvapa]; (2) ยูระบัญญามะมีรูนดิญระสาขมายรุม น निर पधिशेषनिव्योष [unconditional perfect (3) क्षे-वाद्यसायदे सुन्दद त्यसावद्याप Nii vana | S.; अप्रतिष्ठितनिर्वाण [unlocalised Nirvana, i.e., the state in which the limitations of time and space vanish away S.

Syn. and thar-pa; and thar-wa; as an hehi-med; gaiga edul-bral; hand don-dam.
(Mnon.).

শুন বৃহত্য প্রস্কৃতির myan-hdas mchod-rten v. ১০ দুব mchod-rten 1. n. of the chorten or caitya built on the site of Gautama Buddha's death and cremation. 2. the style of caitya-tombs built after that caitya.

সংগ myah-wa v. সুঁহ'ৰ myoh-wa ৰাজ্য বাবেন, বাবে to taste; tasteful: সুহ'ৰহ'হ'ৰ myah-war hdod-pa wishing to taste; সুহ'ড myah-bya বন্ধনা as met. = the tongue.

শুर है myair ita n. of an officinal plant : भुर है सुभा गुक्क स्थाप हैर सेमा हैर सेव

শুন মা Myan-ral n. of e village situated towards the west of Sera monastery (Lon. 3, 20).

 $\mathcal{S}^{\kappa,\chi}$ Myah-ro n. of a village in Tsang (Deb. \P , 3).

শুদ্ধ myans ভিম [united] S.

सुर्'य myad-pa the older form of the word अर्' mad-pa= १९६५ truth.

भूद ' myin the older form of the word

भूत myu-yu or ध्रुण myuy=व्यास प्रवास, प्रवास, प्रवास, प्रवास, प्रवास, प्रवास, कन्दल [1. reed, rush, flag [sprout, coral]S. an erroneous form of ध्रुण. 2. relations, particularly those who are of the same blood. अ्पुण्यस्म myu-yu-gsur कन्दल [1. a new shoot or spring. 2. the plantain tree or banana tree]S. अणुष्टे केया myu-yuhi-tshul a grove of reeds.

ধুণা myug-pa or ধুণাধুণা myug-myug-pa 1. মণ্ণুণাধ্যাইন ইন্থ to slightly bend the head. 2. to run, roam, stroll about (Sch.). 3. to show ostentatiously, to boast about v. ব্যুণাণ dmyug-pa (Cs.).

on swiftly: 5 = 3 dus-myur-wa time quickly runs away. 2. adv. quickly, also

ষ্ট্ৰন্থ লা myur-wa myur-wa = প্ৰাপ্তৰ' very quickly, in colloq. অধ্যমন at once, without delay; সুমন্ত্ৰী নাইন চুৰেই নাইন্ই the lion goes to its den very quickly. সুমন্ত্ৰী myur-rahe hbru ভাতৰ [আত্তৰ? music, a pa. Conlear ote] S.

धुर हुँ प्रदेश हैं का myur-skyob hjig-rten she who quickly protects the world, an epithet of the goddess Dolma (Mnon.).

ধুন ন myur-du adv. quickly, speedily, soon; ধুন ন adv. quickly; গুলুন ei-myur as speedily as possible. ধুন ন adv. quickly; গুলুন ei-myur as speedily as possible. ধুন ন বিশ্ব myur-du besah-rtags symptoms of immediate parturition (Jä.).

ধুমন myw-ma=প্মান্ত্রন a dancing woman (Minon.)

शुर्र रेश myur-tsam जीवन, चपल, जवन quick [wavering, quickoning]S.

শুমান myul-wa (সম্মান্ত্র্যাই ট্রাম্নর্যার) to roam about, to do the work of espionage, to examine closely, to search into, to scrutinize. সুন্দ্রমান্ত্র্যান ryyal-khami myul-wa to explore (a country).

J'A myo-wa v. j a smyo-wa.

মুদ্দি myon-ua pf. মুদ্দ myans tut. মুদ্দ myan 1. বিংলা to enjoy, to taste, perceive; to lick; to undergo; বিন্তুদ্দ bro-wa myon-wa to taste; শ্রুদ্দে mthon myon-wa to have seen before, ব্যাইদ্দে thos myon-wa to have heard before; সুদ্দেশইদ্দ myon-war byed-do enjoyed, causes to enjoy; মুদ্দেশ মুদ্দি বিশ্বাইদ্দেশ perceiving the relish by tasting; মুদ্দেশ কৰা মুদ্দি নামান কৰা মান্ত্ৰী মান

taste distress, to get into trouble; MANINGN मावदः द : ऑह : यर : य ग्रूर : य दै : य श : इसम works cause one to undergo another state of existence (Thuy,) : रद वी मुख्य रद वी और पायेन your own doings are your own sufferings (Ja.), 2. is an auxil. of the pf. like 35 bunn: atarma it bisal ma-myon I have never yet sought; MEC Mys mthonmamyon I have never yet seen; graffer यवक्षा भेर नेशय one who had gone there before and is acquainted with the language of the people (A. 67); N. 444 34 myonwa than-thun or ALAY 34 myon-wa sna-zin having experienced, having perceived (gen. by mystic meditation).

myon ham-can a vain conceited person who pretends to know much more than he really is acquainted with.

loss of control, sensual intoxication [a kind of grass, Poa cynosuroides; the wood of the Ficus religiosa used for kindling fire by attrition] S.

अॅ्थ मा myoş-pa= ब्रह्मीश्राय मत्त, प्रखर, कित्रव. मदा to become intoxicated, intoxication from wine, to be maddened, become demented: द्वेद क्रेंस प्राथम के विद्वा इतात-myos-pas myo-hdug being deranged, he is demented (Mñon.). HAUR'S myos-pahi cu-co noise made by intoxicated persons. बुस्पर्यते ब्रेट अन्य myos-pahi phren-ldan-ma (प्राचेर वर्ष धून म) an excited indecent woman (Mhon.). बुंबायवे अईदास myos-pahi mtshan-ma that which excites lust, i.e. musk (Mnon.). ज्रेस.वैभ.१४ myos-bum-can as met. = anelephant (Mhon.). 3435 myos-byed 1. मन्दर, जगस, मदकत, मदन, वप्र, नस्त्रि, बीजपूष Kamadeva, wine, intoxicator; a cloud. 2. the number thirteen (Rtsii.). ब्रेसचेऽल्ह्य

myos-bycd khań-pa, कह व्रह्म आवे हिम or कह महि wine-selling woman's house, a brothel (Mnon.); अभिनेद्दे नेहा myos-bycd-hkhri-cih जिल्ल the penis; अभिनेद्र विष्ण myos-bycd leags-kyu महामुख id.; अभिनेद्र विष्ण myos-bycd-hbrih महिष्ण the male organ or sex; an intoxicator, a drunken man. अभिनेद्र विष्ण myos-yed-htshon = कहाँ है अब wine-selling woman; अभाग myos-ma a youthful girl, a damsel = द्वार्ट अस्त्र अस्तर अस्त्र अस्

५८५ dmag 1. कटक, बल, दण्ड, सेना, troops, army, soldiers; AK SNO rkan-dmag infantry; র ব্নশ্ rtu-dmag cavalry; পুর ব্নশ্ yul-dmag a sort of militia or reserve who in Tibet are occasionally mustered: รมๆ มี dmag-mi a soldier, v. frq. รมๆ จิ พสา विषय के dmag-gi yan-lag bshi चत्रक बका the four kinds of troops: মুদ ছনী elephant, निरुष्ठ रथ chariots, कर यह पदाति infantry, ह दुस्या अञ्च cavalry (Minon.). दुस्या वी याउस dmag-gi-gtam geaui talk of war or fighting; रुमण में हेंन रु कुष dmay-yi shon-du rgyu-wa pioneer force, or scouts of an army; दुस्य पृहिस् सुवयुद्ध dmag-gi rjes-su hbran-wa ally or follower in war; 544 344 dmag-chas ammunition, equipment. 5249 के केंद्र में मुदेन dmay-sde chen-po sde-aciq चर्ची हरा army consisting of the following:-10,000 elephants, 30,000 chariots, 100,000 warriors, 1,000,000 cavalry. 36,000,000 infantry (Yah-ti. 18).

্নেল্ ইনি ইন্ত্রেল্ড de den-pohi rnam-grafs acc. to a Kālachakra writer the following is the enumeration of forces: এই orti=5.43 এবর নি বিল্লেখ্য কিন্তু বিশ্বাসন কিন্তু বিশ্

Pritana (ছমনা); three Pritana = one Cama. (অমু); three Cama = one Anikini (অনীকিনী); ten Anikini make one Aksauhini (অনীকিনী); this last includes an army of elephants and chariots numbering 21,870. (Dus-ye. 343).

্মণার্ড dmuŋ-d₁ : n বল, বনু troops, army; also ১৯৭ ইণ্ড id.

Syn. इस्मार्श्वास dinay-telogs; इस mi-pa; इस्ट्रॉन्स्य क्रिक्ट क्षेत्रक dinay; इस्ट्रॉन्स्य क्रिक्ट dipañ इस्ट्रिमें प्रें क्षेत्रक dipañ-gi dikyil-likhor; इस्ट्रामें व्हेम्स dinay-gi ujiys; ध्यान्यम् प्रें प्रें yan-lay bshi-pahi sde (Mhon.).

५ अया ५ देश *Imag-dpon* सेनापति, सेनानी general, commander.

Syn. ১৯০ ল এই বা dmay-yi hdren-pa; ২০ নিই দাইন ral-grihi ghen; ২০ নিই ক্টুর এইন ral-grihi ryyun-hdsin; ১৯০ নি এই বা dmay-yi hyo-pa; ১৭৮ নি দু ৯৯০ বা dpuń-yi khyu-nachoy; ছবি না ধিকি biso-bo; ১৭৮ নি অপ্রতি dpuń-yi myon-po (Mnon.).

্ষণার্থ dmay-rum = শুর্থ ইন্থা darkness:

শেষধার্থ পূর্ব হিন্দার্থ ইন্থা কর্ম এই বি the destroyer of the darkness of the three worlds.

(Yig. 9).

5 নি dmah or ১৯২৭ dmah-wa, adj. low, short; mean, humble, inferior. মান্ত্রিমণ্ড low place, ইব্যান্ত্রিমণ্ড low status; ইব্যান্ত্রিমণ্ড inferior intelligence or intellect; মুন্ত্রিমণ্ড blo-gros dmah-wa mean in mind. চ্যান্ত্রিমণ্ড বিশ্বাস্থ কি if (in pregnancy) the middle parts of the body are low and the sides high (Jä.); sbst. lowness. Also, as vb., চ্যান্ত্রিমণ্ড with pf. চ্যান্ত্রিমণ্ড বি be low, degraded, inferior. চ্যান্ত্রিমণ্ড বি চি lower and lower; ইম্মান্ত্রিমণ্ড in times of scarcity, when eating and drinking is low (Pth.); in W. চ্যান্ত্রিমণ্ড dishonour, profane, to humiliate. চ্যান্ত্রিমণ্ড dmah-skyob the protector of the humble, a king

(Mhon.); 544.255 dmah-hdod inclination to go down, tendency to meanness.

SURN dmans = এবাৰ the populace, mob, common felk; ব্যুম্থ নি কিন্তু id. ব্যুম্থ মুদ্ধ beer that is given to the common people at entertiments (Rtsii.). ব্যুম্থ টুম্ম a langues or treat for the public; ব্যুম্থ মুখ্য the vulgar, the common people; one of the common people; ব্যুম্থ মুখ্য dmans—hald gnas=মুদ্ধ টুম gron-kayer a town or city (Mion.); ব্যুম্থ dmans-rigs মুদ্ধ, রুম্ম the lowest class or easte in India, people of degraded rank in Tibet.

<u>5</u>ዶሮ dmad abuse, cursing.

८४३ dman जन, दीन, दीन, अधम, उप, अतु vulgar, mean, inferior, of the lowest order r quality. 544 is even sometimes used for \$ 545 skye-dman a weman, common in colloq. as "kyemen"; ব্যক্ত হবাম the class of young woman (Yig. 56). 5844 dman-pa) low, in reference to quantity or quality, little; ব্ৰুব্ৰুব্ৰুব্ either too little, or too much, or badly constituted; वर्षेत् कुमसाद्रमक्षय having few merits; ह्रों दुमक्षय blo-dman-pa having little sense (Gtr.); इसङ्ख्र dman-chun=वर् के a young girl (Yig. 37). ५अ५ परि रेग्रंभ dman-pahi-rigs चण्डान the lowest people in India who are very wild and fierce; 545 a dman-ma= ริกับ rñiñ-pa old, stale; not fresh: จรังเอง २८८ वासुवादाची, के हेवारुक्षदाक रेरे a to each withered flower that was offered to the Blessed One (K, g, q, 290), and we will disconmdses-ma a beautiful woman; dman-çar a maiden, a growing girl.

588 dmar 1. one of the thirty-six border countries of India (Ya-sel. 38). 2. profit, gain, good success; 588 & a small profit (Mil.).

চুমান dmar-po i. adj. successful: হ্রপ্থ চুমান্মন বৃদ্ধান did it go on well with your meditation, instruction, চুমানি finishing instruction, in religion, and in medical science (Jā.).

इसर्घ ii. red; अर्गुइसर milog-dimer red colour; ব্ৰহ্মকু as dmar-po rgya-matsho the red ocean, the colour of its water being red for many thousand miles it is so called (K. d. 348); ১মহাইছে ব্যালাল-po ruca-can as met. = donkey (Minon.); ব্যাহ্ भेद भेष dmar-po srin-skyes लोहित, क्रमिज, a red dye produced by an insect, Amyris agalloch. SMS'A dmar-wa red or sbst. rednoss: 54x 42 gt red eves: \$ 54x 4 red nose. इसर्भेय dmar-khe-pa a butcher, executioner (Myyur. 246); 545 A dmar-khra red stripes, as painted on Red-hat monasteries; इसर पुरु dimer-grum वाइक पुरुषे देसर में a square piece of red coloured rug (Rtsii.); ্বৰ্ম বুল dmar-rayan piece of raw-meat in Tantrik offerings made to spirits (Rtsii.); ร्रमर धूर dmar-lian greenish red; इसर हेन dmar-gjen naked; दुसरक्षसूर्य dmar-chammyar-po fresh baked cakes the natural colour of which has not been changed (Jig. 29); SMX:MSKN dmar-malans bright ness, ruddy complexion. ১৯২ ইন dmar-sdor (श्रुण न दह अग्राक्षण्य में न minced meat or meat for broth (Rtsii.); 545% dmar-mo red, also red cow; ব্ৰহ্মণ dmar-smyng blackishred; ব্লম্প্র dmar-mtshan footnotes written in red ink; देवाया अराअई व विवस notes in a book written in red (Rtsii.); 545.9 €5 dmar-htshod copper-coloured, 58535 dmarbsan scarlet-red; ১৯২ জ্ব dmar-yol red china ware as opp. to smarta; surger dmarrun-pa adj. naked, also a naked person, frq. दुसर दु सर्वे देव dmar-ru mgo-nag गुझ [a small shrub, Abrus precatorius bearing a red and black berry, which forms the

smallest of jewellers' weights] S.; মুন্দ্ৰন্থ dmar-bçal dysentery, bloody flux (Jā.). মুন্দ্ৰেই dmar-ser (1) গুলাইন the disk of the sun, also the halo surrounding the sun (Mion.); (2) reddish yellow, honey-coloured: মুন্দ্ৰেইনি dmar-ser-mig মিছলাইন the lion-eyed. কুম্নান্থ shwa-dmar-pa a mouk of a red-hat sect.

5মিল্ল dmig-pa 1. Lex. and Cs. a hole. 2. kind of lizard, also the pargolin: देणेश ইং এইব। দ্বিলান্ত্রি-পৃত্তির-পৃত্তি-পৃত্তির-পৃত্তির-পৃত্তির-পৃত্তির-পৃত্তি-পৃত্তি-পৃত্তি-

ইনিম্বাক্ত সমান, লক্ষ, লক্ষি 1. imagination, frame of mind, the mind on one point. ১মিল্ডান্ট্রমন্ট্রন dmiys-kyiş dbye-wa fলহামে discernment; ১মিল্ডান্ডের dmiys-can ingenious, skilful in contriving W. 2. sbst. নাবিল, সমিলক্ষ, অবল্ফাল [conscionsness, idea, attainment, perception, acceptance] S.

চন্দ্ৰশাস্ত dmiys-gtad object on which a mystic concentrates his vision or his mind in order to induce meditation; sometimes the object is a thing actually before him, sometimes a mental object, sometimes purely fanciful or impossible as the horn on a hare's head or the child of a barren woman. A meditator who can become absorbed without any such assistance has reached a high state of proficiency, v. Mil. ম 82, b. 2. Sometimes erroneously 5মম্বা

इसेन्य हुँद प dmigs-ston-pa or द्विन्य प नेन् हुँद प to give an idea of, to make a suggestion.

চন্দ্ৰমণ dmiys-pr 1. as vb. to fancy, to imagine, to construe in one's mind. ধ্যুম্পুমণ don dmigs-pa to intend a benefit or profit for another person (Jä.). 2. sbst.

thought, idea, fancy चालम्बन; र्भेण्यायि हेन dnigs-pahirten prob. a thing only supposed, an object imagined (Thgr.). ५भेग्थय केंद्र पविश्वद dmiys-pa med-pahi sñin-rje in Mil. is ace. to Ja.: the pity which the accomplished saint, who has found everything even religion to be vain and empty, feels towards all other beings, in as far as they are still subject to error and mistakes, opp. to सेमसारु वाद्भेगसाय दे श्रेट हे and केंसाय दर्भगसाय दे हैंद the tender sympathies called forth by the sight of beings that are really suffering and of those d fective in moralitv ; ५भेणुकाक्रमका ठ५ पहेंद्र क्य forgetful of all the beautiful fancies, schemes, and airy notions. द्भेवास्य यसावद्साय वससायवे खुवावसावद्साय boyond the range of thought or imagination; द्भेष्रायदेश्च dmigs-pahi smra चपवाद excecration, reviling; স্মাণ্মন্ত্র dmigs-bu विद्यु चालम्ब a support, gen. a blind man's leader (Dzl.).

্মীৰ্মানি dmiys-med নিবৰ্জ independent, not depending: ৰামীৰ্মানি ইন্দেশ Tsongkhapa who was free from all worldly obstacles, i.e., perfectly independent, in which sense all Bodhisattva are independent. ১মীৰ্মানিইৰ dmiys-hdsin dependent, depending on a support.

্মিৰ্মাণ্ডমে dmiys-gsal or হুমিৰ্মণ্ট্ৰাম্ম clear to the mind: সুহ'হুটুহ'ইমণ্ট্ৰ'হুমিৰ্মণ্ডমে বুমান্ট্ৰম unless it is clear that the work should be done privately or confidentially (D. cel. 12).

5 Dmm or ব্যান্ত Dmm-rgod 1. n. of the earliest tribe of Tibet, the men who first inhabited Tibet (J. Zań.). 2. a malignant spirit, a kind of evil-demon that causes dropsy in those on whom his malignant eye falls; one of the nine spirits called এপ্রে: ব্যান্ত ব

5 & donu-chu জন্তীবৰ dropsy; which is brought on by evil demons; 5 & তুঁ তব one who is suffering from dropsy. 5 & শুন্ত ব্ৰানা-লাবত demon of the disease of dropsy etc. (Rtsii.); 5 & ইন্ডেব dmu dsin-can ভ্ৰমীৰৰ dropsy, dropsical.

১৪র্থ dmun-pa=মুর্গ blan-po সার an idiot; also, acc. to Jä., darkened, obscured.

うもちゅ dmur-wa v. もちゅ mur-wa.

รุงจาน dmul-wa v. จุธังเน hdsum-pa.

५ तुमार्थेट dmuş-lon = र्वेट च lon-na जात्यस्य one who is born blind : भेषाङ्गेट वृत्र यवट ५ सुमार्थेट इ.पुर-पुन (J. Zan.).

द्भेष dme-wa= वर्षनाय v. भ्रेष्य rme-wa.

र्बेंद्र'य 'dmod-pa 1. शाप, परिग्रह, समिशाप, पराभव cursing, subduing. vb. (acc. to Cs.) to curse, execrate, accurse; 5454354 sbst. imprecation, execration, malediction; इदःश्वॅदःवीशःदर्भद्रःयःत्रॅदःवदेःवॅ वर्षुःविषुष the twelve years on which a curse had been pronounced by the saint (Dzl.). 2. to swear, to affirm, to confirm a treaty by an oath (Ja.). 3. to address a prayer of conjuration, and to the deity (Glr.). 5%5% dmodmo (opp. to क्रॅन वस smon-lam) malediction: पर्र के र्मेर् में र्वद के अद although a devil's malediction is very potent (D. R.). 545.85 dmod-tshod दुर्भाच abuse, insults.

र्सुयान amyal-wa नरक, कुज, स्विज, निर्व, खनीच, भीम 1. hell, purgatory, perdition; रमुवानर क्षे going to hell; र्रमुवानकुर the eight hot hells; ग्र-रमुवानकुर the eight cold hells. देशकर प्रित्म प्रतिकार कर कि hells of preli-

र्भुग'म क्षेत्राम् कार्याम् to show; रश्चारश्चाप कार्याम् कार्याम

বৃদ্ধান বি danguage-pa to drain off: স্কুম্ব ছুম্ব্ৰুম্ব. to sift out fish with a fishing net (সিay. 53).

🛪 rma I: मण, चत, किण, अवण wound, a sear, a kind of leprosy with red spots and insensibility of the skin: was wounded or I have got a wound; अव्य to heal a wound; # 99 rmahi lha-wa a wound growing worse. 利强 rma-skyes चतज pus, matter; also blood; अहेंग rmarjes scar, cicatrix; 435 rma-rnin an old wound; अञ्चर rma-sman or अहे medicine or salve for a wound; \$135 rma-nad an sores and ulcers: rma-nad are of two kinds (1) 圖香養料 Than-skyes constitutional such as प्रदेश gshan-hbrum piles, me-dbal, सुराण sur-ya, भेजा, rmen-bu, विवाद्या rligrlug, मार वाम rkan-hlam, अरेड्यर र्वाच mtshanpar rdol-wa; (2) those which one contracts from accidental causes ग्रॅंब्र होन. মানাৰ rma-mitshan sear; মাই rma-ro seurf, eeab; মাথমান্দ্রনাম yma-las hhah-pa= প্রশ blood

(Mñon.); अनु rma-çu a festering, suppurating wound; अनुष rma-çul scar; अवे बन्ने भेर rmahi than-skor अणसामन्त्रके the cleansing or dressing of a sore.

ম II: sometimes signifies beauty, good luck, etc. মতুত্ব rma-bya-can ব্ৰিক verdure, green, a meadow.

* S. Rma-bya (pro. Mabja) 1. n. of a large village situated to the South West of the district of Saskya visited by Sarat Chandra Das in 1882. अपुःर्सुदः चर्रः सेदः मे rma-bya myon-wahi sen-ge n. of a Lama of learning who belonged to Mahya (Lon. 3, 3). 2. lit. the mottled or spotted bird, the peacock, commonly called शिखिन, वर्हन, चहि-सुज्ज्, कलापिन्, क्रकवाकु, प्रचलाकिन्, S. Lex. ม ยูลิ ผฏิง rma-byahi-myrin n. of a gem; अप्रतिकृषाभारति रहात gma-byahi rgyal-mishan-can विश्वजा 'symbolized by a peacock,' an epithet of Durga (Mnon.); ม 3 ዓ ላ ላይባ a peacock's tail; মন্ত্ৰাৰ্থ মিজজ a peacock's crest. ABRA ma-byahi htsho-wa (lit. the food of the peacock = 98359 homlock (Sman. 427). अनुदेश्चिषादेशानुपदेश्च a fabulous mountain said to exist in the continent of Pürva Videha, the people of which possess blue necks (K. d. 5, 338). A mixture of শন্ত্ৰ অনুষ্থ the peacock's bile with the juice of Bhrin-gi rāja cooked in cow's butter when taken through the nose will change the colour of the hair to deep black (K. y. 8, 48).

Syn. শ্লিখন sycy-ldan; শ্লেম্ব myrin-shon; পর্বাধ্বতের gtsug-phud-can; শ্লেম্বাধ্বতের gtsug-phud-can; শ্লেম্বাধ্বতের myny-syro-can; শ্লেম্বাধ্বতের leys-bris-syro; মন্ত্রাধ্বতের rab-gyo; শ্লম্প্র yar-mkhan; ম্বুলাধ্বতিশ্লম hbruy-grahi-yar; কুনাই শ্লম ryya-mtsho-skyes; ম্বুলাধ্বতির rua-ryyan-can; শ্লম্প্র cin-la-rtse; মুর্লাধ্বিশ্লম bṛtan-pa-dreys; ম্বুলাধ্বিশ্লম sa bkra-wahi hoy-pags-can;

ম্বিমান্ত্র mdons-ldan; এনুণাপ্তইম hbrug-syrabi-rjes; (প্রিণ sgey or প্রণ গ্রন্থ); মাধ্যমান্তর ক্লিপ্র); মাধ্যমান্তর ক্লিপ্রেলির ক্লিপ্রান্তর ক্লিপ্রেলির ক্লিপ্রান্তর ক্লিপ্রান্তর ক্লিপ্রেলির ক্লিপ্রান্তর ক্লিপ্রান্তর ক্লিপ্রান্তর ক্লিপ্রান্তর ক্লিপ্রেলির ক্লিপ্রান্তর ক্লিপ্রান্তর ক্লিপ্রান্তর ক্লিপ্রান্তর ক্লিপ্রেলির ক্লিপ্রান্তর ক্লিপ্রান্তর ক্লিপ্রান্তর ক্লিপ্রান্তর ক্লিপ্রেলির ক্লিপ্রান্তর ক্লিপ্রান্তর ক্লিপ্রান্তর ক্লিপ্রান্তর ক্লিপ্রেলির ক্লিপ্রান্তর ক্লিপ্রান্তর ক্লিপ্রান্তর ক্লিপ্রান্তর ক্লিপ্রেলির ক্লিপ্রান্তর ক্লিপ্রান্তর ক্লিপ্রান্তর ক্লিপ্রান্তর ক্লিপ্রেলির ক্লিপ্রান্তর ক্লিপ্রান্তর ক্লিপ্রান্তর ক্লিপ্রান্তর ক্লিপ্রেলির ক্লিপ্রান্তর ক্লিপ্রেলির ক্লিলের ক্লিপ্রেলির ক্লিপ্রেলির ক্লিপ্রেলির ক্ল

अनु के द्वार ma-bya chen-po मंहामायूरी n. of a deity (Dom.); one of the five tutelar deities of the Buddhists; n. of Tantrik work glorifying the goddess Mahāmayūrī.

petty state included in Khams (Yig. k. 18-28).

ষাইব্রাসং Rma-chen Spom-ra n. of the great genius of the পাইন্স্প gshi-bday class, the lord of the peacocks, who resides in the snowy mountain of প্রসং Spom-ra of the province of Amdo.

য়^{র্ক} পূর্বাণী *rma-tsho-kun-gshi* one of the Tibetan pupils of Atis'a: ১ণ ৭১, ব্যান প্রাথাণ এই ইম্পুটিন মান্ধ (A. 16).

হাতি rman 1. (দেশেই পাই) ground, base, foundation; মান এইন দ to lay foundation of a house etc.; মান ই the foundation stone. 2. a dream: মান থাকা rman-lam = মানাল dream,

vision; পৃথ্য বেন্দ্রম শ্লম মু বি সুক্ষ বু অই মুহত ম having presented his request, in a dream he saw the front of Vikromas'ila (A. 69).

মান্মান rman-rman== প্ৰপ্ৰ also implies ইয়ান different (Hbrom. 131).

generally made of silver or iron) to pluck out hair; dee, to Cs. instrument for clean-sing the nostrils. 2. a rake (Sch.).

अर्ध rman-pa wounded.

মণ্ডুন Rmar-sñuh n. of a section in the monastery of Sera (মন্ত্র্যুচ্টান্সমন্ত্র (Lon.).
17).

나 됐지지 rmas-pa 1.= 독자의 to ask, to inquire. 2. mention is sometimes made of a verb 의미 with pf. 최지 rmas to wound. 최지의 rmas-ma an animal that has been wounded but not killed.

মান rmi-wa pf. মান rmis to dream. মান rmi-lam (resp. ন্বন্ত্য) ভার্মন a dream; মান্সন্তুম্ভ ভারমন vision-like, to see in a dream; মান্সন্ত্র dreamed in a dream; মান্সন্ত্র আভ্যা dreamless; মান্সন্ত্র a troubled dream; মাথমামইনি দুmi-lam mthon-wa = মি ব to dream; মি থামান্দ্র দুmi-lam bçad-pa to interpret dreams (Cs.); মাথমামইন ঘটাৰান্ত্ৰম rmi-lam mthon-wahi gzuńs n. of a dhāranī on dreams (K. g. ক, 56); মাথমানি মান্দ্রনা rmi-lam mi-bzah-wa a portentous ill-boding dream (S.g.).

ই বা শ rmig-pa ব্রু the hoof of an animal: মিণাশ গ্রণ মিণাগ্রণ মিণাগ্রন বিথেল-footed; দুমিণ a horse's hoof; দুমিণ ম-a silver ingot shaped as a hoof (=130 rupees); ব্যালাগ্রন gyag-rmig a yak's hoof; মিণাশ্রণ মানাগ্রনি rmig-leags horse-shoe; মিণাশ্রম rmig-zlum an undivided hoof; মণাণ্রম rmig-zlum an undivided hoof; মণাণ্রম rmig-grer horse-shoe nail, hob-nail.

भ्रेषा प्रायम rmiys-pa lizard of a small kind (Ja.).

Ar rmin=Mr rman (Ja.).

rmu=58 dmu.

मुर्के प्राण-ryod-pa the lowest class of people in ancient Tibet.

span rmu-thay 1. a cord to which little flags are attached on roofs of convents, houses, etc. 2. a rope by which the ancient kings and queens of Tibet were reputed to ascend into heaven there to live with their ancestors.

મું Rmu-li a place in Kham province (Los. 17).

bite; occasionally used with ম the tooth: টুমার্ম মান্যমন the dog bit him. 2. to sting, of bees, etc. W.; to gall, e.j. the feet by friction of the shoes W. 3. to bark in W. (Ja.).

denso fog: अग्रायदेव पुत्र rmugs-pahi na-bun id.; अग्रायदेव पुत्र rmugs-pa-can foggy; देव अर्दन

5 খুবাম বামাব nin-mtshan-du yul rmugs-pa the place is foggy day and night. 2. befogged mentally, stupid, inert, languid, sluggish; অংশ yid-rmugs-pa depressed and melancholy (Hbrom. দ. 22); মুবামাব্য rmugs-thib-pa dense fog covering, enveloping. মুবামাব্য rmugs-hdsin করিব 'the chief of waters,' the sea, that holds the vapours.

other as dogs do.

মিব rme-wa (মুখ্য) also ব্রুল dme-pa sbst. spot, speck, mark, a natural mark as a mole, birth-mark; any blemish or impurity: মুখ্য কৈ কৈ rme-gtsan-med or আইন মুক্ত gtsan-rme-med making no difference as to clean or unclean food (Mil.); মুখ্য rme-grib moral defilement; adj., মুখ্য rme-po stained, defiled, mouldy, spotted; মুখ্য rmehu-zan unclean food: অনুস্থান আইন ব্রুল বুজিন চুক্ত বুজিন হিন্দের বিশ্বিষ্ঠিত কর্মান বিশ্বিষ্ঠিত কর

**January in Lhasa in front of which a stone monolyth was erected bearing the inscription of a treaty between the king of Tibet Khri Ral-pa-can and the Emperor of China (J. Zań.).

 $\mathfrak{F}' \mathfrak{F}_{NMe-ru}$ n. of an ancient monastery in the N.E. quarter of the city of Lhasa.

म होष्य rmey-pa= इ.च root, also = प्रकृत order, series, row; भेषा होत्य rmey-med-pa = प्रकृत्य gtan med-pa disorder, not regulated; प्रकृत्य भेषाय पुरुष the religion became disorganized (J. Zah.).

र्रो**र** rmed (हआवे क्षेत्रात-sgahi-rmed) crupper attached to a saddle.

हो दें प्राप्त rmed-pa pf. क्षेत्र rmes 1. = प्रकार्य a gtam dri-wa to ask, to inquire: वेद्रवर्ष

বংশ ইণ্ড উত্তিখন বাৰ্ছিণ বাৰ্ছিণ আৰু asked if there are rich people in Tibet. 2. কর্মন, to plough and sow: মৃত্তু বহুল্খ rmed-du hjug-pa to cause to be ploughed and sown (Jā.). 3. to study.

ታ ፟ዚህ ፕሬጓ rmen-nan= ዋላ ዶላ bad sign, ill-omen, foreboding.

মন্ত্ৰ rmen-pa or মন্ত্ৰ rmen-bu = ল্'ৰ্-কৰ্ম (A.-44) a goitre; also an inducation caused by a rore or wound: পুল্লিমন্ত্ৰপ্ৰথ মন্ত্ৰিমন্ত্ৰিম্পান্ত্ৰীয় he dreamt that by simply having covered it with the hand the induration was healed (A. 44). মন্ত্ৰিন্দ্ৰ rmen-buhi-nad an indurate sore or ulcer or a swelling on the skin.

ইথি rmel-wa or ব্লুখন smel-wa 1. to pluck out; ন্যাম্থন bal rmel-wa = ন্যাইখন to pluck out hair. 2. to summon, to call, to invite.

হাঁব rmo-wa কবঁঘ, pf. and imp. এই rmos, to plough: বিজ্ঞান shin-rmo-wa to plough fields; মাই বিজ্ঞান ma-rmos-pahi lo-tog a fabulous kind of grain in the mythological age said to grow without cultivation; also, maize. মান্দ্ৰ rmo-mkhan ploughman.

ই ম rmo-ma 1.= ব্ৰাই an old woman. 2. ঘ্ৰাৰ্ছী father's mother.

শ্ৰুম rmo-yas 1. ছীছ'ৰ n. of a number. 2. steel helmet; also, perhaps, full coat of mail (Mion.).

khrab-rmog coat of mail and helmet (Jä.).

Syn. শ্ৰান্ত rmog-thur; ইনান্ত tshem-shu; শ্ৰান্ত rmog-shu; মেনান্ত dmag-shwa (Minon.). শ্ৰাহ্য Rmog-cog n. of a place in Tibet

(Loft. 4, 32).

শ্ৰামান rmog-brtsegs-man. of a heretical sect (Yu-sel. 45).

મૅર મુજાજન spu hair of the abdomen and the pudenda: રકુષમાં મુખાં વ્યવસ્થિય the belly-hair of a he-goat heals cancer.

হাঁহেম rmons= এট্রপ্য copulation (Minon.).

मेहित, अन्य, मंग्रह, मन्द, प्रथाणन, सूर्ष, अज्ञ 1. a fool, stupid person, ignorant or untrained person. अंद्रशामा rmons-brtul= भुत्र blun-po fool, idiot. 2. adj. obscured, stultified (Sty.).

Syn. जुन्य blun-po; ज्ञेन्य glen-pa; स्वाहर भूषस्य lug-ltar-lkugs-pa; अन्यय ma-çes-pa; अन्यस्य ma-bslabs-pa; अन्यस्य mi-mtshonpa; अन्यय mi-rig-pa; सन्य mun-pa; अन्यय ldons-pa; (Mnon.).

delusion: गुरुश्रेंद्रभ सम्बम [confusion, ignorance, alarm]S.; द्रश्रेंद्रभ समानिक [confusion, ignorance, alarm]S.; द्रश्रेंद्रभ स्वा-rmons स्वं, खन्न stupid, deceitful (A. K. 1-14). इत्रश्रेंद्रभ हे rnam-rmons-te विमोचित enticed, infatuated, fascinated. श्रेंद्रभपति विचाय कार्यक्ष क्षानिक स्वाप्ति कार्यक क्षानिक स्वाप्ति कार्यक क्षानिक स्वाप्ति कार्यक क्षानिक कार्यक क्षानिक कार्यक क्षानिक कार्यक

মৃত্'ম rmod-pa to plough: মৃত্যুদ rmodglan a ploughing ox; মৃত্যুদ rmod-lam furrow (Sch.).

ম্ব্ৰ rmon-pa 1. the act. of ploughing ম্বেলুবৰ rmon-pa rgyub-pa to plough (Cs.). 2. a plough-ox; ম্বেইন rmon-dor or ম্ব্ৰইন rmon-pa-dor ছব a yoke of oxen.

東下口 rmyañ-wa or 東下口 rmyeñ-wa to bend towards; to stretch one's self, to stretch forward the neck as if to hear anybody speaking or whispering: またまらな bya-rmyañ byed-pu to stretch, to yawn (Us.).

৮ শ্ব rmya-wa 1. siekness, nausca; khamṣ-rmya nausca (Lex.). 2.= সম্মার to degenerate, grow worse, decay.

ही sma = ५०० dmah: श्व ब्रेवसण्य to humiliate, cast down, humble; श्व ब्रेवसण्डेन च्याकारिकी a humiliating word or phrase expressing an insult.

NEWN Sma-khams = NEWN Smar-khams n. of a district where a Jong-pon from Lhasa with the designation Ma-kham thalchi holds office (Lon. 9, 5).

য় ম sma-sa योग्य [suitable] S.

ষ্ট্ৰৰ smag a sort of medicine of an astringent taste; মণ্ডু smag-rgyu black popper.

শ্বৰ ক্ষা smarg-rum = শ্বৰ্ণ শ্বন্ধকাৰ dark, darkness; to keep up or light a lamp in darkness: শ্বাপ ৰ্থিক ই মইল্ড (Situ.); শুৰ্থই প্লাপুত্ৰ dense gloom.

\$5 smad 1. that which is lower than some other place or thing; a comparative adj.: the lower—usually opp. to \$5 stod

the upper; both terms being often attached to place-names to differentiate two near localities, e.g., Jang-stod upper Jang and Jung-smad lower Jang. \$54 downwards, মুখ্য the lower part of the human body. প্রাইন কর stretching forth the lower parts. পুষান্ত্ৰস্থাৰ পুচৰাৰ to bring the five lower parts of the body, tho belly, the knees, and the points of the feet in close contact with the ground, i.e., to prostrate one's self (Ja.). 2. with regard to time the latter part, the second half, of the night. 3. children, in relation to their mother gen. preceded by 최 or g thus: 로드제35 I and my mother (Mil.); লাম ই না প্রথম বাবুন the old woman with her (two) sons, three; also of animals: ব্রিক্স প্রবৃত্তি the mare and her foal, the two (Dzl.); 35236335 the sick man's family; ¶35 ₹NN my wife and children (Ja.). গ্লেম্ম smad-ryyas-ma= gs ইব্ মইল a woman in full sense (Mñon.).

গ্রহণ smad-hehal degradation, shame-lessness, prostitution; গ্রহণ ইচ্পাত indulge in dissolute habits, to practise smad hehal.

লাও বিশ্ব জ্ঞানা ক্রিক

গ্লাংক smad htshon-ma, বাদিলা, বয়া, ঘাণিলা, বয়া, ঘাণিলা, ব্যাংকা a prostitute, harlot, a self-willed or unchaste woman. গ্লাংক smad-htshon-mahi gnas a prostitute's house, a brothel.

Syn. ধুর র্মি প্রবৃত্তির thus-mon-bud-med; ধুন্ম কর্ম <u>r</u>tayş-can-ma; পর্ট্র ম hbyon-ma; মৃত্যু ম gyel-ma; মর্ক্র ম han-rot-ma; ইম ম res-ma; প্র্রুষ্ট্র ম hdod-spyod-ma; প্র্রুষ্ট্র ম hdod-paş rtsen-ma; প্রবৃত্তি ম gzugs htshon-ma; র্ম প্রবৃত্তি ম sbyor-byed-ma; শ্রুষ্ট্রেম tshoys-can-ma (Man.).

মুদ্ৰেই মেই শ্বৰ্ট ই smad-htshon-mahi gtso-mo a chief courtezan. Syn. টু বিট ইল্ম তব্ skye-bohi tshogs-can; ইম নবি লুই res-mohi-htso; প্রন্থেই ক্ষণ্থ্য gron-pahi chos-ldan; প্রল্প (cuy-ldan; শারল্ম টিট্ট) ন gaugs-kyi sñe-ma; প্রশান্ত্র hus-bsgyur-ma; ইন্দ্রিল ক্ষণ্ডিক skye-bos bskur-ma; ব্রন্থিন দ্রাক্রিক hdod-daḥi kha-lo-rca (Mnon.).

শুং শর্মান smad-gyo; nether integuments breeches, trowsers; শুং শুন under-garments; শুং গুন মুন্দুৰ lower garments, petticoats.

মুণ্ট sucdept I: or মুণ্টেশ্ব blame, reproof, reproach, disgrace, contempt.

Syn. बुन हे बंग नहेंद्र dhir -ci log-brjod; बंग बदेन हैंग log-hdren-tshig; बंगश्च log-şmra; बंग श्चा log-syrub; शुर्य परेनम skur-pa-hdebs; पन् प gçe-ua; ब्रेंद्य smod-pa; पनुद्याम bryyadbkay; अर्डद वेद्द्र mtshan-rgod; वर्षु हेंग hphyatshij; श्रेंद्र पहेंद्र a skyon-brjod-da (Mnon.).

শ্লুমান smad-ra abuse, reviling language:
শ্লুমান do not slander or blaspheme.

গ্লুব[্]ৰাম *şmad-rigş* low or inferior class, lower race.

ইন্দ্ৰের II: vb. 1. to lower, make low:
লুক্লুর্ম্বা to lower one's eyes, to be abashed;
মুন্দ্রের্ম to humble one's self; বুল্মুর্ম to be lowly, meek (Dzl.): মালুর্মমার্র্ম থাই ই when Magadha had been brought low, had decayed in its prosperity. 2. to abuse, revile; to blame, to chide: ইল্লেইন্ম্মন্থ্যম্ম (to abuse) the venerable-man with base words; ব্লুক্মের্ল্ম্ব্র্মের্ম্মের্ল্মের্ল্মের্ম্মের্লে

#5.454 smad-hdul the regulations of the Dul-wa (Vinaya) as observed in Kham-Amdo and introduced from there into Tsang and Ü by Lama Lo-chen, sometime after Buddhism had been suppressed in Tibet Proper. #5.454 stod-hdul the regu-

lations of the Vinaya as introduced by the Kashmirian pandit S'akya-S'rī into Tibet, having come from apper Tibet, i.e., the Ladak side (Yig. 3).

শ্লেপু the really only five districts of the lewer Do-Kham province: শুন Skya-ra, ম্ব Rab, প্রতিম Spo-bbor, মুন্দের্গ্রন Dmar-tsha Syah, and মার্গ্রাজন Zalmo-syah: প্রস্থান মন্দ্রেশ প্রায়েশ স্থান মন্দ্রেশ প্রায়েশ স্থান মন্দ্রেশ প্রায়েশ স্থান মন্দ্রেশ প্রায়েশ স্থান মন্দ্রেশ স্থান মন্দ্

মুন্দ I: sman benefit, use, good (resp. of ধন্ম) মুন্দ্ৰেম্ম প্ৰথম প্ৰথম কৈ for the good of religion and living beings; মুন্দ্ৰম্ম = ধন বিশ্ব to be useful. Sch. has: মুন্দ্ৰম a beneficent mind, a mind intent on doing good.

গ্ৰাব II: খীৰঘ, মীৰম্ম the common term for : medicine, physic, drug: ই ী সুৰ্ব্য to gather medicinal plants on the mountains (v. Hue's Travels, vol. 2). ชัสร รกิง-รูกลก vegetable medicine. - 35 35 liquid medieine, etc.— The and medicine taken internally :— ^{হ্}ৰ'ট্ৰ'গ্লৰ metallic and organic drugs: वासेर, ८६०, ब्रद्भ, श्रुवास, वाध, स्रु हैना, अञ्चेतस 5ম, মুন্ত, মুন্তাৰ &c.— ইণীয়াৰ medicinal stones, श्चमार्चः श्वयः क्व ् रुण्यः व्याश्चयः क्व ् रूर्ण्यः द्वेषा श्वयः व्यार सः वेषा, मियायेत्रय, वेष्ट्रवस, अत्राद्धर etc.—सञ्जूत mineral medicine such as soda, salt, saltpetre, sulphur, etc.; Fran barks, roots, medicinal herbs, leaves and fruits. 3 medicinal oil, lard; ታግዝኝ skyug-sman emetic; ትክኝ shi-sman soporific potion; ব-প্ৰশ্নৰ bçal-sman srog-chags-sman purgative. সুবা,কবানা,য়ৰ animal medicine, &c. 23 lde-gu electuary, syrup; អ្នកបារាក្រជីជា sman bkus-te bor-แล प्रतिस्ताभैषण a medicine well purified. ng different medicines, also various spices mixed up together; 紹有 sman-

man-sku an image made of the six medicinal metals, namely, gold, silver, copper, iron, brass and zine (Rtsii.).

মুশ্রীপূম্ম sman-gyi-ljons a country rich in medicinal plants; is used as met. for Tibet.

মুগ্র sman-rta the vehicle in which medicine is taken: মুগ্রস্থ the three vehicles which are two kinds of molasses and sugar; র মুগ্রমুহ মুগ্রহ মুগ্রহ মুগ্রহ মুগ্রহ white and brown molasses are the vehicles of removing flatulence.

श्रद्ध sman-dwan or श्रद श्रद्ध चोवसीय met. = the moon believed to be the presiding deity of officinal plants.

BAR Sman-bla सेपचार : Man-la the Buddha presiding over the healing art; who is often figured in temples and who at Lhasa is the presiding deity of a famous medical college built on the Chagpo Ri in the south-west suburbs of the city. His analogue with the Mongols is styled Otochi. अन्य विकास sman-blahi mdo ryyas-bsdus two Sūtra of the Bhai-shajya guru one abbreviated and the other extended (K. y. 4, 433).

a kind of yellow silk scarf, with red spots impressed on it, manufactured in China (Rtsii.). প্রস্থা sman-yuy = গ্রহ ই পুল a roll of man-tse scarf.

AN sman-tshos a kind of dye (Jig. 14).

ash; ৰূপে money and not goods.

গ্লংশেষ smar-khams = শ্লংশ্ৰম, anything fried or preserved in butter; সন্মান্ত্র্বাম dried fish preserved or cooked in oil (Rtsii.).

শ্বাম smal-po=শ্বামন শ্বাম skar-ma-mgo নান-মিন: (Minon.) [lit. "deer-head," the fifth star]S.

 $\mathfrak{F}\mathfrak{F}$ smi-gw (old Tibetan) = $\mathfrak{F}\mathfrak{F}\mathfrak{F}$ smyi-gu a reed-pen.

গ্লীপৰু smig-ryyu ন্বীপিকা mirage. visionary illusion, reflection.

Syn. ગુ. શુંજે રે ક્રેં વાર્પા વરે પેંડ્; લગ લિંગ ફ્રેન્ટ ન ક્રુંત્ર રેદ હ; રેડ્ગમ શેર ફ્રેન્ડ રેક્ટ વ્હાગાય; વર ફ્રેન્ટ હું ફ્રેનમ (Minn.).

শ্বিষ্ şmiy-bu small lizard v. শ্বিষ্ণ rmiyşpu (Jā.).

มีๆผ smig-ma or ฏิ์ๆผ smyig-ma=มูๆผ smyug-ma reed; bamboo.

প্রিবিশ্ব smin-dkyus = প্রবাদী ইন্স অধাদ্ধ (Mnon.) the outer corner of the eye.

ন্ধীৰ পৰ্টুপান smin-hkhyoy-ma= ৪৭ নি পানুনার্থ (Minon.). a fierce, frowning, fretful woman.

ন্ধীৰ প্ৰিণ <u>a smin-grol-la</u> or ন্ধিৰ প্ৰিণ প্ৰীন্ধাৰ বিশিষ্ট to lead to conversion and salvation (Glr.); রুমান্দ ন্ধীৰ বিশাক v. রুমান্দ <u>rnam-pa</u> (Jä.).

and the monastery of Mindoling, a famous establishment the head-quarters of the Dukpa and Dzogehen sects, situated 35 miles N.E. of Lake Yamdok and 8 m.S. of the Tsangpo. The constitution of this monastery is peculiar. It has two head lamas, one of whom is vowed to celibacy and rules the monks, while the other is permitted to marry and if he has two children one

succeeds to the celibate headship and the other to the non-celibate position. Should the lay-head die, however, without children, the sworn celibate is then expected to marry the widow in order to raise up heirs to succeed to the government. In case of a total fail of heirs, war, famine or other dire calamities are to be looked for.

third lunar mansion, having fire as its regent; this constellation, containing six stars, is represented as a flame or else as a razor or knife. The stars represented as nymphs are said to have acted as nurses to the god Kārtikeya. In smin-drug zla-wa October-November or the month of Kārtika in which the moon standing near the Pleiades is full.

Syn. अद:वां क्रेस man-po-skijes स्निका, का चिंती ; अद्वाद ma-drug-bu (Mnon.).

মুধ্যার smin-bdun or মুণ্ডার sme-bdun also প্রশাস্থ্য সূত্র byan-gi skar-ma spun-bdun the seven brothers of the North who move round the star শ্রমপ্তর, otherwise the Great Bear.

মুধ্য smin-pa पक, पाक, জীর্ছ 1. ripened, ripe; developed, perfect: ব্রুমন্ত্রীর ব the fruit is ripe; ক্লিব্যুমন্ত্রীর ব the growing to maturity of an animal or germ. 2. vb. to become ripe, to ripen: ক্লিব্রুমন্ত্রীর ব quite ripened. 3. to be converted; also as sbst. conversion: ক্লিব্রুমন্ত্রীর ব্যাধার্থীয় মাধ্য those destined for conversion.

মান কৰা 1. the eye-brow; also মান খৰা smin-mag. 2. a girl who has reached maturity; মান কৰি বৃত্তম smin-mahi duus কুৰ the breast of a youthful woman: মান কৰি বৃত্তমন্ত্ৰীৰ ক

smin-legs-ma with good eye-brows, a handsome woman (Mflon.).

Syn. ইন্স rdsi-ma; গ্লীম্ব্ৰু şmin-dkyus; মিশ্বীম্ min-gi-grva; মিশ্বেম্ şmin-dbray (Mhon.)

新年素 smir tshwa=下5章 kha-ru-tshwa.

smu one of the six early tribes of Tibet (Jig. 6).

smug or MTZ smug-po purple or maroon colour, the colour of clotted blood; MTB smug-khu brownish purple dye; MTB smug-khu brownish purple dye; MTB smug-khug a dried carcass of sheep; MTB smug-khug a medicinal plant; MTB smug-thun cakes of wheat or other flour mixed up with treacle prepared in disks of a foot diameter for distribution among the monks. MTB smug-ma stale meat which is getting rotten (Rtsii.).

MTB smug-rtsi or MTB smug-tshos purplered dye made from the root of a plant (Macrotomia) with which cakes and flour offerings intended for spirits and sacrificial utensils are painted.

মুশুধুৰ şmug-phur a dagger-peg made of acacia wood (Rtsii.).

মুণাধুন smug-phyur purple-scar produced from bruises or from the effect of a blow on the skin: মুন্দেই মুন্দেই মুণাধুন মুণাধুন স্থান মুন্দেই মুণাধুন

親可科克思ス Smug-ma Bu-khur n. of a country of cannibals (Yig. 8).

भ्रामाय smugs-pa प्रमीस, तन्द्रा indolence.

of an incorrect spelling of an incorrect spelling of an incorrect spelling of an under-garment worn by Buddhist nuns so that their religious robes may not be defiled by menstrual discharges (K. d. 5, 424).

হ্লী' ব smc-wa বিশ্বৰ white or black mole or spot on the skin.

มี กรุง sme-bdun = colloq. for มิจ กรุง.

2. the nine astrological diagrams or figures in geomancy of the Tibetans used in imitation of Chinese astrology; out of these, three or the 1st, the 6th and the 8th are white being symbolical of the element of iron; the black and blue i.e., the 2nd and the 3rd diagrams represent the element of water; while the fourth which is blue represents wood and the fifth figure being yellow represents the element of earth; the 7th and 9th representing the element of fire.

 \mathfrak{g} 4.85 \mathfrak{g} $\mathfrak{m}e$ - $\mathfrak{g}a$ - $\mathfrak{c}a$ n \mathfrak{g} $\mathfrak{g}a$ $\mathfrak{g}a$ $\mathfrak{g}a$ $\mathfrak{g}a$ butcher (Dag.~16).

in smo-wa pf. and imp. in smos, occasionally used for: to call, to name, to remark, assert.

भ्राभ्य şmo-şmo मातामही mother's mother.

श्री smod-pa 1. निन्दा, कुत्सा, खबधायिन, खाचेपक slander, blame, declamation, contempt, invective, abuse, reproach, curse. Also, vb. with pf. \$15 smad to blame, disparage. 2. said to be synonymous, also, with कुंभाय spyom-pa to boast, shew off one's self.

Syn. of 1. P도록 kha-han; 로젝트록 tshiy-han; P도록 도워의 kha htshans-pa; 도록 미론도 han-brjod; B도록 sura-han; 미족도록의 gnod-tshiy; 화도록의 smod-tshiy; 첫짜형도 ñes-sdyod; 명목형목 surihbyin; 영화형도록의 shum-byed-tshiy (極知an.).

ৰূপ smon-pa আমী:, আজি, স্তিছিল benediction; to bless, to wish, to desire (others to be happy and prosperous); শুন্দাৰ্থ মানু কিনু for other happiness I do not wish (Mil.); more frq. with termin. of the infinitive=to pray for. প্রাধানীয়া আম্ভিছিল

passionless, not fixed on; মুধ্যবিশাৰ্ম the object of a wish or prayer (Cs.); অব্যুগ yid smon frq. a wish, desire, prayer: 25 % क्ष वदे अनुद भेद ब्रेंब नेद पर चुर है having long ago entertained this wish (Stg.); অহ ক্রম worth-wishing, desirable; MARA a wish and its accomplishment (Jä.). মূৰ্ণমূৰ smon-hyrin or ब्रॅब १३ smon-hdren (ज्ञासा ই ব্ৰুম্ব a sincere friend or associate (K. du. 5, 27, also Nay). Masa smon-drin मंज्ञक praised, lauded. ब्रॅंब वस smon-lam प्रविधि, प्रविधान, meditation, prayer, supplication; as a prayer it seems to be rather for the enjoyment of the fruit of one's merits and seldom for a favour or a necessity undeserved. গ্লুৰ অন বচ্চান্ত smonlam btab byas-te प्रणिधानं विधाय after having made a prayer or supplication (A. K. 1-16). ฐัส พ.ศ. ณัตานะ ครุกมาน smon-lam log-par hdrbs-pa to pray for an undesirable object such as the ruin of an enemy, the performance of an unrighteous action, etc.

র্ম্প্রমার smon-lam bla-ma n. of the chief lama of the monastery জ্যুকারিন U-cum-chin monastery in Mongolia.

শ্লুমার্শ smos dray loud voice.

子 異なる şmyan-wa=95ゃ brkyan-wa.

I: smyan=ই শাচমণ match-making, intermediation between a disagreeing pair; মুব ইণ্ড smyan bycd-pa a match-maker, an intermediator in settling a marriage; পৌর নিমান্ত ইণ্ডিন নিমান্ত ইণ্ডিন নিমান্ত ইণ্ডিন নিমান্ত ইণ্ডিন নিমান্ত ইণ্ডিন নিমান্ত ইণ্ডিন নিমান্ত হল Buddhist monk should not be an intermediator in marriage (K. du. ব. 159). মুব ইণ্ড smyan-bycd-pa (ব্যামন্ত) doing the work of a match maker. মুব ইণ্ডিন smyan byed-pa to act on such business.

子 劉式河 smyan-ka=引え可 gñen-ka. LKロ smyar-wa= MK. § 3 smyi-gu (pron. nyi-gu) a pen, of any kind.

মুঁ ম smui-gri ভারতানি a pen-knife. Also in W. মুশুম smyug-gri.

म ह्री पास smyig-ma or भुषा smyug-ma वस cane, bamboo; a pen of reed; भुषा के क्षिण्य hjog-pa to make a reed-pen. भुषा का क्षाप्र का क्षाप्र का witer, one who carries a reed pen to write with.

Syn. ਬੈੱਕ ठेंक srin-can; 그림 자꾸 sbus-ldan; 회도 영구도 glin-bu-çin; 역의 등 자꾸 hbras-bus hchi-va; 및도 역동 ठेंक rlun-hbud-can; 및도 학합 플러지 rlun-yi syra-syroys (Mhon.).

প্ৰাৰ্থ smyuy-khroy 1. tube of bamboo; pen-case. $2. = \mathfrak{J}^{\times}\mathfrak{J}^{\times}$ a small churn (Cs.); NT BN smyug-khyim a house constructed of bamboos; শ্রুণ শাস্ত্র smyug-mkhan a worker in bamboo and cane; ধ্রুণাশ্লম smyug-sgam a chest made of reed or bamboo; wicker work মুশ্ শার্থান smyug-gdugs an umbrella made of split reeds or bamboos; ध्रावाहरू smyug-sder dish or flat basket constructed of reed or cane; গ্লুণাৰ্থৰ smyug-phon = গ্লুণান क्षाय कषाय प्रमुख split bamboo or chips of it [Rtsii.]; ধুৰাপুৰ smyug-phran reed; ধুৰান भद्र मु इmyug-ma mdah-rgyu reed-bamboo of which arrows are made. ध्रुवा अवास smyugtshiys knot, node, joint, of reeds (Rtsii.); भूजावर्धि smyug-hdsin द्वराणेण a clerk, lit. a reed-pen holder, scribe, writer; মুণ্টাব্য smyug-zebs wicker-work box resembling a trunk (Ktsii.); য়ৢঀৢৢৢৢঢ়ৢঀৢঽ smyug-bçad comb made of bamboo used in Sikkim; মুবাইন smyug-slom plate made of wicker-work (S. kar. 179)—in Sikk. dialect called 書類 spa-slom.

ৠ জyu-yu a pen; not used in C.

গুলামান smyuy-glin.(musical) reed-pipe.
গুলা≭অধুন Smyuy-tshal shug n. of a holy
place in Twet (Deb. ¶, 44).

্ৰ ব্ৰহ্ম ganyugs = এই ব্ৰহ্ম boug-nas.

হ্ৰাহ্ম ক্ৰম্পুৰ্ম to fast, to

cheeve a scant diet (Med.); often in a religious sense. #F जैने smyuh-gnas = *** #F leaving off food, the act of fasting as a religious observance. #F जैने किया msyuh-gnas-kyi cho-ga च्योष्य the practice of fasting on prescribed days and also of

A T is myur-pa to stretch one's self after sleep (Sch.).

keeping silence according to the rules of

the Dulwa.

quick, expeditious, in a hurry, to hasent.

子 劉 'ロ smye-pa= केक 'U shen-pa.

कामबूट, उन्मानी; pf. कुँभाय इक्षाप्रठ-ра to be insane, inflamed with insanity; ३ वर भेद्र यह के दंश का said of the insanity; ३ वर भेद्र यह के दंश के देश के देश के दंश के दंश के देश के देश के देश के देश के देश के देश के देश के देश के

STC 1 8myon-wa= = 15 = brkyan-wa.

हुँद व smyon-pa जनात्त, जनादिण intoxicated, insane, frantic, mad; भे हुँद य mi-

smyon-pa a madman; Biga a khyi myon-pa a mad dog, As da ga a glan-chen smyon-pa an infuriated or mad elephant.

화지 şmra-wa pf. 및 smras imp. 및 시 smros, to speak, to utter, say: সুস্থান প্রুমার্মন spoke pleasantly; 395 speaking well; ত্র প্রাথম মুম্প they grew speechless, did not know what to say; ধ্ৰাপ্তাৰ phantshun smra-wa to converse, REGIN to speak from a distance, as a to give a reply अरञ्ज्ञान to speak again ; देश अध्यक्ष ces suras-so thus he said; as a saying these words; শ্রমান বি loquacious, voluble; শ্রমান smrabead dumb; भेर्'यर श्राच med-par smra-wa 19 deny it altogether; शुष्यक्ष्यस्य वर्षेत्रय to be cut off from speaking, to have impeded speech; gqq smra-wa-pa spokesman, a speaker. Is heard as an elegant form in C.T.

श्वर्दे smra-hdod विविचित, देवन [desired to be spoken, desideratum]S.

भुष्य कृष्य sinra-wahi rgyal-po मस् घोष the king of speech, an epithet of the Bodhisattwa Jam-yang वस्त्र प्रस्य (अर्ताon.). শ্বাম smra-wahi-syo বাহ্মন opening or commencement of speech, an exordium. শ্বাম smra-wahi-syo kha (lit. the door of speech the mouth) n. of a grammatical work by Sakya Pandita Kun-dyah Ryyal-mtshan (Deb. স, 29).

श्चापित्रविषया श्रेषाया. şmra-wahi babş-ştegş as met. = रसना the tongue (Minon.).

ধ্বন প্ল smra-wahi-tha = এই সংখ্য that is मस्त्र चोष the god of speech (Mhon); শ্বামন প্লামন ক্ষামন য় ব smre-wa 1. = ধুৰ বাধুৰ misery, distress. 2. = চন্দ্ৰ গ্ৰন han-par smra-wa to speak ill (of others); গ্রাহ্ম smre-shays bewailing; প্ৰসংস্কৃত্ৰ smre-shays hdon-pa to utter lamentation. ઇ tsa is the seventeenth letter of the Tibetan alphabet, and acc. to Tibetan grammarians represents the Sanskrit પ ca.
1. num. fig.: 17. 2. in mystic Budh.:—
કાંગમાં વર્ષો પાર્થ કર્યો

ইপীন tsa-ko-ra ব্ৰান a partridge, Perdix rufa: ঐ ৰূপানু মুন্দ্ৰমূহ্ণ বৃহত্ত the bird that subsists by drinking honey from the lilies (K. ko. ন, 8).

Syn. ধর্পান tsa-ko-ra; ব্লাব্নিপ্তন sla-hodhthun; ব্লাব্নিপ্তনি-da-dgah (Moon.).

‡ ঠ মু দু শ tsa-kra bā-ka or প্ৰিং জ্বি ক্ষ্ম দুkhor-lohi rkan-pa অনাবান red-goose, Anas casarca.

‡ হ'ল tsa-tu-ka খালুক a mystic word conveying the meaning: রুম্থানীৰ ইম্মুখ্যামীৰ ই he said do hold it, do bear it (K. g. P. 27).

ঠ ব tsa-na an idiomatic term = while: ইত্রম্বন্ধ হ'ব while so thinking; ইমন্ত্র্বন্ধ হ'ব in the event of arrival there, while arriving.

‡ গ্ৰাম Tsa-na-ka 1. আছৰ acc. to Tibetan authorities, n. of an ancient king of India whose works have been preserved in translations of the Tangyur: গ্রাম পুরুষ্টি

Uicer arietinum; ইন্স্ইন্মু tsa-na-kahi hbru the grain of chick-pea.

ধ্য tsa-nas from the time, মুবমাণ্টাধ্য slebs-paḥi tsa-nas from the time of arrival, since coming.

*4 95 % Tsa-phu-gan shur-mo n. of a place in Upper Tibet, the birth place of the Karma-pa hierarch Ran-byun rdor-je (Lon. 29).

र्ठ वेन tsa-big, v. अवन tsha-big.

‡ हं अवे क्षेट्र tsa-maḥi sñin-po **प्रमसार** a kind of cake.

ইমুৰ্ছ tsa-mun-dsa = ইমুৰ্ট so-ma ra-tsa flax, or jute.

ঠ'ৰ tsa-ra (also শ্বং rtsa-ra) flogging, whipping as a criminal punishment; ধ্বং লাব্ধ tsa-ra gnad seems to indicate a severe eastigation in public; ধ্বং লাব্ধ ব to be flogged; ধ্বং লাব্ধ বিশ্বন্ধ কি having been handed over to a severe flogging; নমন এম ধ্বং মেণ্ট্ৰেম ব্যাহিক্ মান্ত্ৰিম ব্যাহিক মান্ত্ৰিম বিশ্বাধ বিশ

tsa-ra-ka 1.= মানুমান্ত্র্য go together or smoothly (mystic) (K. g. ন, 215). 2. n. of a religious school of the Trethika people in ancient India: অম্বার্থ those who held different or opposite views were the Chārvāka and the Lokāyati Schools (K. ko. ন, 137). 3. ব্যক্, n. of an Indian medical and surgical work.

** Tsa-ri (also spelt ** rtsa-ri) famous sacred place far to the S.E. of Lhasa (Dèb. ¶ 4.4).

र्ड र्ड tsa-ru 1. in W. = curled, frizzled, as hair and similar things. 2. meatoffering to the manes of the dead (Jā.).
दे ५ व. पार्वाच । it. fine eyes, a deer or antelope.

* 5'Q !sa-la=55 rlun wind (mystic) (K. g. F. 26).

† ईं-प्रिक-ça or ई-प्रा tsa-ça-ka चाप the Indian jay, Coracias Indica.

र्डण प्रें tsag-ge in W. the black mark in a target $(J\ddot{a}.)$.

ধনা সু ই হ tsag-sgra di-ri or ধনা স্থা বাংকা নাল নাল বাংকা to make a clucking sound by touching the roof of the palate with the tongue: লাইনা নাল বাংকা নাল কিছিল আছিল বাংকা সু ই ই দুখা ক্ষম ই মাইনা কিছিল তা looking to another made sounds by clucking with the tongue to express his wonder (A. 151).

ঠি শুনু Tsan-kun n. of a sa-bdag king, a monster; ধানুবাই ব the crawler, n. of another sa-bdag.

‡ 85 \$ tsan-cu चy a grain from which oil is extracted (K. du. < , 346).

के के कि tsan-dan चलन, वर्षक, पराग, हेम-प्रण, मखयज 1. Sirium myrtifolium, sandalwood, used for images of gods, perfumes, medicines; ६५६६५ = पु ६५६६ क्रम्पन inferior sandal-wood (Mñon.). 2. fig. something superior in its kind: ४६६६६५५३ के ब्याह्य the elder and younger sons of a distinguished father perform menial services (Jä.).

Syn. জাঅ'আৰ্ছ ma-la ya-dsa; আআআট্ট্রম ma-la ya-skyes; বৈষ্ট্রিই drihi sñih-po; ব্যথা দ্রীব্রমন্ত্র dpal-gyi dum-bu; অন্তর্মেই ব্যথা চুত্রম-pohi-dpal; উমান্ত্রিমান্তর tshim-byed gos-can (Mhon.).

ধ্যু বৃশ্ব Tean-dan jo-wo n. of an image of Buddha made of sandal-wood alleged to have been taken from Gaya to Bactria in the third century B.C. and from there to China at the end of the first century A.D. It is now kept in the temple of Tsandan-sse in Peking and was there seen by the compiler of this dictionary in 1885.

हर्म अपे हेट स tsan-dan sbrut-gyi sñin-po प्रमारपटन; गोगीप, प्राचन्दन lit. snake's heart sandal-wood, so called on account of snakes' attraction to it and because they often remain coiled round the tree (Lon. 4, 6). Is the finest sandal-wood growing in the Malayan mountains and valued even by the gods for its fragrance.

Syn. ইন্ নায় সংগ্রাপ নাবল দু মান্ত এই এই কিন্তু sum rin-gyis gshal-du med-pahi-çin; ইল্ বন্দ কর্ম til-hdab-can; মন্ত্র sa-mehog; অন্ত্র মেল্ ba-glan-mgo; লিন্দ goçirs; মান্ত্রম rma-gsos; মুন্তর skyed-can; দ্রনান্ত্র khyab-hjug-skyes; মুন্ত্র কর্ম hphrog-byed tsan-dan; মুন্তর rna-wa nag-po; ক্মাইন্স্র ha-ri tsan-dan; মুন্তর মুন্তর মিল্নার ইন্স্ন মান্তর মিল্নার ক্রিম্ম ক্রি-sans; দেই ক্রিম নানার tsan-dan; অন্তর্ত্রিম্ন বিল্লান্তর (Mhon.)

हैन ५३ ६४२ द tsan-dan dmur-po, खोहितचन्दन, रक्तचन्दन red-species of sandal-wood; ईउ: ५३ ५४२ देवे व्यु tsan-dan dmar-pohi hbru रक्त-चन्दनवीज the seeds of red-sandal-tree.

Syn. ঐ বৃধা হ্ৰ তৰ me-tog don-can; মাট্ৰা satram-ya; দ্বা সমাত্ৰ til-mar-can; ম্ব্ৰুমন প্ৰ hdab-mahi-lus; স্কাইব সুসাহৰ chos-byed snumldan; মাই ঠৰ ব্ৰ sahi tsan-dan; মাণ্টৰ ব্ৰ rakta tsan-dan; স্থাব্যম্ম মাণ্টী lus-dmar ral-gri (Mfton.).

ধ্বৰ্ণ নিম্ম tsan-dan ser-po আনৰ, দীনৰক্ষ the yellow species of sandal-wood.

ইন্ধুমন tsan-rdsus-ma imitation sandalwood (Rtsii.)

\$5 Ex tsan-sdon sandal-wood tree.

ইব ইব ঠান ab-tsub আন = ইবাইন rtsubrtsub or ইবাইন tsab-tsob in a hurry, ইবাইনাইন hasty; ইবাইনাই don't be in a hurry! ইন্মান tsab-lin hastily, in a hurry (Sch.).

ঠি কৃথি tab-hral-wa = মুণ্টু ক'ৰ ৭ বৃণ্ট to clamour, to raise a cry (K. du. 5, 114 also in 4, 33). 2. loose, dissolute course of life (Sch.).

\$\frac{5}{4}\text{N}\frac{5}{4}\text{tsabs-ru}\frac{1}{5}\text{sour curds.}\ 2. a \text{kind of salt}=\frac{5}{4}\text{N}\frac{5}{5}\text{tsab-ru-tsha}\ (\text{Ja.}).}\ 3. a tube of horn (Sch).

र्ठें tsam मात्रक, मान, प्रति we extract from Ja. for convenience: [mostly affixed as an enclitic,=35 sned. 1. as much as, as see as much as this, = so much, so many; মানই ধ্যাপ্র্য to kill so many men Glr.; 3.84 de-tsam so much; also emphat.: इंसर्डिंग देन पन्त्रम after having given you so much religious instruction; by way of exclamation: 3 84 how much! W., 8 84 94 how much have you done! E ક્રમ, રે ક્રમ how much...so much (as much as) Cs. 2. denoting comparison, as to size, degree, intensity, like, as-as, so-as, so that: २६०६ ri-rab tsam like Sumeru (in height) Cs.; MENIAGISM as big as a grain of mustard-seed; सुर्भे द्वप वंद्य even to sinking in up to the knees (knee-deep); গুলামগুলাথার্ডন so much that the sun was darkened; भवते जुवार्या भद्द द्वद 'द्वद 'दु भाय र्डम द्वद he became so (powerful), that he could also subdue, or could have subdued, the neighbouring kings (Gir.). 3. denoting contingency and restriction: perhaps, if need be, almost, only, but, all but: sq 35 & s (Vai sn.) this may perhaps be used instead, this may, if need be, supply its place; ব্ৰুম্মান্তিল भद्र भेद्र व हैं अविदेश विदेश विदेश विदेश में I let him loose, he might almost eatch a bird in the air. द्रमा जिन्द हमाय=इनामार्द्र जेर् यय to every one that has the mark; \$35.3 Nu thing but muscles a fraction of it, but a little bit; ইনমার্কার they exist only in our fancy; \$45 tsamdu densting extent, degree, intensity; as far as about so far, nearly up to, even to, till, so that: an 35 to lam-phyed tsam-du about half way. Frq. with verbs: an act पार्टम 5 क्षेत्र he was so frightened that his hair stood on end; तुमानुरायका पर्वमानु भूवा पञ्च गुमाया रूप tormented by a pain as if he were cut to pieces; gwwwstarasus. 599 as glad as a child is when beholding its mother again; sometimes sara stands for the and the 5: author in the shade] Ja. र्दश पुष्प tsam-gyiş instrum.: ८५ देन र्दश र्दश पुष्प केंग Awa content with everything poor as it may be; \$4.5 added to the inf.: and is as soon as it had been said. is we with a following negative=not the least: अभापार्वमायार मा ब्रेट्स to pay not the least respect; १ अ ५६ ज्ञान हमा देश पर दूर केर neither sun nor moon is to be seen at all $(J\ddot{a}.)$. 4. ধন tsam also = about, just about : প্ৰায় linabeu about fifty. Farsa rtog-tsam in C.= a little, a few; somewhat, rather.

ইনাৰ tsam-na acc. to Jä.: about a certain time, at the time when, when: ব্যাপ্ত বিধান nam-phyed tsam-na about midnight; ইঠনৰ then, at that time; esp. with verbs = 'when,' 'as': টুম্'ড্ডির্ট্রেইনার when he came home. Inst. of ঠনার it is very common to hear হ'ব:—35 বিশ্বিত্তির as he was just doing it; বিশ্বিত্তির when he awoke; রাম্মার্ক্তির when eight months had passed.

**Sam-pa 1. adj., about or of the size: And its mi-tshad tsam-pa man-sized, about the size of a man. 2. flour from parched barley. 3. n. of a country to the east of Kashmir, the native state of Cham-ba on the Ravi (S. Lam. 17).

4. the ancient Bhagalpur. 5. the ancient name of Cambodia.

ঠি এ'শ tsam-pa-ka বাদক the magnolia; Michelia champaka, the fruit of which is called শ্ৰম ka-li-kā: ঠগণশ্ৰীম ইন্থৰ্ছসম্থ্য ই Campaka (as a medicine) removes fever.

Syn. ই সন্ত্ৰান he-ma pus-pa; বর্ষার নাম বিদ্ধান bsod-nams bsun; মাইল ব্লি menog-thob; বাইন টু কি বিলু ক্ gser-yyi me-tog-can; ঐ ইল নুখ me-tog-rgyal (Mnon.).

su পাই প্ৰ Tsam-pa kahi yul, one of the 96 provinces of S'ambhala (prob. the Greco-Bactrian Empire situated to the north-west of Kashnir) (Dsam.).

ধন্দ tsam-po whatsoever, such, such an one as: মিধনাম্মান্দ্রমান

ধন্ম ব tsam-po-pa one who is contented, has no ambition, no desire to improve himself; a mere one, i.e., one in the possession of only one thing: মন্ত্রেম্ব্রেম্বর্কার্ কর্মান ব্রম্ম টু he possessed the mere body not the intellect, so he was called Tsam-pa-po the mere one (Khrid. 19).

ঠন ঠন tsam-tsom or tsam=a % a doubt. tsam-tsom or tsam=a % a doubt (about it).

ঠান সি Tsar-ma n. of a place in upper Tibet or the monastery of Tsar-ma in I i-yul (ধ্যান্ত্ৰী পূৰ্বা পূচ্ছ).

† \$3.4.3.4 Tsar-pa ti-pa n. of an Indian Buddhist saint (K. dun. 5).

 \mathfrak{F} tsi num. = 47.

‡ ই' চু শা Tsi-tra-ka বিশ্বক several plants, csp. Ricinus communis called ইং মুখ্য the

prince of the digestive stimulants, and termed in China: 9x444 pur-pan-lu (Sman. 57).

ই'ষ্মা-tsi-stag a purgative medicine.

2. acc. Cs. 33 and acc. to Sch. 33 and signifying cancer. 3 at tsi-dsi tsha, a kind of leprosy: 453 and disease (Yig. 35).

रें ज Tsi-na चीन: China or the eastern country.

રેં શે રેંગ tsi-li-tsim a species of fish (Mion.).

‡ ই প্রাম্ব Tsi-lu kā-kṣa n. of a Sthavira (but not one of the sixteen) who visited China and preached Buddhism there: শ্বন্ত্র মুখ্য প্রস্কৃত্য মুখ্য (Grub. শ, 5).

‡ 35'5 tsit-ta (mystic word) the heart.

‡ ইন্ডাই tsin-da ma-ni (অন্তাইন্ড্র) ভিলামতি the chintamani, a yellow gem of fabulous virtues with seven shades of colour appearing in it at different hours of the day (Mñon.). It adorns the crown of the king of the Nagas (Yig. k. 12).

 the barbarous border-country of India called Tsin-dhili-kra-ma a Buddhist minister erected a temple.

₹ tsu num. fig. = 77.

হ্বা tsug = ইপ্লেম adv. interrog. and correlat., how, as, in what way: ইপ্ৰাইম বিলু do it so! ইবাম প্ৰাইশ্ প্ৰাইশ where she is going, and what she is doing? In W. com. in the form ৰব, ইবাৰ for ইপ্ৰা, etc. (Jū.) হ্বাহম tsug-byas=বাম মহুলম how it was done, how he did it: হু ব্ৰাম মুখ্য ম্বাম্বাম আহু ব্ৰাহম মহুল t is not known what or how much he did in the river Ganges, etc. (A. 137).

3 The segur 1. a small tube. 2. a dose, little: 3 The segur beak-wa the repeated administration of medicine to a patient (Sman.).

ই হৈ tse-po or ইপ্ৰ tsel-po a basket or panier carried on the back; in W. ১৭ ই cag-tse a wicker basket, শুণ ই mynq-tse a cane basket, ইপুট tse-lun string or strap for carrying it.

3.3 tse-tsi=33 tsi-tsi millet (Cs.).

 $3 \stackrel{?}{\sim} tse-re 1$. song, tune. $2 = 3 \stackrel{?}{\sim} tshe-re$.

‡ ঠ ' থ্র tse-lu prob. ইকা n disciple: ১৭' প্রথ ই' ঐবান্ত ট্রিং ব্যান ই' মু ট্রেং ব্যান মার আর্থ বিশ্ব বি

र्जा रेजा होत् य tsey-tsey-byed-pa or रजा रजार a tsey-tsey zer-wa to rustle, to make a noise like dry hay or dry leaves.

 $\vec{\delta} \vec{\Box} \vec{\delta} \vec{\Box} tseb$ -tseb sharp-pointed, of needles, thorns, etc. $(J\ddot{a}.)$.

343 tsem-tse=3543 small scissors.

इंदरहेद्य tser-tser bued-pa to shake, quake, tremble.

रेंप' म tsel-po= ४ म tse-po a basket.

X I: tso num. fig. = 137.

著 II: or またtso-ra (含まいうかに) a medicinal plant which yields incense. Acc. to Jä.=in Kulu a sweet-scented white lily.

Syn. ম্বিল sgin-mo; বানুজন gtum-mo; ম্ব ব্র্থান nor hphrog-ma; ঘইট্রন্থেন্ব bde-byed bu-han; ইণান্থন্ব tshog-bshad (Mhon.).

‡ ঠ থ শা Tso-la-ka चोच n. of a country in southern India: ব্যলাক মূল বুই বুই ঘট মূল স্থান মূল কুইন মা

इंद्र' tson vulg. ऑडंद o-tson प्रशास the onion.

Tsofi-kha lit. the onion-bank, n. of a district in Amdo in Ulterior Tibet where Tsong-khapa the founder of the Gelug-pa school was born. Fra Tsofi-kha-pa lit. a native of Tsong-kha, but the term now signifies the great reformer himself whose real name was \$ 335 395.

Er. Er. tson-tson on a level, even, straight

ইল ইন ইন্ ব tsob-tsob sdod-pa to sit in different groups, not in rows.

** I tsor-mo a five-finger pinch (Cs.).

ম্ঠিন্' বু gtsag-pa 1. সনীক সিনীৰ a goad, a long whip] S. 2. vb. to thrust in, poke; pierce prick. প্ৰশাংশ ব khrag gtsag-pa to bleed with an instrument, নাংলা বু gtsag-pa-po one who does the operation; নাংলা বু gtsag-pu = প্ৰশাংশ বু বিশেষ (Situ. 81) an instrument (lancet) for bleeding.

প্রতি Gisañ 1. n. of a central province of Tibet of which the chief city is প্রাকৃত্য (Shiga-tse) adjoining which stands the grand monastery of Tashi-lhunpo (প্রাকৃত্য বা) the seat of the Tashi Lama. It was anciently divided into two districts called Rulag and Çań-hgyrd (Loń ৭5).
প্রতিশ্বর gisañ-snam, woollen cloth manufactured in Tsang (Rtsii.). 2. = প্রতিশ্বর gisañ-ma clean, pure.

শৃষ্ঠ পুৰ্বি glsań-khań গন্ধৰুত, গন্ধন্ত temple, sanctuary.

নাধন বিশ্বিমাণ্ডন gtsan-gi gyer-yug one of the 37 holy places of the Bon (G. Bon. 38).

ब्रह्म ब्राइट हिन क्षाइट Gtsan-hyram byanchub lha-khan n. of a monastery situated on a mountain-top overhanging the Tsangpo in Thobgyal in Tsang (Jig. 3). महर अन हेय नेन gtsan-chag rdel-shib a stone used to cure obstruction of urine (Med.).

লাইন কু gtsuń-chu নহী any fresh water or river. In Sikk. applied to the river Teesta. In Tibet the Tsangpo is also called Tsang-chu: লাইন ব্রুমাণ্ট্র বর্মাণ্ট্র র্ধন মার্ক্তর gtsan-mehod=শ্র্কন ইবি মার্ক্তর (Yig. 116).

ๆอัก gtsań-กัล river-fish, fish from the Tsangpo.

বার্চনে ব্রারাম-po any river, but usually a large one; esp. the great river of Tibet flowing through the heart of Tibet from west to east and called the Yeru Tsangpo. This river is believed to enter Assam as the Dihong where it presently joins the Brahmaputra just below Sadiya. "Rising from the eastern range of Kailas () () () and receiving the waters of the streams coming from Byan, Nags, Tshans, it flows eastward past Lhar-tse and Phun-tsholing and then being joined by several tributaries such as Skyid-chu, Myan-chu and others in Lhokha, Yarlung, Kongbu, etc., it enters the mountain gorges in a southernly direction" (Dsam.).

মুগ্ন মু gtsań-spra মুখি purity, gen. external purity in living; মুগ্ন gtsań-spracan স্থানিয় possessed of cleanliness, clean, pure; মুগ্ন মুগ্ন মুগ্ন পু gtsań-sprar spyod-pa বীৰমন্ত্ৰাৰ moral purity, pure conduct. মুগ্ন মুগ্ন gtsań-spras = মুগ্ন মুগ্ন মুগ্ন বুগন মুগ্ন

पार्टि न gtsan-wa 1. ग्राच, पवित्र, ग्राब, चौच vb. to be clean, pure. Also sbst. cleanliness, purity; and adj. clean, pure. Most frq. as sbst. with negation: भेष्टि ब impurity, foulness, filth, human ordure. ইন্ট্রেরন ব্যুক্তির্থানী মান নি heap of all kinds of filth, mass of corruption, sometimes applied to the human body. Occurs as মুখি, the pura; an epithet of Buddha (M.V.). ব্রুক্তির্থান ব্যুক্তির্থানী মান কিল্লিন্দ্র কিলেন্ত্র-মান ব্যুক্তির্থানী মান কিলেন্ত্র-মান কিলেন্ত্র-মান brtul-shugs-can (Maon.), ব্রুক্তির্থানী মান কিলেন্ত্র-মান war-byus নি ক্লি washed, elembed, stainless ব্যুক্তির্থানী মান কিলেন্ত্র্যানি ক

মুঠনেনু gtsan-bu screen. parasol (Sch.)

শংশ 35 gtsań-byed 1. पूतना, काका, पविच. 2. a hog. শংশ 35 अर्थें य gtsań-byed myon-po पूतना-नाथ; an epithet of Indra (Mńon.).

শুং ম gtsan-ma ন্য, ঘৰিৰ pure, clean; sanctified, celestial: শুং মুখীনবনি it has become clean and pure. In colloq. tsangma is the com. word for "clean," opp. to tsog-pa dirty.

ৰ্ধন ম পাৰ্ব ধুন gtsun-ma gtsug-phud=ন্থ ৰ্ব a novice-monk of the Bon religion.

ৰ্কি ৰাইন gtsan-gtson steep, rugged, mountainous (Jä.).

মার্কার gtsab-pa to detach with a crowbar $(J\ddot{a}.)$.

বার্ত <u>b</u>tsah 1. rust, blight: ধুল্ম শুন্ধৰ rust of iron; বার্ত্র বান্ধৰ প্রন্থ the corn has been spoiled by blight.

মাই ন gtsi-wa pf. মৃত্যু gtsis 1. to delight in, set store by, be fond of: মুহু সূত্ৰ মূল কা by one who was very fond of pretty things, earthly goods and pleasure. 2. vb. to invite, summon, call, appoint (Sch.).

বাইবাম gtsigs 1. prized, of importance; ৰাইবাম স্থাত very important; ৰাইবাম উন্দেখ্য to prize, value; লাইবাম unimportant; ৰাইবাম উন্দ

gtsiys-che-wa= ল্বন্ধ্য adj. and adv. affectionate, dear, lovely. 2. in Mil. ল্বিল্ম্য বিষয়ে to subdue, to force, compel, also with supine, বৰ্ম স্বৌদ্যম্বাইল্ম্য to compel to obey. 3 in Sch.: ল্বিল্ম্যনিট্র quick comprehension, retentive memory.

শ্বীৰ্থ q gtsie 3-pa 1, = এই মান্ত্ৰাম্ম বাইৰ্থা to show one's teeth, to grin. 2. তহুলার [Ficus glomerata]S.

বাইশ্ব gtsir-wa, to press out, extract;
মুন্ত ব্যাধ্য হ্বান্ত হ্বান্ত হাল soys-gtsir to press out oil.

বার্থী gtsug বুরা, ইবার crest, the crown or top of the head; গুৰারল crown of the head; গুরারলৈ to fusten on the crown of the head; শার্থা কুলা কিন্দু head ornament, শার্থা গুরার or শার্থা কিন্দু most high, supreme, pre-eminent: শার্থা গুরারলৈ বুরারলে ভিন্তুর প্রক্রার gray become chief, supreme. শার্থা গুরারল gray or the head or on the crown (Mñon.).

শার্ক fx gtsug-tor অত্যীদ, মিনীবছ head-cover, head-dress, crest, etc.; but, chiefly = flame-shaped tuft or growth on the head of a Buddha; শার্ক দুরু ল (শামন মানুক এই এই) a Sūtra on mysticism (K. d. t, 404). শার্ক দুরুষ্থেম কুল মানি শার্ক মানুক

শ্রপ্থা gtsug-ldan as met. the peacock (Mnon.).

মার্থান বিষয় gtsug-na nor-bu মাথিয়াল n. of a mythological king, believed to have been a former incarnation of Buddha (A. K. ch. iv.). মার্থান নিম্মান নিমান কি yaksha (L. Kah. 26.); মার্থান নিমান বিষয়ে an epithet of Mahes vara who decorated his forehead with the moon obtained from the churning of the ocean (Minon.).

শার্থণ পুর gtsug-phud পুরা, মিস্তা, পুরুক = শ্রী hair, the crown of the head, শান্ধ পুনির প্র ধ্য ইনৰ্জ n. of a king of fabulous origin (A. K. 14 5); শাধ্যপুষ্ঠ কুল মান্ত্ৰ প্ৰদেশ প্ৰচল্জন কিলা an epithet of Mahes vara (Māon.); শাধ্যপুষ্ঠ পুষ্ঠ 🕂 মার্থা থামা gtsny-lay defined as: वार्या वाय हेशाय है। वववाश परिवार्या दश महेंत्र । व छेर वय ฐาวสุขุนพารัฐ (Vai. kar. 144) that which has come out of the head of the most holy, i.e., the result of his intellect, and has been placed in the hands of the inquirer; hence sciences, sacred literature, etc.; मार्गायमारुभाषाम्हित्सम् the eighteen separate class. वार्यवायवाची देवा वा भद्र अवश्य भेत्र है no was learned even in the learning of the Pitakas (A. 34). প্রশ্বশ্বশ্বন বৰ tsug-lag-bshi the four sciences: (1) অ লুই লাগুল অল the science of letters: (2) স্থান্ত প্ৰাথ্য the science of language and words, i.e., grammar; (3) तम्य पर रेना हेर है नहुन वन the science of supreme enlightenment; (4) बहेबाहेन यदे बाह्य वाय the science of worldly object and usefulness (K. my. 4, 123).

+বিধুপুথৰ মুখ্ পুষ্ঠ gtsug-lag kun-kyi mamo the alphabet, lit. the mother of all sciences.

पश्चित्रपार, विश्वापित general question a monastery, a temple; but in the present day most commonly applied to the chief hall of worship and assembly in any large monastery. In this sense a Tibetan remarked lately to one of the editors: पश्चित्रपार्विक प्रसार क्षेत्रपार्विक के स्वाप्त

com. appellation of the Cho-khang or chief temple of that city.

Syn. অনুষ্ঠ a gan-dho-lu; ই আইন দেন driglshah-khah; অন্তৰ্ভাৰ্থ mehod-hos-gaas; মুদ্দ lha-khah; পুঞ্জাৰ্থ lhayi gaas-gshi; বুৰ্বিশ্বন kun-dyah ra-wa; ৭৮ দেন hdu-khah; বুৰ্বিশ্বন প্ৰজাৰ বুদ্ধ dkon-mehoy gsum-gyi pho-brah (Mhon.).

শুর্থ পাব্দ শ্র gtsug-lay dan-pe=প্রমান hkhor-wa the world, the wheel of transmigratory existence (Mnon.).

মার্থাম'ন gtsugs-pa 1. = মান্তব to plant, জালা প্রকাশ to put in the ground; মার্কাইল্মা পর্বাশান to plant crops (Kag. 56). 2. to bore out, scoop out, excavate (Sch.). 3. = মান্তব্

মাষ্ট্ৰিম glsub-pu pf. নাইনম btsubs to rub; মাইনিম glsub-çin স্কাৰ্থি wood to make fire by friction.

ৰাষ্ট্ৰমান gtsubs-pa= মধ্ৰমান bsrubs-pa

নার a gise-wa, pf. নইম gises, v. এই ম htshe-wa.

মাউহ'ম gtsen-wa= শ্রুষ gtsi-wa (Sch.).

মাইমান gtser-ua, 1.=৭ইন htshe-wa (A. 97); মাইমান (Situ. 81). 2. ৭ইমান disagreeable, offensive to the ear, not pleasant.

মাই বি gtso-ho 1.= আন or মন্দ্রির self, and even: the soul. 2. মুন্তা, মুন্তার প্রনিধানি, lord, master; লাই বিম নাব লাই বিম নাব প্রায়াল কিবলৈ কিবলৈ দিল delity; কম লাই লাই বি the chief of men, Buddha (Dzl.) টুম্বার বি the chief of all symbols, the principal one in a shrine, the delity to whom a shrine is consecrated. লাই বি sa a title=sir, Mr, মুন্তাল বিশ্বান the six (gentlemen) ministers (Jä.) 3.= মুন্তাল excellence in

reference to ১২ আই substance, reality, অন্ত, স্থান, সম্ভাৰ, স্থানের | Also, = এইবা or ইন্ট্র , বাই ইণ্ট্র কিন্তু

শুই ম giso-ma or শুই ম 1 refined, pure, without any alloy or mixture of base metal: শুমি শুই ম unalloyed purified gold.
2. hemp (Sch.).

ৰ্ট ৰ gtso-mo lady; the most distinguished, the noblest (of females): মুন্তাৰ্ট ৰূ the most beautiful girl; ৰ্ট ৰূম্মান্ত্ৰীৰ a girl of the worthiest and noblest appearance (Mil.); ৰ্ট ৰূম্মান্ত্ৰিয় to be mistress, resp. (Jä.). ৰ্ট ৰূম্মান্ত্ৰিয় মুন্ত্ৰ old lady with hair adorned with gold, silver, and shells.

মুহ্ন gtsod or মুহ্ন htso Hodgson's antelope, with straight horns standing close together and at a distance imparting the appearance of a single horn; hence Hue's appellation of it as the unicorn. It is the cho of provincial Tibetans, and occurs throughout the country from Ladak to the borders of Kansu and Szechuan.
মুহ্ন মুহ্ম শুল "plateau of antelope herds," n. of elevated table-land in Gugé province lying between the courses of the Sutlej and one branch of the Indus; styled in maps Cho-chho Thol.

মঠন btsag নিংক, নিংকাৰ্ক red ochrecating in the sag-than, ঘ্ৰত্য হৈ btsag-lung plain, hill, valley, of red earth. মানুষ্ কু btsag-yug mineral substance of several colours, generally = red ochrecating ব্যাহ্ম কিন্তু কিন

মেঠনা'ম btsag-pa, v. ৭±বাখ; also = ঘঠনাম; \pm বাম টু মেঠনাম (Situ. 76).

ন্ধ্ৰমণ্ড $\underline{b}tsags$ -bu in বন্ধান্ত্র বিশেষ ব্যক্তি বিশেষ বিশেষ (A. 29).

वर्धवृष्ट । as some fine wheat or barley flour that has been well sifted or passed through the sieve (Rtsii.).

মঠন স্থা $\underline{b}tsag$ -mo a certain beverage, = $\mathbf{8}$ প্রায় $(J\ddot{a}.)$.

মুক্তির htsan-wa pf. মুক্তির htsans; to press forward or into, squeeze one's self in: মুক্তির pushed one's way, into the assembly, in between the crowd (Situ. 76).

মুঠ্য btsan or মুধ্য 1. a species of demon, inhabiting a given locality and sometimes entering into a person visiting the place for a brief period and causing thereafter serious illness. 2. strict, secure, binding: বশ্ব বর্ধ strict orders, ইন বর্ধ a strong Jong or fortress (Nag. 55); 598.4 यापुत्राचेदा भेदायावास्त्रवरावर्धताय to be long in merriment and secure in comforts and happiness; यहें प्राथम to enforce strictly; মৃত্যু বিষ্ণু ক্রিন্টার্ডিয় ক firm promise; মধ্যু ম btsan-sa=5agansa a safe. inaccessible retreat where no robbers or enemies can easily penetrate (Hbrom. F 3); also place of purity and eminence, exalted position: ८ देश के वदैर पर्दत साधित पानियाल मुख्य (Suin.) if here in the present life I have not held an exalted position, i.e., unless I have betaken myself to the pure and sanctified life. 문도'다음국'라= 문도'등라'라 a strict and strong Jongpon.

বঠৰ বৃধি ৰ *Btsan-dgon-pa*, n. of a monastery in *Gsan-phu* (Deb. ¶ 45).

মুঠ্য btsan-po 1. puissant, mighty, powerful, strong, violent: মুঠ্য ব a virulent poison. 2. early name for a king It is said that while Tibet was under the

early monarchy the laws were enforced with the greatest severity and rigour, and because the kings administered them so well they were called as a (\$\hat{\cap}a a_0.55\$).

বংগ্রাথ এও <u>bisan-po</u> ya-med = ব্যায় প্রায় the black species of aconite (Sman. 109).

মুঠিন'ম htsab-pa pf. অধনম htsaks to cut small, to chop, to minee, in C.; বুধনান্ত্র chopping block C.; বুধ মুস্তাইনান to pulverate, to reduce to powder; মুগ্রামান্ত্রম pounded the bones (Sr'u. 56).

पर्वभाष btsam-pa or वर्धभस्य ए. वर्डम् य.

মৃত্যু htsa-wa 1. pf. ঘটন htsas to be born to, to bring forth: কুমেশালু ঘটন a son was born to his wife; পুৰ্বিশ্বই সময় পুৰ she was incapable of the chance of bearing children (Dzl.). 2. resp. to watch, to look on, espy.

মুঠিই ম htsah-ma ripening of corn in autumn in Tibet; harvest; মুধ্যমূদ্ম to harvest.

নংখাৰ bisal-wa, v. ২^{*}খান hishot-wa: ব্যাব্যাস seeks for wealth; নাৰৰ আন্ত্যাৰ্থাৰ দুৱি gshan-la bisal-nas incd having sought elsewhere, he got it (Situ. 76).

ุ กรัพ น btsas-pa. v. กรัฐ ก.

বঠন ৰূপ bisas-ston সানিমন্থ festivities and religious ceremonies at birth.

นะเลย ประเธ-mu 1. also ชีพม harvest, นะเลย to reap the harvest; 第45 พ.ช. นะเลย reaped in the autumn season (Situ. 124).
2. wages, pay: अนะผิก ferry-toll.

वर्षेराच bisir-wa v. वर्षेराच.

ন্ধ্যান bishugs 1. गोपित. তব্বিন, সমাত, obtained; planted, established. 2. ব্লিন sareh মন্ধ্যুত্ব raised. 3. ন্ধুন্য b্skrun-pa তথাবিন reared, grown, produced. নহ্বমানি gisugsçiñ a tree that has been planted; মুখ্যুত্বমুখ established a custom (Situ. 76).

পার্ক্তির glsad-pa=গ্রন্থ htsug-pa to put, insert: মুর্নির্দ্ধর şnod-du htsud put into a vessel (Situ. 76).

বার্থ btsun-pa 1. respectable, noble, (of race, family). पहुंत्रपति 55 और a noble lady, a lady of rank. 2. वन्दा, गुन, भदना; in ই মুধ্য reverend : মুধ্য এ ধুমুখ the ecclesiastics, priests; even বর্ধন দ্বীসমান্ত্র wicked priests. Gelong and Getsul who are of pure morals and learned are called as a. Buddha is also called 4574 the reverend one. चर्द्व पाचर्ष्टका क्षेत्र वर्षा चर्या रुवा रहा चर्द्रका क्षेत्र वर्षा क्रेसिक अहर амы и хы их хы або ах ах ах ай ў $(K, d, t \in 304)$. पर्दश्यवेषान्यः भिन्तरह a monk's cell. 3. creditable, honourable, faithful in observing religious duties, frq.: শ্ৰম্ম মন্ত্ৰ মাহ্ম মাধ্যম learned, noble and good-three qualities; রবা মধুর u creditable discourse. Mil. even says of his cane: মুস্তিইঅঅব্যান্ত্রাণাই this cane of quite a serviceable quality (Jä.). btsun-chañ a bey monk.

নধুৰ ই htsun-po = নধুৰ থ, কুই নধুৰ ই the noble Emperor of China নধুৰ ইমন্ত্ৰ হৈ de reverence (Cs.).

মুন্ত্র ম bisun-mo honorific term for a woman of rank, a queen: bisunmo-danpo chief wife. মুধ্যম bisun-ma is applied to designate a Buddhist nun; and sometimes the nunnery itself is designated মুধ্য bisun-pa. মুধ্যমন্ত্র মুধ্য ক্রমান্তর bisun-mo dun-gi thor-tsugs-can=২২৭০ (Sman. 77); মুধ্য মুখ্যমন্ত্র bisun-mo rin-po-che the ideal

beauty who is fit to be the wife of a Cakravartti Rājā (K. d. , 43.) মুধু মুন্তি কৈন্দ্ৰ btsun-moḥi skyid-tshal ক্লীব্ৰুল্ডানন a lady's grove or pleasure-garden; মুধু মুন্তি btsun-moḥi khol-po a lady's attendant or slave, eunuch; মুধু মুন্তি মুন্তি btsun-moḥi or slave, eunuch; মুধু মুন্তি মুন্তি চুচsun-moḥi bkhor the attendants of a lady or queen; মুধু মুন্তি মুন্ত মুন

Syn. বুল বৈশ্ব কা ryyal-rigs chuk-ma; বুল বিশ্ব ryyal-rigs-ma; মি এ বিশ্ব মা-yi bdag-mo; বিম নিষ্কুম dicah-bskur-ma; মুম্ মুম্ম pho-brah hkhor-ma; ব্রুম ম hdren-pano; মার্ম sa-spyod-ma (Mhon.).

নত্ত্ব ক্রিক্স <u>B</u>tsun-mo Chu-leam the wife of the Bon patriarch Sahs-po who gave birth to eighteen sons and daughters (G. Bon. 23).

মুক্সিব্ৰুমের বিষয় bisun-mo dpal-mo hod-zer-can S'rīmatī Prabhāvati, n. of the mother of Dīpaĥkara S'rījñāna or Atis'a (A. 26).

মুধু মান বুদ btsun-mohi pho-bran female sanctum, a lady's mansion.

Syn. জ্বেদ্ৰেষ্ট্ৰে এই বিশ্ব pho-trak hkhor-wahi khyim; মার্ক্তি লাশ্ৰম sa-spyod ma-gnas; মুদ্ধে তব sruh-ma-can; চ্ৰাথই মাৰণ তব dag-pahi mthahcan; নুদ্ৰমাণ্ডীৰ্ম kun-nas hgeys; আইন আৰম gtsah-gnas; অইন স্মই শিল্প btsun-mohi khah-pa (Mhan.).

মুর্থ ন btsum-pa নিন্দ to wink with the eye; also মিলামগ্রহমান (সিঁag. 56); pf. মুর্মম btsums (Situ. 76).

पर्देदश'। btsefts-pa जन्मट interchange, barter, shift.

ঘটনাম bessent pa pf. ঘটনম bessens: প্র ঘটনম sewed the clothes.

বেইমান btses-pa, pf. of ৭৯ htshe: শার্মান troubled by danger or mischief, troubled by persecution (Situ. 76).

DE'S biso-ma বস warm, boiled. এই ধ্ biso-ridsa a kettle, cooking pan. এই ক bitso-zan, residuum of cooked wheat and millet (which is thrown away as refuse or given to cattle): ধুলুব্দ ক্রেম্মান্ত্রিন দ পুলুব্দ ক্রেমান্ত্রিন রেমান্ত্র ক্রেমান্ত ক্রেমান্ত্র ক্রেমান্ত ক্রেমান্ত ক্রেমান্ত ক্রেমান্ত ক্রেমান্ত ক্রেমান্ত ক্রেমান্ত ক্রেমান্ত ক্রেমান্ত ক্রেমান্ত ক্রেমান্ত ক্রেমান্ত ক্রেমান্ত ক্রেমান্ত ক্রেমান্ত ক্রেমান্ত ক্রেমান্ত ক্রেমান্ত ক্

নুষ্ঠিত bison acc. to (Nag. 56).= ইং
tson onion: নুষ্টি শ্লুবাসিং ন্থামানীর মহ ভূহ বহুলমা
onions and leeks increase sleep and overcome flatulence on taking food.

নি btsod দজিলা = ধুশার্থ ইন্দ leug-phra rin-pa a creeper; syn. ইন্দেরে dri-banh rtsa-wa; কুন্দুল্ম chubi leug-ma; আম্প্রাপ্তম্ম yun-dag lus-ma; ব্যল্কর্থনে dpag-tshadयहूब।

hdab; প্ৰথম কৰে ধান stal-wahi lo-ma; মান্দ্ৰ li-bryan; নান্দ্ৰীন্দ্ৰী bkra-wahi hdab-ldan (Mnon.). নইব্ৰ btsod-hbru seeds of this plant. নইব্ৰীন btsod-shin plantation of madder, field wherein madder is grown.

पर्देन bison or पर्देन कि bison-khan बस्तनगर prison, jail. In Mil. asa Kr. btson-don is ন্ত্ৰী btson-tto provisions for a prisoner, which, it seems, are supplied by the friends of a prisoner in Tibet; certain kind-hearted people also furnishing funds for the same. In Tibet the state does not give food to those whom it imprisons. वर्षेत्रय a prisoner; त्रेसप्य मुसप्य देवर्षेत्र देव a convieted criminal; पर्देश-इ.न.हेन्य or बहुनाय to take prisoner, to put into captivity; মর্থ্যমন্থ্য uto set free from imprisonment; ন্ত্ৰহাৰ hostage, fig. people that are snowed up (Jä.); ସጀጓ ድ btson-rdsi or ସጀጓ ኳና btsonsrun jailer; पर्देश रूर परेट btson-rar-bein चारक imprisoned in the jail.

Syn. মর্ধ্বন htson-ra; দ্বী শুর khri-mun; এই মেন্ট্রিন hthin-wahi khyim; দ্বীশুন্তন্ম tilmar ra-wa; এটুল এইম্ট্রিন hkhrul-hkhor-khyim; 55 শুন্ত্ব dud-khan (Maon.).

पर्देश'य btsol-wa, pf. वश्चन htshol-wa.

ন্ত্ৰম htsos, বন্ধিন, pf. of ৰ্ৰমণ ক্ৰীমান্ত্ৰম dyed coloured. ন্ত্ৰমান htsos-ma বন্ধিন any thing dyed.

মইমান htshos-pa cooked, boiled (Minon.).

স্থান I: মিনা, মানী, দানা I. vein, artery, মান, কুমান, বুলান the three principal arteries, which are however of a mystic nature; সুমানুষ্ণ আscles. It is mentioned in Kah-gyur that there are 1072 smaller and larger veins in the human body. 2. intestine, bowels: প্রস্কার্থ মুন্দ্রনার rtsa-largyug-pahi sman drug the six medicines

which move the bowels. 3. the pulse: 3 + rtsa lta-wa to examine or feel the pulse. Tibetan physicians always feel the left wrist of a male patient using their right hand to do so, but feel the right wrist of a female patient using their own left hand. They also examine the pulse or circulative force in other parts of the body. 3 + rtsa-chus in C. 3 + rtsa-cramp.

Syn. नाड़ी २००२ में bbab-ldan; ५४४ २ देर छैऽ rus-pa hchin-byed (Mnon.).

হ'নিং rtsa-khrid=ৰুংখ lineage or ১মনুং family extraction (Man.).

#45. rtsa-phun n. of a place in Tibet (Bon. ch. 5).

of plants and fig. of other things; ধ্বানুৰ six (medicinal) roots, viz. মান carrot, ধ্বানু নিয়ে, মান, বানান, বান

never go again; "tanda khorafi nga-la tsa-wa-ne lep-kyi-ma-re" he never comes to me now. 2. origin, primary cause, source, also जावे हैं, e.g., विष्यि पर जावे हैं जाई दें प cut off the cause of transmigration, to deliver a soul from transmigratory existence: इ पर्याप्त पर कर पहिल्य to examine closely, to investigate thoroughly. 35 ALW গ্রহান্ধ্র are the three primary moral evils, viz: ९६५ क्ष्मम, बेहर and महे स्मा ह मुख rtsa-bral without origin, without begin ning or end, unlimited; त्ये पदे हान क्रम्बमूख a virtuous deed, as a cause of future reward; স্থাই স্থাই মাধ original sin 'sin inherited from former births' (Sch.); इ[.]प्रतिकृति सूलतन्तु an original treatise; इ.प.५८ ৰমুণ্য a commentary of the original work; ₹"यदे'स Prajña-păramita the real $_{
m the}$ mother or producer of all Buddhas; हावदे মান্দ্ৰীৰ the real nature; প্রায়ীৰ original words, original of a letter or document. In the sense of "really," "in its very essence," "from the very root or core," ₹ is prefixed to certain adjectives as an augmentative. Thus in describing great sanctities as the Dalai Lama, the Panchhen Lama, etc., they are said to be; हण्डेन्य essentially great, इत्यद्यय really holy, etc. This augmentative is said to be not applicable to laymen however lofty their rank. Also, in gen. * 34 rtsa-chen= very great. 30 3N 995 9 rtsa-wa-nas bsharwa जना to shave or scrape entirely away.

ইষ্ট্ৰ R/sa-sgye place in Tibet in the neighbourhood of which Hbrom ston-pa Rgyal-wahi hbyuń-gnas was born: ১৯-জ বুদ্ধান টুইব্যায় বন্ধান first he was born in the direction of Rtsa-sgye which is towards the north (A. 136).

+ 572 rtsa-ba-laa, the five cardinal virtues said to be the roots from which

the Mahāyāna doctrine springs: (1) মুন্দ্ররণ love; (2) স্কুন্ট্রেরণ compassion, mercy; (3) ব্রার্থ প্রাথম ইন্দ্রন্থ বিশ্বরণ ক্রেন্থ বিশ্বরণ ক্রেন্থ (5) ইবাধা বার মিন্দ্রন্থ ক্রেন্থ (5) ইবাধা বার মিন্দ্রন্থ ক্রেন্থ (5) ইবাধা any other school of Buddhism.

४ प्रकार <u>rtsa wa-mañ</u> = गुःनिः <u>k</u>lu-çiñ नागञ्ज lit. the tree of numerous roots. (*Mnon.*).

হ প্রথম মুন্দ্র বৃদ্ধ rtsa-gsum kun-hdus the assemblage of the three principal ones in mysticism: (1) ৰূ the deity represented in the মুন্দ্র or Guru; (2) প্রথম the scripture existing in the অ মুন্দ্র, or tutelary deity; (3) হ্রপম the spirit, represented by Khadoma (Khrid. 4).

ह rtswa gen. though incorrectly, written as ह rtsa, रूप, यवस grass, herb, small plant. Also = hay, dry grass, straw. हिन्द्र राइब-khañ स्वाइटीर thatched house; उद्देश राइब-इतिश यवसः green grass; हेटी राइब-दात covered with grass, grassy; also, n. of a town in ancient Magadha; क्रिइट इटिंग हिन्द विश्व विश्

592); রুমুহ্ব rtsa-mchog কুম the best or holiest of grass, hence the sacred Kus'a grass; हाअडेन प्र क्योनगरी the town of Kus'a where Buddha died (MRon.): * 49 rtsathan or ४ भेषाय grass-rope (Rtsii.): ४ अन rtsa-thun grass-gatherer: \$553 rtsa-durbha or 5x9 (Mhon.) fine green sward grass called दुव्वा; it is included in वन्न-निभासभावनुत् or eight auspicious objects of the Hindus; ४ निर्दे rtsa gdan grass-mat on Brahmans generally sit. # প্ৰাৰ্থ rtsagshon-nu fresh shoots of grass; 8 34 rtsazan चाश्चित्रिश्राः श्रेसा ; हवे प्रशेषास्य rtsahi qze gşma, व्याचात्र (A. K. 2-55) [a fragment or piece of grass S. : \$ 9354 rtsa-bood.pa in र कार १४ वर्ष मार्चेर या देश या देवा ऑर । वाय है वस इंश द अर ថ្មីនិងជំនាន in the Himavat mountains there is a kind of grass which if the cow eats she yields the best milk for making butter (K. my. F, 129); & FR 4 rtsahikhañ-pa a straw-house, a house thatched with straw, & Pa and rtsa-khahi zil-pa the dew on the grass blades; \$354 rtsa-hdam = 9548 marsh-grass, grassy swamp, the grass belonging to the government of Lhasa growing in the swamps of Rkyanthan Naga in the N.W. environs of Lhasa.

* eq rtsa-hbyo n. of a large number (Ya-sel. 57).

8'45 rtsa-phud one of the thirty-six border countries (Ya-sel. 38).

ষ্ট ন্দ প্র rtsa-wahi-şde the four earliest divisions in the Buddhist society: (1) बन्ध स्ट अंद यहान सर्व्याज्ञितादी; (2) ধ্বব উর্জ্ব মন্ত্রানাজ্বিক; (3) সহাম্যানাজ্বিক; (4) ব্যবসাধানীয়; (4) ব্যবসাধানীয় আহিব।

8'59'अ rtsa-dbu-ma मध्यमा।

🗱 rtsa-mi principal man.

हाने मार्थ rtsa-med-ma अमूखा without basis.

** rtsa-rtse, abbr. of ** and ** (Jiy. 29).

#พิธิเจั rtsa-yi sñiń-po=ช. दिः the banana plant (Mñon.).

5 rtsa-ra, punishment under law given in a court of justice. इ वेद् प rtsa-len-pa रक्का [a small fine]S.

* Au rtsa-çeş primitive wisdom.

\$१-१५ rtsa-bçad-pa नारोप lit. he who has explained the fundamental doctrine; an epithet of Naropa the Tantrik sage who lived in the tenth century A.D.

ई गापुअप rtsa-gsum-pu, त्रिशियाः [the three headed, a demon of fever] S.

* বাম Risays, a celebrated lama of the Rdzoys-chen sect of the Rnin-ma school (Deb. প্ 19).

र्हें rtsan (देशसूच्या a kind of thorn. bramble.

र्हर प कु के rtsah-pa ryya-ryan, v. रहर प प.

इहसायन rtsans-pay the skin of a lizard.

Fryk rtsah-rtsah n. of a sa-bdag monster.

हिन्द्रा प्राध्यां क्ष्या क्ष्या स्थान है स्व स्थान स्यान स्थान स्यान स्थान स्यान स्थान स

Syn. অমৃত bkra-wa; দ্বীর বাঁহ skyin-gor; ধ্ অহ ত্রিহ rta-yid-byid; মৃত্য তাইৰ soy-le-can; হয় তাই ral-gri-can; শহুহ তাই mduh-can; ট্রিমান্থর khyimldan; মৃত্য জালু-sman-rtsa; বিষ্ণান দ্বান-sowa; অন্যান্থর gçol-ldan; কুমান ক্রান্থর rgyal-wa chuwo (শ্রমান). ইণ্ I: rtsad= হ'ব root, হণ্ণমাণ্ডণ্ড to root out, to eradicate.

ঠিব II: track, place of being, actuality; chiefly occurs in phrase সংগ্রহ্ব প্রায়ে বিষয়ের geod-pa to track out, search after cr into, inquire for: স্কুল্মান্ত resad ma-chod unable to trace one's whereabouts; কুল্মান্ত মানুত

র্বাধ <u>r</u>tsab-pa or রবারন <u>r</u>tsab-<u>r</u>tsab, v. ইবার্ডা.

रूप'र्से rtsab-mo काञ्चिक, काञ्चिक acidulated rice-water.

ধৃণ্ট ন <u>r</u>tsab-<u>r</u>tsob বয়ুৱ fickle, unsteady, not firm: স্বাস্থান বৰু নাম্য বৰ্ণ <u>r</u>tsab-<u>r</u>tsob-tu sonhduq he has become very fickle.

\$ বেমান rtsabs-pa 1. (মিমান্ত্র বিচ্নর্ব্য (Nag. 56) vb. to chop or cut into small pieces like meat. 2. ferment, barm, yeast, prepared from barley-flour; ইন্সাই a sweetish sort of bread, made up with it; হ্রমাই a beverage brewed from roasted meal (ইমান) and water, and made to ferment by adding butter-milk, esp. liked in winter; also called হলেম (Jā.); ইন্সাই rtsabs-ru tsha a kind of salt in appearance like burnt treacle: হ্রমাই শ্রমাই বুর্ট্রিমান হলে বিশ্বর বুর্টিমান হলি

সুসাম rtsam-pa ৰক্ষু parched barley ground into meal, the staple food of Tibetans in country places and eaten in large measure by both dwellers in town and country. Is usually sopped in soup

ફેંગ વેંદ rtsam-çin = કુંબ ઇ (mystic) (Min. rda. 3).

** rtsar= # or and near, close to.

*Q rtsal,= PON (Nag. 56) skill, dexterity, adroitness: an garaga a skilful, practised hand W.; I a magical dexterity; ৰূপন্ত প্ৰথ strength and dexterity (Glr.); કુવ મું અઢદમ rtsal-qui mchons gymnastic feat; ধ্বৰ্মন rtsal-hgran-pa to vie in skill; হ্ৰত্যুত rtsal-syrub, business-like and expert. ह्या के प्राप्त or ह्या के विकासी. महाविक्रमवान् 1. very powerful, prowess; adroit as a gymnastic wrestler, etc.; also sbst. athlete, juggler, etc., (Dzl., Jä.). 2. =55 a conch shell trumpet (mystic) (Min. 3). স্থান্ত্র্বাধ rtsal-mthon-pa, efficient: মইব্ यर हॅबास या बास की रेसाब हवा हैंन य versed in the metaphysical work Lam-rim; also one who is an adept in the ascetical meditation on Nirvāna (A. 118.). স্থাপুৰ rtsal-rdan বিক্লান্দ skilful, expert, adroit; ह्याय rtsal-pa प्रवत्त powerful; 37 35 rtsal-sbyon bodily exercise, nimbleness, agility; as ga gr nimbleness in running; Angaige agility in flying; ชาฐัต rtsal-sbyon-wa to practise, or improve one's skill '(Mil.); \$74.315 rtsal-med unskilful; \$4 4 rtsal-cor all skill is gone $(J\ddot{a}.).$

रुष' अ rtsas-ma, v. पर्दमा btsas-ma.

black paint, 54% red-paint; 94% gilding, 55% silvering. Fig. rtsi-khrit-ma, appliances of painting (Rtsii.); Fig. rtsi-sgam, paint-box (Rtsii.); Fig. rtsi-sob fading paint colour or varnish (Jig. 21).
2. all fluids of a certain consistency, such as the juice of some fruits, certain secretions, etc.: Fig. fruit-tree; F. honey, juice collected by bees; F. secretion in the bag near the navel of the musk deer; 55% nad-kyi rkyen-rtsi a medical draught, potion: 955% nectar; 57% white-wash.

₹1

\$B rtsi-khu or \$9 fruit-stone, also the kernel.

\$ ন্ধ্য-bend= জুম ষ্ট lit. juice-elixir; honey (mystic) (Miñ. 3); ষ্ট ন্ধ্য-জুম ন rtsibend sāiń-po batter churned out of milk.

ই শ দ্ব rtsi-ma-ghi n. of a medicine which is said to possess the virtue of making all poisons including snake venom ineffectual: ই শাদ্ধ কার্ম হাল্ম বিশ্ব কার্ম ই বিশ্ব কার্ম হাল্ম বিশ্ব কার্ম হাল্ম বিশ্ব কার্ম হাল্ম বিশ্ব কার্ম হাল্ম বিশ্ব কার্ম হাল্ম বিশ্ব কার্ম হাল্ম বিশ্ব কার্ম হাল্ম বিশ্ব কার্ম হাল্ম বিশ্ব কার্ম হাল্ম বিশ্ব কার্ম হাল্ম বিশ্ব কার্ম হাল্ম বিশ্ব কার্ম হাল্ম বিশ্ব কার্ম হাল্ম াল্ম হালম হাল্ম হাল্ম হাল্ম হাল্ম হাল্ম হাল্ম হাল্ম হাল্ম হাল্ম হাল্ম হালম হাল্ম

ক কুম্ম rtsihi rgyal-po lit. the prince of medicinal oils or sap; n. of a kind of tree, prob. the Garjang from which a medicinal oil is obtained (K. d. *, 117).

है 3 rtsihu n. of a plant, = प्रयक्त (Vai-

উ'নি rtsi-ua (or মুন্দান্ত কি rtsis, or নইন চুন্দান, fut. নই চুন্দান, imp. নইন চুন্দান।
1. to count, to reckon, compute: প্রন্থনিশ্বল না নইন সুনানন কি having computed which day would be suspicious for setting

out; ইউটো দুমানুক শ্ৰম please reckon the time by the clock; এইনমাই আন্ত্ৰাক্তি কৰিছে counting the seats on each side; পুত্ৰী সুমান সুমান পুত্ৰী সুমান সুমান পুত্ৰী সুমান সুমান পুত্ৰী সুমান সুম

ইপাণী <u>rtsig-ge</u>=জুঁম a mouse. প্রাক্ষিত দুদিস্কী শাস্ত্রশাস্ত্র কা the flour bowel sat the mouse <u>Smug-chuń</u> (<u>R</u>dsa. 4). ইপাইশ rtsig-rtsig, squeaking of the mouse.

ঠ বা'ব rtsig-pa vb., pf. এই এম brtsigs or ইব্ৰ, imp. ইব্ৰ rtsigs 1. to build, to erect: ইণ্ণতইণ্য <u>rtsig-pa brtsig</u>ş built a wall (Situ. 70); वेषाय ४ है माय नेप build it well! भें हे न्य sgo rtsiy-pa to wall up a door. 2. sbst. a wall; masonry, stones, horn, etc. piled up: क्षेत्रायायाचे की दे द्वा क्षेत्र अर्वा वक्ष्मधायाचेत्र those pictures painted on the wall; প্রাম্বী लें बोक्षाचार्चर क्षेत्र बोचाया रुषादे ज्या का रुप्ते वा निका ने रा phyogs bshir rtsig-pa-can de Lha-sa-mthil shes zer the walled portion of Lhasa is called Lhasa Thil. हैन्यु rtsig-gu=हैन्य rtsig-pa; 39 KN rtsig-hos side of a wall. face of a wall; 多可美 rtsig-rdo stone for building; foundation stone; ইপান্তৰ rtsig-bzo-wa भिणिकारी brick-layer, mason.

ইশাইশ <u>rtsiy-rlay</u> the house-martin (Rtsii.).

sediment, the turbid matter of a decoction; and thus in gruel made of barley the fluid portion is called 55 NM and the thick sediment is called the 37 NM of the gruel.

র মেন্দ্রান-po অব (বিশ্বস্থান্থ) adj. and sbst., gritty, coarse; unrefined, rough, rude; coarseness: বিশ্বতি or কুম্বি abbr. of কুম্ব and বিশ্ব (Rtsii.) fine and gross; রুম্ব কুম্ব चामर, coarse hair; व्याप्य के हैन व spu-rtsub-po वामर, coarse hair; व्याप्य के हैन व straid-thuy a rope manufactured of yak-hair; हैन व saddle-cloth of yak-hair; हैन व straid-phyur, वामर-रज्जा, yak-hair rope; हैन विकास straid-phyur felt.

\$53 rtsid-bu a kid: \$53 \$ \$1.254 rtsid-bu chu mi hdod-pa the kid that does not like water (Lo. 7).

ইব rtsib or ইবন বাছিল; a rib হয় বাই হন id. (Nay. 56) ইবন বিন্দ্ৰ ক্ষা from between the ribs; ইবন বিশ্ব বাৰ্থ বাৰ্থ ক্ষা all the ribs of the right and left side (Dzl.); ইব বিশ্ব বাৰ্থ বাৰ্থ ক্ষা all the ribs of the right and left side (Dzl.); ইব বিশ্ব বাৰ্থ বাৰ্থ কি rtsib-khyim a hut made of the ribs of larger animals such as yak, camel, etc.: ইবটিন বাৰ্থ কি ব

\$ ব'ৰ্থবৃথ <u>r</u>tsib-hbigs (पद्म) **ভ**ৰৰ n. of a great number.

a wheel, frq.; in ornamental designs the resibs-ma are often fanciful figures,

supplying the radii of the circle. 2, the sticks or ribs of a parasol, canopy, etc. (Glr.); the spars of a felt-tent, the ribs or stretchers of a hide boat (Schtr.)

ইবল ট े पुर rtsibs-kyi mi-khyud that which composes the rim of a wheel; also = अरनीम n. of a king of the past Kulpa who is said to have had a thousand sons destined to be born as the one thousand Buddhas of the present age (Yiy. 16.); हेन्यू राडांbs-ri spurs of mountain radiating from a nucleus.

हैनसर्वेषस rtsibs-logs पार्च side.

हैं श्राहे गणना, गणित, लेखा 1. counting, reckoning, enumeration: \$ NANASWA inu-2. account or accounts: \$N354 or बरेनमाय to make account; कैमानूनाय to calculate, to compute, 3 N STATA accounts added up; to count together, to sum up (Dzl.); 왕자기 an account cleared or settled; ক্রমানুষ or ক্রমানুষার্থাই শ্রমান to find by computation; 多型 rtsis-khra or 多型 宣西 table of figures or accounts (Rtsii.) ই মান্দ্ৰ rtsis-mkhan num a computor, accountant. বুংশং ইমাৰণ ইম or বুৰণ ইম Chinese astrology. 3. estimation, esteem: ইমাইটিয় ম ট্রেম to value, to make much of, মুমাইম य one that makes much of his own body by indulging and adorning it (Thyy.); देव মুখুণুচুইশ্সুট্র he respected her beyond measure $(J\ddot{a}.)$.

ইম্পুন rtsis-khañ a government account office; ইম্পুন মুর্থিক্সমূর্য n. of the accountant-general's office at Lhasa, this being the central office whither all the Government accounts of the various districts of Tibet are rendered and there audited.

ই মৃথ্য rtsis-hkhris making over or returning the articles of dress, official robe,

weapons, hat, etc., to government treasury taken as loan by an officer of the state for his personal use during the time of his incumbency, also his replacing them by new ones if he has damaged or lost the old ones: क्रेस विश्वसम्बद्धित प्रति देवास हुँद येत द्सापर्वे व प्रति व हुद है ववसारह अधुक प्रशेष्ट्रप्रसम्भ में व देर् $(D.\ cel.\ 11).$

है अवस्थाय rtsis-hjog-pa= क प्रवा to reckon

3 N5 rtsis-rta government ponies lent to certain officials.

है अ'य rtsis-pa also है शंभान गणन accountant, chronologist, astrologer.

Syn. Manu lo-ces-pa; 5 MANU dus-cespa; प्रभूषाय केश्वय bskal-pa çes-pa; भूराद्युत्य skar-dpyad-pa; and han baah-skar-mkhan; भूषा भागव [tas-mkhan; भूषा नेष [tas-çes; अहेव अनव प mtshan-mkhan-pa; IKN-AN grans-çes; IKN देन grafis-rig (Mfon.).

🕏 মান্য rtsis-dpe गणित account book; an astrological or astronomical work.

ริพร์นัง rtsis-dpon a treasury officer and inspector of jong-pons' accounts; they go on tours of inspection, e.g., the tsi-pon stationed at Shigatse visits periodically Gyang-tse, Khamba-jong, etc.

है समाने बुंबास बहुवास rtsis-gshi phyogs-bsgrigs n. of the standard work on the subsidies, pensions, allowances, &c., that the government of Lhasa makes. This work has been largely quoted in this compilation its abbreviation being noted as "Rtsii."

हैसावि क्रियुधि पदासाँद rtsis-gshi nor-buhi ban-massed another account code of the government of Lhasa.

ह्य प्रकातिक I: चेप 1. vb. to revile, abuse, as in K 504. 2. a javelin.

Syn. agra brlan-wa; ants she-gehod (S. Lex.).

रंपा II: जब, पदत्र 1. adj., uneven, rough, rugged, coarse: 👯 र्ड्न rugged ravines; also applied to anything of a stinging pungent or acrid taste, such as onions and similar strongly-tasting things. हुँपवर्षुर इंग rtsub-hyyur-tshal जङ्गा thicket, wood, forest. 2.= वेष्ट्र कूर rough in temper, biting (in remarks) = ካልፍ ፭ bṛlan-po (S. Lex.).

हुँप राष्ट्र rtsub-po हुँप म rtsub-mo नर्कम, खर adj. rough, rude, wild. ৰ্তু প্ৰিইবাৰ rtsubmohi reg-bya काएकारि an officinal thorny plant (Mon. also K. d. 4, 214).

हैं rtse or है में चय, मौलि, शिखा 1. the uppermost place or rank; point, top, peak, summit. F. & house-top, \$\$ point of a knife, 48 "lap-tse" summit of a moutain pass; for tog-rtse in colloq = a little. a few (opp. to মুন্র); জুই বুল hat with high crown or conical top; ই প্রথম to break off the point, to blunt. 2. any point, or particular spot, point as an object of thought: है प्रेम तथ्य to look at one particular point; also adv., to look steadily: रदावी चीवासाया है विविधा हुन्देराय to सेससा है विविधा हुन्सायवी हैद दे व देन व तुन्य है having entered into meditation he concentrated his mind on one particular object (of thought); 3 432.3 পুঠিশ this life's only aim, (Ja.); ই ৰ্ন্ rtseryod क रि [a sharp-pointed knife]S. 3. sometimes = edge. के अर्डेण rtse-mchog चयतः [in the front] S.

3.85 rtse-chun the arteries which pass from the head on either side of the neck.

3.45. Rtse-than a large town, often known as Chethang, situated on the south bank of the Yeru Tsang-po just where the Yarlung Chhu flows in, in lat. 29° 14' N., long. 91° 43' E. Is accounted the third largest town in Tibet and has many Chinese traders resident in it.

3 34 rtse-phran a crown, a head-ornament.

Syn. ध्रेंग । prog-shu; अर्ग कुत्र mgo-rgyan (Mnon.).

हैं में rtse-mo बूद न, भिखर top point: मन त्रे के the point of a needle; है अञ्च rtsemo-qua a bent point, \$ \$75 rtse-mo-nid pointedness.

है मेंर वर्षे प rtse-mor-hgro-wa चायसर to advance, to come or move forward reaching the climax; हे अर अर rtse-mor-son reached the climax, gone to the top, attained to the highest perfection.

ই ব্যব rtse-dman= ব্যব low; also, apparently, = 3 thun-wa short (Mnon.).

हैं बिद द्वार एक rtse-shin dyah-ldan-pa के ि-लाइसा jolly, fend of play.

क्षेत्रपाशुम rtse-gsum पिनाक, जिञ्चल a trident; the weapon made use of by ¥ল্মান্ব্ৰ (or Ganes'a), by অপ্রায়পুৰ হ্বাধ (or Mahākāla), and by ব্যথ ব্ৰহ ৰ প্ৰথম (a form of Samvara).

हैर वर्ष rtser-haro or हैर कुष = अर्डेन खरोग, चग्रे यु: principal, chief, superior.

+ हर प्रेवस rtser-phyibs = सबर प्रेन perfected, thorough, finished.

हेर पश्चाराय rtser-bshugs-pa शिखराह्ट sitting at the top, mounted high.

हेर वें rtser-son गत, चय, कोटि in front.

हैं पा rtse-wa, pf. हैस rtses, कीड़ा or \$5 % \$ 7 rtscd-mo rtse-wa to play, frolic, disport one's self, take recreation, play games: এব্লং ইব to play at chess; ইব नार्ट्र to skip about ; है नेर दन्य न, है दन्य हुँद्य = to divert one's self, to take recreation; अवानी बद 5 हेद बंद they went on a pleasure party into the garden. Seems to be used also in obscene sense: a 3.55 3.45 B I mean to enjoy her. & MPA rtse-mkhan player, gambler, gamester; ই'ব্ৰাথ' rtseskipping playful joyous maiden: ह ज्ञान rtse-grous o इन्ज्ञान playmate: \$ 75 rtse-rgod mirth and laughter; है अ rtse-me Irelie, playing; है सेअअ ट्र rtsesems-can & iddy, mirthful, light-hearted.

* Ttse-hjo play; theatrical performance, any amusement in dancing, singing, and playing.

Svn. XV85 rol-rtsed; \$54 rtsen-pa; र्वे पर bro-gar: ब्रेंश पर alos-gar: बक्सम धनर्द् hchams-pa hdod (Mhon.).

3.9 rtse-shwa, the hat worn by Rtsedrun (chief clerk or secretary) of the government.

हैना प rtseg-pa pf. पहेन्य brtsegs 1. to amass; to be avarieious: হৃত্ত বায়ুব বইন্থাৰ मासेर या अहिम हैम do not covet (also, do not count upon) gold if Dharmapāla is to be invited here (A. 64). 2. to arrange, to lay one thing on another, to pile up: PK 4 3 984 an upper storey of a house, an apartment built on another; balcony on the roof of a house: क पाम पहें नामा परे मर्के दहेन a chait ya which has been built upon two dorje placed on the ground like a cross or with a cross on the top. 3. to pulsate, to gasp; successive action, automatic movement: इत्राम हेनायय, मेन इ. इत्राम हेनाय short-breathed, panting, gasping, from fright, etc., or as a sign of approaching death.

हेन्। पार्टिक row, stratum.

हैनास परे हैं रtsey-pahi shon, खामल the green or moss growing on the side of a wall which is exposed.

+ हेन विन rtseg-log= व्रुड डेन्स ease, less trouble ;= য় ১ বিশ্ব ই ব sred-shen che-wa, earnest desire or longing for; one very eager in love.

FCO rtsen-ica pf. 9350 betsens, fut. 9350 betsens, imp. 9550 betsens, or F5 etsons, to tuck up, truss up.

35'4 rtsed-pa also \$7'4 rtsen-pa,=\$9

Syn. रवर्भ rol-mo; केव rtse-wa; केव rtsen-pa (Mñon.).

ই বি rtsed-mo 1. শ্লীকা play, game: ১ল্ছ ব্ট ই বি প্রতি বি কি বি

\$ বৃধ rtsed-hjo or in colloq. ই বৃথ rtsen-hjo public amusement, popular pleasure, নন্ধ, বিভান, কীপুন, গমন, হত্যে: ইবৃথ ই ইডু ব্
rtsed-hjohi chu-ho নন্ধা river Narbadda, according to some, মিন্দু, a name of the Indus (Minn.).

37 A rtsed-ma the disagreeable feeling in the teeth produced by acids, Sch. (Jü.). 35 AM rtsed-am a shivering, cold shudder (Jü.).

र्दे <u>rtsen</u>, रमने playing, making sport or diversion; enjoying (A.K. 111-4.): अअमानिक्य ने जिल्हा कर स्थान स्थान कर स्थान स्

हें इंग्डेंब rtsen-min Chinese name for the Yoga-carya school.

हेड्य <u>rtsen-pa</u> 1. as met. the sun (Mhon.). 2. v: हेड्य <u>rtsed-pa</u> हेख केनि jocund and careless.

\$3 itsehu অবং [1. a thorn. 2. a shower]S. ই3 ইন itsehu-chuń = স্থান ই3 the veins of the neck: বুগান সংগ্রী ই3 ইন অইমা প্রিটি (Khrid. 116).

ইপাথ 1 rtsog-pa, v. এইপাথ brtsog-pa.
2. (ৰূপ্ৰথম) ছবা, মিনিকা. 3.= ইব্ৰম্ম হলতাhyro-wa ঘুৰ্মান্ত pioneer, one gone ahead or going on ahead.

हुँ दे एरंडली-pa I: vb., pf. वहर brtsad to contend by words, to dispute, wrangle; हुँ दे अनुवाहर्ष to use bad language in quarrelling; हुँ एपडेन्य a contention, great quarrel; दे अने हुँ एपडेन्य a metaphysical debate or discussion; हुँ एपडेन्य, भूषा अन्य कर्ष विकास कर व्याप हुँ (Hbrom. 120.); हुँ एपडेन्य the basis or the subject of disputation. हुँ एपडेन्य का to provoke, quarrel by words; हुँ एपडेन्य का to provoke, quarrel by words; हुँ एपडेन्य का the seven virtues or qualities for putting an end to quarrelling.

\$ বৃথাই বিদ্যা <u>rtsod-pahi-çih</u> কলির্দ, **মহা** (৭১৯) [the plant *Terminalia bellerica* or the tree of strife, being supposed to be the favourite haunt of imps and goblins]S.

\$5্ৰেম্প্ৰথা <u>rtsod-pa-la</u> shugs-pa one involved in dispute, litigation, con'roversy, etc.

\$६ पञ्च वेद परे क्षेत्र व <u>rtsod-pa</u> lhur-len-pahi <u>l</u>ta-wa inviting controversy or rushing into fight or disputation.

第5月5号 rtsod-byed-ma=南て朝 (Minon.). [the tree Pongamia glabra]S.

Fortson or Fantson-ma in Puriz = nausea, void: Cing (Id.).

풋리'다 rtsom-pa vb., pf. 대통에서 brtsams or FAN rtsoms, imp. FAN rtsoms 1. to begin anything, to set about an undertaking, to start : จฐัพนุราสุผมน being about to run away; savangeanfiff it was about religion that our dispute began; देशक्षरभगवास beginning, stirring up an insurrection; ইব্যাণ্ডমন্ট beginning, from here, from that time FAIGNALS to begin to do a work (A.K.). 2. to practise, to accomplish: প্রতিথমার বিস্তমার্ম so he will not accomplish the business of healing. 5. to compose, to draw up, in writing : এইৰ মইমইমার the writer of a religious work, author; रूपपर or रूपपायाम्बाप a clever writer, an elegant composer; *555 পধ্যসূত্র ব-প্রস্থ a school in which religion is taught and explained combined with disputations and written compositions. 1. as sbst., प्रवस्त, a beginning, commencement, a doing, undertaking: FAUGET the first beginning.

ই থান rtsol-wa = ৭৭৭৭ খাবান, বাবান 1. vb. to endeavour, to take pains; হৈ টুম ই এনই মুন্মন্ত্ৰ now you must exert yourself; মুন্মন্ত্ৰ হিন্দু বাব to take fresh courage. breath; ১৪৭ম ই এন to take fresh courage. 2. sbst. zeal, endeavour, exertion: ই এনু মুন্ধ বা to use diligence (Jū.); ই এমুন rtsol-sgrub perseverance in the

acquisition of wealth or learning (spiritual or worldly): বৰ্ম স্থাম স্থাম স্থাম কৰিছিল কৰিছ

म प्राच्याया brtsays-pu = ईवाप sin.

US TU brtsad-pa or USBU brtsam-pa, v. F54 rtsod-pa and FBU rtsom-pa (Situ. 76).

হরসভুমান <u>brisam-gyur-las</u> work that has been undertaken; ন্তমান commencement, an undertaking; মুরুমান (মুন) **আ**ম্ম commenced, commencement.

पहिल्प <u>bṛtsal</u> साध्यवसाय care and assiduity; पहिल्ल का हु दुर्ह स <u>bṛtsal</u> ma-thag-tu byuh-wa प्रयहानारीयक that which comes just out of careful work, outcome of care and assiduity.

पहुन्याय $\underline{b}_{rteal-pa}$ 1. पर्योदस [prohibited] $S. 2.= \frac{8}{3}$ पश्य $\underline{s}_{k}y_{ugs-pa}$ -वान्तीभाव vomiting, nausea.

ロぞめ brtsus,=まちばのまれ (Situ. 76).

নষ্ট <u>brtsi</u> arithmetic, reckoning ; **নষ্ট শ্ৰম** <u>brtsi-yaş</u> (মুন্ম) **শ্বন্য** uncountable, innumerable; নষ্ট শ্ৰম অম অমুম্ব u <u>brtsi-yaş-laş bşgreş-</u> pa শ্বন্য অম্বাধ্য বিশ্ব ন

বৃষ্ট বৃষ্ট <u>brtsigs-pa</u> = ই ল্ম এ: ইণ্টি বৃষ্ট বাধ stone wall. বৃষ্ট বৃষ্ট <u>brtsigs-pa</u> বিক্ত [1. ugly. 2. n. of a god]S.

ন্ত্ৰ <u>br</u>tsis pf. of **ই**ম্ব: সুম্মেন্ট্ৰ (Situ. 76).

 $+ \sqrt{3} \sqrt{3} \quad \underline{brtsu-wa} = \sqrt{3} \sqrt{9} \quad \underline{bsu-wa}, \text{ to}$ welcome and to receive (a guest).

पहुँ प brtsub विकर.

पहें केंद्र <u>brtse-chen</u> mest affectionate; loving; parents: पहें केंद्र कुमस परे बुन्स हेंदे हें चर वर्षेत्रय चर्चेत्र वर्षेत्र केट् क्रड्रवा वी व्यवस सेत्र ह्वा डे वासर चर्चे 55.5 $(Yig.\ k.\ 87)$.

קצים brtse-wa 1. vb. to love, usuwyy preceded by &s or saw; as an out of love, kindness, e.g., MAK'A to give something out of love: এই প্ৰথ ইবা words of love, kind exhortations. 2. sbst. love, affection, kindness, mercy: 98 984 brtse-wa-can affectionate, loving, kind, अनुकम्प, क्रपाल, वश्रम (Mñon.); कहे मा brtse-wa-ma रमा the beloved one, or spouse: प्रकृतिकार brtse-wa meg-pa कठोर, निहेंय, क्र ruthless, unkind. unmerciful, ungracious; पहें १४ brtse-ldan क्रपाल, दयालु kind, gracious, loving, affectionate, merei-กรายสามมหาชิเมาณ์แ brtsc-ldan sems-kyi melon a complimentary address to a friend; กริ เฉลิ ผูก ฉิง brtse-wahi phyag-bris your very kind or affectionate letter; § 5.79879 resp. ধুৰ্ম নত্ত্ব loving affectionate; নত্ত্ব নম Ar betse-was skyon = gunuayan affectionately exhort or treat (Mnon.); नहें प्राप्त हेंन् brtse-was-hdsin = 9MN 4MREE. (Mhon.)

বুই বাঝ brtsegs pf. of ইপান q. v.: দেন প্র বু বিন্দ্রম বিন্দ্র বাই বাম built up one storey upon another; ক্লেন্ড বুই বাম piled or built upwards (Situ. 76); বুই বাম ব brtsegs-pa one above another or piled one upon another; a masonry wall.

FEN bytsens or TSEN bytsans a short robe or dress (Nag. 57).

মুক্তির ক্রিমান <u>brtsems-pa</u> is a form of the pf. of ব্রুমান.

पहिन्द्रियास <u>brtson-hyrus</u> बीखं industry, diligence, assiduity; महिन्द्रश्रुका हेन्द्र महाबीखं great industry; पहिन्द्रश्रुका to use diligence, to show energy, zeal, etc.; महिन्द्रश्रुका द्वां <u>brtson-hyrus</u> drag-po intense application; বাৰ্কাৰ্য brison-hgrus-can zealous, assiduous, diligent; বাৰ্কাৰ্যমান চূল্যনাজ-te having lost one senergy, zeal having diminished (Jä.); বাৰ্কাৰ্যমান চূল্যালয় byed-pa to be industrious. বাৰ্কাৰ্যমান চূল্যালয় byed-pa to be industrious. বাৰ্কাৰ্যমান চূল্যালয় চূ

মুধ্য brtson-pa 1. vb. to strive, to aim at, to exert one's self for: ধ্রমণ্ড in the accumulation of merits, learning, or wealth. 2. subst. খুব endeavour, effort, care, exertion; হুন্ত্রভূত্ব alacrity, readiness to act; মুধ্য ভূত্ব হু brtson-pa thod-par খাবাণি one who has relaxed his industry or zeal in any work. 3. adj. = মুধ্য হুব diligent assiduous, studious.

हुनेयान इtsel-wa=भेषान sel-wa.

ৡ নাঝান ştsogş-pa सन्निधिकार [a neighbour]S.

য় থান stsol-wa=লাবন to give, grant, to bestow, confer; also, to restore: ধুনা বুলুমার চিease grant, etc.; মন্দ্রী অন্তর্গুলার বুলি কুনার কিন্তু কান চুক্তির চিলেন্ড ক্লান চিলেন্

দ এই নাম ম টু st sags-pa = ব্যাধান ব আৰ্য, আৰিব accumulated, hoarded; earned.

দ বৃষ্ণু থে bstsal-pa any message; also = he spake, commanded; he bestowed.

* tsha the aspirate of \$, and the eighteenth letter of the Tibetan alphabet; acc. to Tibetan grammarians it corresponds with the Sanskrit *.

ঠ I: tsha I. num. fig.: 18. 2. for জ্ব. 3. when * is preceded by a শ্বাপ্ত্ৰ qualifying word, as in বিচাৰ Tibetan salt, it is not correct to write বিচাৰ, though * singly signifies salt.

ঠ II: in Budh. I.=the general protection that the Tathāgata extends to all living beings against worldly miseries (K. my. শ, 207). 2. ইপ্রেড ইন্ডেই মুট্টি ব্রথন ইন্ডেটিটি (K. g. ম. 42). Tsha represents the state from which there is no passing away, also that which being indissoluble delivers all.

煮 III: n. of a tribe of Tibet (J. Zan.).

#শ্ব tsha-şkor= ক'ইন শ্বৰ grandehildren.

** tsha-kha target, the black spot on it where an arrow should hit; the object aimed at (Rtsii.).

*FK tsha-khan place where * * are kept.

* Tsha-kho n. of a place in $\S^{q^{-\frac{1}{2}}}$ the mountainous country to the east of Khams and bordering on China (Loń. 3, 6).

ቆጓይ tsha-hkhru diarrhœa.

*ज्ञय tsha-ga-pa locust, called *ज्ञय in Khams which acc. to Jü.= क्र्यंच grass-hopper.

ক'ল্ম tsha-gran temperature, the degree of warmth of anything. ক'ল্মেশ্মেই sunaroke, the diagnosis of this disease whether it is based upon heat or cold so as not to mistake the origin of disease being very difficult (Mng. ch. 13).

* St Tsha-syan one of the six Sgan provinces of Khams (Rtsii.).

ক'শুউণ্'ম tsha-gcig-ma thick blanket, quilt $C.\ (J\ddot{a}.).$

± ga tsha-leib, v. ga leib.

* কম tsha-chas lunch: ক কম বৃদ্ধিকম lunch and the afternoon meal (Rtsii.). ক ম tsha-ja the tea that is taken as soon as midday-halt is made by travellers for refreshment: অসংগ্রাথ বিশ্ব গ্রাম হল্প বৃদ্ধি অসম (Khrid. 17). v. ক বিশ্ব tsha-phoy.

*35 tsha-tiñ or *25 tsha-ldiñ morning time between 8 and 9 a.m.

* ናጣ tsha-drag (ସିସ୍ପରିସ). 1. very busy, making haste, hurrying about; * ናጣ 5 tsha-drag-tu quickly, without delay. 2. any article of food made saltish.

* শান্ত tsha-gdun 1. আলা afflictions from disease; sufferings from fever. 2. কাষা, ক্ৰ shade, umbrella. ক শান্ত tsha-gdun-can the spring season; fire

रं कर tsha-nad v. post के वर्ष कि. कर.

* १ tsha-sna anxiety, solicitude; * १ उन् tsha-sna-can W. solicitous, careful, attached; अध्येद्धान्य tsha-sna med-mkhan W. indifferent, unfeeling, callous (Jä.)

* ধন্ট tsha-phan-tse C. dresser, kitchen table.

* * * * tsha-phoy the midday-halt; travellers in Tibet and upper China halt for their morning meal a little before noon. In such countries travellers begin their day's journey after taking a cup of tea early in the morning, sometimes an hour or two before day-break.

వ్ प I: tshu-ua I. vb. to be hot; श्वाप ক্রমন্ত্রিক্রাক্রমন্ত্রিক্রম since in summer the rays of the sun are very hot. 2. sbst. heat: তব্যস্ত্রত tsha-waş gdań-wa to be tormented by the heat of the day (S.g.); # प्रति इस पु during the heat of the day, at noon: এবার বরী বরী বাবন খুমার্ট the heat changed into coolness; র'ব্যায় ব tsha-was mya-wa to lose one's appetite in consequence of great heat (Sch.); ह व १ र tsha-wa-ñid उपान heat; कंप्यूष tsha-wa-ldan उष्णवान् possessing warmth, hot ; अवकेद tsha-wa-med = बहुद व केद without heat, or warmth, cool; # a &m tshawa tsam च व्यक slightly warm. अध्येष tshawahi-ma बहुक pungent. कंप्यानेन tsha-wasñen drought, want of rain. 3. adj. warm, hot. In C. colloq. the adj. used takes the form # ব tsha-po . প্রথ এই ব্যুদ্ধ it has become hot. 4. n. of the 6th hot-hell.

ชาลิจ tsha-wa-sgrib parasol, umbrella, that shades from the heat of the sun.

Syn. १ पद्रम्भ ñi-gdugs ; र र्जुन tsad-skyob.

ক্ষাৰীৰ tsha-wa-çiń হন্ধুতি a medicinal tree, Terminalia catappa.

Syn. অর মুক্তর lan-bu-can; তুম খুঁর তর char-sprin-can; খুলর্জুমে lha-mূtshuñs; খুর অইবা sprin-la-redeg; অনুদ্রির হয় অহবা bryya-byin hbras-bedag; ই জংক ho-ma-can; তীম পুর্র গিন্পুল-di (Mñon.).

মহান্ত tsha-wahi-nad fever, the different kinds of which are: (1) প্ৰসং yal-mdo,

(2) ২ মান্ডমন্থ ri-thań-mtshams, (3) মান্ত্রিক ব ma-smin tsha-wa, (4) কুমার্ম্ম rayas-tshad, (5) মুমার্ম হ্রেলিন্ড - tshad, (6) প্রামার্ম gab-tshad, (7) মুমার্ম হ্রেলিন্ড - tshad, (8) মুলমার্ম হ্রেলিন্ড - tshad, (9) বল্লমমার্ম harams-tshad, (10) ব্রেলমার্ম hkhrugstshad, (11) ইমমার্ম rims-tshad, (12) ব্রুম hbrum, (13) কুল্লের ryyu-gzer, (14) প্রাথ gag-pa, (15) ঝুল্লের lhog-pa, (16) ক্রমার champa (Sman.).

±वेन वेन tsha-big-big a comfortable warm place of residence.

বৰ্ণ tsha-wa len a popular medicinal plant.

Syn. वेड्रंब pi-tsu-la वर्डम दें विदेत hasam-po-halsin; ५१वा केंद्र dpal-gyi lo-ma; पुंछ ५४६ ku-mud-can; वुम ठ६ bum-can; केंद्र प्रस्ति rked-hbras; ने ७७ ke-dary (Mñon.). The white species is called ई-प्येद्र ५७० -hjuy (Mñon.). The red species द्वा hbyuñ-po-hjuy (Mñon.). The red species द्वा क्ष्रिया केंद्र byu-ru tshoys-can (Mñon.). Another species: Syn. पुष्ट्द khyu-ldan; ५९४० दुर dbus-hgur; २३६६ hchañ-mu; ईन्य ठ६ tshoys-can; अ५६ थे त्या केंद्र केंद्

ঠ ব isha-bo নয় resp. ১৭ৰ duon or মুক sku-tshu C. I. grandchild, grandson. 2. nephew, brother's son. 3. আন great grandchild; acc. to Jä. মুদ্ধ yuń-tsha great-great grandchild; ম্বা gshi-tsha any descendant.

*ऑ tsha-mo नप्ची; 1. grand daughter. 2. niece.

*বসুগ অনুহ tsha-dmyal-bryyad the eight hot hells (1) আন্তর্ম প্রমা-১০৪ মজীবন; (2) বিশ্বম্ব thig-nay কাল্ডমেন; (3) ব্রুগবেইন্স bsdus-hjoms মন্ত্রান; (4) ও এবঁ নিন্দিত বিশ্বমন (5) হ এবঁ কিন্দুত মন্ত্রানীর ; (6) ইন tsha-wa

तपन; (7) २०५ कंप rab-tu tsha-wa प्रतापन; (8) अवस्थि, mnar-med सवीचि (M.V.),

इंडिवे विष् tsha-tshahi-shay rust.

*939 tsha-gshug the stage of remission in fever, also convalescent state after fever has left.

कं रण tsha-rag = कं रण tsha-drag.

\$5 tsha-ru lamb-skin.

ঠি থ tsha-la also called ১ ছ a salt which is mixed with ordinary rock-salt to colour it white, also a salt purifier কৰম মণ্ড্ৰেপ্ৰভূপ্ত প্ৰস্কৃতিৰ।

ঠি বু tsha-lu 1. red; ভুমান bya-po tshalu red-breasted cock. 2. v. শ্বা tshal-wa.

a ga tsha-lum a sweet orange grown in Sikkim.

ર્જ વે tsha-le borax; ક્રેલેવે મુક્ક tsha-lehi ક્રેkyur-rtsi boracic acid (Cs.); ક્રેલે 35,4 to solder.

tshwa salt, in such words as \$5,\$, \$5,\$, \$5,\$ the subjoining of \$3\$\times wa-zur(4)\$ to the letter \$\displays is not necessary but sometimes it is done to avoid mistakes. \$\displays \bar{F} 5 \text{ tshwa-kha-ru} \text{ for } \bar{F} 5,\$ black-salt. \$\displays \bar{F} 5 \text{ tshwa-kha} \text{ salt-lake; }\displays \bar{F} 7 \text{ tshwa-khuy} \text{ salt-bag; }\displays \displays \text{ tshwa-sgo} \text{ place where salt is}

found; \$\frac{1}{2} \text{ tshea-syo-con soil that owing to an admixture of soda or magnesia is not suited for any kind of vegetable produce; \$\frac{1}{2} \text{ tshea-dmar also called \$\frac{1}{2}

Syn. অধ্য lan-tsha; ১৪১ চ্যাক্রম dpyiddus-chags; ৭মুম্ম ন hyyur-rnon-bo; কুঞ্জি chu-yi-ro; কুঞ্জিন chu-yi sāiń-po (Maon.).

ঠিব tshay = লাখল the yak; ইল্-ল yak beef, ইল্মান dried beef of yak; ইল্মান yak's head; প্রনাম বিল্ ইল্মান বিল কিল four sheep's head one yak's head in exchange (Rtsii.). ইল্মান tshay-po=ইল্ ন yak; ইল্ডান tshay-buy a carcase of yak without the head and inner contents (Rtsii.); ইল্মান tshay-rlon=ইল্-লান tshay-que tshay-luy the front leg of yak (Rtsii.); ইল্মান tshay-luy, লাখল and প্রল yak and sheep; ইল্মান the lower parts of the legs of slaughtered yak (Rtsii.). ইল্মান tshay-ça dried flesh of larger animals of cattle, etc., gen. that of the yak.

কল্'ৰ tshag-tshig or কল্'ৰ্ম্ম 1. the larger and smaller joints of the arms and legs. 2. acc. to Jä. dark spots or speckles on wood, etc., as in Mil.;=freckles in C.

*4 % tshag-tshe bruised barley or wheat.

*পৃত্ব tshag-shwa skull-cap lined with lamb-skin; *পৃত্ব tshag-shu a robe lined with kid or lamb-skin; বৃদ্ধান্ত ক্ষম (A. 87) the Tibetan lama-teachers, dressed in robes lined with lamb-skin and woollen cloaks, rode (on horseback).

ঠিনাৰ tshays 1. a cap. শ্ৰমাণ coat and cap (Dsl.) 2. = ক্ৰান sieve : ক্ৰমাণ sieve sieve made with a sieve; শ্ৰমাণ ko-tshays a sieve made

of leather, the one most in use; रशनी अंग्र to sift or filter with a piece of cotton rag व्या अवास khrol-tshags= अवा स Lex. ; अ अवास weel, for eatching fish C. 3. thin-split bamboo, for making baskets Sikk. 4. Sch.: the right-sort, a choice article: अवाशायका पुराज्य having made a good choice. 5. as &qw 35.4 डेन्य सुन्द्रनाय or इत्य to save, spare, lay up as provision for the future : अधिअवे चानमा है प्यार जेनामा सुन्मा कर I have not made any provision yet for the future life (Mil.); मार्थे हें हैं प्राची के स्थान के प्राची के स्थान के प्राची के स्थान के प्राची के स्थान के प्राची के स्थान के प्राची के स्थान के of the gold, keep it in your charge; धे जेवे अन्य a stop to divide a sentence; #বৃষ্ণ মূম ব tshags-dam-po strict care, vigilance; dense and strong, as of stuffs; अंडवासदस्य the teeth standing close and firm (Ja.); ৰ্থাৰ ভুঁহ'ৰ tshags thod-po মিখিল loose, not eompact; अवस्य tshags-bu = वन्न स्वास सर्व हेर् hbru-tshags sahi-snod a vessel in which the grain, &c., passing through a sieve is deposited (S. kar. 180). अवस्य द्वाप tshags-tshudpa to be sure of a thing, अन् कु अन् कु उप to test a thing properly by the hand (Yig. 98).

*८:दम tshah-rham=१६वमः हर भयद्वर fearful.

+ *E-54 tshafi-nag a woman to whom no son has been born, a mother of girls only (in Sikk.).

L'A tshañ-wa vb., pf. den tshañs 1. to be complete, full, entire: 3753 & 754 slawadqu tshan-wa-nas when the nine months were full, completed; 3 735 3 74 towards the end of the months of pregnancy (Dzl.); म्यादा महिना (गीम) आर्डर पान as one king was still wanting, the number not being yet complete (Dzl.); \$5.38.55 they are complete (in number) (Jä.). 2. adj. complete, entire; or having things complete: ज्व. ५३ रे अन्द्रपदेश के a girl in full possession of all these qualities (Pth.); FF 472 \$ 4 kha-dog lña tshañ-wa having all the five colours complete (Glr.); รุจระฉัามะระว dwan-po matshan-wa one of imperfect faculties; রুম্ম tshan-skam perfectly dry: ๕๙ ฉิจิ tshanhyrig complete arrangement of everything (Rtsii. 68); st 4 tshan-po forming a whole, full; not one less or left out.

* tshafi-ma 1. whole entire, perfect (the usual adjective form): মুখুৰ ইন মানীৰ a perfect young bird, i.e., perfectly-developed (Dzl.). 2. often=all, for মুম্মান্ত্ৰ,

ታ ፙሯ አገር tshañ-mañ 1. v. ጣሻ ସ (ሧnon.). 2.=ሜ ቱ thab-tshañ kitchen.

ঠিন tshań-tshiń = খুল্ টাই বল্ম (Mňon.). a dense copse, a thicket; acc. to Sch.: a wild, dismal place; ইন ইন্ট্রেই বিশ্বন্য the horrible existence in the external world (Jū.); ইন ইন ইন্ট্রেইন ইন্

あた"W tshań-ya double-barrelled gun in W. colloq.

र्दे र tshañ-ra 1. नितम the hinder part. 2. v. २३६८६ htshañ-ra a sheep-fold.

ইন্থে tshańs=স্কন্ত purity, pure; কলে বিষয়ে tshańs-par-spyod purity of life, gen. in reference to perfect abstinence from female company; কমেনুহ tshańs-skud holy thread that Brahmans wear.

#মেট্র tehans-skyrs 1. an epithet of the planet Saturn মনীয়া (Minon.). 2. a term for birds in general (Minon.).

উম্মাণ্ডিম tshañs-ḥkhor সন্মাদাবিদ্য the second of the first *Dhyāna* heavens v. ব্যক্ত শুসুর-মূহ (M. V.).

ইম্মর্থ tshañs-beoms কর্ম an epithet of Kāmadeva (Mānn.); being pierced by an arrow called মুণ্ড ম্মেন্ট্র kun-tu rmons-byed Brahma became enamoured of his own daughter, so he was called the vanquished of Cupid (Mānn.).

केट्स या: tshañs-pa adj. purified, clean, pure, holy: क्रम्या भुरावेष become clean, be pure! (Dzl.); अर्थय; क्रम्या भुराय tshañs-par spyod-pa, क्रम्या भुराय tshañs-paḥi spyod-pa, क्रम्या भुराय to be clean, chaste, holy, to do what is right, to lead an honest upright life. क्रेन्ड्रम्य भुराय mitshañs-par spyod-pa चनुष्ठाचर्यो to lead an unchaste life.

र्द्धाः परमेष्ठी, भूनात्मन्, पद्म-बाच्चन, खयंभू, चात्मश्च Brahma, of whom are two, the greater one being lord of the Sahaloka dhatu, the junior one presiding over the इत्याम first thousand of worlds and riding on a swan guards the जब्ब दिन् or upward direction. The different epithets of Brahma are; यह प्रति-अभूगि; यह मुझ्क bdag-skyes; चारेश्यास्त्र gser-mhalcan; यह अविक्रिक्ष क्षित्र मार्गिक्ष क्षर्य-क्षावाद्धाः भरव chu-skye-mhal; भे र्पुरे वर्ष य şkye-dyuhi bdag-po; ञ्रापसम् lha-las-ryan; अस्य meşpo; TELDA adon-bahi; QuAN lte-wa-skyes; में भहेर पर्या m;-mjed bdag-po; र्हेर ग्रेश्वर dbyid-gie iih; \$4454 rna-wa brqyad-pa; रेटा मेर प्रस्त , ig-byed-gdon; बहेबाहेब मेर में higrten byed-po; , र्रेन्य के şna-tshoy-lyed; रेन चैर क्षेट्य rig-byed snin-po; रेप छेर रवट righyed-dwan; अटेंड मेख mnon-shipes; हह पर निरम ที่แท็-pahi çin-rta ; รุๆจ จ อสุร น dyuh-wa brgyad -pa; श्रेमामकुर्य mig-bryyad-pa; देनानुर्दशानुरू rig-byed rnam-byan; 3595 sbyin-byed; 39 3555 rig-lycd dran-po (Mnon.). It is stated in Mnon. that the body of Brahma was so lofty and large that Vishnulooking upward and Mahes vara looking downwards were unable to see his extremities.

कंदमाय हुन्यम् सेन्नम हैम दुसायविष्य the Sûtra delivered by Buddha at the request of Bodhisattra Tsans-pa khyad-par-sems (K. d. 4, 35).

देर अप देन व tshang-pa chen-po सहाउद्धा n. of the 4th Dhyāni heaven.

ক্ষেত্র মূল the highest class of Brahminical sages, a Brahminical saint.

क्रेर भपदे च tshañs-paḥi-bu 1. ब्राम्हण Brāhmaņa. 2.=a poison (Mhon.).

अटेबास परिश्व tshans-pahi bu-ga बुद्धारन्यू= अटेबास mtshog-ma the cranium.

stau ua दुइस tshans-pahi-dbyans अञ्चल the voice of Brahma, the intonation with which the Veda is read by the Brahmans [prayer-sound]S.

ইমেথই মুমার্ম tshafts-paḥi sṛaṣ-ma an epithet of the goddess Sarasvatī (Mānon.).

डरभपवे बेहः tshah-pahi-çin वृद्धादम [the Indian mulberry tree]S.

**LNUNGA Tshans-pas-byin or **LNUNGA Brahmadatta, the Buddhist king of Benares who was greatly devoted to Buddha and his religion. **LNUNGA BNON PAGENTAL THE SERMON THAT WAS delivered by the Buddha at the request of king Brahmadatta of Benares (K.d. 4, 16).

de wife tshańs-sbyoń an epithet of the son of Kamadeva (Μποι.).

#মেষ্ট্ৰেষ tshañṣ-ṣpycḍ-ṭdan 1. one who assiduously preserves his religious vows.
2. an epithet of Kumára (প্ৰয়য়ীস)
(প্ৰথ

the second sovereign Dalai Lama or the sixth hierarch of that line (Lon. 11).

केंद्रश्र श Ishans-ma मातृक, माता.

हर्मा महिनी [a woman of high rank]S.

द्धर अभिवाह traditionally originated from Brahman (Mnon.).

उद्याप्त tshafis-ris ब्रह्मकायिक the first mansion of the first Dhyani heaven.

र्कि tshad or १५ थ 1. mensure, size, measuring in general; अव के १५ मालवडपार or extent of a country; ५ अप्रे १५ मालवडपार of time, its duration; १५ ६६ tshad-can having a measure, dimensions; १५ १६०० tshad-hjal-wa=१५ १००० to measure; वेषा १५ १६०० मिति, प्रमाण taking measurement. १५ ५ विषय tshad-du lohs-pa=१५ ५ विषय tshad-du slebs-pa measurable; to be of proper measure or

dimension, to fit: वेश ए केंद् पुर्वेदस्य प्येव है so in measure it fitted (A. 29). क्र में डेर् ब according to the size, in size (Glr.); \$1.55 size of a (full-grown) man; Not size of body, resp. stature. \$5.5 tshad-du v. frq. = up to, as far as, as much as: क्वम गुर् क्रिक में है के के द द दे हैं कि है his strength was equal to that of a powerful athlete: শুসাইন্ বাইন্থ to cut even into bits: Karty 5, 285 4 to drink one's fill. 444 45 direction how the pulse is to be felt (or pressed); ট্রিংইনমন ট্রাইন বয়বাইর according to your view of religious studies (Mil.); अर् र भूषाय tshad-du skyeş-pa grown up, fullsize, as adj. (Jä.) As vb. \$55954 or बेद वहवाद to measure (Ja.); अवहुद वार्ट प्रार्थित प्र to observe the proper measure in eating and drinking; ईर्'बस'वर्वाच, श्वाच to exceed the proper measure; भेर्'यम'य'व ईर्' यम पर्म पर्यदः the dejection will increase to an excess (Mil.). 2. sometimes we find ₹5 apparently=all: \$ 45 various, of every kind, of all sorts (G/r.); વદ્દૈર લૂંબ લુવા કુદ ≢દ્ all the beggars that show themselves here (Mil.); ই প্রেম ই all the people that have come; ব্লুমার্ক্রমান্ত্র্যান্ত্র all that happens appears as the (Glr.); Ages all that is ordered, proclaimed (Sch.); अनुवार all the people assembled (Sch.). 3. enough, esp. with a negation: २५ पश ±5 not having enough of the comparisons, not resting satisfied with them. ₹\¶\5\?\¬ tshad-kyi differentiation in the dbye-wa तुस्तना measure.

र्द्र प tshad-pa चित्रसार 1. heat, in gen.; इंद्र बहुद tshad-gduñ id; ईद्र युद्ध द when it grows hot; ईद्र युभ बहुद व to suffer from fever, to be tormented by the heat; ईद्र युभ or vulg. ईद्र युभ वृद्ध यु to be struck by the heat, to receive a sunstroke; also to be taken ill with dysentery. ईद्र यु tshad-skyes= ह्व rhulsweat, perspiration (Mion.);

হার্থ tshad-skyob=ৰান্ত্ৰৰ gdugs an umbrella (that protects from the sun's heat) (Mñon.). 2. morbid heat of the body, fever, ক্রিণের্বাৰ্থীয়াল tertian fever (Schir.); ক্রেণের্বার্থীয়াল tertian fever, but also dysentery (Jü.).

डंड पर देश देश tshad-paḥi çin=इन्य देश इtag-pa çin the birch tree.

#5789 $\sim 2d-h \ln e$ grasshopper, locust (Sch.)

\$ ্মং হ্র বি ব্লু শ্রাম tshad mar-run-wahi zla-grogs সমাজিক মহাযক [help of authorities] S.

क्ष्र अर् रने tshad-med-dge अत्रमाणदाम = the second mansion of the third Dhyani heaven.

#5 बेर देर tshad-med-hod अप्रमाणाम immeasurable light; n. of the second mansion or stage of the second Dhyani heaven.

কংশংশ্বরণ tshad-med-asum the three immensely great and important virtues:—
নুমান নীলী love; গুই কৰ্মা compassion,
mercy; গ্ৰুথ ক্ৰিল: joy. The term seems
also to comprise the virtue of বচ্চ গুলম or
্না: in ifference both to pleasure and pain.

ইণ্ট্ৰাক্টল ক্ষান্ত ক্ষান্ত ক্ষান্ত ক্ষান্ত ক্ষান্ত ক্ষান্ত ক্ষান্ত ক্ষান্ত ক্ষান্ত ক্ষান্ত ক্ষান্ত ক্ষান্ত ক্ষান্ত ক্ষান্ত বিষয় ক্ষান্ত ক্

#১ আন্ধান tshad-yans-pa spacious, commodious in reference to houses, &c. (Hbrom. 131).

क्षा tshad-yas मनुद, वेमन [1. a particular high number. 2. a loom, weaver]S

र्देर tshan 1. a party, a band: अद्यासन শ্রীনার্মান্থার্থার্থার he proceded in the company of a party of traders (A. 47); या प्रश्न व केंद्र पाठेना प्रश्न स्थार the boat proceeded taking a party of passengers (A 67). 2. or that tshan-mo adj. hot, warm; কুৰ্ব hot water, warm water, কুইবুৰ্ত্বৰ warm food; ₹439 in W. fever; ₹4 hot, the sensation of heat. 3.=*\(\frac{1}{2}\) descendant. relation: 4' * cousin by the father's side; and by the mother's side C.: 41 da =4'34 pha-spun; B'*4=B'\dagger. 4. series, order, class, & st id.; and a set of four, class of four things; 59 45 5 204 4 to put together in groups or sets of six (Mil.); Karka a certain class of ideas (Schf.). 5. as termination of certain collective nouns: 434 54, 3 64 kindred, relations के इंद महुद् ने मुख्य बहेन्य भी relatives are devil's procrastinators. 6. 42 24 part, of a country, district (Tā. 90, 20). 7. or केंद्र many, a number of: अंद्र प्रदेश tshangrans a great number or variety of things

tshando=\$\frac{2}{3} \tau phre\tau-pa garland, rosary (mystic) (K. g. F. 26).

ಕ್ಷ tshab a deputy, representative, proxy: विवाधन पेंद्र he has got a representative; in reference to a thing, equivalent, substitute; 5435 it may be replaced by this; ক্রড়ে জার্ম this may perhaps be used as a substitute (Vai. sñ.); *495,4 to represent, supply the place of; ₹9394 tshab-sgrub-pa to give a substitute for, to replace a thing. Most or sau representative of a superior, delegate, commissioner, agent; ¶a'sq viceroy, regent; especially applied to the regent who rules Tibet in the minority of the Dalai Lama, who is also styled कृष्य पुरुष adopted child, foster-child; भेडन ace. to Schtr. negotiator, mediator; hostage; ቋብ የደብ tshub-hjug substitute; replacing: उपायहण्येष हुमा का वहें वा में हें व representative under a false name should not be put (Rtsii. 61). sat tshab-tu instead of, in the place of: अर अवि अर कु instead of a lamp, for a lamp; ** \$\square tshab-tshub 1 with \$54 to be ruffled, disturbed, agitated: सेम्बाइव इंप नेऽ u to become agitated in mind. 2.= NIN sa-sros or NISO sa-rub dusk : इया पृष्ठेवा कुमा अंग इया है क one evening as soon as it became dusk (A. 137). মুখ্যার্থ smyo-tshab-tshub = temporaryinsanity. occasionally becoming mad.

र्देग्य tshabs an intensive usually conjoined with = very great, very much: भूष प उपयोग स्वाप अपरायद्वा it proves a very great sin;

अर्थ दे व्यवस्थित अपका much dizziness supervenes, अवस्थित tshabs-chen or अवस्थित deeply, dangerously; व्यवस्था उन sinning heinously. मुं अस्वस्था व rhu-ma tshabs-che-wa a daring robbery; मुंद्र अस्वस्था व rkun-ma tshabs-chen a desperate thief or robber; व अस्वस्था व a serious illness or disease; अद्वास्था व very bad news; अस्वस्था व an unscrupulous man.

ক্তম tsham-tshum or কলাইল tsham-tshom doubt, hesitation, shrinking; কলাইল to feel doubt, hesitate, draw back. কলাইল কর্ম কর্ম tham-tshum-can or কলাইলন doubtful, wavering, undecided; কলাইলন courageous, intrepid, daring.

र्दर tshar 1. occasion, instance; कर पारेषा = धर पारेषा once (Minon.); कर पारेषा twice; कर पारेषाय = भ्रीन पारेषाय srib-geig-la in one moment. 2. rosary, a garland.

ልዲግ tshur-wa = ጅጣላህ or অমস্ত্রুম্ম (Mñon.) to fulfil, to finish; as sbst. = fulfilment, accomplishment, doing a work completely; ቴዲያዳ = ፫ላኒያዲ to have done a thing thoroughly, to go to the furthest limit; ቴዲፕሬጂ tshar-tshar = ጅጣላኒጀጣላኒፕሪን to the stage of completion; ቴዲኮጂ tshar-khad = ጅጣላግሮፕ (Mñon.). ቴጂንዴፕ tshar-zin ਚਾਪਜ finish, completion.

ইং স্ঠান tshar-good-pa to annihilate, to completely destroy, to put an end to: এম র্কার কাইন স্টান্ত ন not putting an end to controversy (Hbrom. 39).

ইং বৃহ tshar-bon n. of an officinal plant:
লু বৃহ ক বৃ মুধ্য cures disease of the gullet or lungs.

र्देश tshal वन, षण्ड grove, a garden, park; त्रमानंद्र्य id.; के हॅम में द्र्य flower-garden; द्रयाप्य है herb-garden. क्रेन्ट्रमानंद्र्य skyid-mos tshal pleasure-grove; द्रवा है प्रदेश है दे tshal

ne-wahi rin-po-che is the ideal of a garden the possession of which gives to a Cakravartti Rāja many peculiar advantages, in consequence of which it is called, fig. अपराः के इस्प्रेट प्राः विद्वास Vai-duryahi tshal the grove where lapislazuli is found in abundance, देर एक पहेंच प्राःचित्र का thickets of the tree called tala ratintu-ka; इन्हें अपरेट विद्वास का प्राःचित्र का कि एक प्राःचित्र का का कि एक प्राःचित्र का कि एक

हैवाय tshal-pa 1. a native of Tshal 2.=5अव a piece, chip, splinter; a patch. हैवाय tshal-va pieces: १५०ईवायर मन्त्राक्षक having torn mount Sumeru into pieces (A. 17.); रुषाईवाय a piece of rag; ईवाय क्ष्रक्षक it was torn in a hundred pieces. इवाय tshal-bu small chip, a bunch of flowers, a lock of hair (Jü.).

*a *a a tshal-boy-pa=\(\xi\) = \(\xi\) = \(\xi\) a to make a morning-halt on a journey for taking a meal.

breakfast: ইপ্ৰসাম to eat break-fast, ইপ্ৰসাম breakfast companions. ইপ্ৰস্থান shal-mahi-lam or ইপ্ৰসা or ইপ্ৰস half-aday's journey, as Tibetaus generally travel till midday as one morning's journey.

কৰা Tshal-se n. of a village in the district of Sted-lun mtshur-phu (Rtsii.).

ক্তি tshas 1. used in W. for কৰ a garden; কমন্ত্ৰ garden-bed, কমন্ত্ৰ gardener. 2. of a woman in child birth (Jä.).

र्के प्राप्त or अव्याप्त के the kernel or nut contained in a stone-

fruit; prositing the stone of an apricot;

ষ্ঠান tshi-wa in C., filth, viscous sticky matter, esp. clammy dirt, e.g., in the wool of sheep; ইন্মন solid dirt; স্কন্ত্ৰ sticky, cammy, filthy.

देंग telag बाजी, बाक् 1. a word, a remark, a speech : बेंद्रे यह देन an interrogative word; अन क्षेत्र to connect or arrange words; the order in which words are to be placed; স্কুমণ্ট্ৰীৰ the present tense; ইবাৰাসান্ধাৰ skilful in selecting words (Cs); মইক্ৰিল truth, पहल हैन falschood, हैन ने अर्देश क tshiy-gi mtshon-cha words which hit at the heart, i.e., which give pain or offence (Rtsii. 7). देन र्नेष tshig-grogs an auxilary word, a helping word: "পাৰ্স tshig-rayan অসু word used to emphasize. Acc. to Buddhists words are of seven kinds:--(1) कुट अन, हेत वाचा; (२) बन्नसासुदै द्वेषा, (३) मु ५६ वन्नसासुदै द्वेषा; (4) द्यंदे हैं व उपमा : (5) श्वादि है ने देवस पद हैं वा ; (6) हे माहेद गुद देव निवेश्वन : (7) बिद निवेश में हैंग (रि. my P, 345). Inganiari tshig kyal-wa spon-wa सिम्ब्रिप्रजापविर्ति abstinence from speaking unconnected or irrelevant expressions; अन् मर्बेट व tshig kha şkon-wa उपसंख्यान [a further enumeration] S.; 着明月度有着与中 tshig-kkhrun chod-pa = 3 q aq 3 q u to speak definitely, to give definite orders; अवायो अहव tshiq-qi ming वाकाभेष the last word, the conclusion of an expresion; अवायी वाहर रवा tshiy-gi gtan-rag धन्यवाद thanksgiving words of thanks; अन् के वर्ष tshig-gi bdag one who is skilful in speaking, a speaker, an orator; अव्यो बुद tshig-gi phrad निपास [accidental occurrence: a grammatical term for adverbs, prepositions and con-भर्त सना junctions]S. %वा.८४ tshiy-han rebuke, unpleasant words or expression. अवादन श्चाप to insult, abuse; अवादन श्चापरा नहेन বৃহ পুৰুৰ speaking unpleasant words produces

quarrels with friends; foolish speech; रेन वस्य हैन वस्य श्राप्य गुरु गुरु यह lightly speaking brings on scoffing, makes one ridiculous. In sex 25 tshig-hjam-ldan as met. = a parrot (Mnon.). প্ৰস্থন tshig-ldab redundancy: one who repeats the same word or expression twice over or more (Mnon.). अवाध्राय tshiy-sdud-pa समास combination of words, compound word. 3478 548 tshiy bla-dbays অধিবলন [denomination] S क्रेंबा व्यु र्हेर व tshig-hbru sbyor-wa पदयस्त, सुबद्धन to put together letters and syllables: รัส เราสุนารานี tshig-hbru ban-po. ঠবা সর্মম থা ধুম tshiq-mtshams-la şbyar খব-यहपद | the syllable after which the separated part of a compound word occurs S. अवाह्य tshig-rdsun untruth, falsehood, lie: अवाह्य श्रुवय द्वाने व्युव by speaking untruth one's object is not gained, it is lost. अन्यान tshig-gshi basis of a word, expression or speech. ত্রীবাৰ্ a tshig-gshi also = ত্রীবা गैहेर or इव the chief items or articles in a treaty or agreement or document (Rtsii.). क्रवा ब्रदः वा देश स्यु : श्रु द tshiq-zur añis-su-sbyar संभाति [a secondary sense hidden in the obvious one S.

ইণ্ডাৰ tshig-ñams = স্ত্রণাথ lkng-pa a dumb mute person; one who cannot express himself well (Mnon.).

३ प ५० के tshig-rtabs निरस्त [refuted, disallowed]S.

केवा ब ५६ tshig-tha-dad जन्म [answer] S.

अविष्राप्त tshig-dor-wa = भेग्नेष **श्वक्षील** indecent language.

এলু জহ ই জর্মী হা tshig-mdahi mgon-po an epithet of Indra (Minon.).

ইল্ইন tshig-raeg as met. = ন্যান্ত্ৰ gar mkhan-ma a dancing girl (Mñon.). Lags tshig-ldan 1. an epithet of Vrhaspati the teacher of gods (Mñon.). 2. one who is skilful in speaking.

ইল ইন tshig-rtsub पारस harsh words, rude or rough language, unpleasant expression: ইল ইন মুন্ম ব্যুক্ত ব্যুক্ত চুচ হৈ বিশ্ব কি বিদ্যালয় কৰিব বি abstinence from using rude or rough expressions (M. V.).

‡ ठैंग न् = अनु a stone or kernel of a fruit.

ইপ্য tshiy-pa 1. to burn, to give intolerable pain. ইত্বৰেই; এমাইল্যান্ড ় ঐনিমানুত ই প্রত্যান্ড (K. g. শ, 369). 2. subst. anger, wrath, rage. ইপুন tshig-po adj. burnt, overbaked; প্রশ্ববিষ্ট্রেমাইল্যান্ড burning of meat, bread, etc. ইপুন্ত butter added to anything that is being roasted that it may not be singed (Rtsii.).

क्रेन् अ tshig-ma a sinew, tissue.

ঠিশাম tshigs 1. sometimes হম ইল্ম ক্লী a joint, knuckle; tissue or muscle between two joints; अनुस अन pain in the joints; %বৃষ্ণবৃষ্ণ to put out of joint, to dislocate, to sprain; अनुषायहनाय to reduce a dislocated . joint; প্রস্থাপুরুষ tshigs-khebs ornament worn above the wrist or elbow, also finger ring. ৰ্মানুষ্টাৰ knot of a stalk of corn or straw; মুশ্ উল şmyug-tshig knot of a cane (Cs.). 2. anything that connects, a joining, junction, link; also interlude: 54 394 or 394 was that which joins times of occupation, i.e., a holiday; কু ত্রীপ্রথমন্ত্র conjunction of cause and effect; अनुष्युद्ध reasonable, logical; ইব্ৰাহ্ম an intellectual reasonable woman. 3. metrical division, or rather, metrical connection, train of verses; and

hence, simply, a verse: ইব্যাব্র ধার্মার চিলের bead-pa to compose verses; ইব্যাব্র বিষয়ের বিষয়ের ধার্মার চিলের

ইবৃষ্ণ ইন *isligs-shood* ঘৰ্ষক [a Brahman]S. ইবৃষ্ণ ম *tshiys-ma* কিন্তু sediment, residue, dregs, husks, chaff.

ઢેન્થપાલુક વ tshigs-bૄટuń-wa the ecremony of B̞dun-tshigs b̞ટuń-wa at the forty-ninth day of a person's death.

উল্ম ₹ tshigs-ro= উল্ম ম tshigs-ma (Ja.).

उद्या tshiñ-ya (क्षेत्र) किङ्गनी n. of a medicinal drug.

উব Tshin=China (Grub. ৰ, 1).

डैंड प्राप्त केंद्र tshim-pa-med= ५ पव वे hero, champion (Mñon.).

कें अप tshim-pa तपंष, सन्तोष to be contented, satisfied, satiated, consoled; also, as adj. frq.: वेद्रंडेअपद्रशुद्र he was satisfied, द्वाआप with the girl; अअपद्रश्चित्रप to satisfy, अअपद्रश्चित्रप स्थान कि soothing speech which appearses. अअश्चेद्रश्चित्र to soothing speech which appearses. अअश्चेद्रश्चित्र tshim-byed-skyes चन्द्रम-सायन [the lunar motion] S. अअश्चेद्रश्च tshim-byed-ma a name of the lunar mansion Pusya (Mnon.) acc. to some = केंद्र ने the lion of the zodiacal sign.

ब्रह्म क्षेत्र tshim-med = 5र मृत्ये or पूर् हे (Mñon.).

₹ tshir in order, course, succession, in turn.

ब्रेंड tshir-wa v. वर्बेड व.

केंद्री tshil=बन or हुआ, न fat (not melted) अवस्त id.; सुन् अव mutton-fat, धन् अव pork-fat becon; विन् अव wax (Ja.) अवस्त tshil-heliquid fat, melted fat (Pth.); अवस्त tshil-yon भीनमेद, the fat of the breast; अवस्त tshil-can or अवस्त fatty, fat. अवस्त tshil-chen human fat (Sman); अवस्त tshil-med lean; अवस्त tshil-mar melted fat or lard (Rtsii.); अवस्त tshil-ro remains of lard after melting.

ঠিম tshiş 1. acc. Jü.: prob. secondary form of rtsiş. 2.= শ্বুম টু অম so-nam-yyi laş work of husbandry. 3. উমন্ত tshiş-su= প্রথম স্তু groys-su in friendship: মুমম ত্রুম সূত্রি প্রতিষ্ঠিত বিশ্বতি (A. 133).

ই tshu, as Jū. remarks, the contrary of pha, a root signifying hitherward, on this side; কা tshu-kha this side (prob. for কা tshur-kha): কা tshu-bi one of this side, পাই pha-bi one of the other side (Cs.); কা tshu-rol=কা tshu-rol-a adv. on this side, postp. with genit. কা tshu-rol-nas from this side; কা tshu-rol pa one on this side, one belonging to this (our) party; কা ব্যাহ্য walks on this side or this way.

, tshuhu [prob. Chinese, for the Tibetan § 5 skyu-ru, acc. to some=vinegar, acc. to others: a pulpy product prepared from various kinds of fruits mixed with vinegar, sugar, and spices, and having been left to ferment is used as a condiment] Jā.

ৰ্কুণাৰ tshug-sa, v. next para.

কুনি tshugs= মুন্দ্ৰ সম্ভা, the shape or form of an image or statue, constructive form: মুন্দির্গতিবাধন sku-yi tshugs legs-pa (Jig. 13) the appearance or form of his person (or of an image) is good; র্বাম্বাইন্ সম্ভান্ত ill proportioned, ugly.

কুল্মান tshags-pa 1.=মন্ত্রি stage or station; কুল্মান Chinese mail stage; কুল্মান্ত or ব্ৰম caravansary, or merely a level open place near a village, where travellers may encamp, or where public business is transacted. 2. vb. to do one harm, to hart, to inflict, mostly with a negative: মত্ত্রেম্বুল্মান্ত bar-chad matshags-par without having hurt me (Mil.); ত্রাম্ম্রু-মুক্মান্ত্রিম্বুল্মান্ত fire, disease, etc. can do me no harm (Ja.).

ঠুঁ বি tshud-pu 1. = হত্ত্ব : পুরুইন ত্রেজ ত্রু ব্যান প্রাপ্ত বিলয় (এ. 126). 2. to dig; ক্রেজিছ ক্রিজ্জ tshud-mo-mkhan = স্থ সাল্ড rkos mbhan a digger, excavator.

কুৰ tshen=ৰ or ৰুছ here, on this side:
মন্ত্ৰী কৰিছিল কৰি চিল boundary.
When with কা or কা or with a signifies:
within, by, up to, so far as; post. c.
accus.: ম্থামন্ত্ৰীকৃতি within seven generations; মহালী সুমানুত্ৰী ব by noon of tomorrow (Glr.); ৰুচা ছাই কৃতি including
the children, not even the children being
excluded (Ja.).

কুনি মা tshub-ma or হর্ন ম htshub-ma a storm: শ্রুন a snow-storm; মুর্ন gust of wind, পুর্বি রুব lha hdrehi bn-tshub whirl-wind; fig. পুন্র্নি বিশ্ব ম a violent fit of envy; ইমমান্ত্র trouble of mind (Cs.); ব্লান tshub-cheb=কুম্বি শোল-tshub a gale, hurricane: শুকুর্বির্ম্ন ব্রুম্বির্ম্ন ব্রুম্বির্ম্ন ব্রুম্বির্ম্ন ব্রুম্বির্ম্ন ব্রুম্বির্ম্ন ব্রুম্বির্ম্ন ব্রুম্বির্ম্ন ব্রুম্বির্ম্ম ব্রুম্বির্ম (A. 95).

\$\frac{\squares}{\text{tshur}}\$ hither, to this place, hitherward (opp. to \square phur thither), \square \frac{\squares}{\squares} \frac{\squares}{\squares}\$ tshur-\conformal come here! \squares \frac{\squares}{\squares}\$ tshur-\lambda non listen here, to this (J\data) \squares \frac{\squares}{\squares}\$ tshur-\lambda non listen here, to this side of the river-bank, declivity, etc.; \squares \frac{\squares}{\squares}\$ a returning, \squares \frac{\squares}{\squares}\$ this direction.

ৰুম্প tshur-rgol plaintiff (Yig. 16).

इंस् tshur-mo or अईस्थ natshur-mo रङ्गसम्बन.
paint, pigment: ४ गईर black-pigment;
a mineral found for instance in Nubra
used for dying black; स्वर् yellow-pigment, ५ अर्थ वर्ष red-paint.

र्कूय tshul भीन, चाकार 1. method. manner, fashion, way of doing anything: र्मित् भ्रिस्ता पद अव दुवा दुवा दुवा पद प्राप्त in whichever way you may desire; বিশ্বার মইব র্ম্ম বি ইর প্রমের द्वान् द्वापार्वेगार्वोत्रा he shall be rewarded according to the manner in which he has fulfilled those duties which were entrusted to him; अद्राक्त अर्थेद या बेद द्वा पेद this way of speaking is high flown speech; র্কাম্বর্থ to put on a manner, to assume a style. also=to mimie; র্থানুইম সদ্ধ tshul-boosmkhan a hypocrite, mimicker. র্থাম tshutma = ባốና ቹ btsun-mo a nun, ባốና ቹ ናር ፪፬ ላ a nun who is of good character (J. Zan.). ব্ৰমান্ত্ৰ anas-tshul and সুমান্ত্ৰ snah-tshu! being and appearing, philosophical termfor reality and semblance; The first geomtshui the way of giving, i.e., a certain quantity given, a dose; satisfied tshul de-kho-nas by that very same way of proceeding; hence saga tshul-gyis=in consequence of, by neans of; क्षूद्र भ्रुषाय वे द्वा snah smras pani tshal the character of his last speech (Dal.); ৰূপিন্টু প্ৰবিশ্বৰ প্ৰায় raya-bodkyi hlrel-tshul the mode of intercourse,

relations, between Tibet and China (Glr.); বুশ বাঁ প্রথান্ড phyag-gi tshul-du in a way as if he were saluting (Mil.); पुषःपुषः ग्रेड्यः 5 विराय to make gestures of reverence; Exist. ริฐาริพ glak-chen-gyi tshul-gyis (Buddha came down) in the shape of an elephant (Glr.); ব্ৰথ ক্রম dad-pahi tshul-quis because of faith (Pth.). 2. way of acting. conduct, duty, course of life: अपने द्वा sha-mahi tshal your former conduct (Mil.): देश पुरे द्वे परे कुंब दे ब्रांब hearing such an example of virtue related (Jä.). Also= proper way, right method: 5455,4844 tshul-dan mthun-pa orderly, regular : वक्ष इंग्रम्बुदारेशंभावपूरां if but once in a hundred cases something sensible is uttered; र्क्यामेर irregular, unjust; द्वयायमात्रमम tshullas-nams growing remiss in one's conduct. 3. species, kind: 45 59 nad-tshul species or kind of disease; an fu zas-tshul species of food (Jä.). 4. joined to the root of a verb in W = when: MIK & mthon-tshul when or as he saw.

र्विश्रम tshui-khrims शीन, इस religious or moral behaviour; moral law; regular duties, monastic vow, moral observances: र्ज्य विभव गुँदै ८५ ५८ वर्ष tshul-khrims-kyi drinad-dañ tdan-pa one possessed of high and pure moral conduct; ৰুখ ব্ৰিম্মানৰ bound by monastie or moral vows (Sch.); इंब विभव गुष रवात्र धुद्राय tshul-khrims-kyi pha rot-tu phyin-pa श्रील पार्मिता the highest moral purity (v. ब र्व हु बुद्र य वहुन); इव ब्रिक्स ने बुद्र व tshul-khrims-kyi phuñ-po शीबख्य aggregate of moral laws; ga han hand tshulkhrims-kyi bslah-pa अधिशीनम् one of the three kinds of TMT4 (M. V.) [higher morality S.; ड्या द्वेसस्वस्थान tshul-khrims hehal-wa दुःश्रीज immorality ; ईव विश्वश्रवदेवाय tshul-khrims hiiq-pa to break one's vows or moral purity: ฐัชาติผมวุมมาย tshul-khrims

দ্বালান্ত মালিবিষয় one who is immoral; র্থান্নিজ্ঞালান্ত tshul-khrims-gter an epithet of Buddha (Mion.); র্থানি থামানুহ tshul-ihrims tas-byuñ মীলামান [of good moral disposition]S.; র্থানিজ্ঞালম তুর বুটানু বুটানুই হুইন ই tshul-khrims las byuñ-waḥi bya-waḥi dhoṣ-po মীলাম্ব্রুমানিক্র ক্রান্ত মালাম্বর্মানিকর ক্রান্ত ক্রান্ত ক্রান্ত কর্মানিকর কর্মানিকর কর্মানিকর কর্মানিকর to keep vows, to guard one's conduct.

Syn. *६२४ ब्रॅंड tshan-spiyod; *६४ पर ब्रॅंड thans-par-spiyod; परेट घर ब्रॅंड gtsan-war-spiyod; वेवाय पर ब्रेंड lays-par-spiyod; ब्रॅंड प salom-pa (Maon.).

ৰ্থ মিশ্ ট্ৰ' মান কৰি কৰা the words of an unscrupulous man, expressions or assurances of a dishonest insincere man (Mñon.).

ধ্যবাদ্ধি tshul-bshin-pa 1. adv. প্রথমান হ tshul-bshin-du mannerly. 2. বাদ্মিক one who assumes fine airs, shows himself as if very great or high. প্রথমান মিনি tshulbshin-min irregular, improper.

એ I: tshe 1. sbst. time, in a gen. sense, but rarely heard in colloq. દુવાયો ક phyin-pahi tshe at the time of starting. Hence ક is often used in mod. lit. as=when: સંદ્રપારે ક yod-pahi-tshe when it is, when it was; વાર્ષો ક yaá-gi-tshe at which time, when, દેવે ક dehi-tshe at that time, then; definite time is rendered by 5% dus not by \$.

રવે મું abbr. of ઢંગરે and ઢંગું મ. ઢંગમ tshesna-ma an earlier period of existence, a
former life relative to the transmigration
of souls (Ja.).

र्द्धः भ्रम् tshe-skabs समय ; v. भ्रम् skabs.

ই লাইল স্থান লগ্ন tshe-geig lus-gñis a worm which is used as a curative in plague:
নাস্থান হিমান ইন প্রিনান করে hjoms-par-byed.

স্কর্মান Tshe-mehoy-glin n. of a palace with a monastery and park situated on the southern bank of the river Kyi-chu near Lhasa, the residence of one of the four incarnate lamas of Lhasa (S. Kur. 180).

র অপ্রিমণ tshe-givis-pa of an amphibious nature (Cs.)

द्वे भूषा tshe-ltogs a poor starving vagrant, beggar W. (Ja.)

সংগ্রহণ tshe-mthahi-mdo n. of a Sutra in which the length of life in the six states of existence is explained (K. d. এ, 218). সংগ্রহণ ইনুমন্ত্র

क्षेत्र भे क्ष tshe-dan ye-çes आयुक्तान longevity and spiritual knowledge.

ቆማናጫ tshe-malans=5ናጫናጫ byad-malans healthy appearance, fresh complexion.

ৰ মাই উপায়ুহৰ tshe-malo tshe-gzuns the Yha-rani for longevity (K. g. 4, 200).

Fasa tshe-yelah as met. = death (Mñon.).

ই एक tshe-ldan, or हे ६२ १५ tshe-dan ldanpa 1. चायुषान, चायुषा an address of veneration such as venerable, his holiness; a general title of address for monks who observe the rules of Vinaya as well as for Bodhisattras, Arhats, etc. Applicable to living men and used in writings; the title for dead persons being क्रेंबसव्दर्भाष tshelas hdas-pa. 2. कवटकारि, जैवानुक a plant.

3.45 tshe-pad the shrub Ephedra saxatilis, with red berries which are said to be roasted and pulverized to give greater pungency to snuff (Ja.).

क्षेत्रपण कु भेदाय tshe dpag-tu med-pa चपरि-मितायुः eternal life, immortality.

कें बेर्ज tshe-phyi-ma सम्पराय चायत्याम् next or after life.

र्वे अविष्य अन्य कि Tshe-hphay lha-khañ n. of a temple in the court-yard of the great Ramochhe shrine in Lhasa.

કેલ્લેલ જ્યાર tshe-hphel-rdsas=5^xા & dur-wartsa the Kaça grass (Mnon.).

ই এই tshe-hpho death (Mnon.). ই এই ধ্য tshe-hphos-pa श्वतार transmigration.

3595 ishe-dwan a Sa-bdag monster

₹₹5 tshe-tshad duration of life (Jä.)

કે અર્દર tshu-masad (Vai. kar.) an appendage of certain gods made like a plate with fruit.

ইংব্ম জানি tshe-rabş duration of each rebirth: ইংব্ম টুর্ম tshe-rabş-kyi bla-ma a lama always reborn as a lama. ইংব্ম ফুর্ট্র tshe-rabş brje-wa=ইংইর জানিম্বিন transmigration. ইংব্ম রুম ডির্ম জন্ম ডির্ম রুম বিশ্ব কর্মানিমূল স্তুন one of the 18 unmixed attributes of a Bodhisattva (M. V.).

ইংক tshe-rin or ইংকে tshe-rin-wa 1. long life: उद्याप कुर्या के प्राप्त कि tshe-rin-wahi ryyu-ni-yñiş-te the causes of longevity are two (abstinence from taking life and giving food and drink abundantly to all about one's self). क्या पार्ट देशका मृत्य कि प्राप्त

ইনিইবাট্র !shehi rig-byed আয়ুর্নীর the science of preserving and prolonging life; ই.আ.ইবাট্রন্থ tshe-yi rig-byed-pa a physician.

#ጎ tshe-re 1. each life; ኔትግ tshe-re-la in each life or period of existence. $\mathfrak{L} = \mathfrak{ds}$ ግ tsher-ka.

*** tshe-lo the period of existence, or of human life particularly. Also = a jear.

তিশ tshey 1. the point separating syllables, also বৃশু ইল্ nay-tshey. মান্ত্ৰমান্ত্ন

ইবাম tshegs or ইবাম d tshegs-pa নহ, কন্ত্র trouble, toil, difficulty; ব্ৰহ ইবাম dkah-tshegs id.; ব্ৰহ মান্ত্ৰ without trouble. কাইবাম ভ rkan-thegs-che much clattering of feet বুম ইবাম phran-tshegs little troubles or difficulties. ইবাম ইবাম ইবাম ইবাম ইবাম কাইবাম কি without trouble: ইবিম ইবাম ইবাম ইবাম ইবাম কাইবাম lord finished it without difficulty (A. 33); ইবাম ইব্ৰহ বুম ইবাম কাইবাম কাইবাম কাইবাম bearnt easily (Hbrom. 1 3).

শ্বামণ্ট্রম tshegs-kyis= ন্ধ্রণ or গুন্দ্র myur-du quickly, soon; ইবামণ্ট্রমণ্ট্রন speedily executed (Situ. 46).

ইং শৃষ্ণ ব্ৰহ্ম tsheń-par-byed-pa কুম্মনি [to be bent or turned away] S.

কঠা tshem a piece of sewing; ইন্সাই tshem-po or ইন্সাই tshem-pa a tailor; ইন্সাই ব্যাধ tshem-po-hgrol the seam opens, comes loose; ইন্সাই tshem-med without a seam; ইন্সাই tshem-bu any sewing, what has been stitched, quilted; ইন্সাইনাই tshem-bu-pakhan = গ্রামাইন a milliner or dressmaker (Minon.); ইন্সাইন tshem-bu-pa a tailor. ইন্সাইন tshem-tshem पহিকামরাই a patched cloth.

ठॅं अंश thems इण्ड, यम 1. resp. of अं so a tooth. 2.= भूग अ remainder, addition.

ইন্সংখ্য tshems-pa 1. anything sewn. 2. to have the disadvantage, to come off a loser, not receiving a tair share (Jā.). ইন্সংগ্রহ tshems-med in Tsang: nothing left, without a remainder: ইন্সংগ্রহ অব্যাহর বৃদ্ধি without any omission (Risii.). ইন্সংখ্য tshems-lus = খ্রন্থেম্ব without remainder; ইন্সংখ্য মান্তি tshems-lus-ned nothing left.

कैंद्र tsher 1. बुष्डिंद qug-tsher. 2.= $^{$5}$ द a separate time; ${}^{$5}$ द्भंद prob. many times, repeatedly $(J\dot{a}.)$.

ळे**र**ं**ग** tsher-ka also \mathfrak{F} or \mathfrak{F} sorrow, grief, pain, application (Ja.).

ক্তিই বা tsher-ma কান্তক 1. a thorn, prickle, brier: ইম্প্রশুইন I have run a thorn into (my hand, foot); ইম্প্রহ্ম to pull out a thorn; গুইম a fish-bone. 2. any thorn-bush, bramble, etc. ইম্প্রম tsher-dkar or ইম্প্রম buckthorn, Hippophaw rhamnoides (Jä.); ইম্প্রম tsher-thags thorn-hedge.

डरअं हुस tsher-ma-skyes पनम jack fruit.

ইং অ শৃংক্ এই শৃংক tsher-ma gdon-pahi gdon is a frightful and evil spirit (Mñg. ch. ??).

ક્રમાં કેટ tsher-mahi tshan or ક્રેર અલે કેટ કર 1. also ક્રેલ્યમાર tshigs-man n. of a thorny plant. 2 = દુ રલ a crow, the bird of which the nest is made of thorns (Mnon.).

るべるべる tsher-tsher-ma n. of a kind of bee, also of a fly (<u>R</u>tsii.).

ਰੱਕ ਬੁੜੀ tsher-tum yellow raspberry in Sikk. (Jä.).

र्देश tshes तिथि, चंडन 1. day of the month or date, always indicated by the eardinal number, as in इंश्वित etc., or by placing a numeral below the word 34. इसम्बहुअई८्य religious service on the 10th day: अध्यक्षत्रक्रमध्येन programme of the religious dances performed on that occasion: ध्रमधिम कॅम नपुम वस्य letter sent or written on the 3rd date; हैं अर्पेच tshes dee-พนะ สีครั้น tshe bzań-po auspicious day: वांतव १ दृष्ट्र देव दरुष केंग्र दर्ग वरुष केंग्र विवास केंग्र केंग्र विवास केंग्र कें an auspicious date with a silk scarf for acceptance (Yig. k. 16). अव वाहेव tshes $g\phi y$, प्रतिपद् the day after the new moon, which is always the first day of n new month; রুমর্ক হাল-methon, রুপর্কুত্ zla-gshon-nv. ब द्रुष द्रुषण ग्रेद्र द zla-tsles phyogs-kyi dan-po id. (Rtsi.); ইমান্ট্র tshes beo-line the day of the full moon: ENUSS tshes-below = the moon (Mnon.); देश एउट व tshes-bean-po = देश ५वे प tshes-dgenca : क्रॅब वडद वॅर बुक्क वर्षे कुष्येय the letter that was written on an auspicious date (Yig. k. 13).

** tsho 1: 1. the plural termination, chiefly of pronouns, \$5.50.5 you, you all, \$5.50 we, \$6.50 they, \$2.50 these; also is affixed to numerals: \$3.50 hbum-tsho 100,000. Is occasionally affixed to nouns: \$5.50.5 the townsmen, \$5.50.50 ye ascetics! \$5.00.50 they ral-byor-pa tsho ye ascetics! \$5.00.50 they of merchants. 2. In Ladak \$5.50.50 they of merchants. 2. In Ladak \$5.50.50 they of merchants.

takan alone is used for: a caravan: ই র বণ ক্যাল্যুম বাস্ত্র বাসন the caravan (from Yarkand) will arrive in a few days.

ৰ্ক II: = এমুখ্ সন্থম complexion: জথ ট্ৰ দ্বীথ থাকিং * the colour of the disk of his face (Jig. 12).

* ব tsho-wa = ঝুমুসুম্থ fat, corpulent, also corpulency. Acc. to Jū. fat, greasy:
* ব্ৰুম্বির্গ or মুক্ত is it fat or not?

* মু tsho-khu fat gravy; * ইম tsho-ldir unwieldy with fat.

र्देग्र tshogs समाज, गण 1. an assemblage, mass, group (implying, however. acc. to Cs. as compared with * tsho, a larger number of individuals not at once to be estimated): *any tshoys-sdu-wa to call an assembly, 9754 hgged-pa to dismiss it; Formas tshous-hold an assembly meets, 3 have it dissolves: 595 9 894 dpun-yi-tshogs. इसवाबी क्रेंबास dmag-gi-tshogs army frq.; भुवाक्रेंबास yul-tshogs village community, countryparish (Ja.). 💥 ₹୩월 şna-tshogs several or various kinds. 2. accumulation, multitude, of things; भेवाअवासवाय to accumulate merit: अवस्थायवयायवे से a wicked, godless person : বৌৰ্থ *ৰ্থ accumulation of virtues: क्रमा बदा हो जा जीर केमाया जा हिनामा राजा है। होर या वार्यवासा र्जीस to imbibe faith in the profound doctrine. the accumulation of immense merit is necessary.

्र्रवास गुर्वद धुव (shogs-hyi ducan-phyng गणेश्वर गणेश ; v. र्रवास प्रवा.

¥ল্থা টুল্ইল tshogs-kyi gtso-iro সলসমূৰ: lord of the horde; the leader of a herd of elephants, leader of the assembly, president of a meeting.

র্থ টু শ্রহ s. tshogs-kyi srad-bu= গ দু ñargya a fishing net (Miñon.).

*quipe: tshogs-khan a shop; the hall of assembly or congregation.

र्रेष्य ११६६ tshogs-hkhor मणचत्र sacrificial offerings arranged in a circle as an oblation. In Tantrik ceremonial the term indicates the sitting together of a Tantrik lama and his female associate with a mandala offering to the gods. When such a ceremony is performed Dpah-mo (the woman) that associates with the officiating saint called *Qpah-wo* is supposed to possess attributes. saintly When the performs this ceromony alone it is called ১৭৭ ইণ্ট্রেস্স or hero's performance; in the case of the female it is called 544 \$ \$ \$ the heroine's performance. In this ceremony as well as in others of a Tantrik nature, a kind of mystic language called মানৰ ৰেপ্ৰামান বৰ্ণ বাৰ is used; a few technical terros of which will illustrate its nature: -- 55 = 55; 9= 90 bu-lu; 9594= ा तः अ=ा कि त-tsa; व्याप= विर्म्भाष khe-ta दरम=ब्रेट्य phren-wa-na; çrā-wa : 5 म कर = के ई स म ni-rum çu-ku; भ्रथ खर = म वेड ÉE; 45.4=45.7 Es pad-ma blau-dsa-na; दे केद = पवे अअभ bshi-mñam; दे क = मार्ड gla-rtsi; 四日二月日 qa-bur; 日本 百二月月 qu-ka; 卷二月7月 bha-ha-ka; wa an = } suro; an an = \$ ho; क्षास पुत्र = हे rje; क्षास प = इस्र स रेवास बागामिङ-rigs; १ अर्थ = र ra also प्रविश्व gshon-nu ; अर्थ में = सुप lug or 5% bu-mo; 3.435 ñi-ma-phyed=3 bya; saraista dwah-po sbyor-wa=1155 kun-tu-ru; 33 = 998 hbras; 95 brla = 7 55 4 寒田かくと 美生 更少ごれる 美し、日子おどに ka-tam-pa. (K. g. 7, 432).

ধ্বাধানুৰ tshogs-gral 1. row of people in an assembly. 2. row of offerings.

र्डनाश्रस्त tshogs-can सदन, ग्रामणी, देवज; र्डनाश्रस्त्र-पुत्र tshogs-can-dyah कामकृड.

র্থান ভর ন tshogs-can-ma, or ইবান এই বৃং এই, নাথিকা, কানকুতা a prostitute (Mhon.). ইবান উন্ন tshogs-chen-ma id. (Dag. 8). ইণ্ম এই tshogs-mchod বিষিত্ৰ আছেল prescribed religious ceremony; ইণ্ম এই প্ৰতিষ্ট tshogs-mchod gser-sbren the annual religious rvice conducted by the assembled pri sts at Lhasa in January-February under the auspices of the church Government during the Mon-lam season (Lon. 3, 17).

ৰ্ধন্য বিশ্ব tshogs-gñis 1. দ্বিনা [two pursuits of life; viz.: religion, and wealth] S. 2. = ম ন্ম টু ৰ্জন আনবা the accumulation of learning and অন্ত্ৰন্ত্ৰম টু ৰ্নান প্ৰবৰ্গ the accumulation of moral merit.

[¥]पाश हेर tshoys-rृñed गण्य; [≴]पाश अधुद् प tshoys-rृnthun-pa समग्र; [¥]पाश ३५ tshoys-ldan रुन्दावन, रुन्दारक।

শ্বসংশাসন tshoys-gtam speech addressed to a meeting (Cs.).

ইব্যাহ্ব শ্রি Tshogs-drug ran-grol a celebrated lama of Amdo ordinarily known by his second name Lama Shabkar, and believed to be an incarnation of Mila-raspa. His incarnation still exists in Amdo.

¥ল্ম ন্ব্ৰ tshoys-bday ন্ত্ৰান an epithet of Ganes'a (Mon.).

ধ্যমান্ত্র tshogs-gilan the carpet on which the assembled priests sit at a religious service in the hall of congregation (Rtsii.).

¥শ্বমান tshogs-pa vb. to assemble together, = বইসান hdsom-pa.

¥नुस्य उन् tshogs-pa-can पेटका, वेद्या harlot, courtezan.

र्डवास पर द्वार वोस tshogs-pati dwah-gis सामग्री-वर्शन ; र्डवास पर द्वार व tshogs-par dbyuh-wa सम्बन् ; र्डवास पर पे द्वार व tshogs-par mi-dbyuh-wa सम्बन्ध

*main tshogs-phor 1. large tea bowl which every monk in a menastery carries in his breast-pocket, to drink tea while

conducting any religious service, or reciting the sacred hymns. 2. समाहार:, मंग्याहक:, गाणिक, = २५ अथ hduş-pa or हु khya a troop, herd.

Equipment thoughtour is should be assembled priests at a religious meeting.

क्ष्यभाषाः tshogs-b्थानं स्तृन्दारकं [excellent]S.

ইন্সখন্থ tshogs-latis on occasions such as succession to a position of dignity, also when a lama is ordained, etc.. two other lamas called Kalyāna Mitra are required to get up from the assembly to recito a religious discourse; and this is catled ইন্সখন্ম.

* \P N-9 tshoys-qu meat that is offered to the spirits (Rtsii.).

≸न्य दथन्य tshogs-brags मभार, सञ्चय acquiroment of merit, virtue; also=5 q dye-wa virtue itself: भेवास ग्री सदायदेश के अवायहरू अवायहरू इस वी द्वी व दसा। देशास्त्राका है अक्षा है रावेकाया कुदा भे व स्दायरा भद भद क्षेत्रय देव प्रशास मंग्र (ी. Zuñ.). tshogs-gsog accumulated merit. There are sixteen kinds of *quanqua merit-accumulations:--(1) र्वाधिमश्ची भेवस्वस्वस्य ; (2) र्बेश पर्व : (3) नेश रव है ; (4) दे पर्वेश विनेषण व अर्हेद यद्र देशम् वृत्वदे ; (5) द्वेशयायायात्रस्यवे ; (6) हे हुर र्बेश पर्वे केश हैं र परे : (7) रहा परि वाइस प व वेरे : (8) दवाद વર રશુર વરે કેંશ છું: (9) ત્વે વ્યવકુર વસ છું વસ છું : (10) असर्ट ह्यार्ट समस्त्री कर् हो : (11) सुहस्र पर प्राप्त निक्रित ऑ.व्रेट पश्रम्भतात्रः (13) वर्दर पास्टायन्टा । स्याज्ञेशायन्टा रम ह दवेदपरे ; (13) धुदाद्यामधुअपर्यके ¥मक्षामुक्कामहका चेंद्रसमुच्ट्रेंचे ; (11) देवाइस है ; (15) श्रुवासर्वे : (16) द्वीयविष्ठायाक्रमभारु में (रि.स. ब. ३२३).

र्किः tshoñ बाज्जि, निगम, नेगम (Cs.=क्र राजा merchandize) trade, traffic, commerce : ६६ ने हे tshoñ-yi-khe profit, gain; ४६ ने पुत्र loss in trading; ४६ विश्व पट carry on trade (Sch.). ४६ वि. tshoñ-skad commercial language, business-like style, terms of trade; १८ प वर्ष ८ अपूर्व a trader. १८ प वर्ष १ प वर

Fr. tshon-khan = goods-store, magazine, shop.

Syn. ¥ፍ ይላ tshoñ-khyim; ትናናሻኝ ሥፍ ሀ deddpon khañ-pa; ትርያን ነጅና nor-buhi-ndsod; ተመት cyya-ntshohi-khyim; ተርጀፍ እና Tlaĥ-yor-can; ችር ጀር ላር tshoñ-zoñ ra-wa; ጀር ፯፻ጣ ባላላ zoñ-hyrem-gnas (Mñon.).

¥ম ইব্ৰথ tshoń-grogs commercial friend, correspondent (Ja.).

^{ধ্ন} কু কৈ বি tshon-rygahi dhos-po goods, articles of merchandize

Syn. ** ishon-zon; ** isq tshon-soy (Mnon.)

\$5.35 (shoń-chad bill of purchase, deed of sale.

**E: tshon-chan pledging in beer after a bargain has been struck.

^{*}হেব্ড tshon-hduş निषदा, স্থাত marketplace, market, ^{*}হেব্ড ম tshon-hduş-sa id.

+ ** \(\mathbb{T} \sqrt{1} \) the commercial place or circle; that quarter of the city which is chiefly inhabited by merchants.

र्ट्रिट परिषय tshon-pahi-lam विषक्पथ, वाणिष्य, विषणि [traders' path, traffie]S.

ৰ্ধন প্ৰিৰ্থ tshoń-spogs proceeds of trade. ৰ্ধন প্ৰিৰ্থা 35 ব tshoń-spogs byed-pa, ৰিন্তা প্ৰেশ্ব tshoń-spogs-la hyro-wa to engag` in commercial speculations.

tshod I: माचा 1. measure, proper tion; acc. to Ja. the right and just measure; \$5.9844 or 935.4 to appraise, to guess correctly, to measure out, to estimate, to tax: रहावी केंद्र भेरबेंद्र he overrates himself, he does not know his capacity; असळ व कर व कर् नहीं न to be temperate in eating and drinking. र्ड, क्ष्म, and र्ड, बेड्स to try, prove; to spy, to sift examine. \$. \$\forall 5\text{ water-clock, in W. also=an hour. र्डिन a part, fraction, esp. in point of time. #5 REN A tshod-hjal-wa to measure; *5'25 intemperate, immoderate, impudent. \(\frac{2}{5}\)\quad \(tshod-blta-wa=3\)\(\frac{2}{5}\)\(\frac{2}{5}\) पञ्च to watch, to spy: र्क्ष्य परे क्षेत्र कुष वरे कुर कुष वरे a gave for the sake of trying him he said to the prince (Hbrom. F, 26). 2. estimation, supposition, conjecture, guess: মন স্থান according to my estimation. *5 354 tehod zin-pa to guess rightly, to come within the guess, to turn out as guessed (Yig. 1). 3. affixed to adjs. serves to form abstract nouns, thus: - 35.45.5792 \$5 sned-par dkahtshod the difficulty of obtaining, a 39 45 8 45 the facility of destroying, 45.2594.3.85 the greatness of the advantage (Jü.).

हर्ड्य tshod-can or हर्ष्य 1. moderate.
2. punctilious, strict, grave: ५ अप्याप्त देर्द्य हमाने देर्द्य प्रमाने ন্-শৃম tshod-çeş or ইন্ড a riddle: ইন্ শৃমশুৰ to propose a riddle; মাইন riddle about men; মুন্তু riddle about inanimate objects (Cs.); ইন্-শৃম্ম tshod çeş-pa মাৰাল, ৰলাম one knowing the exact time o measure, to keep measure; and adj. = moderate, temperate; ইন্টাৰ্থ ন not keeping to measure, intemperate.

ইন্টিল, আ gen cooked vegetables, greens; ইন্টেল, আ gen cooked vegetables, greens; ইন্টেল, আ gynh-skyes cultivated vegetables. ইন্ট্ন tshod-dor meat or butter that is added or mixed with the vegetable that is being cooked: ইন্ট্নেল্ড্রেম্মান্ট্রেমান্ট্

[£]ब्रह्म tshon-can रीष=५५७ silver (S. Lex.).

^अन्देश tshon-chen कुनुम [saffron, Carthamus tinctorin]S.

ঠিব বৈ tshon-po 1. fat, plump, well-fed: প্রশৃষ্ট্র lug-tshon-po a fat sheep, ধন্ শৃষ্ট্র phag-tshon-po a plump pig. 2. resinous (Jä.).

Za tshob for ±a tshab (Sch.).

উমান tshom-pa 1. also ইমান or ইমান a bundle, bunch; ইমান নুইমান নুইমান নুইমান নুইমান a bunch of black yak's tail; মুইমান a border or trimming set with jewels or pearls. 2. vb. (pf. ইমাম tshoms) to doubt, hesitate; to be timid, bashful, shy; to be ashamed C. (Jā.). Also, sbst. doubt;

timidity, etc. अभागे ishoms-te being surprized (Ya-sel. 425). अन्य = वेडेंस the-tshom: बद्दे ज्ञार १ वहाय १५५ वहाय प्राप्त १४० वहेवा ज्ञा (Ya-sel. 33). अभाजेस tshom-tshom or अभाजेस tshamtsham=वेडेंस the-tshom doubt.

ENN ishoms also Faving tshoms-sker 1. a court-yard; Paulinam the countyard of a house. 2. a place of worship, a chapel; Faving reception room or hall of lamas and chiefs in Tibet.

*মান্ত্ৰম tshom-ghams 1.=এইবামান্ত্ৰম also ই ফাল্টেই ব (right; angry or wrathful attitude. 2. noise, din, claffer (Ja.).

क्षेत्र प्रकार-एक J. to perceive, to feel: भाउउ प्रेम अर्थ प्रकार प्रका

र्कें tshos रखन 1. paint, dye, colouring matter; हैंस कुपाय tshos-rgyag-pa or कुर य rgyab-

ৰ্ত্ত tshos-pa বৰু ripe, well cooked.

Syn. As 4 smin-pa; 300 that-wa; Vick U*N yofie-su-tshop (Mhon.).

*अवर्द्धः tshos-hehin मित, गौर [white] S.

अर्द्ध mtskah-la 1. also ह≭स rtatsha-la, acc. to Sch. a horse with whitefeet. 2. v. *४ tsha-la.

अर्द्धेष्य mtshays or रवश tshays=वध्यय.

মার্কারিক, মুম্বর that evil which is hidden in a person's heart or disposition, pent-up faults, secret sins; and hence irritation and suppressed wrath; মার্কার্ম to dig out the evil of a man's nature; and hence, not only to expose his faults in a direct manner but to cause him to expose them: so, in colloq: co irritate, provoke; also, to expose any one's sinspick out faults: মার্ম্বর সুখারের সুখারের মুধ্বর বিল্লিটার কার্যারের কার্য

মঠির matshan I: নান, আহো, অনিয়া resp. for ৯৮ name, esp. the new name which every one receives that takes orders; হা কাইনামান the lama's name, religious name; মান্ত্ৰামান to give a name, also to assume a name or title.

মঠির II: or শংক্ত mtshan-ma 1. হ**ৰত** mark, token, badge, cymptom: হ্ৰুজিং এই এই এই মন্দ্ৰ it is a sign that it is fruitless (Vai. sf.). अन्द्रभावदेवभाग to make a mark, to mark with paint ; वहुन क्र थ अ वहेनाम नेन हुन यवे अक्ष्य अ देन वस making a sign to the queen, signifying: do not fear! अर्द्ध अभ अर्द्ध पार् represent a thing by a sign or mark Lex.: अर्द्य दूर महस्य mtshan-dan beas-pa having characteristic Buddhist virtues. รริกุล mtshan-dan-dbyils as to limbs and shape (Dal.); ব্যু-শ্রিষ্ট্র স্বান্তর্গালার signs, some special (good) quality; अन्त्रभ र्रेण्य to prove to examine signs; अन्त्रभः MANY to take as an omen: MANY MANAGER do not regard it as an (evil) omen, be not surprised or alarmed (Sch.); अन्तर्भ mtshandon नचप, निमित्त property, quality, symptom, indication; রহ্মানুর্ব্ধার্থই মাইর সৈহ the sign or indication that the patient will recover (Ja.) अन्द्रभ्दाय mtshan-lalan-pa or अस्द्राद्र भूदाय possessing favourable signs or some special qualifications. good moral 위¥호,53호,법.위 mtshan-blan-bla-ma a holy Lama. অংশ প্রস্থ mtshan-ldan-ma स्बद्धण a woman of good appearance and virtues (Mnon.). अहेड्य mtshan-pa marked: वृह्य व्यासम्बद्ध being marked with the figure of a wheel $(J\ddot{a}.)$. 2. shape and peculiar characteristics of separate parts of the body or UNDINES, especially as marks of beauty; & NYS BAYNES ধুমত্ব দুৰ্গ্ৰী the thirty marks of a great man. 3. the sex, sexual sign, etc. 3 855 wifer male, the masculine gender; also castrated horse, sheep or yak, as having the sign of the male; Kinis mo-natshan female, the feminine gender; the vagina; भारत तु mtshan-dbye the distinction of the sexes; अर्द्ध, अर्द्ध, mtshan-ma-can possessing signs of virility; अडेद अनेद mtshan-ma med having no gender; अडेन्डन mtshan-zug painful affection of the genitals. nest a mtshan-ma bean-po and sai han-po good and evil signs, symptoms, prognostics.

নাৰ sooth-sayer, astrologer, drawer of omens.

Syn. Itsiş-pa 1922 Axispa gsch-skar. Mkhan; & 1914 <u>I</u>taş-mkhan (Mnon.).

াইজন্ম natshan -grafi and ব্যুক্ত dgunatshan prize, crown of victory (Ja.).

শাস্থাইন্থ *mashan-birjod-pa* calling upon the name of a deity, enumerating its characteristics and attributes.

ষ ላ ነ ነር mtsan-ñid 'the sign,' the essential characteristic, sometimes even implying the innermost essence of a thing, whilst, on the other hand, it is also used the real character of Dharma, i.e., all things or matter is emptiness. अस्त्रीकृत्य ntshan-nid-pa the metaphysical school of Buddhism in Tibet, the principal object of whose study is to ascertain the literal sense and original spirit of Buddhist doctrine; अर्द्र ने अपन य mtshan-nid mkhan-po professor of mental philosophy in the greater lamaseries, such as in Daipung, Sera, Tashilhunpo, etc.; अर्ड 35 त्र्य mtshan-nidbral=कुर कोर व rgyud-med-pa (Mnon.). अहन "१८'वा क्रेम टीर 'दर्षेट्स'य v. क्रिम टीर 'दर्षेट्स'य, अर्डद १९८ প্রথ mtshan-nid-gsum the three marks or characteristics in the doctrine of 'perfection' of the Mahayanists: (1) প্রবাহন্ত্রমাধনী अर्डे के परिकल्पितलच्च ; (2) म्बन द्वर में अर्डे के परतन्त्र इच्च ; (3) भें इस सु युव परे अरे के १ परितिष्य च-क**चप** (A. 78).

মইব র্থ্য mtshan-rtays = মইব্স mtshan-ma (Vai. kar.)

মাইন বান mtshan-bzań good name, reputation. মাইন বাম mtshan-çes = মিন্দ্র notoriety; bad reputation, shame or disgrace: পুন বুম সুন্দ্র অব্যাহন হৈ, চ্ল্ডিব্রেম মাইন কাম মাজে হৈছি though this petition may appear unpleasant to your excellencies, yet that no bad name may occur to the ruler and the subjects, etc.

अर्द्ध ऑ mtshan-mo रावि, निशा, यामिनी night, the darkness of night: देव अन्त में in that night; अर्डे प्राप्त the whole night; also adv. all night; अस्त्र अनुत्य to keep watch during the night (Sch.); अनेत्र क्रें वरे वर उव at night when (we) sleep well (K. d. च, 340); अर्द्वाय at night; अर्द्वावर्षुरस mtshan-hkhyofis dinner, entertainment with food, etc., given at night: ९६ १ १ अन्तर्भ ম্ব্রমান্ত র্বান্তর ব্রান্ত (Rtsii.). নাইর বৃত্তীত mtshandkyil or अन्त्रपुर midnight; अन्त्रत् mushunrayu = अर्डन क्वेंन mtshan-spyod निराचर, राचस animals that move about at night with a view to kill, etc.; AFA \$5 mtshan-stod the first half of the night; अर्ब हिंदी के यम mtshan stod-gyr rmi-lam a dream of the forenight; মার্থ ক্রার্থ mtshan-dus night-time; মার্থ দুমা night-roamer" met. for a fox (Mnon.). अडेब 35 mtshan-phyed midnight; one half of the night.

कार्डक क्री क्षेत्रक mtshen-mo-steys तुप्र [tin, lead]S.

अर्द्ध अंश्वर्थ mtshan-mo-hbral = 9.5.ম.। चन्न-वान ruddy goose (Mñon.).

अर्डन अपनि mishan-mo-behad रजनीहस, कुसुद the water lily (Minon.).

এংশ র্মান্থর mishan-mo bshad= শুস্তার ku-muda ব্যুদ্ধ; এংশ র্মান্থ্রিনির সমান্দ্র fissure of the anus (Mây. 70).

অংশ মহিপ্ত mtshan-mohi-gos as met. = darkness (Mñon.).

ы র ইনি প্রশাস দ matshan-mohi lpays-pa নিয়া-ঘদা the night's skin or cover, i.e., darkness.

ыर्ड अविदेश mtshan-mohi-phren विखु, करस्त्र; v. নহস্ত্রম hjam-hbras (Mnon.).

अर्ड्स स्थित्र हरू mtshan-mohi hod-can = र्डर वे (Sman. 355).

মাধ্য মাধ্য mtshan-mo-rig as met. = টুমান্ত the domestic fowl, cock, etc. (Mhon.).

 $M \neq N \neq N$ mtshan-çiñ W. 1. torch of pine-wood. 2. pine-tree.

వువ్వును mtshams 1. चनार, सीमा; सिख junction, limit, intermediate space, interstice, border, boundary line: কুল্মন্ম ব্যা มีสิเม≢มฆฺฆ on the border between India and Nepal (Glr.); মানার্কাম (colloq. santsham) frontier of country; ইর্মান্থ্রমান্ত্র মনুথি অ±অথ ব্য at a distance of 500 fathoms from that place: ব্যাসক্ষমত্ত্ it lies in the middle space; RUKINENNIN at the junction of the mountains and the plain; क्र विश्वास सम्बद्ध (between the waters and the river's bank) close to the edge (Vai. sh.). देश'यदे द्वेष'अडेअस'द्व when these words were uttered, at these words (Tā.); শ্লুবি সংক্ষম ব্যস্ত্রিব syohi mtshams-nas sleb (he or it) enters through the chink of a door. ผรัผลาดู mtshams-shu or ผรัผลาปี ดูเจ "pray fill in what is left out" or "accept what should intervene," an expression gen. occurring in modern letters to wind up the complimentary phrases of the introduction and passing over to the proper business of the letter. 2. (39N'ALBAN'2'3) कोष the points of the compass: अडेअभः মই the four cardinal points of the horizon; মর্ক্রমাহ্ব denotes the four cardinal points together with the zenith and nadir: 9८ - १८ अडेअअ व in the north-east direction. 3. demarcation, partition, break, pause,

stop. अडंअअवदे प to split, make partition; মইম্ম শার্থ্য to make a line of demarcation about one's person, whether it be by a magic circle or by retiring to a solitary cell for the sake of religious meditation, the seclusion lasting sometimes for several months, during which time the scanty food is silently received from without through a small aperture: अन्त्रभाषान्द्रन्थापम peing in meditation NE NENN spyad-mtshams rules, instructions, defining the extent and limits of a person's duties. अडेअअ'पठ5 mtshams-bead कतावि, सीमान [bounded within limit]S. अडेअअ अवर mtshams-ruthah सीमना [a boundary line]S.

শংকার টুজার ই <u>m</u>tshamş-kyi <u>m</u>thahi-ri a mountain range lying far beyond (Bhārata) India (K. d. ৲ 342).

মাধ্যম ট্রিন্ট mtshamş-kyi bycd-po=শ্রুষ্থ rkun-ma a thief, robber (Mñon.).

ষ্ঠান শ্বি mtshamş-hdri-wa = শ্বন্ধ বিব্ৰু inquiry after one's health (Yig. k. 10, 13). মঠনম প্রস্থা mtshamş įdan-ma सीमन्तिनी a general met. for women (Minon).

মার্কাম খ্রিব mtshains-sprin the clouds which skirt the horizon morning and evening.

মার্ক্রমার্ক্র mtshams-sbyor 1. মার্ক্রিয়ে, মারিমারি, অনুমারি := মার্ক্র mthun-sbyor, মার্ক্র mdsahbyed (Mnon.) adherence, contact. 2. the Sanskrit dipthongs, ē, ō, au.

มะผมเฐาน mtshams sbyor-pa and มะผม ฐาน mtshams sbyor-ma a bawd, or procuress.

nterstices, to stitch up, to sew together (Mil.). 2. to occupy a certain space, to enter the womb, to embody one's self in human flesh. 3. to take a resolution, to form a plan, to conceive an idea, to settle in one's mind, like a figure hyod-pa. Altan.

ইং এং untsham-sbyor med-pa আপ্রিমন [unrivalled] S. সংক্ষো কৈ আধান আ-sbyor-ca সহয় [a technicu term in grammer indicating that ce tain words under certain circumstances ar not subject to the rules of archi] S

अर्डअअकोर्य mtshams-med-pa 1. adj. भ्रानना, श्वाननार, श्वाननार्था without interstices, में अडेअश 2. sbst. acc. to Was. 'where nothing is to be interposed between a deed and its consequences, where the consequences are not to be averted,' a deadly, capital sin. अडअअअ६ यप् mtshamsmed-pa-lna the five inexpiable sins are:-(1) अप्रथर्ष मात्रघात matricide; (2) र्युपर्रेअ मसर्य अर्द्धदेवच the killing of a Buddhist saint; (3) अवस्य पित्रचात paricide; (4) रणे वर्त भेर देन द्वस सङ्गानेद causing division or disunion among the priesthood; (5) दे प्रदेश मानेवाय पर क्षु वा ह्य सेमय है प्रिया धूट प तथा गतस्था-निके दुष्टचित्तविरोत्पादनम् to cause a Tathagata to bleed (M. V.).

ক্রমান্ত্র mtshams-tshigs= ইণ্ট্রেম words of approval while a work or any business is being done: অইনমাইল্মান্স্ম a word of approval is necessary (Rtsii.).

अडंअअ व्यवस्था मार्ड मा

মঠেশের mtshar-wa 1.=মইমান mdses-pa handsome, fine, beautiful, মাইমান পুরুত্ব very handsome and bright, of metals, etc. 2. wonderful, marvellous, gen. with ই; e.g., ইন্ট্রেইডর rten ho-mtshar-can a wonderful image ইমাইমান ho-mtshar-can a wonderful image ইমাইমান ho-mtshar che-wa marvellous things, events, miracles; মামিমান mi-stid ho-mtshar-che impossible! most wonderful! প্রমান বিশ্বর ইমাইমান the account or narration is very strange!

Kutz wonder. surprise, astonishment:
Kutz Ju no-mtshar-slye-wa, Kutz Jukyo
to be seized with wonder, to be surprised.

মাইম হ্বাৰ *mtshar-dyah* remuneration, reward, wager.

মাধ্য ক্রাম্য अहर वार्ष mtshar-quo = द वारेर (Mhon.).

মঠিম mtshal 1. or কুম্ম (ইর) হিলু ল, বিজ্ঞান Chinese vermilion, used inst. of red-ink for writing. 2. or মুখ্য shu-nutshal resp. for প্রশা. 3. n. of a place in Tibet. ভাষাবাদ mishal-dkar or গ্রহমান্ত্রশ্বাহার tshon-matshal dkar-po white paint (Rtsii.) ভাষামু matshal-skiye=55খাই a preparation of quick-silver, mercury (Mnon.). ভাষাম্বাহ্ম matshal-par a printing with red ink. ভাষাম matshal-par a printing with red ink. ভাষাম matshal-par a printing with red ink. ভাষাম matshal-an vermilion of the best quality (জাম being for জাম দিন মানিকা dan-pa the first quality) ইম্মাইমান্ত্রম মানিকা dan-pa the first quality) ইম্মাইমান্ত্রম (Rtsii.).

wing 185 Mtshal-guñ-thañ n. of a town eight miles to the south-east of Lhasa in Mtshal (Lon. 2, 11). Novel Mtshal-har a district with a Jory situated to the S. E. of Lhasa (Rtsii.).

মুন্ত্ৰম makenas or কাৰ্ডিল makenas-pa নুভা, বৰ, নিম, মনুত্ৰ, মন similar like, equal : প্রক্রিকর্ত্রম like the former; অনুচ ইমানের্ড্রম neetar like; অনুচ চিন্তু চিন্তালৈ their sharing all the imperfections of the gods (Theye,); মুনার্ড্রমণ das-makenas-pa a contemporary (Mi); মুনার্ড্রমণ manifestations of the mind, those outward signs by which the mind manifests itself as existing (Was.). মার্ড্রমণ্ডর্ক্রমণ similarity in writing; অনুচ মার্ড্রমণ্ডর্ক্রমণ uniformity in speech or

experession; The gand similarity in religion: AMERICA similarity in person or appearance (K. d. s, 166). MELNUR mtshunspar or द्वाम अर्द्धम in such a manner, accord-अर्द्धरुष mtshufis-bral समानविश्लेष. ingly. समानिक विरोध unequalled, unrivalled, incomparable: अई दश्रे mtshuñs-med matchless, unequalled, unparalled : মুধ্য এই মান ও মান ব মর্মেরিস্কার্থিক্সমার্মার at the feet of the lord of the doctrine who has no equal. (Yig, k, 10), NELNENDENU=RUSEQUE without a match, having no equal: 955 อรถเกรายนาย मार्थ के मिरा की में वारा भारतीय अर्थे हैं आ अर्थ का ता the lord protector of all living beingstogether with men and gods, who has no equal (Yig. k, 2, 25).

4.মাই বা matshan কৰা, ছবা the ancestors also the tutelary deities of a family from the time of its ancestors. Acc. to Cs.: meat for the manes of the dead: অইন্মান্ত্র কি bring an offering of such to the dead. মাইন্মান্ত্র ক্ষান্ত্র ক্য

And Mishin-plu a place in Stod-lust a couple of days' journey from Lhasa where a large monastery of the Karmapu sect exists (Lon. 3, 8).

মানু মান mtshul-pa 1. the root or the backs of the nostrils: সহ্পান ব্যাস the blocking of these by mucus. 2. বুজ gen. সমূহৰ the lower part of the face, nose and mouth, the muzzle of animals; সমূহৰ face (Jä.).

NE mtshe an evergreen grass which does not grow more than a cubit in length

and is burnt as incense also mixed with snuff in Tibet (Rtsii.).

अके ब्रेंट mtshe-şkyon a medicinal earth: अके ब्रेंट युर द्वा न द्वा ग्री त्वावश्येत्र.

महेन्द्र महिन mtshe-wahi mtshon hog, wild boar.

মঠ ম mtshe-ma 1. (মু-জন্ম) two, a pair (Rtsii.); twins: মু-মই মাৰ্ক্সমন্ত্ৰা বিশ্ব বৃদ্ধ মার্ক্ twin sons were born simultaneously. 2. n. of a celestial mansion (Bon. ch. 6).

Nठँ mtshed or इर अर्ड dur-mtshed place for burying the dead, also a tomb or chorten on the cremation ground—आगान-मन्दिर.

মঠিবু *mtshehu* = শুর, বভাগ a pond, tank; small lake.

মার্ডমান mtsher-pa 1.= ম্প্রিল no-thog. 2. the spleen (Mnon.) but usually মার্ডমান.

মেঠি mtsho 1. symb. num.: 4. 2. মাব:
a lake, a sheet of water: মাই মুখি মু mtsho-dkyil-du in the middle of the lake. মাই প্রাথ mtsho-hkhor an assemblage of lakes;
মাই প্রাথ mtsho-hyram shore, bank of a lake;
মাই প্রাথ mtsho-rlans vapours of a lake;
মাই প্রাথ mtsho-las-skyes= হার Nchu-skyes the lotus (Mnon.); মাই ম mtshohi-bya বানাবার;
the bird of the lake, i.e., the goose, মান্দ্র প্রাথ (Mnon.).

अर्ड हूँन mtsho-shon n. of a Sa-bdag monster.

Lake Kokonor. In the middle of the lake there is an island with a hill, on the top of which is situated the sanctuary called Tsho-sñin where a number of Buddhist devotees reside (Lon. 2, 16).

अर्ड अर mtsho-mdah प्रदा [a blue lotus-flower]S.

শ^{*} পুরুষ <u>m</u>tsho-<u>idan-ma</u> = 595 মাজ্য 1. মাজারী the goddess of learning. 2 = পুর বিমন্ত্রিশ !jon-çiń dsā-wa-ka he tree called Jāvaka (Miñon.).

মুধ্যমেন Mtsho-ma-pham Tibetan name of lake Monasarowara (Lon. ৪, ৪).

মার্ক M কর্মার প্রাথম কর্মার প্রাথম কর্মার প্রাথম কর্মার প্রাথম কর্মার প্রাথম কর্মার প্রাথম কর্মার প্রাথম কর্মার প্রাথম করি প্রাথম কর্মার প্রাথম কর্মার প্রাথম কর্মার প্রাথম কর্মার প্রাথম কর্মার

अर्थ भाषा mtsho-yaş ससुद्र n. of a number, "अर्थ भाषा भूवराष्ट्र है देश वार्ष्य (Ya-sel. 50).

নার্ক্ত mtsho rlubs tide; নার্ক্ত নার্ব্ব এই ক্রম এইব এইব

winishor-hbab or winisho-la-hbab streams descending from mountains and flowing into a lake, also rivers that flow into the sea (Mñon.).

अर्डेषा म mtshog-pa, v. व्ह्रवाय htshcg-pa.

अईन्स mtshog-ma or अईन्न्ने 1. the hair of the head, only for a length of three inches from the root. 2. = देर अपने पुन 'spot or tender part of the head,' vacancy in the infant cranium.

মর্ক্তবাষ mtshogs in W.=মর্ক্তম similar, like, equal (Jä.).

মার্কির mission 1. the forefinger; অইব্রুবি the pulse felt by the fore-finger; অইব্রুবি a finger's breadth; অইব্রুবির র finger's breadth lower. বিলেশ্বর বিল a handful of sticks (Jä.). 2. or অইব্রুবির মূর any pointed or sharp cutting instrument, a sword; অইব্রুবিয়াণ to seize a sword, অইব্রুবিয়াণ to destroy, to conquer with arms; অইব্রুবিয়াণ the four kinds of weapons sword, spear, dart, arrow: মাইবালি blood drawn by cuts or stabs (used for sorceries); মাইবালিল a nattribute of the gods, resembling a ball of thread (Vai-sā.). মাইবালিল mthson-rtse-cig সাম্ব n. of a weapon with one point, like an arrow or spear.

মাধ্য ক্রান্ত মুদ্র mtshon-cha-mkhan 1. an epithet of Paras'urāma (Mnon.) 2 = শব্ম ব blacksmith (Mnon.). শাধ্য ক্রায় mtshon-cha-pa n. of a low easte tribe of India (Mnon.). শাধ্য ক্রিকার mtshon-chahi-gtso = শাব্ম arrow (Mnon.). শাধ্য করি বাই mtshon-chahi-gtso = শাব্ম arrow (Mnon.).

ন^হৰ ব্যৱস্থান mtshon-bsnun-skyeş as met. = En blood (*Mñon.*)

মান্তির না mtshon-pa 1. v. নিরা leader; also, showman. 2. vb. to set forth, bring forward, show, quote, exhibit: ব্রিট্রেম্মর্থ নুষ্ণ নির্বাধিক করে he having said do you point it out (A. 56). 3. sign, symbol, point: মান্ত্র নার্থ নার

प्रक्रिया मा htshay-pa 1. vb., pf. ईष्म tshays or प्रक्रिया btsays fut. प्रक्रिया, imp. ईष्म tshoy (trans. to वर्ध्याय), to cause to trickle, to strain, filter, press out: इष्ट्रम्यस्य (Situ. 85); व्युक्तर्भय hbrumar tshay-pa to draw off oil, रुख ईष्म्य to tap (a dropsical person). 2. adi. thick, fat, obese (Ja.): अष्ट्रम्यम्बद्धाय /us-htshay bzañ-wo a body or constitution that is healthy and sleek.

Q&L htshan or अड्ड = बुँब skyon 1. fault, error, offence, sin, रेपडेट रुडे that is very wicked, a great offence; भेदेपडेट a man's fault, भेपपडेट पुच to spy out another's faults, to upraid him with a fault.

बडेट पुर htshañ-guñ n. of the only nunnery now existing in Lhasa.

Q&L'A htshan-wa vb. pf. *KN fut. AKL 1. to press into, to stuff. puff out: 455 वहरूप pressed into, stuffed inside; नेजूर केदसाठन a stuffed seat; ५५ वसाम्बर्ग वर्द्रसाय out of breath, puffed by pursuit; 539N₹5 59819 dbugs-stod-du htshan-wa or Kraska breathing hard, getting out of breath. 2. enlarged, complete, made full: ঐত্যাহ ปัจธัน ๆ mi-man-po htshan-wa many people assembled together; अशानायायडेदाव to be competent for work or efficient in doing work : वड्ट कु.च = सटस कुसाय or वड्ट कु.चर वड्ड become sanctified, perfected; ask gas वर्द्रप to aim at Buddhahood; अर्देद्रपर वर्दर गुंवश्चर सम्बुद्धः भविष्यति will become a perfect Buddha (A. K. 1-18). ARK htshan-ra a place where many people assemble.

Qঠন ম htshab-pa 1. (ক্রিণ skyin-pa) pf. রুবন, htshabs imp. দিন tshob. to repay, to re-place; ক্রিণে ব্রুল বিষয়ে skyin-pa htshab-pa-po one who pays back, a liquidator of debts; (Situ. 85). বুরন htshabs=র্বার্ত্তার বিষয়ে tshab-sgrub tshar-wa liquidated. 2. pf. রুবন tshab-sgrub tshar-wa liquidated. 2. pf. রুবন tshab-sgrub tshab-pa, imp. দিনম tshobs=র্বার ব্রুল ttabs-pa resp. to be afraid, to be in awe of. বুরন্তার htshab-htshab confounding, রুবন বুর্ল mental hurry, confusion, perplexity; বুরন বুর্ল বুর্ল বুর্ল to tarry in fear, to hesitate in apprehension also: কুর্বর্গন বুর্ল confused wind, as dust, leaves of trees, দিন are when driven about by a whirl-wind.

ত্তিমান htsham-pa or ৭ই৯ ব = এমূল্য মন্ত্র্য appropriate, becoming, fit, suitable, in accordance with: ১ ১৯ এই৯ য in conformity with it; ১৯ মু ১৯ এই৯ য agreeing with one's mind, according to one's wish; ই ইং হে এন প্রকাশ in size and quantity just what is wanted or suitable; বৃদ্ধান্ত এইন্স whichever suited; সংক্ষমান unsuited or ill-suited.

asa & htsha-lu, v. MER & mtshah-lu.

पूर्व htshal-wa, imp. व्हेंब htshol 1. to beg, desire, beseech, ask; when preceded by a verb the latter stands in the term. inf., or as the mere root and more esp. the perf. root: अवद्यासम्बद्धाः I desire to meet my father व्यूक्ष पर वजेवा है wishing to look; প্রবাধানাবাবাবাবার I beg it may be borne in mind (Glr.); वाधुद: व. बेल I beg you to speak. Occurs as an intimation of willingness: ইত্ৰুম্বর্জ yes, we will do that ; या या ब्रेस आवर्डवा उस has he not asked the money from his father? पुत्र भर है बर्जव why does (the king) desire to slay? 2. as eleg. form=to eat: वैप्यम वर्डवाहे eaten by mice (Dzl.); 3. to offer, shew, set forth: देवज्ञान=देनियम to understand, to know. aggrada to show diligence (Ja.). वृष्ट्रिक bro-htshal-wa to have a cold (Mil.); 39 asa a phyag-htshal-wa to greet, salute.

ৰঙ্গৰ htshal-ma = উপাধ আৱ ; সিনিন্দ দীমানই ব্যামান কৰিব আন নি নি মান কৰিব আন নি নি মান নি মা

htshal-ma nar-ma = বুর্থমার্থ continually eating.

Qক্তবাধ htshig-pa সহাত to burn, to destroy by fire; to glow; শুন্দুন নিত্ৰত্বৰ বাৰ্থকা h. 'urned the town with its inhabitants (Pth ; ক্ষ্ম্মন্ত্ৰ্ব্বেশ to burn entirely, completely (Del); ক্ৰাইন has been burnt.

এইন htshim colloq. for ইন tshem; and এইনা for ইনান্ত.

Q উম্ব htshir-wa to extract, wring out, squeeze forth, to press out oil, extracts, etc.; বৰ্জী মন্ত্ৰীম to press hard; মান বিজ্ঞান কৰা কৰা আছি; মুধুৰ নামান প্ৰকাশ বিজ্ঞান কৰা কৰা হৈ আছি also the queen's mind was much depressed (Jā.). দ্বান্ত্ৰীমন্ত্ৰ til htshir-wa-po an extractor of sessame oil (Situ. 85).

८ क्षा प्राप्त htshugs-pa pf. इना tshugs (intrs. of againa) 1. to go into, to enter upon, begin, commence: ইত্তাৰনুৰা বাৰা প্ৰাথ he began to praise, to flatter. pierce, penetrate by boring, to thrust in, to establish one's self, to settle : স্বামার্ক্রম it has not taken root; প্র্কাণ প্রাথান বাং they had no longer any mind to establish themselves in this alpine solitude; 9549 भ्रेद्रअर्थे दे दशक्षिण this was the beginning of my lasting happiness (Mil.); §984 as partic. or adj.=firm, steady : শৃহ অব্যুখ द्वाभाने स्वापने के his limbs not remaining firm (in consequence of a paralytic stroke). he fell to the ground (Dal.); ম প্টিল চু ন ৰ্থাম not being able to settle in one place, flighty, inattentive.

Q ፙ ኒ ላ htshud-pa pf. ፍና tshud to be put inside of, to go into, to enter, to get into; ሾፍ ግዲፍር ሀ to comprehend.

Qর্কুন্ম htshub-pa pf. প্রথম tshubs to tess about, to swirl, to entwine: to be choked, suffocated.

হঠাৰ htshum-pa নুক [a protuberant belly] S.

पुर्द उँद्या htshur-nag n. of a place in Tibot (Deb. म, 32).

Q ঠ ন htshe-wa pf. মুখ্য htses हिंसा, उपद्रव to cause mischief or danger to, to damage, injure, persecute: श्रेथावर्ड केट पहुँद पद्रदेश to do mischief and cause damage to a man (अ//); প্রক্ষেত্র অর্থান্দর বিষয়ের বিষয়ের (a place) haunted by beasts of prey and other noxious creatures; ব্যু ন্বামন্ত্র বিহ কর্ম নুম্বি like a vicious horse which kicks about; এই নি htshe-byed, হিলাক wild animals, such as leopard, tigers, etc. এই মহ htshe-med আহ্মা মুদ্ম not doing mischief or injury; piety (S. Lex.).

Qঠিপু'ম htsheg-pa pf. ইপুম tshegs to repay a loan or a kindness (Minon.).

Qकेट htshen pf. वर्षेट्रण htshens to be satisfied, content, happy, gratified: हैंट वर्षेट्रण the mind was contented; केंद्रण का daughter by casting many tsha-tsha gratified me (A. 90); वर्षेट्रण क्ष्मण कुर्माहित्य केंद्रण का however much the execution so much the more the satisfaction; वर्षाहित्य का नेत्र वर्षेट्रण का fithere be no further mischief it is very satisfactory (A. 16).

Qर्केर्भ htshed-pa= वर्षण to cook: अभ वर्ष्ठ वर्ष द्वाह htshed-pa-po one who cooks (Situ. 85); वर्ष्ठ पश्चिष्ठ htshed-pahi gnas a kitchen (Mñon.); वर्ष्ठ ग्रेट्स htshed-byed-ma = १९० म 4 thab-kha-pa a cook (Mñon.).

Qঠিম'ন htshem-pa pf. এইনম htsems to sew: প্রথম বা to sew or make a robe; এইন মুদ htshem-skud thread for sewing; এইন দ্বন needle, এইন মুন htshem-stub W. seam.

also = without interruption.

to grieve, to sorrow, and sbst. grief, sorrow, resp. রুপ্থেম্মের to be grieved, also to be afraid, to fear C. (Mil.); repentance, shame: মুম্মের not penitent, shameless. মুম্মের htsher-can sorrowful, anxious. 3. to shine, to glitter; মুম্মের sbst. lustre, brightness.

land left by nomads for a new spot; a place which has been abandoned on account of inconvenience, discomfort, sickness, etc.

२ई'न htsho-wa I: pf. and imp. रूप 1. to live, to be alive, be living : অব চৰ গ্রীমান ≆ান to earn livelihood by talents मुंबर्भन नेश वर्के व to live by theft and plunder; 35 for a long time: ฉักสุร์มรู่มัน he lived even a hundred years; axa ax 5 for life, life-long, ৰ্কমন্ত্ৰম a to gain a livelihood by religion; ষ্ট্ৰিবৰ্টন to pass life, to continue in a state, to exist; 95 922 95 95 9 45 4 45 4 in the throng of the world I cannot exist (Dzl.); at w gwa એ વર્કેર if we did not do this we should not remain alive. 2. to last, to be durable, of clothes, etc.; to retain its virtue, efficacy, of laws, doctrine, etc. 3. pf. axa or xa fut. ৰ্ষ to feed, to graze; to nourish, ঝম the body, to sustain, র্থা srog life; প্রব্যাৎই অঅ ৰ্ট্ৰহ্ম to lead the cattle to pasture (Pth.). 4. to heal, to cure, बद; & west 'life-giver,' i.e., physician.

বুট বা II: also এই 1. sbst. life: এই এই হা আছ: duration of life; মিনিল্ল মুন্ত্র ব্যান্থ ন to prolong a man's life (Dsl.); মান্ত্র এইনিই the lord of our lives, viz., the king (Glr.). 2. livelihood, sustenance, support, maintenance. মান্ত্র htsho-skyon fostering. maintaining, tending (cattle); २४.५ htsho-khams= ३८.००० mortal frame, the constitution which requires keeping up; २४.४० htsho-chas subsistence, livelihood; २४.५५ tsho-chas subsistence, livelihood; support; २४.४०० htsho-thabs medical treatment, the means of healing, way of subsistence; २४.४०० htsho-thabs-pa=३४.५ a physician, medical man. २४.५० htsho-ca-mat जीविज्ञा a subsidiat nourishes.

aই বৰ্ষ htsho-wa-gsum the three kinds of physical and spiritual existences: 1. ই life. 2. বুৰ্ব্ৰুষ্থ merit. 3. বুৰ Karma or work.

ৰ[®] মান্ত্ৰ মান্ত Atsho-wa gsum-zad the de ay of the three vital essentials:—1. that called ঐত্যান 2. that of merit মান্ত্ৰ মান্ত্ৰ থ: 3. that of work মান্ত্ৰ (Sman.).

ৰ্গ বৃহত্তি দ্বাজন wahi shin-po n. of a medical work by Atis'a: ইউন ট্রিগ ট্রুগ বৃষ্ট বৃষ

वर्षः प्रविक्षः मुद्द htsho-wahi yo-byad जीवितोपक-रणम necessaries of life.

a[¥] भेऽ मtsho-bycd-ma जीवकी n. of a goddess.

वर्ष-देश-वर्षक htsho-byed gshon-nu कुमार-कीवक n. of a celebrated physician devoted to Buddha and who cured king Bimbisāra of piles (Yig. 35).

a अने हें दे निर्मातिक htsho-byed-çin = भ्रे द्वर में निर्मा spyi shur-gyi-çin प्राचक, असन 1. n. of a medicinal

plant. 2. Num the life-tree i.e., any chosen tree on the existence of which depends the life of a per on (Mñon.).

2 মন্ট্র & htelog-chas = মুন্তাৰ — goods, flows, in cessaries; also provisions, provender (tâ.).

QATA htshog-pa pf. asps bisags fut. Sq bstog imp. In the loop, strike; to inoculate; 2. vaccinate, to find fault with, to blame, censure, teaze (Sch.).

1 to assemble, to meet together: টুংগ্রুহ ইল্ম ye that are here assembled: ফুরুহ ইল্মগ্রুহার before many as simbled people (Dz/.); বহুদ প্রাক্রিয়ার the five elements meeting; বাংল্মাইর টুরুমারনা food and drink to entertain the people assembled (Glr.). 2. to unite, to join in doing semething, to combine, to make common cause (Jā.).

Q ঠিন ন htshoñ-wet বিক্রম to barter, to sell—a vb. in very common use; ই এইন এই প্রমা place where perfumes are sold; এইন এই কি htshoñ-wahi-tshud for the purpose of selling; এইন মুম্বাই making sale, causes to be sold.

ይታሪካ htshod-pa pf. ባኝካ bisos fut. ባኝ biso imp. ችካ tshos 1. to boil, to cook in any way, to bake: ዓኝና ጋኝ ዓ5ጣ htshod-gyin-hday colloq. it is cooking (anything) is boiling; ዓኝካ ዓኝና has been cooking, has been boiling; ዓኝና ሀፍር htshod-par-hya should cook, or to be cooked. ዓኝና ያካ htshod-nam oil for frying food-meat, vegetables, &c. (ṛtsii.); ዓኝና ልፍ htshod-nam butter used in making pastry, cakes, etc. (ṛtsii.).

QZa'u htshob-pa or afanu htshobs-pa to be a deputy, to represent, to be substi-

1046

tuted for: RANGERU to be the first-born male in a family, to represent a family (Dzl.), afaux gru to substitute, to put in the place of another (Dz/.); ¶55.9844 resp. for first-born (Jä.).

28x 4 htshor-my v *x (3 34 0 0 3)

বর্ত্তবাদ htshol-wa pf. মুখ btsol imp. En tshol, to seek, to look for, to make

search; ana again to seek for an oppor tunity or means; makara to look for food a saraga htsho harol-wa to search for axa xa ya 35 htshol-sgrol-byed = livelihood. मक्षे≍ gold (S. Lex.)

Syn. WENG 9800 yong-su htshol-wa; EN Naka ries-su htshol-wa (Mhon.).

akw 34 htshos-sin anything thoroughly cooked or boiled. Also = quite ripe.

E dsa is the 19th letter of the Tibetan alphabet corresponding in sound to the Sanskrit st. Acc. to the Tantra: Example 19th Dsa is the beginning of that which has not grown or been born (K. g. st, 42). Dsa also = 5 and 554 religious rites and almsgiving (mystic) (K. a. F. 179).

the nutneg. 2. n. of the flower Jasminum grandiftorum.

Syn. of l. প্রশ্ব su-ma-na; প্রবশ্বীক sbubs-skipes; প্রবশব্দশ sbubs-kbras; প্রবশ্বীক sbubs-can; প্রশিলীকুলাই spos-kyi rgyal-po.
Syn. of 2. মিন্তার ক্রীক yid-bzah-skyes; ৭ন্তা বিষ্কানিক bala-bdun-pa; লাইব ব্রিকি gshon-nubi-hphren; মুলাই mā-la-tī; ধুনাই মার্কানিক sna-mahi me-tog (Mon.).

É'द'अ dsa-na-ma कारा shadow, shade.

‡ É'ম dsa-pa or ধ্বট 1.=বর্ধন Tibetanized form of জন; is a mantra or Sanskrit charm. 2. recitation mentally.

र्‡ É प dsa-wah and É प्रनेद = जवा [the China rose, Hibiscus rosa sinensis] S.

Syn. इंहेविके ईव rdo-rjehi me-tog; हैवाके ईव til-me-tog; हासको ईव rha-ma me-tog; ध्यु dsabā; ध्यु नेदा dsa-bā-çih (Mhon.).

‡ É'W dsa-ya I: जय;= गुवान victory.

E'W II: 1. Sch.: 'muddy deposit, green slime in the water.' 2. in C. the markings of wood, speckled and variegated in consequence of disease in the tree. 3. n. of an ancient king of China (Jü.).

\$ É''N' A''U' 5 Dsa-ya-si-pata the name by which the site of Kapilavastu the birth place of Buddha is now known: बेर मुके ब्रह्म पुराज्यकार पर्यक्ष पुरादेश कर प्रकार कर समुज्ञकार किया के प्रकार कर कर समुज्ञकार किया के किया कर किया है।

‡ ই অব্টিই ব dsa-yan tihi rtsa-wa (জয়দা মুজ) the root of the Jayanti tree (K. g. ই, 51).

દં એ લવ dsa-yi-phal=દં દે nutmeg

h. of a province in the Punjab, now Jallundur (Jä.). Formerly the kingdom of Jalendra comprised Kashmir, Panjab and a part of Kabul; and was ruled by king Kaniska and his successors (J. Zań.).

É মথাম dsa-sags (Chinese) = ইন মুখ্য a prefect, a district magistrate and collector (Yig. k. 1).

‡ দু ব পু শ্ল dsa-huḥi bu-mo আছু বী an epithet of the Ganges এবন স্ক্ৰান শুহ ই দুই বু শ্লই কু ব ব ব ব শ্লব শাষ্ট্ৰৰ, prny let your letters come to me like the flow of the Ganges.

É है है ये Dsā-ti dsa-la n. of a Buddhist female saint: अंकु के कुछ कुष्ण क प्रदेश के हैं है के के हिन्द के कि on the north of Orgyan there lived Dsāti-dsala who was a girl of the sudra caste (K. dun. 38).

‡ ই ছৈ Dsā-ri khanda n. of an Indian province: শ্বাহ্ন মিন্দ্র বিপ্রাথ ইন বিপ্রাথ হৈ দুই হিছে বিপ্রাথ বিশ্ব হিছে। there is a large province to the south and not far from Magadha called Jari khanda (Dsam. 35).

Éअ'यु dsam-bu जम्बु 1. gold; the fabulous iruit of the Kalpadruma, the wishing tree of the gods; gold leaf is compared with the leaf of that tree, gold yielding almost all that man requires for his living. 2. acc.

Ja. = "The rose apple tree Engenia, which figures also in mythology."

‡ ईश्रमुण dsam-bu-ku वनचल, भृगाल the inckal.

हंस पुरे ब्रेट or वहंस मुहे ब्रेट Hdsam-lachi-glin ज्ञखंडीप the ancient Buddhist name for India: क्षेत्रम ग्रे बिंद वह अर रहितम व नामुखा देह नाथ चे म ह त्यवा वारम कु हर वो वे साह वा दूर विवे हें हैं से हंस देस बरे प्रदर्भ वस इंस पुर्वे ब्रुह बुस बहुँद this southern continent is triangular in shape; and is called $D_{sam-ba-qlin}$ from the jam-jam sound made by the falling from heaven of the leaves of the kalpadroma wishing-tree into the river (Images (K. J. 독 343)) - 최명학교도 के बुद र्देनाधार जिंद् यारे भूग श्वार ध्वा के घेट हैंस (he names of some of the countries situated to the morth of Jambudypa are:-- मनस्य: अध्यक्षर प्रान्द : ६ ५ ६ १ है सुरक्षेत्र , प्रश्व ध सुम्य त : ६६ ई इरह i Dardistans ; इक्ट केंद्रिय सहच्या ; असे प्रस्य क्रवः: पञ्दरीय महिकः सार्वर ग्रमान (Kandalar); नम् प्रका; (Sogdiana) रेक्षम् ऋषिकः; अ है है। या महीयीक: कुलवा श्रॉवर इट यहस चीन (China with her surrounding appendages); 有59 मात्र अध्यक्तीनः पृठ खाराः धरम् धरम् धरनराः गुन ५० व्याय प्रभात् कोहः, गुरुषाई कम्बीज (र. त. ร, 386). 🖼 वृश्चिद में बेद व Jambu-mala n. of a country to the north-west of Jambudvipa or Dzambuling situated near the Sumeru mountain. Beyond that country lies the country of क्षेत्र व, i.e., the string of lightning Aurora Borealis (K, d, 5, 270).

‡ \$8 \$ 5 Dsam-ba-nad the river Yeru Tsang-po of Tibet which brings down gold with its sands; also the head-waters of the Yang-tsi-kyang the river of golden sand.

É과 및 기 Dsam-bha-la or 환경 Dsam-lha the Tibetan Pluto or god of riches. His different epithets are:— ব্রুণ্ট বার্ব্য দ্রুণ চ্রাকিন gyi gnod-sbyin, হুইণ্ড Chahi-thu, হুঞ্জিন্দ্রের Cha-yi drań-po, হুঞ্জার্ম Cha-la-gras, ব্যুণ্ড মুল্ম ই Nor-bu b্রাল-po, মুল্মণ ইন্ধ্য দ্রুণ্ড hdsin, ব্যুণ্ড ব্যুণ Nor-gyi da.ni-phyng (Mnon.).

Eন্থু প্ৰায় Dsam-bha-la nay-po a manifestation of Dzambhala in black; হল দ্ব = লেখুৰ ইন্দ্ৰ বি the same deity in yellow aspect.

‡ **É3** dsañā, ड्विंश उ.च द भे नेश द्वेष दुधेन्य हु और पदे धुर ≸स बश्रस ठर कु केंद्र (*Hbum.* न, 983).

ই dsha भा 1. ইল্সান্থ্য কি ঐ। ইন্সংল্থন স্থান রম্প্রতি কি কি মান is the symbol of what is free from defilement; being immaculation typified it liberates all (K. y. अ. 42). 2. ই শুরু মুন ইন্মান্তির আন লাইছে অই নুন্দ ইন্মান্তির হালাগিত that entanglement in endless misery is like a dense forest (K. may. শ. 207).

ৰ্ক্ষ্ম dsña-na kā-ya in mysticism = ম শুম গুমু spiritual image or body, the spirit.

Edsi num fig.: 49.

्रेडिंक् में 5 Dsi-na mi-tra जिन्मित्र n. of a Kashmirian Pandit who translated certain of the Buddhist scriptures into Tibetan and died in Tibet.

‡ ই থ ছ থ dsi-li dswa-la cancer; acc. to some authors it is প্ৰসংগ্ৰহ or plague; acc. to others a fearful kind of burning leprosy: ই মু শু মু বৃহত্ত কৰা dswala (A. 19).

‡ हैं 'यान वेडा-ba-ka जीवन honey, nectar, ambrosia; that which gives life and also keeps up life (mystic).

Syn. স্থান্থ mtsho-ldan-ma; **মুন্ট şbrań**rtsi; মুন্তৰ rwa-can; মুম্পুর্ lu**ş-hthuń** (Mnon.).

§ dsu num. fig.: 79.

Exer n. of the third son of Emperor Dang of the Han dynasty who succeded his father on the throne (Yiq. 54.).

₹ dse num. fig.: 109.

‡ हैं 5 रे Dsc-ta-ri जेतार n. of a Buddhist saint of Bengal (K. dun. 45).

‡ हैं त्ये केय Dsc-tani-tsha! अनवन the grove in S'ravasti in which Buddha had resided for many years and where the first Buddhist monastery was built under the auspices of Anath-pindad...

 $\vec{\xi} \cdot \vec{\delta}$ dsc-tse in C, vent-held for the smoke, a chimney $(J\ddot{a}_{\cdot})$.

E dse num. fig.: 139.

र्टिनो dso-ki or दूनी dswo-ki vulg. for भें ने yogi or क्याव्हराय mal-hbyor-pa.

씨É 2' 기 matsah-vea 1. to be amicable. to love as friends or kinsmen do: মূর্ব অইন্থ a loving married couple (Dzl.); કાંબદેવ વ ৰম্ভত all hostile malignant (creatures or powers) (Dom.) ; মান্তাইর অধ্যাধ্যাধ to reconcile those that are at variance with each other; पुरुष ने सहय हैद ने स्थाप he had a Brahman for his intimate friend (Dzl.). 2. as adj. = Ngq'q or 34 intimate or near. 3. as sbst.= friend, relation, one near or dear. Also: affection, friendship; also MER 35. MER. শুরুশমাথ to cultivate friendship. মাইম মানীম mdsaḥ-ḥçeş= ब्रॅग्स प्र्वापभ के बास्वव, मिन; also brothers, cousins, relations, parents, friends; frq. in conjunction with 35 or નુકામ**ઢેમ** (Glr.). અદેવ છૂવે લુંગયાર્થ mdsa-lhaḥi grogs-po= ध्रम्य (Mhon.). अध्य र्ज्ञम् mdsahgrogs in C.= वि husband, wife. अर्द्व पाइवास mdsah-gaugs v. जारेन जुजाम. अहर पर केर mdsahwar-byed= धुअ u or अअ (Mnon.); अर्ध्य प्रभा परेट्स mdsah-was beins v. पहेन चुन्स.

শংগতি milsa-wo क्रिप्ट्य shift-sdug sbst. वसम, सखा love husband, friend: শংগতি আ আদি দেশবের। শংগতি আ আদি দেশবের। শংগতি আ আদি দেশবের। শংগতি আ আদি বিশেষ ক্রিয়ে আ আদি cotton (adhering firmly), some friends are like mount Meru, other friends are like the earth (steady), others are like a string of beads easily separating.

Syn. স্বিংশইং জুলান-hdod: অংশপ্তৰ yidmthun; অপাত্ৰণৰ yi-gengs; অহ্পাত্ৰণৰ mulsahgengs; নৰা ইনৰ bay-phebs; স্বিংশ জুলান-নিe; অংশ yid-নিe; মুণ্টি blo-নিe; ঝন্তৰ্মন্ত্ৰ sems-mthun (Minn.).

sex fi mdsah-mo 1. a mistress; also a female friend. 2. v. তমুব.

মান্ত্রমান malsańs-pa 1. sometimes written as বাইন্সান halsańs-pa ঘ্রিরা, wise, learned; also = শান্ত্রমানিক mkhas-çiñ. 2. = ব্রুক্ত a hero, a champion (Mñon.); ফাইন্সানিক malsań-pahi-khań the house of a hero, the house where heroes exhibit feats of arms, etc. ফাইন্সান malsańs-ma a woman. ফাইন্সান্তর্মানিক malsańs-ma hbras-kyi śńc-khar n. of a vegetable medicine used to heal sores and wounds (Sman. 350).

মান্ত্ৰ লাকিব কৰা নিৰ্দেশ লাকিব লাকিব is the honorific form for ইংখ in all its significations, whenever the person acting is the object of respect: ইং টুমাই ইং অমাল লাইং মান্ত্ৰই নিৰ্দেশ নিৰ্দেশ কৰিব লাকিব onduct, like ধুঁন্থান spyod-lam, course of life, way of acting; নাংগ্ৰেপ্ত good deeds or services: মাংগ্ৰেপ্ত কাৰ্য্য নাম্প্ৰাম প্ৰাম ্ৰাম প্ৰম প্ৰাম প্ৰম

지는지 '지는지'로 mdsar-ra mdser-re in Ld. = pitted with small-pox, pock-marked; warty, blotchy, v. 저는지 (Jā.).

พธุตุตุ mdsug-gu colloq. a finger v. พธุตุมั. พธุตุตุลธุตุพพ where a finger can be thrust in; place or thing pointed out definitely as it were by the fore-finger: สูพ รุ รัฐ จ. มีค.พ. หาย big the object which l. th the lama and his pupil can point to (A. 156).

अह्य में mdsub-mo तर्जनी, बङ्गाली (vulg. พธุส ๆ or พธุส ๆ mdsub-gu) 1. finger, esp. fore-finger: अहंव अं व्रोटस है मिन्ननियस मुन्स व वर्षे raising your fingers go on merrily; পাৰস্পুৰ พธุต มีผลัก to point to others faults with the finger (Rdsa 11, 23). The different fingers are: अधेपाँस or अधेर्म the thumb; মন্দ্ৰ শ or ইৰামান্ত্ৰ the fore-finger; মুক্ৰিৰ or অহমদূর or শুরুষ (Med. Jä.) the middle-finger; य्रमह्म or सेद मेर the fourth finger; अवेय or ইয়ের or অর্থারুম in C. the little-finger. ?. toe; claw. अड्डन नेर mulsub-ker — ग्रेर or -a stiff finger; अह्ववनुष्य mulsubhrkyans an extended finger; अहम क्रिष malsubshows finger-ring. METES malsub-khrid lit. leading by the finger; a pointing with the finger, hint, intimation, direction : a ? ₹ x র্থান্থ মন্ত্র বিষ্ঠা he made an intimation that removed every scruple of the mind (Ja.). শর্ত্বাদ masub-yan a measure equal to the space between the tops of the thumb and the fore-finger; মহুল ইন্টেব্ৰ one without fingers; MET & mdsub-rtse tip of a finger (Cs.); শহুব ইবাম mdsub-tshiqs

joint of a finger. META midsub-sha lit. the finger-cap, a thimble.

শ্রমণ mulse-rmog a kind of helmet (Jig. 31).

지원지 Mulser-pu or 역문자 1.= 로디 or 제도역본자의 to speak. 2. a knot, excrescence of the skin, wart, etc.; also, a knag or knot in wood; 제본자의 mulser-mal knot-hole in wooden boards.

시험 malseṣ-pa also, collq. "dse-po," handsome, fine, charming. अहसाय विकास नुवा appears very nice; ี่ มี พ<u>ฐ</u>พ ฏ daughter! रे व त्राम इय र ममहम्य । a mountain beautified by numerous woods; fig.: মুঁ ব্ৰথ মইমাধা conduct outwardly fair (Dzl.); মইমানাৰ malses-bkrag lustrous; beautiful and वदेश रखा ग्री अहंबा वर्षाचा अभवा ववाया वर्षे वाहेरा अ bright: মন্দ্রমা the lustre of his countenance had faded, the wrinkles on his skin were many (Khrid. 48). শুমানু lit. handsome body idiomatically : fine health : অইমাস্কু এবাবৰ্মা দুইম being in excellent health (Yig. k. 48). अहं अप्ता midses-dgah delightful; अहं अप्ता one who naturally indulges in pleasure | S.; କାହିୟା ଅଧ୍ୟାୟ a handsome woman (A.K.111-13); अट्टेश धून mdses-sdug = अडेर धून very handsome, beautiful (Mñon.); শ্রহণ মুন malses-byas ornament, jewellery (Mñon.); শ্রহণ মুন malses-byas ornament, jewellery (Mñon.); শ্রহণ মুন malses-byan, the finest sandal wood perfume; শ্রহণ মা malses-ma a pretty girl, a beautiful damsel; শ্রহণ শ্রহণ শ্রহণ মা করিব a charming young woman or girl (A.K. 111, 30). শ্রহণ মা malses-malses pomp. extravagance, debauchery; শ্রহণ শ্রাণ malses-leys kind act, good behaviour (Rtsii.).

अर्हे mdso चामरी, वेश्री breed between the yak-bull and the common cow; and set is the hybrid of a common bull and a yakcow. MEX mdso-mo female of hybrid birth, the jomo or common dairy beast in Tibet; মই ব্ৰাহ medso-dkar, white dso; মই র্নির medsoryod wild cattle; अई अब mdso-sgal load for a mdso to carry; সই'ই mudso-pho a male eross of yak and cow; আই ধ্ৰণ mdso-phrug a young dzo, a calf of a dzomo; अर्ट में निर mdso-mo-ciñ a tree the wood of which resembles the red-sandal wood; and being largely imported into Tibet from China, is used in dying the garments of the lamas of Amdo. NE mdso-tshwa n. of a medicinal salt : अर्ट कुंब प्रवादह अपी कु सेर ब्रेस

মার্চিত্র ক্রাব sbst. treasury, store, depository, treasure-chest; মার্চিত্র বৃদ্ধান, মূর্ব to secure, to hide a thing in a safe place; মার্চ্র বৃদ্ধান মূর্ব to take it out. গ্রাম্থান treasury of a monastery or that of a Buddhist sanctury. ব্যামার্চ্র corn-magazine, granary; গ্রামার্চ্র a safe for valuables; ব্রামার্চ্র gold treasury; গ্রামার্চ্র "chandso" treasurer in large monasteries; মার্চ্রামার্চ্র a treasury of words, dictionary; মার্চ্রামার্চ্র a treasury of words, dictionary; মার্চ্রামার্চ্র a store-room, larder; মার্চ্রাম্যার্চ্র ব্রামার্চ্র ব্রামার্চ্র ব্রামার্চ্র ব্রামার্চ্র ব্রামার্চ্র ব্রামার্চ্র ব্রামার্চ্র ব্রামার্চ্য ব্রামার্চ্য ব্রামার্চ্য ব্রামার্চ্য ব্রামার্চ্য ব্রামার্চ্য ব্রামার্চ্য ব্রামার্চ্য ব্রামার্চ্য বর্মার্চ্য ব্রামার্চ্য বর্মার্চ্য ব্রামার্চ্য বর্মার্চ্য ব্রামার্চ্য বর্মার্চ্য বর্মার্ট্য বর্মার্ট্য বর্মার্চ্য বর্মার্ট্য বর্মার্ট্য বর্মার্মার্ট্য বর্মার্ট্য বর্

মাই দুম mdsod-jus a kind of fine satin (S. kar. 180.); মাই গেচ্যুম mdsod-btays finest

silk scarf for presentation (Yig. 38); MES MN nulsod-yos, the finest satin or lit. the satin robe that is generally kept in the treasury or box, only used on grand occasions S. kar. 178).

अर्देर मार्गेड०-pa भागडारिक ; treasurer.

Syn. અર્દેર વેદેવ maksod-halsin-pa; ધ્રુવાઅર્દેર phyay-maksod; ઘર અર્દેર ban-maksod-pa (Mnon.).

માર્ક સું mulsod-spu चपान्न ;= મેળ મેં દેખ (Minon.) ફ્રેન્ડ માર્ક અપ્યોગ માર્ક સું a circle of Lair between the eye-brows in the middle of the forehead, one of the particular marks of a Buddha, from which he sends forth divine rays of light $(J\ddot{a}.)$.

শেষ্ট্র ক্র mulsod-spu-can জন্মান্ত: [1. a woollen blanket; 2. a spider, a ram.].S
শেষ্ট্র প্রথ= কু:ব্র plantain plant (Mnon.).

ਸਵਿਧਾਰ mdsol-bu 1. a menagerie, house where wild beasts are kept. 2. grief, dejection; a snare, a trap (Sch.).

QEM'A I: hasag-pa pf. আলম grays or says, fut. আলম gray to drop, drip, trickle; leak, run out: শ্বাপ্ত কুন্ত বিল blood, water, dripping from the nose (Med.): মাই অবহল্য dropping of tears; বিজ্ঞান বিশ্বাপ্ত বিশ্বাপ্ত আলম বিশ্বাপ্ত কাৰ্য কাৰ্

bottom, the lake became empty or "as not" (Mil.); ঘইৰ এক্ষাই the face dripping (with perspiration); পুৰু অইন কেইন বাৰু নাই দি is shedding tears of universal pity (Dil.); মহ মহ ৰুষাৰ্থন কৰা letting (ashes) fall through between her fingers (Mil.).

প্রতিষ্ঠা II: in the language of the Bridma Kāyika-devā: এইপ্রভাৱনার স্কৃতিক স্কৃতিক (K. kon. শ. ১১৫).

QÉT QÉT hasan-hason = 985 985 (Ja.).

QÉCN'A hasañs-pa 1. acquiring of wealth greedily, avaricious hoarding of wealth. 2.=35'4 spent, consumed, exhausted, construed with $^{3\times}$, of rare occurtence (Ja.).

QESTA hasad-pa, pf. #5 to go down, dwindle, to be consumed, to come to an end=अ५४ ५.७.; वैर्वर्द्यरवष्ट्रर riches will be spent or run down. द्रवर्षे दर प्रश्रेष इस्राया वर्धर in going out and coming in and in wavering to and fro, it is consumed (A. 137). ANDER यवे क्रेड वर्ड, the gathered wealth comes to an end (Pth.); সুনাস্গ্ৰাম a lamp the oil of which is exhausted (Glr.); ፪ና ን यश्र रुम्भा अर् पर्व अस्त अया अस्य ye poor enildren of merchandise whose stored-up merits are now at an end (Glr.); বুশুষ্থ্য স্থা that which has been spent for provisions (Mil.); বন্ধি-পুশ্ কুমেন্দ্র though the muscular part of the thigh had been consumed, (I) was easy; ধন্ম ৰ helpless (Glr.) ; ই অনেম পু ৰে এথ whilst life is consuming itself (Do.); ই সেব শাম at the hour of death; ব্ৰাভূথ অহা আনু व अंद the effects of the five poisons never cease; बद्दावाअद्यास्त्र of devils there is no end (Mil.); अर्भेर or अर्यभेर्य अर्भे भेषाय incessant, endless, everlasting, interminable. वदेश क with this it comes to an

end, i.e., this is the only thing besides which no second is existing; बदैबाई, बहेबाई, a fax 35 % as this is the only means of making a living (Dz/.). The form 353 is frq. used at the end of a phrase to signify: "and none besides," "it is only," "and no more," etc. Hence, we may render: अईट प्रविश्वित है। as I am the only person that has seen: এই বেস্ই this is limited to seeing, this refers only to sight (Dzl.); योत्रभात्रीभेटायाहेबायाहेबाह् अर यस। as the two have only one name. So, too. the frequent & 353 with the termin, case =not only: श्रेंबावर्गम वर्ग विवाध अर्दे। having lost his life not only this time (but often before) (Dz/.); 來來我皇 not only that, i.e. still more, further yet

4 QÉZ'ŞMQ $hasan=lkah = \frac{1}{2}$ 5M0 (Liqi), difficult to obtain or to aquire

QÉQ'A hdsab-pa 1. to count on the beads, to mutter charms; to pronounce হৰ্ম or magic sentences. 2. or হুর্ম আschief, danger. 3. vb. to strive, endeavour; to be studious, to give diligence (Ja.). এইবার্ড hdsab-can a blackguard, dangerous person; ক্রিডের্ডর্ড র dangerous thief, daring robber.

বৰ্ণসূত্ৰ বুল hisam-glin rgyan-drug the six ornaments or gems of Dzambuling or Jambudvīpa:—(1) ব্ৰশ্যেণ্ড স্থান্তিৰ Ārya

deva; (२) वयन्यय वेन्ययो सार्थ-ससङ्ग Aryā-samga; (३) णुड् अष्ट्रिड प्रमाण्डेत सर्वज्ञ वस्त्र व्याप्त श्रिक Vasu mitra; (4) र्वे प्रदाद बुंन्य प्रें यहाँ स्वाप्त प्रकारण विकास Achārya Dinnāga; (5) र्वे पर्दाद क्रियाचार्य Achārya Dinnāga; (5) र्वे पर्दाद क्रियाचार्य साचार्य स्वाप्त क्रियाचार्य साचार्य स्वाप्त क्रियाचार्य साचार्य स्वाप्त क्रियाचार्य साचार्य स्वाप्त

৭ কি শ্রীমানুকান hasam-giin ryyal-po ছম্বীবাল the king of the earth, an epithet of the king of Ayodhya (৭৭বালনীর্থ) (শ্রীলানা).

বৰ্ণমন্ত্ৰীমান্তৰি পৃথি hdsam-glin mchog-gñiş the two great personages of Jambudvīpa viz:—the Buddha and Nāgārjuna.

คลัพสูมิเ hdsam-bu-glin, जम्मुद्दीप see สมสูมิเ above. คลัพสูมิเ or คลัพมิเ is the more frq. spelling.

वहंस्य कुर्वित मारेर hasam-bu cha-rohi gser, जाम्बुनदमुवर्षे gold from the river of the golden sand, which is used by a Chakravartti Rāja: देदासुर्वे अस्मावहंस्य कुर्वित मासेर एससा प्रस्त वारा विद्या

বৰ্ষন নুধু ৰূপি ham-bu naddi gold from the river of golden sand: বৰ্ষন নুধু বুবি মান্ত্ৰি দুহ প্ৰথম সুহুত্ব কাৰ্যনা কৰিছে।

ংগ্রহী কুমান্ত্রম hasam-buḥi rgyal-khamṣ kingdom of Jambu (modern Jummoo), the south-eastern part of Kashmir.

ম্চান্ত কুমান্ত ক্ৰান্ত hdsam-buhi rgyalmtshan-can = শাণ্ডি (Minon.) an epithet of the earth.

RÉNGS hdsam-bur a gun, cannon (Jä.).

QEQ hdsah the interest or premium paid for the use of money borrowed (Ja.).

QEX hdsar a bob, tassel, tuft (Ja.).

QEX'A hdsar-wa 1. taking dinner at midday. 2. pf. 43% bzar, fut. 43% gzar, to suspend, to hang up, to fling across or over, to put over one's shoulder.

3. to dress carelessly or in a loose manner, to huddle on clothes or rags.

 $\mathbf{Q} \stackrel{\star}{\in} \mathbf{Q}$ hdsi-wa 1. to be busy about, to be engaged in, to be taken up with, absorbed be anything. 2. to abstain from, to be abstinent, temperate $(J\ddot{a}_{\cdot})$.

QÈC'A hdsiñ-wa- to dispute, quarrel, contend with, wrestle, struggle with.

Syn. azana hkhrugs-pa; ana hthab-pa (Mnon.).

Q ইনিম'ন hdsiñş-pa, gen. with ল্ল skra rarely with এই, bristly, rugged, shaggy; of beggars or of infernal monsters (Ja.).

Paragraph of the sum of laying hold or seizing, seizure, grasp, gripe, a catch. When preceded by গ or ব it indicates an eclipse of the sum or moon, in accordance with the notion of the sum and the moon being seized by the dragon Rāhu. 2. a holder, keeper; a receptacle; ইত্তিই the holder of the vajra (thunderbolt), কুল্ট্র (water-holder) a cloud; ইল্ট্র the tongue. 3. a bond, obligation, contract, agreement, a bargain, a treaty; অপ্রাথ্য a written agreement; শুর্মির phrod-hdsin a receipt.

the Buddhist faith. 3, to realise, comprehend, grasp, conceive, by the mind: 595 . च ४भम ग्रे.रंभ त. ३८.तम. लेज. मृ.एडू.र. तटम. ब्रेंच. ति "to perceive things not as they are, or not at all, in consequence of weakened senses" (Thay.); with reference to mind or memory : सेअस वावहेंत्राय : भेदावावहेंत्र : क्वीवावहेंत्र to be taken in or grasped by the soul, mind and understanding: अनुष्टेष के be kindly affected towards a person ; अवस्था भेत्र य to be not graciously inclined (Mil. nt.); वु अंश के प taken in love by a girl (Pth.); 辛賓子之子以 ri-khrod hdsin-pa to choose the solitude of mountains; उम्बन्धन रेन्य to grasp humility, to choose lowliness (Mil.). 4. to consider, hold. estimate: ५ व ५ प्रमुद्द देश है considering me an enemy (Dzl.); धर:२हेंत्र:य: अर वर्षेत्र्य to esteem, respect one, as a father, as a mother (Stg.); As un Ws us all to consider the not existing as existing (Thyr.); ৰাইম' ধ্ৰ'ইইব'ৰ to consider as two, to find a difference between two things which according to Buddhist philosophy are one and the same; ১ইমান্ত্ৰং विकास to believe in the reality (of a thing) 5. धृति; sbst. comprehension, holding; capacity; the seizing; he that seizes, holds, occupies: ইৰ্ম পূৰ্ম বইর u (lie holder of a magic sentence, etc. 6. the dispenser: ন্রুমন্ত্রীয় the dispenser of law or justice, punishment. aktaan hdsinhkliris in भुद ध्याह्यायाओदायावादे द्वास कुविहा विश्व મે **કે**5 વર (Klinid, 28).

व्हेंब:हुरूष hdsin-stans सृष्टिबन्ध fist [clenching the fist, a handful]S.

৭ইব ব্য hasin-dam a scaled receipt or acknowledgement (Rtsii.).

बहेर्य के म = 5श में के an auspicious time (in reference to influence of the planets).

वर्षेत्र हें ५ hdsin-byed = भूभाय भार, धातू, धा, भागह, तुला pincers (Mñon.).

बहेंद्र hdsin-ma 1. धरषी, धरित्री, धरा earth as a receptacle of all things. 2. धार्त्र a mid-wife.

बहें इस बहें इ hdsin-ma-hdsin धरणीधर a landholder, a chieftain, one who rules over a country. बहें इंडाय hdsin-tshay-pa to supervise, to superintend: हें इंड्र ग्रेस ग्रेस क्रेस बहें इंडाय (Rtsii.).

वहेंत्र अस्त helsin-yas धमर, धमन n. of a great number.

Q डेंग्स्य hdsim-pu wrongly used for

Q ইং তা hdsir-wa (অব্যাধানইং ব) to trickle off, to let drip (from the fingers).

Q5.7 hdsu-wa, pf. 95% to eateh at, to soize on.

०६वासाय hdsuys-pu occasionally अवाय ≈ии-ра रोपण, वपन; pf. पर्वष btsи/s or बुग्र zngṣ, fut. শ্রশ্ম gzngṣ (trs. to ৭র্শ্মণ) 1. to thrust or stick into, push down, to set a plant in the ground, to set down, to set up a pillar, to raise (a standard). মিথাইন্থ to place a drinking-cup before a person; মহ্বর্মানত্বিম thrust in the finger; পুনাম্ব भूरस्थावह्र्यावय to set the knees on the ground, to kneel down; अवश्वह्र्वासनी द्वाद हुई feast given when a little child begins to plant its feet, i.e., to walk (Glr). 2. to establish, found, settle; to introduce: भूषावह्रवाषाय to settle a custom and, hence, in a general sense, to begin, or set about any business, with or without अर्थे mgo; र्वेश्वयः वह्रवश्वय to offer resistance (Pth.). 3. intrs., to bore or force itself into, to penetrate, to take hold of, to permeate; mostly fig. : গ্লেম এব the medicine has not taken hold yet, does not work: त्राय हिन्दी के अने अन you do not eling or stick to a companion (Mil.). 4. to sting, like

nettles, to prick, উমানুম like a thorn (Mil.); শ্বিনাপ্রশ্যমণ্ডির the leaves sting (Vai. sh.); প্রশাস্ত্রমির্থ not smarting (Vai. sh.).

৭৪্লুম শুচ্ছ hdsugs-gtor the annual offerings of torma to spirits (Rtsii.).

ৰছ্য hdsud-pa pf. মহ্য btsud also হা আd, imp. হা shud, (trs. to বহুগু) to put, to lead, to guide, implies; to insert: ইপাশন মহ্য to seduce into sin (Pth.); মহ্য হৈ বিনম্বান, মহ্যমহ্য to put or insert into; ম্যু হেছিগুল one who puts in a vessel (Situ. 85).

QEA' A hdsub-mo for অধ্য ম 1. নজনী, সইম a span, the top of the foreinger to that of the thumb. 2. নজনী the foreinger.

QEN hasum or again hasum-pa=again चित, मिषित a smile: मुसस्यवेष्ट्रस्त्रें भे with a friendly smile; as a 354 hdsum-byedpa to smile; মহুমান্ত্র hdsum-dan-ldan smiling (Pth.); asmāta hdsum-skyon-wa to preserve a friendly countenance, to be always mild and gentle; as mild in hdsumskyon in a special sense, the exhortation given to a daughter on her marriage to treat visitors with a friendly smile; also fig., an engaging appearance : Fagu nohdsum a smile: अने वे दे दिवह अन्तर्भ वा प्रथम I watched whether the smile of my aunt was friendly or unfriendly (Mil.); Kasa গ্ৰাই no-hdsum nag-ste looking forbidingly; ৰচুমাদ hdsum-kha a smiling mouth; মুর্মা बहुअ मध्य lha-mo hdsum-kha-ma a smiling goddess; वुः झॅंद्दः वृः बुग्दबुग्दबुं अः मार्झे at first a girl is a smiling young goddess (Khrid. 51). ৭ছুম প্রশাবস্থ hdsum-ltag-dgye a smile between the teeth, a sardonic smile, a grin (Cs.).

QENIA I: hd m-pa ন্নাৰ্থ pf. ব্ৰুড় blsum or ৰূম zum. int. প্ৰায় gzum, imp. ব্ৰুম lshum 1. close, to shut, yet, as Ja. point or , only in certain applications, such as to close one's eyes, to shut one's mouth: মিশু মিনহুম্বে ফুর্ম mig mi-hdsum-par lta-shiñ to have one's eyes immovably fixed upon Dzl.); also ব্যুম্বি হ্রুম ব্রুম মুক্তি pad-mahi khe zum-bshin just as the lotus-flower closes; মান্ত্রি ব্রুম ব্রুম মুক্তি rma kha mi-zum-shiñ (Vai. ṣā.) if the wound will not close. 2. to smile: ব্রুমব্যুক্ত hdsum-bag-can (of a child) sweetly smiling (Mil.).

Q5্র'ব hdsur-wa pf. এই bzur, fut. শাই gzur, to give way, to draw back; (of a horse) to shy: অসক্ষমেন্থ to step aside in a path; অসক্ষমেন্থ to shun work, to evade labour (Jä.).

QE্যান hdsul-wa to glide, steal out or away, ইংবছাৰ to slip out or through the door; ভাৰ or ভাৰতি বিষয়া to glide into the water, i.e., to dive. সুমানু বিষয়া that which enters a hole or slips down into its den so as not be seen or captured (Situ. 85).

Q5N hdsus 1. v. 959. 2. a corrupt form of 959.

Qहेंना य hdsey-pa चारोहण, चारूड to climb up, to ascend, to walk up; १ वा स्वाप pi-la hdsey-pa to ascend a hill,

नेहाँ इं. वं. वं. वं. वं. वं. वं. do climb up a tree; है ते 5 वहें व्याय one who ascends, walks up a steep incline (Situ. 85). वहें व्याय है 5 hdseg-par byed, climbs up.

QEK' hdsen whet-stone, hone (Ja.).

QEC'A hdseh-wa 1. to fight with projectiles; to throw stones. 2. to stick or jut out, to project, to be prominent.

QΕς' μdsed-pa pf. 435 bzed, vulg. 4354, to hold out or forth.

QEN'U hdsem-pa= अन्त्रेत्व to shrink from, to shun, avoid: कर वायहें अदिवा give up or abstain from wine; क्षेत्र्वेम बर्दक्रय to shun evil; इंडिय भेष्टम्य insensible to shame, shameless; এইমমানীৰ সুম্মানীৰ do abandon, give up! ধুৰ্থান্ত্ৰান্ত্ৰান to dread going in an inauspicious direction; ¶39 भूर दद्याय वहेंस avoids going on a journey or doing anything at an inauspicious hour when the malignant stars are in the ascendant; भूषायाबद्देशाय to keep off from pollution or defilement: में. हुर में. च. ज. णर. વર્ષમાં મેવા અદ વાયુદ (A, 29). વર્ષ્ટમામાદ્દેવ hdsemmdog= दें देख प no-tsha çes-pa, shamefaced, bashfulness, modesty (Minon.); এইজাধারর hdsem-pa-can or এই অব্যাত্ত bashful, modest (Cs.); बहेंअय क्षेत्र hdsem-pa-med immodest, shameless; ব্রথমইন khrel-hdsem modesty.

QET hdser = 3.595% glu-ybyah8 music, singing (Mhon.).

QEX'UI: hdser-pa मांसकीख fleshy excrescence in the body (Hbrom. F 18). REX 5 अ hdser-dum a round excrescence of the body, stump-like (foot or hand).

নুইবাম hdsog-pa দ্বাছ the fist; to fold the fist.

QECQES hdson-hdson 1. jagged, pointed, conical. 2. oblong, cylindrical in C. $(J\ddot{a})$.

 $\mathsf{RED}.\mathsf{GSE}.\ \underline{h}dsob-\underline{b}\underline{r}du\hat{n}=\mathsf{GSE}.\mathsf{RED}.$

QEN'U hulsom-pa or ব্রহ্মেন্থ hulsoms-pa समागम to come or approach together, to meet, to interlace: অধ্যাহিন্দ্র the crossing of two roads; কুল্মেল্ডের্ম্ব to meet a in journey; মুন্দ্রেম all meeting, where all meet; n. of a mountain pass on the road to Lahul from Spiti (Jü.); কুম্বাস্থাইন্দ্রেম্ব coming together of various things; মান্দ্রেম্ব crowd, crowding in one place.

QEN'ন hdsom-po abundant, swelling, profuse, fertile; ইউনিমেইন abounding in grass and water and wood, fertile C. মধুন বুর মেইন লাhun-rhyen hdsom-po successful through a favourable concurrence of circumstances; ইমাধুনইন ল variegated, many coloured (Ja.).

Qદ્વિ'મ hdsol-pa any error, mistake, etc. રેવારદેવાયનપુષ્ઠાદુષ્ટ હત-la hdsol-pa gsumbyun he fell into three errors (Jā.)

ন্ত্ৰ hdsol-wa 1.= ব্ৰুম্ম to mistake:
আন্তর্ত্ব lam-hdsol-wa to go into the wrong
way, to miss the right way; ও বৃদ্ধির
to blunder in working. 2. to shake about,
to stir; to intermix, to confuse: ইব্রুম্ম
ব্রুম্ম বি

E rdsa 事項 clay or earthenware; gen. EN=clay. 图 a clay pot or jug. 图 rdsa in comp. is used for 图 as in ACE beerjug, 图图 water-pitcher. 图 rdsa-koń, clay oil-burner (Rtsii.); 图 rdsa-koń हें हें *rdsa-rha* सदक्क ketile-drum made of burnt clay: हें हें द्वार्थ अवस्था अवस्था कर दूस वर्ष । (*Hbrom.* न 107). एं हें देव सुरज the large kind of kettle-drum.

#3 rdsa-bra in C. is a species of layomys, a small tailless rodent.

E's rdsa-ma us pot (unglazed, urn-shaped, bellied vessels of various size both for cooking and holding water, butter, and the like).

≝ॅ rdsa-ra, सुकाय; and ≝ॅ अर्थ सुकाय.

 \mathbf{E}^{r} ग्रॅंस् $\underline{r}dsa$ -gsoft, घटभेदनक, कटाइक [a frying-vessel]S.

ET' rdsan chest, box, for various stores = 95.9 ban-wa $(J\ddot{a}.)$.

EL' Tidsah-wa, v. EL a ridsoh-wa.

ELN'U rdsans-pa= A NETNU (. TIECO.

example rdsums-tho a list or register of messages and acssengers to be sent to different Jorgs or subdivisions of Jong for the collection of revenue: অন্তর্ভুম্ব কর্মানুষ্ট্রাক্ষম provisions for celay according to the register of messengers (should be given) by the collector (Rtsii.).

ET rdsab=95% or 95% ET mud, mire

ধ্বাধ্ব rdsab-rdsub 1.=ধ্রা rdsun-pe falsehood. 2. sham, emptiness: মিন্দ্র ধ্বাধ্বাক্তর rmi-lam rdsab-rdsub-can an empty dream (Cs.).

ह्य हैन rdsab-rdsob= ९५अ: पन mire, marl.

an article, thing, material, object (=১ইমার पदार्थ substance): इस्प्राच्या सेर विराधिक white objects appear yellow; ধুমাদামন অব্যাহ १८ केर the thing of yesterday is to-day no more (Mil.); अ वृहेंद्र परे हुआ an impure thing; देश requisites for this purpose; especially for sacrifices, sorceries, etc., hence also used as identical with magical agency (Vai. sh.). 2. an possessions, property, riches: ধুমাঝমাবসুমানবিনাম্বনম the blessings accruing from a right application of ধ্ৰ wealth; র্থাধ্ৰ provisions, victuals (Pth.); ধুমালাম অবি বাইনম all his 3. in philosophy: property (Mil.). matter; real substance, realities (Was.). an eharms, talisman. हमाध्र rdsas-ldan=१९५ one possessing property, a rich man (MAon.).

中 ই I: rdsi=55 rluh or ই কি rdsirluh वाष्ठ, নাশ্ৰহ the carrier of smell, i.e.,
the wind. ই বুল্ম শীর contrary or adverse
wind; ক্ষীল দেই bsil-wahi-rdsi cool breezes;
ধাই phu-rdsi or হৈ stod-rasi a wind

blowing from the uplands; RFE lun-rdsi or NFE mdo-rdsi a wind blowing at open places where rivers meet; RFGA dri-rdsi-ldan a fragrant breeze, a wind bringing odours of flowers; RFGA rdsi-char rain with wind; RFGA rdsi-rig lit. getting a scent of, perceiving, understanding; RFGANAT drag-po rain storm; RFGA perceiving it (also noticing it) word came to Nagtsho (A. 137). RFGA rdsi-ges-pa to smell, snuff, snuffle, knowing or perceiving by smell. RFGANAT rdsi-gsan-wa as met. a dog.

II: or 产 rdsi-bo ta, पास herdsman, shepherd, cattle-keeper; 产 rdsi-pho a male keeper; 产 rdsi-mo a female keeper; 如 rdsi-mo a female keeper; 如 rdsi a herdsman; 如 rta-dsi stable-keeper; 如 rdsi a herdsman; 如 ra-rdsi goat-herd; 如 ra-rdsi goat-herd; 如 ra-rdsi goat-herd; 如 ra-rdsi goat-herd; 如 ra-rdsi person attending to poultry.

Fix rdsi-skor shepherd's hut. Sch. has also: 50 F dpc-rdsi index, register.

हैं अ rdsi-ma पद्म 1. eye-lashes. 2. कुम्म a pot.

Syn. भेग ने भेद म mig-gi şmin-ma (Mhon.).

E'त rdsi-wa pf. बहेस brdsis or हेस rdsis, fut. बहे brdsi, imp. बहेस brdsis or हेस rdsis, 1. to pound, stamp, to knead; to tread down; व्याने द्वरास्त्र महोस्य if I should tread upon a thorn. 2. to oppress, to distress (Jā.).

*3 rdsihu 1. shepherd, diminutive of rdsi-bo. 2. fin of a fish (Sch.).

+ 23 an rdsibu-tshos the preparing of dishes for a noble or lama.

ह्म हम rdsig-rdsig=हम हम rham-rham with व्याप, to address one harshly and threateningly.

हिंदि rdsin or हेंद्र rdsin-bu, पुद्वरिषी, वापी a pond, e.g., for bathing; हेंद्रशहेंद्र rdsins-then a large pond (Cs.).

हेर दुर क्रेश rdsih-druh-şkyeş = पुर पुर satiron कुश्वस (Lhon.).

PRO rdsińs = g.Ern gru-rdsińs or g.g.-gzińs a ship.

দু rasu= প্রথ khram-pa or শুন phra-ma (Mñon.) বন্দ pretence, false air or show, also falsehood; অবাধ yig-rdsu a letter filled with falsehoods, a lying epistle.
শ্বৰ feigned smile; শ্বৰাইণ্ড শ্বৰাইণ্ড

Tdsus, fut. If brdsu, imp. If brdsus or the to give a deceptive representation, to make thing appear different from what it is, to change into, to change (one's self), to be changed: National one's self), to be changed: National one's self; to disguise one's self; the range into a Raksusa; to disguise one's self; the range into a Raksusa; to disguise one's self; the range into a raksusa; to disguise one's self; the range into a raksusa; to disguise one's self; the range into a raksusa; to disguise one's self; the range into a raksusa; to disguise one's self; the range into a raksusa; to disguise one's self; the raksusa; to disguise one's self; the raksusa; to disguise one's self; the raksusa; the r

इससाङ्गासुदः; (3) ખેડ છૂર મર્જીવસાય yid-ltar mgyogs-pa to move according to one's wish, a faculty applicable to Buddha alone (Snin-gyan, 220). 🚜 प्राप्त के क्षेत्र प्राप्त किया-hphrul-gyi rkanbshi चलार:श्वहिपादा: the four Riddhipada. acc. to Snin-rgyan, 220:-454'4' hdunpaḥi—, सेमस'ने sems-kyi ,—पर् द'वयुष brtso:grus -, र्युर परे ह त्युव के कर्प ; but acc. to Mahā vyutpatti:—(1) वर्त्रपरिकृत दे विदेश हुत यदे वर् 35.75. ध्र प्रदेश के क्षेत्र के व्यवस्था के प्रहाणाय पंस्कार समन्वागत स्टिइपाद. (2) सेश्या के हैर दे पहेन बुद पर्वे वर् है द दर इन पर्वे हा वस्त्र हो ने देव चित्रसमाधित्र-हाणम्खारसमन्वागतऋदिपाद. (3) वह व व्याभा ग्रेडिं दे विदेश हुर विदेशहरू हो दर्द हुन विदेशहर विदेशहरू समाधि प्रशासस्कार समन्यागत ऋदिपाद. (4) ५५५ चंदै हैर दे वहें अप वद वहें हो हिन श्रव पद है व मुक्त में भौमांसा समाधिप्रकाण मंस्कार समन्वागत ऋदिपाद !! चनुपलमा योगेन भवति विवेकनिः त्रितम् विरागनिः त्रितं निरोधनिः शितम् व्यवसर्गपरिणतम्। When applied in this sense the term hdsu-hphrul becomes identical with ৰূপন্তুৰ chos-hphrul. ठत rdsu-hphrul-can ऋद्मिनः gifted with magic powers, miraculous. স্থান প্রাথম কার্যার কার্যা કુર્વવે ભ્રુપ્વ rdsu-phrul phra-mo gtso-wor byedpahi lta-wa the school or philosophical doctrine of a sect in ancient India (Theg. 33).

Eব rdsun also বাৰ brdsun a falsehood, lie, fiction, fable; ধ্যুত্ত rdsun-tshig id.; মানুহাৰ mi-bden rdsun that is falsehood and not truth (Glr.); ধ্যুত্ত rdsun-smrawa, ধ্যুত্ত দুবাৰ rdsun-gsun-wa, ধ্যুত্ত প্রধান কুলাল byed-pa to tell a lie; কুলাল্যুত্ত মানুহাৰ প্রধান byed-pa to tell a lie; কুলাল্যুত্ত মানুহাৰ প্রধান byed-pa to tell a lie; কুলাল্যুত্ত মানুহাৰ প্রধান byed-pa to tell a lie; কুলাল্যুত্ত মানুহাৰ প্রধান বিশ্বাধ

posture: KT374 rdsus-stay deceit, imposture: KT374 rdsub-byed-pa to make false assertions (Tā.); of KTEA rdsab-rdsub.

EN' স rdsus-ma something counterfeit, feigned, dissembled: ধুম মই আনমান a master of dissimulation; ধুম মই শুলি হৈ rdsus-mahi sprah-po a disguised beggar (Glr.); মুণ্ডিশ mu-tig rdsus-ma imitation pearls.

FU rdse-wa pf. FN brdses or FN rdses, fut. Frdse, imp. FN brdses or FN rdses.

1. to tuck up, truss up (clothes), to cock a hat; to turn up, the upper lip (Jä.);

1. Tagger skra gyen-du brdses-pa the hair bristling (Do.). 2. to threaten (Cs.).

F3 $\underline{r}\underline{d}se\underline{h}u$ dimin. of \underline{r} $\underline{r}\underline{d}sa-ma$ a small pot, pipkin $(J\ddot{a})$.

ইপ্স rdsogs the finishing, completion: ইপ্সথাদে rdsogs-la-khad not fully finished, stopping short of completion; অ ক্যান্থান্থ ইপ্য ye-çes yons-su rdsogs most perfect and fully accomplished; the Buddha.

Syn. In up zin-la-khad; stups tshar-la-khad (Mhon.).

ৰূপন্দ্ৰ: rdsogs-khuৰ small window in the wall of a house to see outside objects: নি টি ই শ্ৰম্মান্ত নি নি নান নান কুলাইন ব্যুমানত শ্ৰিমাণ ইল (A. 130).

ইবাম উব rdsogs-chen or ইবাম এইবা rdsogspa chen-po নতামতার 1. most perfect or complete নতা-তব্দর. 2. one of the principal sects of the Rñiń-ma School of Tibetan Buddhism; and much followed in Sikkim as well as in Derge in East Tibet. Its tenets are of the Atiyoga type.

ইপম্প rdsogs-pa 1. vb. to finish, to fulfil, to complete, to terminate: अअर्थेन्स पदे अर्द्धभाषा lam rdsogs-pahi mtshams-su just where the road terminates: अर्द् ऑरमसुँ हैवसद्य mdsad-pa yohş-su rdsogşnas having accompashed all his deeds (Ghr.): বৃশ্ব হুম ইবাম এই it has been carried out according to the order; कुष होत्र विकास इम्रायदे क्रमा वा चड्डवा यदे चेत्र हैं वामा में the chapter concerning the king, his officers, and retinue having embraced the holy doctrine is (here) finished. 2. adj. प्रति, सम्पूर्ण complete, full, copious, perfect: 🛐 पाइन पर है नमा परे सदस नुस the most perfect teacher 3. श्रूष्य, सिडि, निष्यस, Buddha. accomplished, executed, termination, finis. Syn. & tshar-wa; प्राप grub-pa; किय zin-pa also guu rgyas-pa; ada hphel-wa (Mnon.). हैन्यायवे पुर क्षेत्र सम्बोधि Bodhisattva, the stage of a saint immediately before he attains to Buddhahood.

ইল্মান্ম rdsogs-par adv. perfectly, completely, fully: ইল্মান্মন্ত্র্য rdsogs-par bṣñad-pa to report fully; ইল্মান্মন্ত্র্য rdsogs-par rasogs-par ces-pa ship one thoroughly conversant (Mil.); ইল্মান্মন্ত্র্যান rdsogs-par bṣlab-pa to learn thoroughly (Mil.); ব্রুজন্ম চ্রাচ-pa to learn thoroughly (Mil.); ব্রুজন্ম চ্র্যান চ্রাচ-pa to learn thoroughly (Mil.); ব্রুজন্ম চ্রাচ-pa to learn thoroughly (Mil.); ব্রুজন্ম চ্রাচ-pa to learn thoroughly (Mil.); ব্রুজন্ম চ্রাচ-pa to learn thoroughly (Mil.); ব্রুজন্ম ব্যুক্তিয়া চ্রাচ-pa to learn thoroughly (Mil.); ব্রুজন্ম ব্যুক্তিয়া চ্রাচ-pa to learn thoroughly (Mil.); ব্রুজন্ম ব্যুক্তিয়া চ্রাচ-par rdsogs makad-pa ব্যুক্তিয়া চ্রাচ-par rdsogs makad-pa ব্যুক্তিয়া চিনিয়া
ইপাণ উপ redsoys-tshiy, v. মুখ্য হাল-bsduua the terminative particle or word in a sentence.

ধূৰ প্ৰতিগ্ৰহ rdsogs-rim, ভব্দেরক্ষম one of the Tantrik or mystic rites of the Rnin-ma School.

castle, fortress; in modern times=head-quarters of a district magistrate and revenue officer; \$5.555 rdson-dpon the district revenue officer in Tibet. \$5.50

<u>r</u>dson-skyel a through pass-port or road-bill from the jurisdiction of one Jcng-pon to that of another.

ইনেম rdsons-pa pf. মুহনম brdsans or ইনেম rdsons, fut. মুহন brdsan or ইন rdsan to forward, send off, to despatch to take along with: মুহনম এই সূত্রি মুন্ন

En I rasob-po or Fun rasob-mo vain, empty, spurious, void.

口管 N'U bṛdsis-pa 1.= चाकाम บุรัพ อุบา ระจรุง bุsnos-spag-dań hdam. 2. in ผลสาบทะ บุพ บุรัพ m̄nan-pa ṛkań-paṣ bṛdsis (Situ. 76). มาบุรัพ zan-bṛdsis (Ñag. 43).

ম্ভুন brdsn-byas = স্থ্যুম উল syrom-che-wa a large box or chest (D. cel. 18).

বিভিন্ন brdsun a lie. v. ইব rdsun; নাইবাৰ false, counterfeit; নাইবান false statement: মুবার বিভিন্ন করিবার বিলার করিবার বিলার করিবার
ন্দ্ৰী brdses বিজন [removed] S. ২০ এ এইম ral-pa-brdses = ২০ এ পূর্ব দ্বিশ্ব ral-pa gyen-du brdses or ব্যাক্তম নম্ম প্রজ-chas-brdses (Situ. 70).

Wa the twentieth letter of the Tibetan alphabet corresponding in sound to the English W.; and is considered by Tibetan grammarians to be of purely Tibetan origin. It seems that the early scholars who visited India for studying Buddhist literature had their lessons in Sanskrit from Bengali pandits who could hardly have distinguished the difference between a and a, but in later periods when the scholars of Higher Tibet and Teang studied Sanskrit under the pandits of Western Magadha, Benares, Nepal and Kashmir, they found that the equivalent of the letter & wa existed in the letter and belonged to it in the manner that the Bengali letter represents both a and a of Devanigri. Owing to this circumstance, it is said, the letter # fell into disuse.

M wa I: a gutter trough or pipe gen. made of wood in Tibet; Apthe mouth of a gutter; At the water falling from a gutter;

Q II: in Tantrik Budh. is a symbol of that state which has neither a cause nor a consequence: মানু টুন্ম হান্দ্ৰ (K. y. ম. 43), and conveys the notion of extreme lightness, and subtilty; in the Sútras it is also symbolical of বিশ্বস্থা the occult science or mysticism which it is said was needed for the diffusion of Buddhism (K. my. ম. 208).

🖳 III: ध्यास, जम्बुक the tox of Tibet, which is of several varieties and probably ncludes three distinct species. vulg n. is a wa-tse. and wa-skad the barking of the fox; WHW waskyes words fox-born, a sly, timid person; a Tibeta proverb says: अ भे अ र्वे अ र्वे अ चूर चूर पूर पाभाणी बुवायास हर if a coward became appointed as chief or ruler, he would particularly play the part of a fox. TT wa-gro bluish fox; अर्च ma-gro-gro a grey fox (Sch.); শ্ৰন্থ the tox yelps, also the crying of the fox or the jackal when it becomes rabid: মান্তুলাইল্মান্ট্রাভ্রানের the bad omen of the cry of foxes, etc. (Yasel. 28).

ু মুট Wu-tin. of a sanctuary in Nepal containing the image of a Buddha called মুট্টান্ট্ বি the good Wati. এবি অধ্যান টাই ক্টিড়া হাইন হাইন আমান কিলা (not different from) Phags-pa Wati (A. 24).

ম্বিwa-ba goitre, of which several kinds are mentioned; মুণ্ম bloody goitre, ইবাম a swelling from fat; also ৭5মাম and প্ৰদেষ the last being called the goitre of good luck (Māg. 33). মান্ত্ৰ wa-ba-can one having goitre (K. g. ম, 344); মাই wa-tsha a kind of medicinal salt applied on goitre. মাইমামান্ত্ৰিমাইমান্ত্ৰিমান্

মূর্বা'ব্দাই Wa-brag dkar n. of a place in Tibet (Lon. ম, 3). প্রস্থার্থার্থ Wa-brag

1062

dkarwa n. of a learned Buddhist monk born in Wa-brag dkar who was a pupil of the sage Potopa.

연변명 경 Wa-dsa pā-na n. of a place on the way to Urgyen, i.e., to Udyana (S. lam 17).

H' wa-ra a kind of tea which is brought to Tibet from the direction of Ladak, etc. (Jig. 23).

및'폭'청' Wa-ra-na-si, also written प्रदेश वाराणमी, the Indian name of the city of Benares in the neighbourhood of which Buddha first preached his doctrine.

‡ भ देश Wa-rin-da वारेन्द्र Varendra Bhūmi of Bengal (Dsam.): modern North Bengal.

भु रुष wa-ru-na वर्ष n. of the god of water; that of a kind of plant; also of a naga (Mnon.).

भावे wa-le or भवावे wal-le or भवावेच walle-wa clear, distinct, plain; ইনিইবাপ্তৰামতা वे जैस हुद इस वर् पहुंच its meaning having become clear to him, he replied (A.34).

মন্ত্ৰ Wa-lun (the fox-valley) a district in East Nepal inhabited mainly by Tibetans lying just where the river Arun coming from Tibet enters the Himalayan gorges to join the Kosi river.

भाश्री wa-si a kind of apple (Sch.).

बासेद ने चुन Wa-sen-ge-brag n. of rocky precipice with a cavern in it (regarded as a holy place) in Modo-Khams (Deb. 9, 35).

AL' wan a Chinese title of high order akin to our title of baron, and is conferred upon the greatest personages of China, also upon the khans of Mongolia

and the regent of Tibet. In Tibet Phola, the first regent viceroy who was invested with the title of Thaudiji, was created Wang and was called king Miwang.

AK'B wań-khyi n. of a (Sa-hdag) monster; अद्भारत is the general of the king of the Sa-bdag monsters.

25 3 Wan-tsun the first Chinese envoy sent by one of the early Chinese Emperors in search of the holy religion of Buddha to India: মংট্রাণামংপ্রাপুণাম 5 Mar Haa Earas the messenger Wangtsun was sent to India in search of a holy doctrine (Grub. 5, 4).

🙏 भिन warga वगे n. of a tree regarded as very holy which existed in Buddha Gaya (prob. the name by which the tamous Bodhi tree was known) : अन्दिर प्राप्त हुद हुव मुन्दिर 5 प्राण्या । अने वे केंद्र दा पठिया गुद्र पेंद्र (Dsam.).

સવ મુંચ wal-gyis = સવ વે wal-le. มีจ≠ง wal-te drag-po htshal n. of a fancied world supposed to exist to the south of this world (G. Bon.).

H wi num. fig. = 50.

ch. 5).

AKEK Win-dsun n. of the younger brother of Jung-jung the 5th Emperor of the great T'ang dynasty.

 \mathcal{H} wu num. tig.=80.

HE wu-rds, 1. v. 3x & hur-rdo a sling. 2. pumice stone Sch.

भव निर्माद E Wun-cin kon-jo (a Chinese name which translated into Tibetan= कु'ब्रह'ने पर अ the lotus within the water) is the princess Wun-chung Kon-jo who married king Sron-btsan sgam-po of Tibet in the first part of the seventh century A.D. She is adored in Tibet as an incarnation of the goddess Dolma (Lon. 3, 6.)

À we num. fig.: 110.

स्रेड Wen-dhi n. of a famous Chinese Emperor of the Sui dynasty who greatly favoured Buddhism (Grub र, 5).

A wer-ma a class of Bon minor deities: क्षुप्रसम्बद्धः कृष्ट्रभाष्यम् अवस्थान्यः अभापना

হলম প্ৰায় কুন্তিল ই ইম এই মান ই ইন এই জুল্মীৰ in the group of secret gods there are 360 deities called Wer-ma and also 360 called Thugskar who are Bon gods (Bon. N.).

 $\widetilde{\mathcal{H}}$ we num. fig. = 140.

wo-ti a corruption of the term Bodhi. মাট্ট ব্যাহ বা Wo-ti b্ত্রন-po ৰাখিনত্ব 1. of the celebrated image of Buddha located at Kirong (মুন্দ্ৰ on the Nepal border) (Yig. 2).

A sha the twenty-first letter of the Tibetan alphabet, for which there is no corresponding letter either in English or in Sanskrit. Its pronunciation somewhat resembles that of "s" in the word leisure, but generally in C it is sounded very much like the letter $\P sh$

ৰাজ্য sha-dkar (প্ৰবৃত্যুৎ or ব্ৰুত্যুৎ) tin.

ு இத் sha-sgre = கூடி ṛna-med earless.

ৰ ৭ হৰা sha hehay (শ্ৰন্থৰ ma-syrub-pa or শ্ৰম্মণ) incomplete, imperfect or defective: শ্ৰমণ শ্

জ sha-ñe or এই sha-ne মীল the metal lead; এই ব্যাই দীল black lead: এই ব্যাইল্ডম নু শ্রাইণ্ডমই lead is used to remove poison and to cure putrifying flesh. এই মাইন a leaden sword এই বাইন ই sha-ñehi gtiñ-rdo a sounding lead, plummet (Pth.); এই বাংশ ক্লাইন হা [1. black salt 2. Cyperus rotundus] S. এই মুম = ১৯৭ বু quicksilver; এইল sha-çog tin foil, thin plates of lead; এইলং ইল্ tin foil.

প্রতী sha-ne-ma pounded dry cheese (Rtsii.).

A sha-wa lame; also = a lame person, but in colloq. এই sha-wo = cripple; ক্ৰেণ্ড বু কুৰ having a maimed foot or hand; বুং কুল্লেণ্ড বুং কুল্ড বুং

leave us, I should be like a lame person $(\mathbf{H}brom. \mathbb{F}, 5)$.

ৰ বিষ্ণ sha-hbrin a corrupt form of ৰব্য ৰত্নী = ৰব্য থ an attendant, a servant.

ৰ'থ sha-la a corrupt form of ৰখণ plastering on walls: ইপ্ণাৰ্থৰ ব্যুত্ত plastered the walls.

ৰ্থান্ট Sha-la-khan n. of one of the cells of the Dalai Lama at Potala in Lhasa (Rtsii. 17).

ৰখ় Sha-lu (বৰ্ধ ৰখ়) n. of a district in Tsang a few miles to the S. W. of Tashi-lhunpo with a large monastery, the seat of the famous historian and chronologist Bu-ston Rin-po-che better known as Buton (Lon. ৭, 5); ৰখ়ৰ Sha-lu-pa a native of Sha-lu; ৰখ়ৰ ইন্ন Sha-lu lo-chen = Buton the author.

shwa or ্র shwa-mo বাল, বাল resp. 55 ব dbu-shwa a covering for the head, a hat, cap; বুল্ব্য or সুর্থ to put a cap on, বুর্থ to take it off (by way of salutation); সুর্ Chinese cap, বুল্ব্ Mongolian cap; বুর্ব্ব winter-cap, বুর্ব্ব summer hat (light felt-hats adapted to the warmer season); বুর্ব্ব shwa-gos for বুর্মান্ত্র cap and robe: বুল্মার্থ্য shwa-gos for বুর্মান্ত্র cap and robe: বুল্মার্থ্য সুধ্য on your cap and robe (Rtsii. 51). বুর্ব্ব shwa-tog the top ornament of a hat prob. a button or a figure; বুর্ব্ব shwa-thul the semi-circular red patch that is put on the back of a priest's winter cloak (Rtsii.); বুর্ম্ব shwa-şuam the woonly reit of

yellow or red of which the caps of the lamas are made in Tibet (Rtsii.). व्याप्ता shwa-gshol the brim of a cap or hat.

3/545 wearer of the red-cap, n. of the followers of the Rnin-ma, Karma-pa, and Sa-skya-pa sects of Tibetan Buddhists.

name of the Gelug-pa sect, the reformed Buddhist school of Tibet now dominant all over Higher Asia and N. W. China. বুমিং বছুর এই বুংলুই a complementary title or address to a great lama of the Gelugpa sect of Tibet; বুমিং সুরুষ এই বুংলুই বুরুষ ক্ষাত্র the illuminator of the doctrine of the yellowcap sect a title of the Dalai Lama of Tibet.

প্রথ shag 1. clot of blood, film on tea that is cooling down or any film that is formed on liquids generally, as on milk when it is allowed to cool after being ৰশাস্থ্ৰ clotted blood. 2. a day, but not in contradistinction to night, and is said to be of three kinds: (1) हुअवन one thirtieth part of the time required by the sun to pass over the sign of the zodiac; (2) 35 97 the period from sunrise to another sunrise; (3) INGO tshesshag the division of time in proportion to each increase or decrease in the lunar crescent. The day period as distinguished from the night is 34 % not 99 shap. विषय shag-grans the date; विषयित a day, and adv. once; वनायनाय a few days ago; बना रु: अ र्वेब 'यर after many days; बना ৰ্মান্থাৰ from day to day; প্ৰামান্থ seven days, a week; এপান্ড্রাপ্রপান বিদ্যু forty eight weeks; अवाअव or अवास or अवार्ट्र night's ledging, temporary quarters. 3. fog, smoke, dry vapour, filling the atmosphere in autumn (Jä.). 4. also 97 & shag-rtsi= अवाह fat or grease in a liquid state, also

fat melted and congealed again W; fig. the fat of the country, fertility, Name of the country is barren (Ma.); And greasy, oily, And the lean; And shapphor a cup, or vessel for grease, the pot in which the greasy portion of the buttered tea that is poured aside at the time of taking tea is kept.

ৰণ্ট shag-po in C. colloq. = a day.

ৰ্ণাম প্ৰ shags-grol = ভূ ব ইছ the river Sita (Mion.).

বৃষ্ধি shags-pa पाম: বায়ুবা a sling rope with a noose for catching birds, wild horses, and antelopes, etc.: ক্ৰম্যুট বৃষ্ধ বৃষ্ধ বৃষ্ধ বৃষ্ধ বৃষ্ধ বৃষ্ধ বৃষ্ধ বৃষ্ধ বৃষ্ধ বিষয়ে লা (ensnared) by the lesso of love (A. K. 1-14). বৃষ্ধ ব্য shags-thag or বৃষ্ধ বৃষ্ধ to throw or fling the noose at an object or animal.

Syn. ad fan hphen-thay; az fan benh-thay; ad fan beins-thay (Mñon.).

ৰ্থাণ তা shags-pa-can = কুপ্প দামিল Varuna the god of the sea whose chief weapon consists of a rope with a noose (Minon.)

নি সৈ Shah-ka-ma n. of a place in Tibet; ৰুদ্দেশ্য n. of a great Lama of that place.

ৰি shan or ৰে ৰ shan-po, vuig. জাৰ্ম a-shan, uncle by the mother's side, mother's brother.

Syn. ม.พ. ยุรส ma-yi spun-zta; ผ.พ.ช. ร ma-yi skra-ne; ม.พ. ะะมฐะม ma-yi tshahmtshuns (Mnon.).

বৃদ^{*} Shan n. of a district of Tsang N. of Tashi-lhunpo. বৃদ্ধ কুল মুক্ত অব চুক্ত n. of a celebrated Lama of Tibet belonging to Shang (Deb. আ, 3); বৃদ্ধ shan-rtays a kind of long knife manufactured in Shang (Jig. 31)

ac बुँद सुनेद च न उद shan-blon mu-men-ga ça-can (mystic) = इन न tiger's flesh (used in medicine) (§man. 350).

border lands of Tibet (Ya-sel. 38).

AR XM Shah-rom n. of a lama of Atis'a's time (A. 102, 104).

विद्र shad= %5 the right conjecture or guess: र्ने वर्ने भारत प्राप्त प्राप्त प्राप्त प्राप्त वर्ग वर्ग वर्ग वर्ग वर्ग कर कि वर्ग वर्ग वर्ग वर्ग कर कि exid that the lama teacher knew by guess the time of my death (A. 114).

বি shan or ক্র' shan-pa weak, feeble, the opp. to ব্লুই. স্থান্তব্য of a weak body, of delicate health; also applied to sounds. In colloq. is used as opp. to বিশান well-looking, handsome.

वया कुप col. for वया कुप प्रमाद क्षा अग्राम अर्थ, या अप्त consultation, conference (S. Lex

বিশী shabs 1. पार, ৰাখ honorific term: foot, feet: প্রাথ নিশাল্পন্থ এইছব to bow down at an officer's feet; প্রাথ shabs = "kusho" a title of respect. ন্যান্ত হৈ to the feet of....., or to....., in directions of letters: ধ্রান্ত মানুনার হিন্দ্র প্রাথ ক্ষেত্র হাল ক্ষান্ত হিন্দ্র প্রাথ ক্ষান্ত হাল ক্ষান্ত হা

power of kindness and knowledge Phul-Jung. बन्धहेब धर, ज्लेन्स to walk barefooted, अपभावदेवाभाय to hold up or support the feet (of another), i.e., to help; देवे विषय यमुद्रसायदेश्विद्रयदेश्वान beneath the knees of the stretched legs of that image (A. 44)shabe-hbam gout of the feet, rheumatic swelling in the feet (Ya-sel. 11); व्यथ में shabş-bro dance, व्यथ में अर्द् य to dance to music প্ৰথাম shabs-ma a woman's dravers, under-coat; and shabs-sun सगलचरण pair of feet (Yig. k. 13); वनशासु थ्राय चरणसम्पन्न possessed of feet, a stanza; व्ययस्य shabs-sen nail of the toe, व्ययस्त्रम shabs-tham or ann of shabs-chag shoe of boot of a greatman. ann shabs-rtin heel; ዓባዛ ያባዛ shabs-stegs foot-stool. 2. the bottom, lower end or part: অর্টন ব্যথার at the bottom of the lake; and shabs-kyu (in Sikk. pronounced as chab-chu) the hook at the foot of a letter signifying the vowel u in Gram.

बयस ग्रेथ5 shabs-kyi pad-mo = बयस है ग्रंभ footstool (Yig. k. 1).

ৰ্বমাসুম shabs-gras or ৰ্বমাস্থ in colloq. = servant, attendant.

ু এবন ম shabs-gla = শূর্মণ ম wages, fees such as doctor's fee, etc. (Sorig. 133).

ন্দান্তবাম shabs-beags (Sch.) 1. partic. of ন্দান্তবাম 2.=ন্দান্তবাম. 3. ground, territory $(J\ddot{a}.)$.

ৰ্বমাক্ৰম shabs-chags or ৰ্বমাপ্তৰ resp. shoe, boot, slippers.

वनभार्त्रण shabs-tog = पगुर है (से गा, पादकेतु the heel of the feast) fig. service; पुस्ति वनभार्त्रण

worship, homage (Pag. 5); ৰবম গ্ৰাথ বিং ইন্ধ্য হৈ (Hbrom. P, 15). ৰ্বম গ্ৰাথ বাৰ্থা ই ইব্য a servant of the better class or higher rank, an official; কুলাইই স্থান্ধ্য গ্ৰাম ট ৰবম গ্ৰাথা dispenser, benefactor. ৰবম গ্ৰাই ব to render services; also, to feed, treat, provide, offer.

ব্ৰমান্ত্ৰ shabs- $\underline{r}ten$ 1. footstool (Cs.) 2. boot (Sch.).

Syn. ক্টেল্ম rkan-stegs; ক্ট rga-khri (Mnon.).

ৰ্মাৰ্থ shabs-thoy (seems to be merely another form of ৰ্ম্মাৰ্থ) service, service rendered to superiors, i.e., to priests, convents, kings, governments.

ৰূমণ্ড্ৰ- shabs-drun 1. mode of address in letters, v. ৰূমণ 2. a servant, government-servant; ৰূমণ্ড্ৰ- ইন্ট্রাট্ড the proper title of the Dharma Raja or spiritual ruler of Bhutan (Yiy. *, k. 10).

ৰ্মণ্ড্ৰণ shabs-hdegs service, in col. = ৰ্বণ্ড্ৰ shabs physi: ব্ৰন্থান্ত্ৰণ ব্ৰণ্ড্ৰ প্ৰান্ত্ৰণ ব্ৰণ্ড্ৰ I am discharging my official duties with zeal and earnestness (Yig. k. 3). ৰ্বণ্ড্ৰেশ্ব shabs-hdegs-pa one who serves as a servant.

ৰ্মণ্ট্ৰ shabs-hdren shame, disgrace; মই ৰ্মণ্ট্ৰণ to bring shame upon another, to be a disgrace to him.

ৰ্মাণ্ড shabs-pad lit. the lotus-footed, is the ordinary title by which the Kalons or chief ministers of Tibet are known. ৰ্মাণ্ড অনুষ্ঠান also ৰ্মাণ্ড ট্রাট্ড to, at, in addressing letters to high or sacred personages; fig. for ৰ্মাণ্ড ট্রাট্ড ব to render service to a great man, to serve him; to be a scholar, pupil.

ন্মাৰ shabs-phyi resp. for প্ৰত্য servant (male or female), in the widest sense of

the word, servant to an individual, as well as minister of the state or the church. ATM 3574 to serve (frq. in colloq.), to render any service; ATM 357457 or ATM 3574 to follow as a servant; AMA 3574 sham-libr n-pa, AMA sham-rin or AAST sham-libr n-pa, Shabs-phyi servant (Mnon).

Sham-cha prob. for Set the beak or pipe of the bellows through which the wind rushes when blown.

AN ইন sham-rin= সুখার presence of a great man: অমাইন দুমার unable to wait upon, could not interview (Ya-sel. 5); অমাইনেও sham-rin-pa = মুখার্ব্ধ personal attendant, a private secretary, officer in waiting, an aide de camp (Ya-sel. 16).

বিশ্ব shar-wa (fem. ব্নান) decrepid, defective = অব্যাস কৰিছে being not in full possession of one's members: ইনাৰ্থ one-eyed, half or totally blind; অব্যাথ having only one hand, halt; so in a similar manner ক্ৰেড্ৰ, ৰুম্মান্ত্ৰ shar-chag medpa = ম্বাইন্থ without break, deduction or defect; ৰুম্মান্ত্ৰ without break, deduction or defective article (Yig. k. 52). ৰুম্মান shar-ltus the winking with one eye; ৰুম্মান shar-etus the winking with one eye; at shar-etus the winking with one eye; at shar-etus the winking with one eye; at shar-etus the winking with one eye; at shar-etus the winking with one eye; at shar-etus the winking with

ৰুম্ম shar-la 1.= 'following, succeeding' (Schtr.). 2. = ৰ্ম্ম on the occasion of, in connection with: মুম্মান্ত্ৰী মুখ্য নাল্ম লাল্ম ll shal honorific term = face, countenance, presence; also, mouth: এব চু প্রথম ব to offer to the mouth, to eat, drink; কুন মুন্ত

बयद्रम्मशुद्रम the king spoke: बयानी में the orifice of the face, i.e., the mouth : awara ३वाय to be disobedient; वयानुसायवेशायावकेष to promise; निमायेद्य to give assurance of : ৰ্থাব্যার্থ and ৰ্থাবার্মান to gape (Sch.); बयावद्वेद य to open the mouth, बयाबहुआय to smile; ৰথ বৃশ্ব shal-dkar resp. for বৃশ্ব জ্ব plate or drinking vessel of porclain; 94575 shal-dkod lit. verbal instruction-order. direction; ausja shal-dkyil the face. presence (वयानुः र्नुवार्वेर स्वमण्डल moonfaced): वयार ग्रेथ अहया विस्तानुदा ने पत्र है या संदर्भ स् 於 第四年 (Yig. k. 25) that I may be permitted to come into your presence and enjoy the nectar of your instruction. shal placed before any ordinary noun makes of it an honorific appellation:au क्र shal-skom or वय भ्रेम shal-skyem drink for a holy man ; अप ब्रेंबाय shul-sk yogs cup or goblet for honoured person; au pan shalkhebs veil cover of an image of Buddha also the veil that is put over frightful deities and obscene images; quest food for honoured men. av \$5 shal-khrid oral or personal instruction (Mil.), awagen shal-hgyur-wa to look askance, looking obliquely or turning the face sideway: लर इ इ. वर्ष के अ इंट्र वर्षिया तथा किर थ वत बेर र रह जा कर केंब इ व वेंद again in Mari Vihāra of Vajrasana there was the temple of the goddess Dolma looking askance (A 58). 32 54 shal-rayan moustaches; প্রথার shal-rhad resp. for শব্দ boasting (Situ. 127); কথা বুখ shal-tshal or au su= au su pastry, cakes, etc. वया के shal-tshom resp. for अपग्रीम beard. बयः अव shal-zag tobacco-pipe = पारः अव ; वय प्रश्नेवास shal-bshugs when he lived, when he was alive: सदसानुसालयामनुषाभाषके प्रसास when Buddha was living (Soriy. 87); an and shal-bous = वनुष true copy (Situ. 23); क्य वदेर कृति। bshed resp. of अक्षेत्रअदे भूद ; वयाम shal-sas resp. for F'sh biscuit, cake, etc.: 94'sh ৰূপৰ জুৱানৰ white biscuit painted with butter

क्य र shal-no face, presence: (Rtsit.). क्ष्मा डेन वय दें lieutenant of the Dalai Lana who waits upon the president of the annual Buddhist grand congregation at Lhasa held in January and February and gen. selected from among the officials of the monastery of Daipung. The term १४ दें was formerly also applied to an officer over 50 soldiers inferior to a captain (Yig. 41). ANTEN shal-dhos bodily, in one's own body or rerson: अस्य कुष व्याद्रेश ने age where Buddha was born bodily not miraculously; এখন ইমন্ত্র মহত্য মহ অন he is to be seen in person. প্ৰাথমীৰ shal-bsil 1. water to wash a great man's face; washing the face (of a great man). 2.= *বার্ণ chab-blug washing bowl (Yig. 55); वय मुखेर क्रेंब shal-gser-sgron resp. for offerings of golden lamps to Buddha; ৰখ ৰাই shal $a \circ o =$ मिनसाधन or मानासमञ्जून $a \in Rtsii$.).

ৰথ ছ shut-snu = মুখ্য in the presence of. ৰথ দুখ্য = মুখ্য মুখ্য in the presence of, before: ১ টিং ট্রথ দুখ্য টুংগু চুংগু (এ. 131).

an is shal-chad v. P is kha-chad

बया डे shal-che judgment, decision; बया डेय shal-che-pa judge, magistrate.

an केशम shal-chepts, resp. of महेशम khachems will, testament (Mñon).

ANT shal-ta 1. or AND, audience, inspection; turn, service: प्रे प्राप्त gracious audience (Sorig. 134.); 945954 to serve, to inspect, review, superintend; to visit, the sick and to take care of them; As a 999354 to guard the field. 2. resp. for শ্বিন্ধ directions, instruction, counsel, advice: ৰথা চ'ৰিমাৰ্থৰ to ask for accurate and detailed instructions; 9454 a page, waiter; and waiting-man, servant in a convent; ANT N shal-ta-ma waiting women, ন্থ বঞ্জ shal blta-wa (1) chamber-maid. older form of A454 one waiting for what drops from his master's lips. aswasasw द्वे ब्रेट है @ दुभ वय 5 व ने भ य यवम O Bhagavan with what attention the Bhiksu listen to thy sermons; (2) = ዓላ ፵ ቜና ሀ to serve.

ৰ্থ ন্ত্ৰ shal-mthun, resp. for শ্ৰহ্ৰ (Ya-sel. 91).

ন্ধান্ত্ৰম shal-gdams order, direction; instruction, s dvice: এইবা ট্রামান্ত্রমান বিশ্বান্ত্রমান বিশ্বান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান্ত্রমান বিশ্বান বিশ্বান্ত্রমান বিশ্বান eetings, a lama who walks about with a wand in order to preserve good order; a verger $(J\ddot{a})$.

ৰ্থান্থম shal-hdebs=শ্ন্মন a free-will offering or present; subscription to any religious movement.

वयावर्त shal-hdon resp. for निवर्त.

ৰ্থ ই shal-po = ১ শ্ব শ্ৰেষ্ট্ৰ dkar-yol (A. 156).

ৰ্থাৰ্থ shal-phor=resp. for দৰ্শৰ tea cup.

ন্ধান্ত shal-bu a small cup: ইন্মেট্র মুখ্য টু বিশ্বনিক্সেটিট্র নিশ্ব প্রেইন্মে at dawn they served me with two cups of pap, that air might not be generated (in the stomach) (A. 156). ৰ্থান্ত shal-byan resp. for শন্ত title, superscription, inscription: দ্বিট্যুর্ম বাংগ্রেম টান্থান্ত বিশ্বাসন্থ the inscription of the time of Khri-lde-sron-btsan was engraved on rock (Site. 23).

ৰ্থাপ্ৰিশ shal-gaigs 1. an inscription. %. an apparition: বৰুশ্যাৰ্থাপ্ৰিশাৰ্থ কিন্দ্ৰি

ৰূপ অন shal-yam a joke: ল' গুন খুঁ মে' বু নই নথ অন (ম) অম প্ৰধুম ন্ধ the Lo-tsa-wa also jokingly said (A. 84).

BQ'I shal-wa 1. also ব্যাহার্থ shal bgyid-pa, to plaster with lime or cement, to plaster or overlay with anything, e.g. with butter: শ্রেমার্থার sgo-la shal-bgyiste plastering the door with clay (Glr.); ব্যাহার shal-wa-mkhan one who plasters a house or makes a floor with pebbles, etc. 2. ব্যাথ clay, lime-wash, cement.

ৰ নীথ shi-yil chaff and other impurities removed from the grain by washing.

A 1. shi-wa to be peaceful or calm; to be pacified, be appeased; to settle, to be allayed, assuaged etc.; ATTREET to become pacified; a a shi-la-son became quiet, held their peace; 393354 to still. soothe, appease, mitigate; 35 shi-byed a composing draught. 2. संग्रमन to be wise, more particularly with reference to affections: to be dispassionate, not subject to any mental emotion. 3. सम, मान्ति; रव मे प्रशासित, प्रसङ्ग (A.~K.~111-26). rest, tranquility, calmness; adj. tranquil, calm : ৰ মান shi-wahi-tshig good words ; soft, mild language, polite expression. हम भेप rtag-shi-wa सदाभिव; eternal peace; one possessing that, a Buddha; AMANIST shi-mthar byed श्रमानाक lit. he who puts an end to all peacefulness, an epithet of Kāmadeva (Mnoft.); AMAN shi-gnas for

वे न्युका भुद्रिक gras shi-gnas-kyi rnam-grans enumeration of the stages of Dhyana (v. K. d. 4, 261); acc. to Jä. an absolute inexcitability of mind, and a deadening of it against any impressions from without, combined with an absorption in the idea of Buddha, or in the idea of emptiness and nothingness. भेग्रम्भ shi-qnaş-ma निमीय night, mid-night (S. Lex.). 4. = ax and the (Mhon.), Nirvana, heavenly repose; क्ष्य ज्ञानिकाय to go to rest, to die, to enter the state of eternal peace. 5. the mild deities, or mild aspect of such, as opp. to the Bo or squa the wrathful and terrific forms.

भैषअर्थर मन्दि shi-wa-mchod-pa Nandi the personal attendant Mahadeva; भैष्यपुर shi-wa hthun कुण्डपाय [to drink out of pitchers, n. of a ceremony]S.

नेप स्थाप Shi-wa-sbas-pa मानिएस Buddhist saint born at Jalamandala in India, of Keatriya parents (K. dun. 55-70).

নিম্ম Shi-wa-hod n. of a Bon deity; নিম্ম নিমে a fancied world of the Bon situated to the east of this world; নিম্ম Shi-wa hod-ma hjam-skya another such world further east of it (D.R.).

ৰ মেই বাম shi-wahi-gar the dance of the peaceful spirits, also the ordinary dance (Hbrom. 94).

ৰ মন shi-wahi-gron hermitage, the mountain retreat of saints.

Syn. २ ब्रॅं ri-khrod; अॅंभ परे ग्राम syompaḥi-gnas (Mnoñ.).

ৰূপ্তি shi-byed n. of the Tantrik Buddhist sect founded in Tibet by the sage called Phadampa. It was so called because: খুল্ বুষ্থ বন্ধান্ত বি বহু বুষ্ণ বা was intended to destroy all misery and suffer-

ings by the spell of its Mantras (J. $Za\hat{n}$.).

নি স shi-ma sieve of cane or wood; ইমাৰ্থন সূত্ৰ Shi-ma phons-skyob an epithet of the goddess Dolma.

તે મે shi-mi or વેચલ=shim-bu a cat (collog.).

ৰ ন্যা shi-bshag = বিন্দ্ৰ anger, wrath.

विषा shig 1.= डेब cig. 2. v. वहेबाय hjig-pa.

+ भेषायं shig-po= क्रॅंट १५ हॅं प्राथिते ह्रॅं दश्राम्ह अप the mind or person contemplating the Çūnyatā, i.e., emptiness or voidity.

নিবা ঝ্য shigmer a dense throng or crowd (Jä.).

ট্টির I: shiñ = ৭১৭ গ্রিং আরমা self (শ্রু non.).

बिद' II 1.: चेत्र field, ground, soil, arable land. cultivation: कि कर कर वहेंत्र one who cultivates a small field, a small farmer; at at than-shin fields on level land. रे केंद्र field on hill-slope. केंद्र shin-kha = 35 shin: 35 pag & the girls in the field (Mil.); 35 si shin rmo ploughs a field: देद बर्यकाय to till, to sow a field. देद केंद् shin-rgod rough, uncultivated field: 35.53 shin-nan करीय a barren bleak field: देहाय shin-pa husbandman, farmer; 35 3 shinbya or बेट ने इन husbandry; बेट स shin-mu boundary of a field, land mark. देर प्राप्त बच्चेय वर्षे मुच्च the names of farming operations:—(1) ** ¬ rmo-wa; (2) *¬¬ rko-wa; (3) প্রথার্ক্র্রাণ phrul-rlog-pa; (4) ব্লান bon-wa; (5) พ.สัน. 8a-8yon; (6) พ.ฮัส.นฐ์ๆพ.น 8a-bon btsugs-pa; (7) 955'4 bskrun-pa; (8) 959'4 btab-pa; (9) 4554 gtab-pa; (10) 4854 bskyed-pa (Mnon.). At & shin-chu or At & sh नदीमान्त irrigation, irrigated field or cultivation: वश्रद्ध देद कु वेवा अवस्था कु अपित्वे (Yig. 6).

ইংশী হ্বাক shiń-gi drug-cha one sixth of the produce of the field which is the king's due from the cultivator.

annexed to verbal roots at the end of subordinate sentences, and sometimes used to connect co-ordinate verbs. Occurs in place of 35 being used after the finals: 6, n, m, r, or l.

ইন্দেশ shiñ-çiṣ-pa = বুশান্সমান্ত্রীমাথ a prosperous and peaceful kingdom (Yig.). ইন্দেশ ইমমা; one who knows husbandry; an agriculturist. It is also used technically to signify the soul or conscious principle.

बिद IV : मण्डल, चेच sphere, body, in a religious sense: AL FAN holy or spiritual sphere: নম্ব্ৰেমমাট্ৰীন্দ্ৰেম্ব্ৰ to enter the field of merit, to turn into the path of virtue (Dsl.); 454.5.45.5.4144.5 seeing him in the land of conversion. 35.93 shinbeu the ten spiritual spheres; NENGANDIAC shin the kingdom of Buddha, the land where Buddhism prevails; so also a5a बदे बेद the sphere of conversion, heaven, paradise, i.e., one of the heavens inhabited by the Buddhist gods, or even the state of Nirvana. बैद वायेवाय shin-la pheb-pa= वर् वर ৰাশ্ৰমণ to go to bliss, i.e., to lie. ইন্দাৰ্গীন or बैद बै क्षेत्रिय design or plan of mansion or residence of the gods, of a Buddha or of a Bodhisattva; also = map; 35 PAN shinkhams at the sphere of a Buddha's or Bodhisattva's conversion.

বিশ shib 1.=also নিম্প্ৰ shib-thal powder, fine flour, also flour in general: নিম্ম্ bag

of flour; १९७१ ground into powder; नेपाद box or bowl for flow. 2. fig. that which is minutely subdivided, details; AG shib-c a exactly, accurately precisely; नेप निष्कृति हो ib-bkod details, detailed list or intermation; ব্ৰাটৰ shib-chen full of details; one who inquires into every detail, or particulars; inquiring, inquisitive (Rtsii.); हैत वर्भ shib-bltas or देव क वर्ण looking into the details: শ্ব্ৰং অৰ্থ বৃদ্ধ বিষয় বিষয় (Rtsii.) १व ५४५ shib-dpyad-pa to inquire, to investigate; 39545 shib-dryod inquest, inquiry, चना वालय हेय रहें र र ब्रेंबर स्रवस ववास investigation: about to proceed to institute inquiry into the matter of Tag-yab (Yig. k. 26); देव ५ व shib-dpyod-pa one who inquires after the particulars of a matter, an investigator.

নিম'ম shib-pa adj. accurate, exact; subtle, fine. ব্যাহ or বিষয় adv. precisely, exactly, thoroughly.

2. a demon who was enemy of the god of love S.

ৰিম shib-mo ক্ৰিকা, ক্ৰিম্বাদ [1. particle; 2. niggardly]S.

নিম্ন shib-çer minute examination or comparison of details; নিম্নার্থ to compare closely: ইম্ম্নার্থ নিম্নার্থ কিন্তু ক্রিমার্থ জিলাইন্সাম্কল্মার্থ ভূমান্থ জিলাইন্সাম্কল্মার্থ ভূমান্থ জিলাইন্সাম্কল্মার্থ ভূমান্থ জিলাইন্সাম্কল্মার্থ ভূমান্থ জিলাইন্সাম্কল্মার্থ ভূমান্থ জিলাইন্সাম্কল্মার্থ ভূমান্থ জিলাইন্সাম্কল্মার্থ জিলাইন্সাম্বল্প জিলাই

ইনভূম বৃষ্ণ বহু ব shib-lhan gam-bear-wa to present the explanation of details; to interview with a detailed statement.

ইন্ট্রমে shib-lhifs deliberation, deliberate consideration (Yig. 61).

ৰিম্পুৰ shib-lhug = ৰিম্পুৰ minute details (Yig. 93).

नेपः निर्देश shib-çin = विवास khron-bu (mystic) (Min. rda. 3).

AN ম shim-po sweet, well-tasting, nice-flavoured, nutty: ক্ষিত্ৰ অনুষ্ঠ বিষয়ে ক্ষ্যাল-po myron-po-la ster give the sweet food to your guests; ক্ষামান্ত্ৰী বিশ্ব it is not nice; ক্ষাৰ sweets, delicacies.

ইন্ধাৰণ shim-thig-la a medicinal herb the fruit of which is used in eye-disease: ইন্ধাৰণ নিম্মান বিশ্বাৰ ক্ষামন ইন্ cataract of the eye is removed by the medicine called shim-thig-le.

निया g shim-bu colloq. = ने मे cat.

Syn. ब्रॅंट ने ब्रेड groń-gi sprehu; युड्ड व kundu-lu; शुभ नभुमम lus-bskums; नन्द न ब्रेट bçań-wa sbed; मभ ब्रेड मा phar-wahi mig; दे है byi-bla; है के byi-za (Maon.).

ৰিম' shil-ma=প্ৰত kon-bu or সুৰ্ভ skun-bu.

कुष्णम्ब shu-mkhan 1. a petitioner. 2. a metter [क्रमुक the arcea or beetle-nut tree] S.

8 বৰ shu-day improvement, correction, revision, examination; the word was also stated by a lama from Lhasa to mean "exercise and practice" in a language or in any subject of study: ট্রিম্বর্তির বিশ্বরাধ্য কিছিল you require further practice. ৪ বল্ল প্রমাণ to mend, improve, correct, revise; মুন্তির বিশ্বরাধ্য to examine and reform one's own character or disposition. ৪ বল্ল কিছানিব্যালয় shu-day-mkhan reviser, corrector, censor (Cs.); মুন্তির shu-che revisor or comparer of the translation with the original Sanskrit texts; মুন্তির বিশ্বরাধ্য shu-chen-gyi lo-tsa-wa a great revisor or commentator (of Sanskrit writings).

5 पर्नाम shu-hdegs = पश्चिमभाहेत gziys-rten a present accompanying a petition.

B'ব shu-wa I pf. বর্ষ or রুম, fut. ব্র gshu, = রিমান (Mnon.). 1. to melt: ব্র সুনি ব্যাই gold to be melted; রুমনি দুমান whatever is melting or fusible; রুম it melts; মুর্ রুমন dissolving into light. 2. to digest: রুম্বর digestive medicine; মুর্মন undigested; মানার্ম undigested food; মুর্মন্ত্র indigestion, sufferings arising from it; মুন্দ্র ব to decompose what is undigested (Jā.).

g' II: 1. pf. § shuş, a vb. used chiefly in addressing one's superiors and also in politeness between equals, signifying: to ask, to request; to beg, to ॉर्च रट वीश हु:श व वर 'ट्'वर्ट्डवयर हुश यश petition: he having begged the lama to come indoors; also signifies constantly: to say: র্বিমানুখামাণ্ডম the officer said to the king. ๆพ. ฯพ. ฐาต to speak or pray respectfully; to prefer a suit or petition, 34599 9 4 one who explains his object; প্রন্থের মুখ্যম having said 'I beg you will permit', (Glr.)—here SNUN comes from SU to speak, say. धर अर्बेट यदे ५ दें अ टा द्वा कुर I will ask of him the things lately seen, Fa न्दर्ग नुष्य दे वेन्य सं it is very right of you, thus to ask me about everything (Do.); मुवाद्यवे दुर दु अवस नुष्य he related the dream before the king (Pth.); ই অস্পুর্ম ga they besought him to be their abbot; न्द्राच कुट to ask permission. 2. sbst. a request, desire, petition; inquiry, question: 37 ৰন্ত্ৰ shu-wa hbul-wa to make an application, to apply; § \$ shu-khra a petition, application. In shu-glen an address or petitionary letter: 3 35 35 4 shu-glen byedpu to address, accost; 負責 shu-rgyu the subject of a petition or suit. ฐามฐิจุมา shu ma spobs-pa= नुःभः बुषः प or नुः चुन्याः भावदे व unable to pray or to memoralize; ৰু অৰ shu-yig, न परे धेन भेग a petition : ज्ञ र्यन सन्म व

व्युवानुदेशिये memorial or petition presented to superiors and magistrates, &c. (Yig. k. 1); পুৰু shu-lan answer to a petition = অবাপৰ (Yig. k. 10); প্রাপ্ত shu-log a feigned, false, designing suit. ৪ বৰ্ষণ্ডৰ ব to backbite, to petition, accusing one falsely or maliciously. 3. v. Ja. for information concerning wide use of impera. of § in W. colloq. as polite or resp. addition to most sentences.

B shu-sha=5° shu-ho.

व हेन shu-rten = व विनाने हेन shu-yig-gi rten sque the present which is sent with a letter either as a sign of compliment or respect or as a necessary appendage to a request.

Syn. In a phyag-rten; In En gusrdsas; ASTRET mdun-hjog (Mnon.).

e 3 3 3 B shu-re hthen-khyer discrepancy, disagreement in statements (Rtsii.).

5 34 shu-don drift, subject of a petition; in a general sense = 5 request, suit, communication etc. 5 3 4 shu-don-pa= 3 5 7 ৰুষ্ণৰ a pleader, advocate: দ্ৰুৱেম্ব্যাস্ট্ৰের্ यावावारे रेवाम an advocate in a dispute is advisable on certain occasions (D. çel. 7).

નુષ્યું shu-hphrin resp. for એવાયન, નુષ્યું a reply: विश्वेन के निमान करा करें के perceived the truth (i.e. became converted to Buddhism) by means of his replies (Yig. k. 1).

5.44 shu-wa-po or 5.4 shu-po petitioner; applicant, complainant, questioner or inquirer; 3 4 4 5 the eight interrogators of Buddha were: ग्रारिप्रच, समृति, की विक, में बेय, काम्ब्राय, पूर्व, ग्रक्टादेवी, जानन्द (Yig. 37).

37 shu-skyog in W. = crucible, melting spoon.

5'ম shu-mar collog. for ৰ্কান lamp, light : मु:सर'वासवा वा दूर साथ देवा यपुरुष ने ने प्रदूष पर having taken a bright shining lamp he looked (Rdsa. 13).

§ 5 Shu-ru n. of a place in Dwag-po (Deb. 4, 3) ..

g এই Shu-bsher n. of a tribe, or clan in Tibet: কিন্দু আৰু দুৰ্বাধ্য কৰিব (A. 80).

প্রথাম shugs resp. for A fire; acc. to Jä. the fire lighted for cremation. 594 35. मकडिका, जन्नारकापन burning embers.

क्षणभाष 1.= वर्षे व चापन गाएत to cherish. (with sta) to entertain in the mind. 2. (इस क्षेत्र) प्रतिपन्न, संबर्त to be converted to a religion, to imbibe faith. 3. अवगाइ, अप्टत to be involved in. 4.= ৭ ব অখন desire.

gright shun-shun with 354 to nod or bow repeatedly, of a pigeon (Mil., Ja.)

95'4 shud-pa 1.=95'4 or 3544'4 emaciated, to be reduced, to fall, to be or grow worse, to dwindle. 2. to twine, to twist. —to spin (Cs.); 35 a spindle, distaff. 3. to hang up, to suspend in Ts.; 85.44=28c.44 suspending cord.

A अ shun-ma also इन प that which is melted; न्येर कुत्म जात काचन melted gold (A. K. 1-IV.); ব্যাম প্রামান ব্যামান বিশ্ব মান elted gold and other metals (Glr.); क्षायानुबन्धान्त्रके वायान्यवायानुष्य like as the melting moon (its quickened reflection) clear on the lake (A. 5). এবান্ধ shun-mar নৰ ছব melted butter which is repugnant to the Chinese but much liked by Tibetans.

85:बर:परु:प shun-thar-bead-pa to serutinize, make critical examination : শ্বন শ্বন सु.मं.मंद्र,स्ट्र,स्त्रसम्प्रमा यो.स्य.चर.जवास.तर.चरू times he went to the lama for critical explanation of religious precepts (Deb. ৰ, 45). প্রবেশ বহুণ shun-thar bead-pa to join

together white-heated iron by beating again.

5র প্রবাম shun-thigs sparks flying from red-hot iron.

63% shun-mo melted, whatever melts easily (Cs.).

34.435. shun-bzun n. of a number (Ya-sel. 57).

বুবা' shub-pa = প্ৰ, প্লিব or প্ৰথম প্ৰ coat of mail (Minon.).

পুনা shum-pa 1.= जीन, संचिप्त, दीन cowardly, timid, apprehensive. 2. sbst. dread, dismay, faintheartedness; also, laxity, slackness: মুন্তমন্ত্র sems-shum-nas as I continued dismayed (Dzl.); স্প্রত্তর বাধুন অনুষ্ঠান বিশ্বনার ব

कुष्य श्रेष्ठहरू shum-pa mi-mah fearless, intrepid; of great mental fortitude; a hero.

Syn. ५८० ट क्षेत्रके-po; क्षेत्र क्षेत्रके इतिके-इtobsran; बहेनाको के hjigs-med (Mñon.).

वुमा पु shum-bu= विभे shi-mi.

A shur snout, muzzle, trunk (Ja.).

નુષ કુ shug-sna the head or leader of a deputation, the chief leader among joint memorialists; ring-leader; ખાદ દેવા વેમાનુ મુશ્કદ્દ માદ્દવુ મહેદા સમાવન again Ngog becoming the chief inquirer received lectures in the Midhyamika Dharma (A. 98).

anu shuş-pa v. an shu-wa.

ลูง จัง shus-lo nominal inquirer: รับเร็น ลูง จัง รัก ซัง ซึ่ง ซึ่ง ซึ่ง บริหาสุด เพิ่ม สุด เพิ่ม สุด เพิ่ม สุด เพิ่ม สุด เพิ่ม สุด then even he did not go to learn religion nominally and to acquire it in name only (Khrid. 18).

A she disposition, mental choice or bias, the inmost part of the mind or heart, inclination: প্ৰশ্ব she-bkon-pa a hating mind; बेक्स u she-rkam-pa covetous; बेर्जुर she-gyon mischievous, bad-hearted : अ र्वेड् व के जूद केंद्र जारूज (Rdsa. 14). बे बबेअश प shehgems-pa= भेगम वहमाय to lose spirit, to be depressed, depression of the mind: FENULY र्याश के देवनेश्वर्थ (D.R.). वे ध्रुप्य she-sgug-pa is said to mean: to be waiting for an opportunity to find fault: ८५ य ने भ्रुण जहेना अः नहेन नहें ने the wicked waiting for an occasion to do mischief to each other (Rdsa. 23). ঐপ্রাইণ্ড she-geod-pa to lose courage, to resign an intention, and \$ 785 she-bead resignation, as a Buddhist virtue (Ja.); প্রাইন্থাই বা she good-pahi-tshig= ৰ sa tshig-rtsub rough or rude expression; cruel words, mortifying language.

ই'র্ণ she-duy damage, destruction; ই'র্ণাই'র she-duy-byed-pa to cause, to inflict misery or damage.

9945 she-hdod=55945 (Situ. 25).

ने वर्षाय she hdras-pa प्रतिस्त [obstructed] S.

শ্বন she-sdah (=vulg. শ্বন্থ) anger, rage, indignation. শ্বন্থ দিন to be angry শ্বন্থ চুচ became, got angry; শ্বন্থ নিম্মান furious, indignant. শ্বন্থ নাম্বন্ধ নিম্মান she-sdah gtum-pahi dpuń-pa-can a hero, champion.

Syn. ब्रिंग khro-wa; वस्त्राय hkhrug-pa; अन्दर्भय ma-ruhs-pa; अन्दर्भय mig-rus mnan-pa; पद्धर्भयम brlah-pohi sems भुष्ट्य sna-thuh-wa; ब्रामुभय gdug-sems; भुष्ट्य spro-thuh-wa; ब्रामुभय gtum-pa; श्री प्राप्त क्षेत्रम mnur-sems (Mnon.).

કેષ્ટ મેં કેવા ક she-sdan-gi tshil-bu = કુવા મું કેવા sbrul-gyi tshil-bu snake's fat (mystic) (MAg. 111).

প্রশাধ she-nag-pa in C. a blackguard.

મે અ દ્વિયાન she-ma khrel- π . in સેમસાવ રે બ્રુપ્તરે મે વ્યાસમાં છે મે અ દ્વિયાન વાર્ટના ર્વેસ વાલ (Behu 259).

নি নিম্ন she-mer-wa loathsome, offensive; contemptuous. Syn. ৰূপ প্ৰতি হৃkyugş-bro-wa or ৰূপ শ্ৰণ হৃkyug-log (Mnon.).

ই মন্দ্ৰ she-bshag = শ্ৰেম মি khoń-khro vindictiveness, malice (Minon.).

ৰ বিশ she-log = ৰিব বিশ shen-log.

শুৰ she-sun angry, cross, ill-humoured, vexed (Jä.).

A'ৰ she-na= ৰম্ম if it is said or asked; occurs rarely except in the phrase হ'ইন ইম্ম ক্রেছ because ("if it is asked: because of what, that").

A she-sa 1. সীবে, অবিসূহ reverence, respect, courtesy, politeness: ব্যাহ্ম এই ব্যাহ্ম থা আনা reverence, respectful; ইন হ্যাহ্ম এই মুখ্য এই মুখ্য এই মুখ্য because at that time people knew little of compliments and courtesy; ব্যাহ্ম এই মুখ্য বিশাম ব্যাহ্ম বিশাম ব্যাহ্ম বিশাম ব্যাহ্ম বিশাম ব্যাহ্ম বিশাম ব্যাহ্ম বিশাম ব্যাহ্ম বিশাম ব্যাহ্ম বিশাম ব্যাহ্ম বিশাম ব্যাহ্ম বিশাম ব্যাহ্ম বিশাম ব্যাহ্ম বিশাম ব্যাহ্ম বিশাম

Syn. ५८ पुषा ५८ ध्रुष dad-gus-dah idan-pa; इसाय mos-pa; पुषाय gus-pa; प्रश्निक्त सेसम्बद्धांतुtu-sems; प्रणाप्तिक phyag-byed-pa; पुषायर प्रेट्र gus-par byed-pa (Mon.). A 5x 4.5 A She-hor Po-ta-la Jehor, the city in China where emperor Kyenlong built a palace and monastery for the Dalai ar 1 the Tashi Lamas (Lon. 11).

নি hen বিষয়ে, ঘবিষয়ে also বিশ্ব breadth, width; বিশ্ব broad; বিশ্ব জ wide, spacious; বিশ্ব কি কি বিশ্ব জালা। width; বিশ্ব কি প্রাপ্ত shen-phra-mo, or বিশ্ব জালা-chun narrow; বিশ্ব in breadth. বিশ্ব জালা-gin or বিশ্ব স্থায় shen-gleys writing desk or table.

নি ন shed-pa to fear, to be afraid: মুণ্ডাৰ full of apprehensions (Jü.).

নির্ম shen-pa 1. to desire, to long for, to be attached to, to have attraction for, (used with व la): ब्रिइ व बेक् हेंद्र क्या I love you ardently; वॅद् 'वदस्सार 'या बेद' के बेद 'द्वाव या इसस the people of Tibet that are affectionately attached to me (Ja.). 2. अमिता, निकाम, चवमान yearning, attachment, love, longing for; greediness, covetousness; ইৰ্জাৰ shenlog disgust, aversion; बेन य स्वाय = वर्द पास्वाय to be disgusted with: क्या श्रे र हैं वास वा बेद य বিশ্বশ্বমে has come being disgusted with his kingdom, i.e., betaken to a religious life (A. 11). ATP shen-kha or AP she-kha= बेदाय shen-pa. बेदाविष shen-khris or बेदाळ्याथ shen-chags adhesion, longing for; 94 44 shen-don resp. 495 45 bshed-don object of desire; 34.4.5x=34.75x forsaken, given up altogether; वेद बेद or वेद य बेद impassive, without desire; analysis shen-hdsin inclination, passion, attachment. 3. vb. to last or endure, be durable.

ন্ধিম্ম sher-po mean, pitiful, coarse (Cs.).

Al she!= শুমাৰ সম spus-tha-mas worst quality (Rtsii.); bad, mean, inferior; ব্যাহাইৰ ব্যাহাৰ দান hbrih shel-sogs (Yasel. 4) superior, middling, inferior, etc.

so to be styled. ব্যাপ্ত shee-pa = also thus:

ব্যাপ্ত হিন্দ shee-pa briod-nas having so or
thus said. ব্যাপ্ত হেন্দ shee-mtshuńs similarity
in appearance, shape, or colour (Rtsii. 40).

ৰি sho I: 1. resp. প্ৰথাৰ gsol-sho হা eurds, curdled milk ; ब रह भुर व दिश्वत, mixed with curds, a mixture of curds; ৰ্বেংশ্ৰ mixing up or curdling of curd; & KE 99 fetch some curds; द्वाया sho-bshal-wa to place milk to curdle. 首男 sho-skya whey, residue of milk after butter has been churned out; ৰূপেন্ত id; ৰূপেন্ত হিচাদত [the liquid part of curdled milk]S.; 首的 shogrod curds, whey kept in the stomach of a freshly slaughtered sheep or goat (a practice of the Dok-pa herdsmen and others) (Jig. 7). Ask sho-chan or Ask ak sho-dan-chan curds and beer; विवेशकर देश sho-nes chan-nes: द्विर दर दे तु अवे याद्वर वीम में देस x६ हैस वसुद वर २६५ (A. 116) ; विश्वाय चनदिस thick curd; 4935 a sho-hthun-wa a new born child (Maon.). बिंधे sho-spri or बिंधे पीयष curd sweetened with sugar or honey: ह्रवश्रविद्वाद: र ई. इ.क.५ : अ. व. (Med.). 2. milk in gen., esp. at 3 % mahi nu-sho mother's milk; A 23K 5 NA during the time of suckling; A HENDAUD SAIS after the child has been weaned; And sho bsho-wa to milk milk. त्रेत्य = व्याप्य sho-bsrubs-pa to churn milk or curds for butter (Situ. 76).

Syn. ম্বাক্তন্ম rab-chags; ঘ্ৰামান্ত্ৰীৰ্ম pags-mkhregs (Mflon.).

 sho=ten skar-ma. Angs a sho-bryyad-sho the gold of the weight of a sovereign; a sho-cha gen the colloq term for a pair of scales for gold and silver weighing; and sho-ca pay, wages, contribution; and sho-cas htsho-wa one who subsists by the wages he earns; according to Schtr. a soldier, any officer that receives pay.

ৰ III: a small spot, speck: এবৰ sensho speck on the finger-nail, মূল speck on the tooth (Jä.).

ৰ্ম্ব্য়ন্ত sho rdo-dmar-po a mineral drug Rtsii.).

बिसुन sho-rmun occurs in Jiy. 30 : अर पनुदे क्षेत्रपदिक्ष अनुकर्णा

A' Mar Sho-khan place in Tibet (Rtsii.).

Shog imp. of ΔEq^{-1} . n. of a place in upper U, to the east of Lhasa (Lon. 19).

ৰিশ্ব shoys=ছাই sna-dro morning, forenoon: বৃশ্ব shoy-ja or ছাবিশ্ব=ছাই ইছ shadrohi-ja morning tea (Rtsii.).

Show lower, nether: ASPA the lower part of the house; ASS the lower and upper part (Jä.); ASS showshow deepened, excavated, hollow, uneven (Cs.).

ৰিছিল shod very heavy, abundant: কং ৰিছিল char-shod-che very heavy rain; বং ৰিছিল বিজ্ঞান কিছিল বিজ্ঞান কিছিল বিজ্ঞান কিছিল ক

ৰ্বিশ্ব shon-pa আবাছৰ 1. to ride, also = ব্ৰেম্ম to climb up ৰ্ব্ৰেম or ৰ্ব্ৰেট আৰক্ষ having mounted (A. K. 1-8); দ্ৰাৰ্থ্য to ride, on horseback; ব্যান্থাৰ্থ্য rode in a ship (Tan., d. 93); ব্ৰাহ্ম আৰ্থ্য travelled in a carriage; 5.45.44. The prince dismounting from the conveyance: 345.44. The prince dismounting from the conveyance bowed down. Afra colloq. for Aff and Faff riding pony and pack horse (Rstil.).

विभाय shom-pa= अविभाग संदत.

ৰ্ম shor incidental; শ্ৰমণ incidentally v. শ্ৰমণ shyor-la. শ্ৰমণ shor-beog to do a thing incidentally; শ্ৰমণ স্থান উন্পূৰ্ণ কৰিব হা the domestics (should) perform labour occasionally, i.e. they should help the workmen (Rtsii.).

ৰ্থ shol 1. that which is below in situation, or hangs beneath, or is subject to. 2. a village or collection of abodes below or belonging to a monastery and situated in its neighbourhood or placed at its base; thus, at the base of Potala in Lhasa is a large group of houses and huts styled the shol or & Au sde-shol of Potala. Aupe shol-khan lower flat or storey ৰ্থ ৭ৰ্থ shol-hgro of a house (Yig. 19). मन्दाकिनी the lower or sub-issuant stream. n. of the river Ganges just where it issues from the glaciers; also any glacial stream : वेयस ईंगस गुर विवाद में दे नुवाद देव पर्दाय आदि न pray let your communication be also like the exuding stream of the river Ganges (Yig. k. 16.); ব্যাহস্থার সুহ' sholhgrohi-kluft= इति न्या the river Ganges (Yig. k. 45). 45मन्दाकिनौ flowing or falling down slowly (Yig.). 3. the under or descending hair, the beard: ब्रॅब'बेर् shol-med=ब्बाब्बाबेराय without beard (Rtsii. 50); Aqua Aqua

shol-ma shol-mo a long haired goat (Mil.); ৰেখৰ shol-pho a huge yak-bull, which has masses of hair beneath it belly, ৰ্থাইৰ id.

992 gshuh one of the thirty-six border countries (Yu-sel. 38).

মান্ত্র ম gshah-wa 1. to sport, joke, play, bawi. 2. to believe, trust, confide in. 3. in মানুষ্থ বাহাৰ্য্য

মৃত্তি gshah-ma a kind of helmet: মৃত্তি বিশ্ব প্ৰায় কৰি কৰি কৰি কৰি নাম a nd shah-lima (Yig. 31). প্ৰথ ই gshah-li helmet made of bellmetal (Yig. 31).

বাৰ্থ ঠিব gshah-tshon= ব্ৰ rainbow.

মান্ত্ৰ মান্ত gshah-gsan = শুখান ভূম বিশ্বম the Swastika sign; also, grace, blessing (Bon.).

বাঙ্গাধ gshag-pa v. মহল্ম hjog-pa, especially দ্বীন ই মহল্ম সময় মহল্ম ভাষা absorbed in contemplation.

মানুক gshan the anus; মানুক বুল gshan-hbrum piles, hemorrhoids (Mag., ch. 64).
মানুক বুলুক বুলুক বুলুক বুলুক দিল Dhāranī charm for curing piles (K. g. u, 256).
মানুক বুলুক মানুক আমুন one suffering from piles.

প্রত্ব gshad wrongly written for বন্ধ্য

ण्युक ब्रुंक gshan-skyon परदोष, another's fault रट भूष हा अबूट बावब पूर्व अहिंत श्रम ख़ुट. or defect; not seeing one's own faults but raising the finger towards other's faults. नुभः नुभ gshan-gyis-rgyas or नावन गुभः नायस परपुष्ठ nourished or fostered by others, met. the euckoo (Mñon.). गाउन गुँस में महे qshanyyis mi-brdsi (प्रश्ने पुराप्ति में बुवय the irrepressible; also = 549 दारे कि. 4 dpah-pohi khan-pa a hero's residence (Mnon.). वावद:वीश:बुद gshan-gyiṣ-≈in v. प्रवृद्धिः; प्रवृद्धिः gshanrayud परतन्त्र; v. प्रवृत्पर प्रवृत्रभाषाम् gshan-bshems-bzod an epithet of Indra - वावत्र द्वा नेषाय one knowing the secret of others, also the knowing of it: यावन प्रस्थ बहु भाष exclusive, not mixing with others. वाववायावर्वावाह्यक्ति कुरागुरा। रहावीया ৭5 আমীর মুব্র এম 🖰 (K. ko. 🟲, 347) he teaches morality to others but himself behaves immorally. ज्यान्य gshan-çaş or ज्यान-नम a few others: पावर नग नेपाय वित्र ह्वा भ नेपा छ (A. 114).

মুখ্য gshan-du elsewhere, to another place: এই ন hyro-wa to go মুখ্য elsewhere eto go away to start; মুখ্য ইন্মান্ত্রী suppose or believe nothing else, do not think that the matter can be otherwise, frq. used like: of course (Jā.); মুখ্য ইন্মান্ত্রী gshan-du-phyogs=মুখ্য ইন্মান্ত্রী ব্যামন to go beyond one's boundary or jurisdiction; to go over to the enemy (Mñon.).

ৰ্বাইন gshan-don ঘ্যাই the interest or good of others: ইন্থান ইন্থান ইন্থান বিষয় unless (your) own interest has been first served you cannot look to other's interest (Behu. 249).

শ্বর হৈ gshan-driñ 1. नय self-sufficient.
2. = ৭ প্রবাস্ত্র hgran-zla; প্রবাস্ত্র হৈ এই । = ৭ প্রস্তুর এই ।
whitout a match, unrivalled; প্রস্তুর এই
বিধান driñ mi-hjog-pa = প্রবাধ বিধান বিধান বাদ্যান্ত্র । করি ।
লাক্ষ্যান্ত্র not necessary to ask others. প্রস্তুর

শার্ক gshan-gdun 1. শুর্ম rkun-po thief, robber (Mhon.). 2. परपोइन, oppressing others, tyranny; শ্বর্ণার্ক তর an oppressor, a tyrant.

প্রধ্য gshan-nas 1. from some other place; প্রধ্যমন্ত্র কুই it cannot be accomplished from any other quarter, by any body else (Mil.). প্রধ্যমন্ত্র gshan-nas gshan-du to deviate from the right path, to go further and further away; বংশ এই ইন্ট্রেস্ট্রে

કૂંદ gshan-ş $na\hat{n}=$ ૧૬૦ કૂંદ hkhrul-ş $na\hat{n}$ (Yig. 17). વ્યવસાય પાસદ gshan-ş $na\hat{n}$ a- $lu\hat{n}=$ વ્યવસાય સ્થિત u (Yig. 111).

শ্ৰম্ u gshan-pa = শ্ৰম্ another, the other.

प्रवाहित gshan-hphrul or परिनक्षेष ; प्रवह व्युव gshan-hphrul or परिनक्षेष ; प्रवह व्युव प्रविचित्त वसविन n. of a celestial region of the Buddhists, the residence of Kamadeva (Minon.).

শাৰ্ক বিদ্যাল প্ৰধান প্ৰধান বিদ্যাল বিদ্যাল dependent on others. মাইক সিংশাধুন দ্বী শাৰ্ক বিদ্যাল কিছে মুন্তু বাৰক বিদ্যাল কিছে মুন্তু বাৰক বিদ্যাল কিছে মুন্তু বাৰক বিদ্যাল কিছে মুন্তু

Syn. जावतं कुंद gshan-rgynd; धार्याद्वरः pha-rol-dwan; रूर द्वर केंद्र ran-dwan-mid; वद्याद्वरः pha-केंद्र bdag-dwan-min; व्हेंद्र प रुद्र hdsin-pa-can; जावतं कुंद्र व्हेंद्र प रुद्र hdsin-pa-can; व्हेंद्र प रुद्र hdsin-pa-can; व्हेंद्र प रुद्र कुंद्र क

স্বাধ্য প্রকাশ gshan-hbyor-låa acc. to Budh. the five benefits or wealths which have accrued to others from the Buddha:—(1) the advent of Buddha; (2) his preaching the *Dharma*; (3) the establishing of his doctrine; (4) its promulgation and continuance ইম্বেশ rjes-hjug; (5) the

abstract pity and grace of Buddha for the suffering world (Khrid. 13).

শ্ৰম্মির gshan-smod বিশ্ববন a slanderer, cynic; ঘ্যনিন্দা the slandering others; শ্ৰম্ মুন্টার্থ to slander others: ঘ্রেশ্বসুর্থ ব্যাম্মার্থ টির ইন্নের্ডির্টির praising self and slandering others produces quarrels.

ण्यह war gshan-yan चिष्च, चपरोऽपि more over, besides, furthermore [and yet, also]S.

শ্ৰুৰ অংশ আৰু ঘ্ৰাধীৰ dependent; শ্ৰুৰ অংশ ক্ৰুম প্ৰাৰ্থ কৰিছে।

प्रश्निक gshan-las-rgyal परस्त्र 1. victorious, triumphant over another. 2. a flower = श्र-कृत्ये हैंग (Minon).

न्वत्र सेम्बर भेर् न्यास्म meton ष्ट्र प्रन the cuckoo.

제ବ지기 gshab-pa 1. to rub or touch with the hand. 2. to lick (Sch.).

শ্রমধ্য gshams-pa incorrectly for ব্রমধ্য

বাবিব seldom, scarcely; also= শ্বংশন বির্ again afterwards; প্রসংশন ম never (Ja.).

ম্প্রিম gshal-wa a form of ৭ছলান বুজান, বুজান to weigh; মুদ্যালাগ্রাম বুজান though one could weigh it with a pair of scales (Glr.); লাগুল বুজান টুল্ম articles that should be weighed; liable to duty, to custom (Jā.); লাগুল লাগুল gshal-dkah-wa = ৭ছল নাগুল (Yig. k. 10).

নাৰ্থ ব্যক্তি gshal-hkhor and নাৰ্থ বন gshal-thag; নাৰ্থ বিধা gshal-thim; also নাৰ্থ বুধ মিন্তাৰ; নাৰ্থ বিধা মনাত্ৰ; নাৰ্থ বুধ মুনাত্ৰ; নাৰ্থ নাৰ্থ বুধ মুনাত্ৰ; নাৰ্থ নাৰ্থ বুধ মুনান্ধ, নাৰ্থ মুন্ত মুনা-tad, নাৰ্থ মুন্ত মুনা-tad, নাৰ্থ মুনা-tad, নাৰ্থ মুনা-tad, নাৰ্থ মুনা-tad, বুধনা-tad, বুধনা-tad, বুধনা-tad, (Yu-sel. 57).

নাৰ্থ দু এই এই বিজ্ঞান বিধান med-pa Chu-wo n. of a fabulous river: মুহ মুখ্য পুরু পুরু বিধান লাক ইং নাৰ্থ মুখ্য পুৰু মুখ্য প্রথম বিধান মান্দ্র situated beyond the country called Namkha-riñ-wa in Uttara-kuru (K. d. इ. ३३४).
प्रवाद प्रतिक the immeasurable; प्रवाद प्रतिक the immeasurable; प्रवाद प्रतिक that which cannot be measured or weighed, imponderable, immeasury great or much (Pth); प्रवाद केर्प्य नाम केंग्र the inconceivable castle.

প্ৰথা ± gshal-tshad measure, scale, standard (Sch.).

নুষ্ণ শ্বম gshal-yas or লাম্য শ্বম ভ্ৰম বাৰ ক্ষিত্ৰ কিন্তু কিন্ত

প্ৰথ gshaş play, sport, jest, joke (Sch.), মুপ্ৰথ glu-gshaş sportive song.

ম্বী gshi or শ্ৰীম মুল; 1. that which gives origin to a thing, that from which it arises, ground, basis, foundation, original eause, exciting catee; इवे वेव्यया बसमा उद् १९६६ मदे प्रे the primitive source of all happiness; न्बे हु हो gshi-skye-med without origin or birth (Mil.). No all place, ground, locality; soil: ब्रिअ मु अपने khyim-gyi-sa-gshi, नेट ने नि shin-gi-gshi, र् मान्ये भागाने tshon-khan-gi-sagshi land for erecting a shop, etc. (K. du. 5, 499); শশ্ৰী the main point or thing, principal thing, 3 9 9 foundation of a wall, न्वे सेम्स १८, न्वे र्डस १८ the cause; गुरु नवे the spirit, the primeval in a special sense; the innermost essence, inherent nature. 2.= ह प ब्रुज, root or seed; अपनि nun-qshi turnip root or seeds, अध्यापन radish seed: 3. देश खल, चाधार, (ग्रथ क्ष. क्ष. ground, floor न्देशपुन्दे a square floor; क्रेट्नेन्दे the upper or top surface (Glr.). 4. चाल्य residence, abode, home: ज्वे वहेंद्र u to take up one's residence in a place (Mil.); শ্বিন্দ্রন্থ to settle, to establish one's self in a place; শ্বিশ্বর ইণ্ ইণ্ ইন্দ্রন্থ শ্বনি কান্ত্রন্থ দি assigned to him a nice dwelling place and established him there (Glr.). 5. (প্রন্থ পুর্ই) খানন, খাবন, বারু, খাবার, খাবার, খাবার, আবার, শ্বিব্ৰ gshi-dgon monastery attached to a hamlet or village, usually very small and harbouring but a few monks.

পৃথি মুন্দ gshi-shon-skyes as met. = lightning (Mnon.).

শৃণ তর gshi-can 1.=ৰ্শুম forest, wilderness. 2. having a basis, foundation. 3. নৱৰ having a floor.

माबे केन gshi-chen चयाक् .

শ্ৰী উম gshi-cheş = শ্ৰাটম gal-cheş very important: অঃর্থই দুবেশ্বী উমাধ্য ে the works or duties of religion are very important (A. 126).

न्दिन्दिय gshi-ji bshin-pa a recluse, 'who stays where he is' (Burn. 9-130).

न्दे अञ्ज्ञ gshi mthun-pa समानाधिकरण, [same predicament, common substratum] S.

ৰ্থি বৈ gshi-deb = শাংন ma-deb the principal register: শ্রেমিরের ব্রাইন ব্রাইন ক্রান্ত shor-than gshi-deb zur gsal the accounts are clear marginally in the chief register (Rtsii.).

ৰ্থিবিশ্ব gshi-bdag 1. a local deity or rather monster, generally of the Nāga class, who when offended sends diseases or other calamities upon a particular village or province or on an individual. He is required to be appeased by offerings when incensed. 2. lord of the soil; may also denote a king or nobleman (Jā.).

पाँचे प ashi-pa = पहुंच प.

ম্পূন gshi-wa নীবাজিক [a dweller] S. মান্দ্র মন্ত্র gshi-wa-hthun = সুমান্দ্র skyes-ma-thag a child just when it is born (Mnon.).

+ नावे व gshi-wo = नावे अ basis.

প্ৰতি gshi-byed or প্ৰশাসন gshis-byed possessed of capital: প্ৰামাণী সুনী উচ্য at Lhasa the merchants who have capital (Rtsii.)

শৃণ a gshi-ma আম্মন, আধাৰ; = শুণ শালম ; আম্ম নিত্তি [substratum, abode, residence] S. শৃণ মণ্ডি gshi-ma byed অধিকাৰ, অধিকৰে; [receptacle, subject] S.

শ্ৰী ইন gshi-med = ৰূম শ্ৰী স্ট্ৰাপুথাৰ, emptiness, the void; also ৰূম শ্ৰী স্ট্ৰাপ্থাই ক্ল্লি or বৃদ্ধান্ত ক্ল্লিখন ক্লিডিব who meditates on the doctrine of Çūnyatā.

पादे १ देह य gshi-hdsin-pa संसार = १ देर प the world, the transmigratory existence (Mnon.).

প্ৰিম্ম gshi-ras cloth which is spread on a table or on the ground for the placing of offerings, etc. (Rtsii.).

নিবিশ্ব gshig-pa 1. fut. of ৭ইল্খ. 2. or লাইল্খ gshigs-pa to make minute inquiry of every point; to investigate, to examine: ল্খ ক ক্রে লাইল্খ এই ইন্লেখ all matters important and otherwise should be cleared up by minute investigation (D. çel. 7); নাইলিখ বানিবাধ এই বানাৰ দুয়েঃ হ

દ્વાના સંવાય ક્ષેત્ર ક્ષેત્ર વાલેવાય કહેવા વસુમા વસુવા પાએ (Yu-sel. 36).

প্রবিষয়ের gshib-hthun= মুখ্য skyeş-ma new born (child).

中 प्रविद्या gshib-pa, form of बहेवय hjibpa = अभवस्य sos-beah-wa, क्रेबहेवय lee-hjib-pa.

বারীন্যান gshibs-pa to put or lay in order (Jä.).

বাইশ্বেত্তম gshir-beas colloq. = অপ্ৰ-প্ৰাণ of a certainty, as a matter of course (Yig. 48).

मावैय gshil, a form of बहेब.

দু বাৰী ম'ন gshil-wa 1. fut. of এই এন. 2. = বস্তমন, এই নমন ব তা বাৰী বমন তা বন্ধী বম (Ńag. 61).

বৃষ্ঠান gshiṣ-ka 1. one's native place, country. 2. home of an agriculturist, his fixed dwelling and the field about it for cultivation, homestead: শৃথ্য পুঠুই the manager of a farm. 3. an estate, a town. (Rtsii.) পৃথ্য পুনাছ-khag separate estates, individual estate; শৃথ্য পূর্ণ কিন্তু gshiṣ-khag-gi thon-skor the income, proceeds of an estate (Rtsii. 26); শৃথ্য ব্য gshiṣ-hog one under or belonging to an estate, the tenant or farmer in an estate.

শ্ৰীমান্ত্ৰীৰ gshis-dyon = শ্ৰন্থাৰ the one monastery in a village or town (Rtsii. 13).

শ্ৰীশাই gshiş-rtse abbr. of শ্ৰীশাই gshiş-kartse the town Shiga-tse in Tsang (Rtsii.).

gshu I: n. of a place in Tibet situated to the north-west of Lhasa; it is also called ৡ র বৃষ্ট্

नीवु II: 1. पिनाक, चाप, धतुः कामुंक bow, for shooting: मृह्यदेश he constructed a bow (Gbr.); मृह्यपेट प bend a bow; मृह्यपेट प राज्यप्य id. (Cs.), मृह्यपुट्ट धतुरारोपण;

প্রত্যান্ত to unbend (the bow) (Cs.). 2. bow or arch in architecture: প্রস্থান্ত্রান্ত 'to arch in the form of a bow' (Cs.). পর আন্তর্ভান্ত প্রান্ত প

Syn. अ५२ २वेत्र छे५ malah-hphen-byed; अ५२ ३ malah-za; अ५२ ३४ ठ malah-zaş-can; अ५२ पर्धु malah-biskyo; अ५२ हे५ malah-rten; अ५२ हें ५ malah-borca; अ५२ हेन् malah-snun-byed; पार्व्य ५ ynam-ru (Mñon.).

বাৰু ব gshu-wa to strike, lash, পুৰুষ টুমা ব্ৰহ to whip.

শাপু 'ই gshu-ru n. of a place in Tibet:
প্রত্তি বিশ্ব কা পুর he went to a place near Shuru (A. 81).

শ্ৰুপ্ৰমান্ত্ৰীয় gshu-las-skycs= মুস্পাইন Asura demon (Minon.).

শাৰুণাৰ gshuy = শাৰ্ণ 1. end, extremity:
নাৰুণাৰ, নাৰুণাৰ্চ rump or ventlet of a bird;
নাৰুণাৰ gshuy-ma the tail of it; সুখানুৰা the
end of a row; আনুৰাখ at the end of the
year (Mil.); মান্দ্ৰাৰ house-hold servants.
2. fut. of মানুৰাৰ hjug-pa.

মৃত্যু gshuń I: 1. the middle, centre: কুই লাবুহ the middle, or the main channel of a river; কুই লাবুহ the middle part of a lake; মুহলু klad-gshuń spinal marrow; মুলুহ lee-gshuń the middle of the tongue; মুলুহ ব the middle finger; মুলুহ ব in a direct way, opp. to বুহুবুষ (Jū.). 2. government, executive: ইম্পুট্ Tibetan government;

ৰু পাৰ্ক Chinese executive; ৰুপুৰ পাৰ্ক Indian Government; 935 B ashuh-khra government order, official document; প্রুম চ্ব government employ or service; नुकृष्ण government tenant; 455.4 gshuh-pa a government officer, one holding lands directly under government, Aska gshuh-ma the middle part of Lhasa, containing the government offices: 935 %5 4 ashun-tshon-pa government agent who sells or purchases any article (Yig. k. 52); The gshun-sa government, government place, court (Yig. 30). 985. শত্ৰাৰ government centre at Gahdan; न्तर नासेर ashun-aser crown gold. नानुर वर्धेर भ gshun-bsring observing of the prevailing custom, usage or law (Yig. 86). 3. मुन्य, गवस, भाक literary work, original text (A. K., Yig.): পারুম এই পার্যাধা to compile or compose texts.

বাৰু নৈ gshuh-wa pf. প্রথম gshuhs, to attend, to be heedful; attention, প্রথম heedful; Sch. has: 'sincere, orderly,' and for the current phrase অব্যাহ্যমান he gives; 'a quiet and prudent mind or behaviour.'

শন্ত প্ৰথম gshuń-lugs 1. মম্ম the established laws of government. শন্ত প্ৰথম ইইন্ম gshuń-lugs hdsin-pu ঘ্যোমক a minster of state; government officials who hold offices under of Government. 2. = শন্ত মান ইম্ম নাই ইন্ম the original precepts, texts or scripture: শন্ত প্ৰথম ই ইম ইন্ম ব্যাসহান মান how much knowledge of Buddha's precepts he possessed! (A. 20).

IS Sch.: 'to go, to walk, to put into.'

শন্তর gshun fut. of ৭৪ৰ'্থ.

আৰুব লি gshun-po best of its kind: এইং বার্থ ক্রিকাছন the purest gold ইন্ইল্পান্ত্র ston-thog gshun-po a capital crop.

म प्रतिप्ति gshur-brtug-pa= हरः अव zur-za-wa a little faulty, defective.

मावे बेट ashe-nin for मावेश बेट.

শ্ৰী হ gshe-ra parsley in C. colloq.

प्रदेर gshen, for केंद्र shen.

শ্বির gshen or শ্বির্থ 1. the act of remembering or reminding: শ্বির্থান gshen-bskul-wa= হুব্লপুথান to remind a person, to refresh the memory. শ্বির্তির্থ gshen btad-pa or শ্বির্তির্থ—শ্বির্থান to admonish, exhort (Jä.). 2. শ্বির্থ to light, kindle, inflame (Sch.).

म बाबेर ध gsher-pa= बहेर व bsten-pa.

স্থিম gshes স্থাইন: the time after or before: শ্ৰণ কৈ gshes-rñiñ the day after to-morrow; বৃধি-শ্ৰণ কৈ na-niñ gshes-niñ the year before last.

মূনিশ্ব gshes-pa 1. to be well, to prosper: ৭% বিশেশ্বনাথ enjoying life, passing it in prosperity (Yig. k. 2). 2. acc. to Jä. is resp. for to sit, stay, wait: বুলাইন বুনাইন অনুনামি wait a little.

মূৰ্ ন gsho-wa incorrectly for কৰে v. বছৰ hjo-wa.

মার্কিনাম gshog-pa 1. v. ব্র্লাথ. 2. early morning: ব্রুমেন্স্ক্রিন্থ ব্যাপ্ত you come to-morrow morning.

ল্পি শ্বিষ gshoy-steys arch, playful, sportive: শ্বিশ শ্বিম

+ পার্বাংই টিউন gshog-hdrid-kyi tshig imparting hints by movements of the lips.

বাৰ্থী gshogs one half of the body, the side of the body: প্ৰশ্নসংস্থান the

right and left sides; শ্ৰণ্থ side ways (Sch.). শ্ৰণ্থ স্থিত gshogs-slok-wa নিদিশিকৰ; or শ্ৰণ্থ সূত্ৰ-ট্ৰণ to speak aside or indirectly; শ্ৰণ্থ সূত্ৰ প্ৰজ্ঞান gshogs-smo ধ্ৰম্মন [indication] S. শ্ৰণ্থ সূত্ৰ সূত্ৰ gshogs-smos byed-pa to prejudice a person aganist another insidiously.

প্ৰিনিম gshon-pa ঘানিকা, অব্বি wooden trough or tub: ট্ৰ'প্ৰিন trough for feeding dogs and other animals; চুপ্ৰিন a manger.

শুৰ্ম gshoft-thogs n. of a yakşa demon who resides on the seashore at the foot of Sumeru.

দ্ৰাষ্ট্ৰিম gshońs = টুন্ম ljońs valley, basin of a river; also খ্ৰাপ্ৰিম yul-gshońs. প্ৰাপ্ৰিম yul-gshońs. প্ৰাপ্ৰিম yul-gshońs spyod-pa = টুন্ম বু ব gen. a monk who frequents small towns and village moving among the country folk.

মান্ত্ৰিব্যান gshon-pa নৰ্মা, মুবা adj. young, the younger one; কুমানাস্থান প্ৰয়োধান প্ৰয়োধান জিলা; কুমানাস্থান gshon-pa the youthful king; মুবামান্ত্ৰিমান as I am still young (Dzl.); মান্ত্ৰিমানাস্থান some young people (Mil.); মান্ত্ৰিমানাস্থান who in their younger years had no children. মান্ত্ৰিমানাস্থান gshon-bde alacrity, youthful activity (in working): মান্ত্ৰিমানাস্থান (Rtsii. 34).

শ্লিষ্কু gshon-nu=ৰ শ্লিষ্ণ কুদাং, স্বৰজ a youth; প্ৰশ্ব কুদাং the youths, an epithet of the youngest son of Mahadeva. শ্লিষ্কুম্মুম্ব became a youth, turned young. প্ৰশ্ব ক্ৰিম্বুম্মুম্ব্ৰ gshon-nu magrin-ldan = ক্ৰিম্বুশ্ব (Mñon.).

महिन्दुः gshon-nu-ma कुमारी virgin, maiden, youthful girl. महिन्दुर डेन्ड्य यहु द्वा यह इति इत्य प्रमान प्रमान कि इति इति विकास प्रमान प्रमान कि इति इति विकास प्रमान प्रमान कि इति इति विकास प्रमान कि इति इति विकास प्रमान कि इति विकास कि इति कि इति विकास कि इति

শ্ৰিক ব্ৰান্তৰ gshon-nu-can = কু প্ৰাই নিক (Mhon.).

শৃষ্ণ বৃদ্ধ বুল gshon-nu gdoń-drag Kumā-ra the son of Mahādeva who is possessed of six faces (Mnon.).

Syn. विश्वपि धुँद्य ह्य byiş-paḥi şpyod-pacan; वह परिश्वभेष व्यव beu-gñiş miy-ldan; भैद इव इ smin-druy-h (Mhon.).

শার্ক মার স্থান gshon-mahi tshogs = 9 কুন মার স্থান

ৰ্থনি gshon-rabs the youthful or rising generation; the younger classes.

শূর্ব-পূত্রশ্বর gshon-ça chays-ps = an adult (Yig. 11).

মূল্য gshob 1. or মানুহা a burn, scorch, or singe; a mark from burning; নুষ্ট হু হুছ to be singed, seared (Pth.); হুই হুখ মুমানুহানুহ্ হুখ my body and soul were seared, deeply afflicted. 2. in W.=a crash, e.g., of a tree breaking down (Jü.).

মানুস্থান gshom-pa 1. a form of বইনমান:
মানুস্থান স্থান কৰিব (A. K. 1-22). ম্প্রান্তির এই মুন্তির (A. K. 1-22). ম্প্রান্তির এই মুন্তির এই মানুস্থান he who has vanquished the devil. প্রান্তির এই মানুস্থান gshom-du med-pa= সুন্তান করিব আndepressed, never dejected: ব্রুম্বার ক্রিম্মানুস্থান his spirits were never depressed. (Ya-sel. 31). প্রান্তির এই gshom-med steady, = also constant, perpetual, eternal (Mhon.). 2. pf. প্রান্তির প্রান

বার্বিম gshor, v. ৭ছন hjor.

বিখান gshol-wh 1.= সবল to flow down; to alight, dismount: ইনমাথমান্ত্রিটা chibs-las gshol-te having dismounted from his horse (A. 7); ১৪২ টু ই ইনি মুন্ত্রিগ্রন্থ as the sound of the summer drum (i.e., thunder) comes down (Yig. k. 10). 2.= নুষ্মান্ত্র্যান্ত্রিশ্বান্

ইন ইংকাৰ যে ইংল্ইবান্থ লাই অংশ he was absorbed in deep meditation. 3. ১৯৭০ নীৰ, to be low, open out to: শ্রেষ্ঠ দুল্ম এই শূর্ম এই শূর্ম এই শূর্ম এই নাই residence was protected on the north and was open to the south (A. 70) (So almost all the houses and monasteries in Tibet are built with the south open and the north protected by the hill-side or even by walls.)

শ্ৰিম gshos for মান্ধ, v. এই ম; ইং শ্ৰিম চ মুন to speak in confidence, or secretly, to communicate a secret.

বিবি তৈ bshah-wa=প্ৰাই or বিশ্ব bylon-pa স্বাই wet, moist (Zam. 9).

বৰ্ণ <u>b</u>shag the inner parts of the body.

মন্ত্ৰী বি bshag-pa ছিল 1. v. এইব্ৰ. 5 ক্ষিত্ৰ স্থান্ত্ৰৰ ইংৰ it is time to leave a testament if you have any (Rdsa. 16). 2. to tear, wear, of cloth, etc.; to burst, crack, split C. (Jä.).

agrafia bshah-tshoh-ma a prostitute, harlot (Dag. 8).

বিশ্ব behad 1. n. of a place in Tsang (S. kar. 178). 2. also ব্যাব লামে a swan; ব্যাবসাম a white swan $(J\ddot{a}.)$; ব্যাবসাম bshad-ldan-ma 'a pond with swans swimming on it.'

Syn. अप्रेन रहः mgrin-rin; क्रुवेश्वहरून chuḥi min-can; श्वाचेत्र gra-hbyin; द्वेर पुवेश्वनंत्र rdsinbuḥi-mtshan; द्वाचेर bya-lon (Mnon.).

বিষ্ণ bshad-pa 1. (মইন খ্লা) ছবা the noise of joy or that of promise (S. Lex.).
2. (মুট্ৰামুখ্ৰ) to blossom, to develope (Yig. 48).
3. ছবিৰ to laugh, smile: ব্যুদ্ধ a girl with a smiling face (Mil.); ব্যুদ্ধ মূর্বিশ্ব buffoon, jester; ব্যুদ্ধ bshād-mo smile, laughing, laughter: ব্যুদ্ধ ব্যুদ্ধ to laugh; ব্যুদ্ধ ব্যুদ্ধ ব্যুদ্ধ or ছাৰবালী n. of a goddess.
4. a swan.

Syn. for বৰ্ণ ক্ষ bshad-gad a jest: ব্ৰং বুৰ কুটি bde-bbyuh; মুই ku-re; মুল শ kyal-ka; ইনাই rol-rete; এই বিশ hjo-sgeg; মান্ত্ৰাৰ gyer-bag; ইনাই rtse-hjo; ইন্মন rtse-dyah; মান্ত্ৰাৰ gad-mo-bbyin; মান্ত্ৰ ga-chad; বি rgod; মুল্নাৰ্কি kun-naṣ-rgod; মান্ত্ৰাৰ yid-rgod; এই মিdsum; মুল্নাৰ্কি bar-mar-bshad; ইনা uniş-pahi itsed-mo (Mhon.).

ପର୍ମ୍ବର bshab-pa, v. ବହସଂଧ : ବ୍ୟଂସ୍ଥୟ ପଞ୍ଚମ ପଞ୍ଚମ (Situ. 76).

বিশ্বস্থান bshams-pa to stroke, to coax, caress. বন্ধ্যান সূত্রি bshams-bsgo byed-pa (ব্ৰাম্বাধ্যান নির্মাণ) to remind of, to recall to mind.

বিশ্ব <u>b</u>shar-wa to shave or shear; শুল্বংল to shave the hair: শুল্বংট he has shaved or sheared his hair.

এই bshi चतुर four; वदेव the fourth; वदेव the four; বৰ্বত "shib-cu" forty; বৰ্বৰ four hundred; a str. bshi-ston four thousand; বৰক bshi-cha one fourth part, a quarter; and bshi-ga the four, all the four: ब्रिट नवे जावे बेट डेर the breadth measure of the four continents, also of the four pieces (Ya-sel. 39). বৃণী ই bshi-glin the quarter of a slaughtered sheep or goat, one-fourth part of a circle, a quadrant (Rtsii.); মন্ত্রীনা bshi-mñam चतु :सम (ब्राह्मेंव) the intestines. bshi-mdo = QN QEN यहै अर् lam-hdsom (Mnon.) where four roads meet, crossing of two roads: वने अर् इअश्रद्ध मेर संश्रद्ध स्वादय र (A. 4).

বৰ্ণ সুখন bshi-sde grba-tshan one of the earlier monasteries of Tibet. It is said that four Buddhist monks coming from four different places to Lhasa founded there a monastery which became known by the name of Bshi-sde grva-tshan.

पने पने मन्त्र भूपम bshi-pahi gnas-skabs the fourth stage of life, i.e., old-age from sixty upwards.

Syn. क्षय ryas-pa (Mhon.).

प्रविध्यमुद्धाय अस् bestieva bestrub-pahi mdo any sutra containing different studies each arranged under four heads or classes; for instance under the heading of अद्भाय प्रविभाग पर्वे के प्रविभाग के तार :—1 क्षा क्षिमा अदि प्रविभाग देश यह अस्ता अस्ता प्रविभाग देश यह अस्ता अस्ता प्रविभाग देश यह अस्ता अस्ता प्रविभाग देश यह अस्ता अस्ता प्रविभाग देश यह अस्ता अस्ता प्रविभाग प्रविभाग प्रविभाग स्ता अस्ता प्रविभाग प्रविभाग प्रविभाग स्ता अस्ता प्रविभाग प्रविभाग स्ता अस्ता स्ता अस्ता अस्ता अस्ता अस्ता अस्ता अस्ता अस्ता अस्ता अस्ता अस्त अस्ता अस्ता अस्ता अस्ता अस्ता अस्ता अस्त अस्त अस्ता अस्ता अस्त अस्ता अस्ता अस्ता अस्ता अस्ता अस्ता अस्ता अस्ता अस्ता अस्ता अस्त

पने हर bshi-zur (पने अपाठेग) चतुर्धाम one fourth part or share: ज्ञान मध्य परे बर्फ ५ ज्ञान विवाद देवस वाचे हरू क्या (Rtsii. 8, 5).

पने नि bshi-çad four strokes to imply a full stop!! !!—or rather two at the conclusion of a period and two at its beginning: ६५ अब के के हिन्न पर्दा । वेड्रेट अके अस्म सु पने नि र्ज्य (Situ.).

মুন্তি bshin I:= শ্র্ম স্থান, বন্ধ, বান্ধ্র sbst. face, countenance, ঘণ্ডামান-চুম্মনি handsome countenance or face; also, a polite address to gentlemen; ঘণ্ডামান-চুম্মনি-চুম্মনি-চুম্মনি-চুম্মনি-চুম্মনি-চুম্মনি-চুম্মনি-চ্মান-চুম্মনি-চুম্মনি-চ্মান-চুম্মনি

43.5 while sitting on the chair (Dzl.); अर्द्रभ रष्ट्रद विदेव whilst his colour changes (Dal.); श्री-नेभावित्र 5. नेभाविभावेर though not knowing it he says he does know. Also= because of, on account of: অলপ্তমাৰ্থীয়ৰ্থমা ल रहें द वहेब दें रहेवा है व हो हैं का ल सब पर पर वहीय है। वाय है। य इयका ता केर या अर्दर क्या and because the hearts of both her father and mother were attached to her, they made it of immeasurable importance that she should be taught whatever was useful concerning the world, men, and religion (Gtr.). বিশ্বীৰ ম रेविनेनेने सन् truth, reality, substance, essentiality (Jä.). স্বাইন্থ্র (5) daily, per day, १र गठेग विवेद tid.; १र देविद में अर्द प his daily doings; विदेश का मुल्या है आहु विदेश n. of a fabulous mountain said to be situated at a distance of five hundred yojana (K. d. ٦, 289).

ব্ৰিক্ A *ţshin-ma* embroidered cloth, cloth of gold: ২ শ্ৰেষ্ ঘৰ্ষ আইল বীৰ প্ৰশাস্থ লাই বিষয় যা with cloth overlaid with gold, as a present (A. 131).

্ এই ১৯৯৮ burnt, v. ব্য়ব্যাথ barega-pa; বৃহ্ন এই বৃদ্ধী বিষ্ট্ৰ ক্ষম শ্ৰীমাৰত ব্যাহ বী শ্ৰুম ঐ ব্যাহ বৃষ্টা ক্ষম কৰি হুল ক্ষম কৰি হুল ক্ষম কৰি হুল ক্ষম কৰি হুল ক্ষম কৰি হুল ক্ষম কৰি হুল ক্ষম কৰি বৃহ্ন কৰি বৃহ্ন কৰি বৃহ্ন কৰি বৃহ্ন কৰি বৃহ্ন কৰি বৃহ্ন কৰি বৃহ্ন কৰি বৃহ্ন কৰি বৃহ্ণ কৰি বৃহ্ন কৰি বৃহ্ণ কৰি বৃহ্ন কৰি বৃহ্ণ কৰি বৃহ্ন কৰি বৃহ্ণ কৰি বৃহ্ন কৰি বৃহ্ণ কৰি বৃহ্ন কৰি বৃহ্ন কৰি বৃহ্ন কৰি বৃহ্ন কৰি বৃহ্ন কৰি বৃহ্ন কৰি

বৰ পূৰ hshu-çel a kind of pebble or crystal (Jiy. 19).

Tag' Deshu-wa, v. 5 shu-wa and stage to melt, to digest.

पञ्जास प्रकार १६ के. १९ के. १९ के. १९ के. १९ के. १९ कार्य मारीन, सिक्रीकित 1. to sit: व्यवसाय

মুন্ধ্য please to sit; ব্রুব্যান্ত্র্য seated on the rug (Situ. 76); বর্ষায়ন্ত্র্য has been seated, বর্ষায়ন্ত্র seated, বর্ষায়ন্ত্র seated, বর্ষায়ন্ত্র seated, বর্ষায়ন্ত্র seated for residence; বর্ষায়ন্ত্র a small temple in which a deity resides (Dzl.); বর্ষায়ন্ত্র seate for fellow-lodger. 3. to remain, stay, exist, live: বর্ষাইন্ত্রব্যায়ন্ত্র to be in the world, to live on earth. 4. (of books) to be recorded in, to be contained; is always annexed to book titles: ইন্ত্রিক্রিয়ন্ত্রব্যায়ন্ত্র sayan the hundred thousand songs of the Reverend Milaraspa, so to be styled, is herein contained.

বৰ্ণসাম bshugs-grat the row of seats on which men of rank sit on any ceremony or occasion (Rtsii.).

বর্ণাশ দুন্দ <u>b</u>shugs-stans manner of sitting:
ভুষ্মন টুবিশ্বাস্থাদ্দন the manner of sitting of the gods.

বৰু ন bshud-pa resp. of বৰুৰ to start, depart, go away; সন; অন্ত বৰুৰ gone away on a journey (Situ. 76), go away: এই বৰুৰ চুল্ম, go away! opp. to ই ইন কুল্ম ই ইবিলাই বৰুৰ he proceeded to India for study (A. 61). পুলাই বৰুৰ চুলাই বিশ্ব বিশ্ব প্ৰায় বিশ্ব বিশ্ব প্ৰায় বিশ্ব বিশ্ব প্ৰায় বিশ্ব বিশ্ব প্ৰায় বিশ্ব বিশ্ব প্ৰায় বিশ্ব বিশ্ব প্ৰায় বিশ্ব বিশ্ব প্ৰায় বিশ্ব বিশ্ব প্ৰায় বিশ্ব বি

বৰুই behan 1. energetic, zealous; পর্মন বরুই very active in work; বন্ধন চালনার very attentive in study (in the observance of moral discipline): বংশান প্রমান্ত্র কিন্দ্র নার্থ বিশ্ব বিশ্

ี จุดหาง bshus-pa, v. ฐา shu-wa.

বৃদ্ধি টুsheñ-wa pf. বৃদ্ধ resp. for গ্রুম to raise, erect, set up, to manufacture, compose: প্রথাদমেন্তু স্বনুম্বান্ধ্য having erected 108 temples.

ঘর্তমে ব <u>b</u>sheńs-pa resp. of অন্ন to rise, to get up: শু, শুন্ত্র প্রান্ত্র pray, get up (from bed, etc.); অবস্ত্র সমস্ত্র ma shań, ma shań don't get up, please; স্থান্ত্র মান্ত্র from the seat (Situ. 76).

মন্ত্র মা: (ব্র্তিক ব ন্র্ত্র না vb., resp. মন্ত্রন্মন কি মানি, মনিনা to wish, desire: লাব লাব না কি মানিনা नेर bsher=महेन्य आहे wet.

মানুমান bshes-pa 1. vb., resp. for মন্ত্ৰ, to take, receive, accept; to seize, confiscate; esp. to accept or take food at meals: ইন্নান্ত্ৰী please take whatever you like; নাম্ভান কি would take it, if it should be to his liking (Mil.). Instead of ক্ৰম in: ১৭৯ ক্ৰম্ভান কৰা he attained the age of twelve years old. অমান্ত্ৰীম take up the burden of work, responsibility (Nag. 61). 2. sbst. food, meat নাম্ভান bsheshruft for কৰা beer collog. (Rtsii. 62):

বৰ্ষ প্ৰ bshes-gro cakes; বৰ্ম শ্ৰ bshes-sgo resp. of এপ্ৰ also আন শ্ৰ বৰ্মত্ত bshes-chan = বৰ্মত্ত চ্চিচিত্ত-khrun beer: বৰ্মত্ত ব্ৰম্মত ব্ৰম্মত ব্ৰমত ব্ৰমত ব্ৰমত ব্ৰমত ব্ৰমত ব্ৰমত বিষ্টা কি এই বিষ্টা কি এই বিষ্টা কি এই বিষ্টা কি এই বিষ্টা কি এই বিষ্টা কি এই বিষ্টা কি এই বিষ্টা কি এই বিষ্টা কি এই বিষ্টা কি এই কি এই কি এই কি এই কি এই কি এই কি এই কি এই কি এই কি এই কি এই কি আ এই কি এই কি আ এই কি আ এই কি আ এই কি আ এই কি আ এই কি আ এই কি আ এই কি আ আ এই কি আ এই ক

মূল্য ১ bshog-pa to cut at, to chip: বিশ্বেশ্য to cut, hew, make wood smooth with the hatchet, split wood (Situ. 76): অৰ্থা মুব্ৰিশ্য split with the hand (Nag. 61).

মৃত্যু bshon used for প্ৰত gshon.

নি বৃ'থ bshon-pa যান, বাছন riding-horse, carriage, vehicle, conveyance in general; মুন্ধ্য কিব to equip a riding horse, to order the horses to be put to (Dzl.); বৈ মুন্ধ্য মুন্ধ

Syn. ব্ৰিম khyogs; অসংশ্বৈম lam-hdegs; গ্ৰাথ theg-pa; বুঁ'ই rgyu-byed; মন্ত্ৰমাইৎ mgyogs-byed (Moon.).

মন্ত্ৰ' ত্ৰ <u>b</u>shon-pa-can = ই শ্ৰুণ' u sweet smell, scent (<u>M</u>Aon.).

বৰ্ষ behon-ma cow, ewe, or she-goat, that is yielding milk; a gen. term for such cattle.

Tibetan alphabet; no letter corresponding to it exists in Sanskrit, and according to the Tibetan grammarians it is peculiar to the Tibetan language. In olden times and in the frontier-provinces to the present day it was and is sounded like the English z; but in Lhasa and Tsang it is now pronounced like the English s, but always low-toned.

I TR' su-rkon, v. Tr rkon.

taurant: WYFE n. of a large restaurant in Lhasa of some note.

ার za-khu or ার্টিবে the morbid discharge of seminal fluid, semen pruriens.

াব্য za-hphrug itching.

३ ९५ व द्वा-hkhrug = ३ ९५ व.

ৰূপন za-grogs a woman; (in the dialect of Amdo called ৭5 শূপন) wife, mistress: মুক্ত ইন শূপন প্ৰথম সূত্ৰ skyid-tshehi za-grogs de spańs-pa-min the mistress of happier days should not be forsaken (Khrid. 51).

সংস্থান za-hgram-pa= প্রমান the cheeks (Minon.).

■ aq sa-chag nettle.

3'5A Za-dam n. of a place in Tibet (Deb. 9 33).

अवर्ष za-hdod= क्रॅन्याय ltogs-pa 1. hunger, greed; hungry. 2. extortion: अवर द्वानवस्यायवस्य क्रिक्षायवस्य विद्वास any kind of extortion or false accusation or deception should be used against the tenants (Rtsii.). ****1344 very corrupt; corruption, bribery.

ાં છે. જા. sa-phyi a-ya n. of a medicinal drug: મધ્યામારમા દુષ્યા વધાન

3' za-wa 1. or and food, meat, victuals. 2. vb., perf. 434, In, imp. ≆स, to eat अयर वर्द्द्य भोक्तसुख क desire for eating; मञ्जूषपर क्षेत्र शक्नीति भोजाम is able to eat: 399 %5 the time of eating, the hour of taking meals; #59894 to cause to eat, SAIR one who takes his meal at a fixed hour, in the case of a Buddhist mork before noon; समवे भोजाम अवादिनानि इत-एक hyog-byed = पम. अवदेशन za-wahi-rtsab = गुन २पुर व अवस्थान sa-va sel-wa= २र्गेनाप. (K. ko. ጣ, 235). ፣ ጀም za-rlom eating unfairly and cheating others of their share also २ के १ hchah-rlom (Khrid. 125). अवव इतhbor, abbr. " and ada a (Rtsii.).

* গুরু sa-byed 1.=ম fire. 2. দ mouth. 3. মুন্ত srin-po cannibal demon, n. of a fish. 4. ধুই rdo-rje আমুনি Indra's chief weapon (Moon.).

র'ম sa-ma 1.= अभ food, victuals: এক এম ব্যাবস্থা বুলিব will go after taking food. 2. বুং এং woman (Mñon.); acc. to S. Lew. কৌব a hermaphrodite. 3.= 5 মার্ড time, এম বেলাবং প্রাথ কার্মান্ত । এন বিলাবত অব্যাবং দ্বামান্ত । ই (Hbrom. দ 18). 4. কাৰ্ড a basket, in Tibetan only fig., mostly as a title of books, but also used in connection with mysticism. In a sa-ma-tog, area,

1 x x xa-za-mo, चन्का.

 $\exists x za-ra$, the latter part of the afternoon, v. x x rdsa-ra ($J\ddot{a}$.).

মান্ত হল-ru= শিং শ্রুবান çin-skyogs a wooden ladle.

র ব্যা za-hog glossy silk cloth: এবল ন প্র a garment made of silk; এবল মুখু এই বাম ব্লি zahog-dgu brtsegs-khri a seat formed of nine silk cushions piled one upon another.

FRY a native of Zalung (Deb. ¶ 43).

† 3.54 za-hor 1. prob. a corrupt form of the word Sahor signifying a city or town. Acc. to some, the present Mandi, a smal principality under British protection in the Panjab between the rivers

Byas and Ravi, where there is a sacred lake celebrated as a place of pilgrimage from which the Brahmans residing there derive a considerable income. 2. (584434) (584434).

ই s.ra nettle, stinging nettle; frq. in Mil; বুদ্ধ sua-khu nettle-soup. বুদ্ধুজনী swa-phyi a-yi, a species of nettle used in medicine: এই সেওঁ মত্ত্ৰভাৱ ব্যৱহান

Syn. অন্ত ইত্র কিল-spu rno-laan; ইবা দুর্ত্ব reg-bya-rtsub; ইম্মাই দুর্গম tsher-mahi spu-lon; - মুর্ভ্রম ক্রে-tshod (Mann.).

মণ শ্ৰম sag-rdsas= এন্দ্ৰাই frees and urine (Sman. 332).

ৰ্মাণ sag-pa 1. = শ্ব্ৰ্ণ impure, stained, defiled: sin. अवायामध्याप्तर (collog.) do not accumulate sin. अन्यामेर्पये वस द्वाप्र-pa mcd-pahi-las works spotless or without depravity=the sbst. asava. In Budh, the four kinds of 3414 are:—(1) वर्द्रपदे अवाय sins produced from desires and passion; (2) श्रे५ यदै अव u the worldly sins; (3) अधिवादि अवाद transgressions through Avidya; (4) भूषि अवि अवाय transgressions caused by false doctrine or religion (K. d. 451). 3. sometimes for ज्ञान्य from बह्नासय. 4. चात्रव misery, affliction, sorrow : अवा वरुषान्दर अवा केन् देखाय दे पहेंचा हेर्रायादम् । वहेवा हेर्रायसायदस्यायवै देर्रादम् सायुर्वायमायद्वा (*Hhum.* শ 94-97). এশ্রম্ bliss, ense: এবাম্বারীবার exhaustless bliss, happiness which never terminates; aq asa burdened with misery and sin; अव वरुभ ने वस नमुख the three sinful works; अवाधरुका गुलाहे द्वार देवाय forc-knowledge about worldly affairs.

মৰ্থ মান্ধ zag-pa med-pa, অনামৰ that does not flow out, is not exhausted [passionless] S.

মণ্ডির sag-byed-pa to make water. মণ্ডান says-pa, অব fallen. a south-easternly province of Tibet. a south-easternly province of Tibet. अत्यक्ष का one of the 37 holy places of the Bon (G. Bon. 38). 2.= अत्यक्ष or अत्यक्ष व्यक्त-राम प्राप्त विकास व

be suffer suffered or en 1. matter, object: अर बेट इंट इंड के के के even for the most triffing matter (Stg.): बेट बर्ग के के के external goods earthly possessions (opp. to internal, spiritual gifts) (Dzl.); न्योक के बर्ग के बामिय meat, fish, animal food; also अर बेट के by itself = चामिय or animal food (S. Lex.). अर बेट दर वरुषय a meal or food which partly consists of animal food; अर बेट केंद्र व निरामिय purely vegotable food, a meal in which there is nothing of meat or fish. 2. adj. disarranged, confused.

эк भण ह्यां-भूयपु चात्पुद्धतः n. of a fabulous numerical figure. প্রশাসন পাণাই শ্রু বিদ্যাধিন (Yusel, ১৯).

अद्भारत है । ताम, कटाइक, अर्क, wife copper-pure unalloyed copper being considered very valuable, images of Buddha and Rodhisattra made of pure copper are called Kagina nor-bu dehaiksim= यौचिम मणि; also a compound of gold. silver, copper, zinc, or of mica, quicksilver, tin and lead is also called यौचिम: पाधेर ५५वा 3EN CE 8'0N'CMX'CE! € AU'S 3 5MX 30 CE CEU 8 वत् दं वनु वर्ष गुष वर्षे साम ह्याम देश सु प्राणम (Minon.). क्षेत्र अदस gser-zans=copper gilded with gold; san hate verdigris. 2. a kettle; san यु बेंग to boil in a kettle; अध्यक्तिय a boiling kettle; REX MAN bronze or brass kettle, and iron kettle; aras small pot (Ja.). MAN NOT safes-mgar = MAN NET copper smith; mas zańs-can (mad de it) a water pot or vessel made of copper; ARN &R suffschuft a small cooking vessel of copper, a small degehi; अदस्य इतिह-thal तासमग्र copper oxidized; ** * * * zais-thib copper

tea-pot. ***** sans-malog lit. copper colour; ****** sans-malog dpal-ri n. of a hill in Lanka which was of the colour of copper and where Padma Sambhava is said to have retired for the purpose of disciplining and converting the cannibals of that island into Buddhism. ***** sans-nulo copper ore.

শ্রম পুরু হলগড়-shun molten copper: ব্রুথ এই ব্রুথ এই ব্রুথ এই ক্রিম স্কার্টিয় (Khrid. 34).

Syn. দ্বান হলগ্র-ma; দ্বান্ত্র হলগ্র-dinar; মুন্ত্রি kla-klo-kha; প্রুবন ljon-ma; স্থামান্ত্র leags-dinar (Mñon.).

সংখ্যা: ইব্যালাইন ব unhindered; unobstructed; হ্বালালাকার বিন্দ্র মান্ত্রিটার ইবি ইন্দ্রিক unseen by the robbers he escaped unobstructed, being blessed by the goddess.

ক্ষান্ত ক্ষান্ত ক্ষান্ত বি Zańs-kyi madog-ces bya-wahi ri-bo a fabulous mountain situated on the southern bank of the river S'ita and containing numberless rock-caverns (A. 38).

ইং জী কাজন হলিন্ত-kyi yisug-phud or কাজ ইংল zans-ze-cun (Mnon., কুকুত domestic fewl, the cock with its crest of glowing copper (A. 121).

সমেন্দ্ৰ Zańs-dkar, n. of a district in Nga-ri (situated to the South-west of Ladak) (Loń. এ 16); সমেন্দ্ৰ যুবলি dkarpa a native of Zangs-kar; মুম্বাম বুলি বুলি হুলাs-dkar lo-tsā-wa n. of a lama of Zangs-kar who was well-known for his learning. Alex. Csoma de Köros studied Tibetan under one of the incarnations of the Zangs-kar lotsā-wa in the ধুশুবেশ্বিষ্

ak संत्रीक zans-glin = ak संत्रीति दि 1. copper musical pipe (Mnon.). 2. ताबहीय n. of an island, prob. Java or perhaps, the island of Ceylon.

leaves of which when dry become of copper colour and are used as incense in temples. This tree grows abundantly in Recagress (Radeng) (Rtsii.).

ILN SAK sahs-mar copper-red.

arn 3 34 sans-se-can = Bas khyim-bya the domestic fowl (Mhon.).

BEN' Zańs-ri lit. copper hill; n. of a district in Lhokha, with a monastery called Zangs-ri Kha-mar visited by the compiler of this dictionary in the year 1882. ይደህ የሚገኝት አማሪ አልዩ አልዩ cis mthońsmon n. of the Jong of Zangs-ri (Rtsū).

ষ্ঠান হল্প-pa 1. pf. of ৭৪৭৭ hisad-pa ব্যা, ট্রান্থ অব্দিন exhausted, consumed spent. অন্-সংগ্ৰহণ বিষয় (A.K.). 2. also ক্রেড হল্প-par=মুগ্র kun, মুগ্রান্ত thams-cad, মুগ্রান্ত (Mhon.), adv. exhaustively; মুগ্রান্ত (Mhon.), adv. exhaustively; মুগ্রান্ত (Mhon.), adv. exhaustively; মুগ্রান্ত (Mhon.) be consumed or expended. মুগ্রান্ত ব্যান্ত
ার্ট sad-po=প্রতিষ্ঠিত্ব gos-rain-pa old cloth, rags (Mnon.).

, इत्य sad-ma, चिपका [1. a thrower, archer. 2. night] S.

ৰঙ্গ san 1. খাবন, আন cooked food; food in gen.: এবাল to take food, to eat; কাইন warm food, এবালন meat and drink; এবালন boiled food; এবালন has eaten his meal; fig. শ্রানান to take unlawful interest (Sch.). 2. also শুলানান porridge of flour and water, made thick, boiled or not, warm or cold; in C. this pap is generally

made of parched barley flour if possible with tea; asami rice pap, and milk-pap.

balls are made of barley flour with tea or whey ($\Delta t s \vec{u}$). 2. fodder, provender, v. 3. subst. eater, as second part of a compound: -9.25 meat-eater; 3.25 fisheater; 49.25 pork-eater ($J\vec{u}$.).

अर्थेण zan-इतांषु भूम a mistake.

^{ুম্ব হলন-pa}, (শ্^{ম্ম্ম্ম্}শ্ল্ণণ্ড) মাজিন, ওদান advice, suggestions.

अर्घ san-po, v. नावर व gsan-po.

ground into flour, the staple food of the Tibetans. 2. a cook.

अह zan-rdsa cooking pan, pot.

Syn. สูเจ phru-wa; ฮาม rุdsa-ma; มิเจร mi-tha-ra (Mักอก.).

ৰুষ্ট্ৰ হলা-হল you the time of taking food, i.e., gen. breakfast: ধ্যাদ্ধান্তিৰ ক্ষান্তি প্রাথম বিভাগ বিষয়ে প্রাথম বিভাগ বিষয়ে কি বিষয়ে বি

মার্থি zan-zoş a meal in general: এর্থি রমানুষ্ট্রি zan zoş-naş khruş byaş having taken the meal, he washed (K. du. 5, 261).

সংখ্য হ্রা-পূর্ম (Chinese) = নুদ্দান্যুদ্দ triple style of architecture; the monastery of Sam-ye is called Zan-yang because built in Chinese, Indian and Tibetan styles: লুম্মত্ব খুবা খুবা লুকা লুকা লুকা অনুদ্দান্ত্রিক (Loñ. ৭ 7).

ৰ্ম sab silk, fine Chinese satin, v. ১২ এব; মন্ত্র silk cord; মন্ত্রৰ silk covering for a bolster; এবে rich figured silk dress. এব বসুম*্ব ট- byran* (সুম্ম) n. of a number: এব বসুম ব্ৰাণ কুম ব্ৰাণু কুম বিবাধ (*Ya-sel*, 57)

রাই zab-po or gen. এই zab-mo adj. deep in all its significations actual or fig.; accomplished, protound in learning and wisdom, deep. এই ইন zab-shyor well fitting, complete co-tume; এই ইম্মুন্ত ইন্সাম zabmo his-hya-wahe ways n. of a forest in Uttara-kuru in the mountains of Sankàs'a (K. d. ম. १९४). এই ইম্ম ফো-hyshes = 95% firm, steady, also in excellent order or condition; এই মান্ত ইম্ম হিচান হিচান ক্রিকার্মান (deep and profound manifestation) &.

in an A. Sah-lag-can = 58 requarie grass (postice (Min. pds, 3).

as an sub-lam the profound doctrine of Buddhism as explained in the Tantras. আ মাই ইন দ্বির a term of Buddhist mysticism; also = 5 বু সই অস the Mādhyamika or the middle-path doctrine.

⊒মা zahş 1.=সংশাল মাত thick, thickness. 2. depth: ফামাধ্যংশিক্রী হৈ a pit ten fathoms in depth.

ভাষা zam l. = কুঁচ ryynd line, continuity, succession: স্থান্থ্য কুঁচ কুই বিদ্যুদ্ধ এক ক্ষান্ত a sign which has come uninterruptedly from the lamas Buddhas (A. 35.). 2. velvet cushion, gen. woodlen rug: অৰ্থাস্থান্ত সমান্ত বিশ্ব নাই বিশ্ব (Rtsii.). 3. = ইন rim or ইনাম নাত্ৰ series or set; kind, sort: ইন্টাইন্স অনাক্ষামান্ত বিশ্ব বি

ভ্রমান zam-pa सेतु, पंकास a bridge, of various kinds: প্রবান্ত teags-zam iron bridge; প্রবান্ত মানুত্র d hanging bridge on supports (A 35.); প্রবান্ত teag-zam suspension-bridge of twisted canes; বিশ্বান্ত draw-bridge; শান্ত rado-zam natural rock-bridge; শান্ত wooden bridge; মানুত্র বানত কাল্য the piers of a bridge, মানুত্র প্রত্যান্ত or কাল্য the boards, planks, ভারত্র প্রত্যান্ত কাল্য parapet, পার্ত্র gehu-thog arch of a bridge; মানুত্র bridge-village, village having a bridge over a stream. প্রথান gen. large bridge; মানুত্র a little one.

Place consecrated to Padma Sambhawa in the district of Shang in Tsang (K. thak. 168).

эы त्रेस(गुरुष) *zam-zim* a namber.

রম ই zamzo soft cushion of velvet-like cloth : রমাই কুমমামলেখা দাম্বুই (Rtsii.).

Zar 1. n. of a district in Tibet about fifteen miles to the north of Tashirab-ga, the latter being the first Tibetan outpost beyond the Kangia-chen-mo pass. There is a Jong-pon over the two districts of Zar and Ting-ke (Lon. 3, 3). 2. supine of 32 za-wa; 32344 to begin to eat. 3. a pitch-fork, hay-fork, dung-fork.

ব্যাবাম zar-babş acc. to Sch.: tassel, gold-brocade. ত্রার zar-ba Glr., Mil. a tassel.

সংস্থান বি আননী, আননা, আন, আন, জনা, জনা জনা জনাল : এই সাই মুন্তান ই বুলি দি বিহু ই (Minon.). 2. fibres; এই সাই ইন আনল zar-ma fibres, a kind of muslin manufactured from. এই সাই আন zar-mahi gos আন: robe made of zar-ma linen.

अर देश द्वार-द्वार स्थाव n. of a number देश देश (Ya-sel. 56).

बहारि विदास देशानां द्रारानां adj. unimportant, not significant, confused: क्रियम क्राप्ति देश का unconnected or confused dream.

ৰথ zal 1.= শুমাৰ কুন্দ-ল্যান্ত colour of hair: অন্তৰ্ভ কাৰ the red colour of an ex. 2. in Ld. any small uninhabited river island. এথ ৰিছ zal-thon = ইণ্টাৰ (Yiy.).

স্থাই শ্বা-mo sgañ one of the six districts of Kham included in প্রমন্ত্রণ (Jig.).

अवास्त्रम् (मुहस्य) zal-zag n. of a number: अवास्त्रम् अवास्त्रम् ६८ (Ta-v(l, M)).

এথ আছাৰ, অনু, ছাইন food, nourishment, provender; 3N 53 zas-han bad food; अभाष्ट्र sas-spyod food and exercise; अभावर्द avasa give food to whoever is in need of it: अथवार्वभेष सुक्तोइंग्रक distributor of food: असञ्चरमय जावास facting; असर्देन हैं। ज्या भोज warm food; अश्रस्त्रेंग् क्रूर व to treat with the best food, to entertain with dainties; अक्षाबेगकाय भीक्ता a good eater: अपस्ति what does it eat as food (Dzl.). In Bud!.. there are four kinds of food: (1) শুন্ম ট্রাম কবলিকাশ্বার material food (বিশাই) necessary for sustaining the body, including PANNAN meat and drink, PANISHE the finer foods, such as nectar, sweet smell, etc., which are enjoyed by the gods of the Kamaloka, and also the food which the child in the womb assimilates, etc.; (2) रेक्∵एदे∙≱स व्यक्तीचार: सेअस'द्रद 'सेअस'यस'वयेत'द्रेद चुै'वस'दस्यास'

२वेद:वेद:ग्रीम:२४८ म: यदे:इस:क्वेद:ग्री:स्ट:मॅं क्वेद રેદ'ર્' વાર્સ વર છેર પાર્ચ (Lon. પ. 25.); (3) એર લ सेमस्य पर अस सनः मंचेतना छ। र : (1) इस्य पर नेस्य पर अस विज्ञानाष्ट्रार. Here is an aphorism on food: बसामक्रमा । हे ह्यामक्रमा । स्वाप्तमहरू व व समामक्रमाव व केसा ট্রামান মের মার্যা (K. d. এ, 331) food sustains life, life existing the body will remain and if the body exists the way to religion will also exist. IN TARKET one who is destitute, has nothing to subsist upon. ANDAE वाइआयर द्वाप देश द्वापदेश दे a Sûtra in which the good of taking one meal a day, clean and well prepared food, etc., and giving such to the elergy, are set forth (K. d. N. 153). 3N \$5 zas-tshod the due measure or proportion of food: 34 %5 3/34 the portion was not the measure of one's usual allowance. 24 2 34 4 208-24 nes-pa= 24 2 8 9 4 5 7 0 or अश्वासी अवस्थ not knowing how to eat properly (D. ই., 10). এমার্থান্যান্ত হল হল legs-par হল-wa to take meals, the manner of doing so properly, esp. for the guidance of priests (K. d. 5, 33). ***** zus-bsod good food, rich pastry; এম পুৰা sus-thay residue of food; รพรกัฐ zas-dkan scarcity, dearth. มพรกุร zas-dkar भ्रास्तोदन white food, milk, curds, etc.; an epithet of Buddha's uncle. अश्रेश zaş-şkom meat and drink, solid and liquid food: अक्षान्नेमानावर्द्रायाकेन one very fond of dainty dishes and drink.

সম্প্রত্য zas-giver cook; superintendent of the department of cooking.

Syn. ** ma-chen; ** thab-kha-pa (Maon.).

eopia; abundance of food and drink.

Syn. गुर्जेभः प gya-nom-pa; दुः, सुम्र^अवाधः प phun-sum tshogs-pa (Mann.).

24.35 zas-byed=51.35 ma-chen cook (Maon.).

91

সমান্ধনে Zaṣ-gtsah-ma ছাৰাবন lit. clean or pure food, the name of Buddha Gautama's father (Mhon.). এই ই ই সম bdud-rtsi-zaṣ অন্ধাবন, ই ই সম bre-bo-zaṣ দ্বাঘাবন, সম্পান্দ zaṣ-dkar ছালাবন were the names of Buddha's three uncles.

a zi 1. num. fig.: 52. 2. in W. something of a very small size or quantity.

FA zi-ma green seum, floating matter on water.

के के द्रां- $z\sigma$ for करे के रे σ के रेकरे : रे रूपक क्षाप्त के के दर्भ रे : रे रूपक क्षाप्त के के देश रे : रे रूपक क्षाप्त के कि राज्य (Sorig.).

غُرِّ zi-ra caraway seed of Central Asia.

अंदर्गराव सेतजीरा the white species of caraway: अंदर्गरावस्थाल्या विशेश सेवस्थ

ቅድድ zi-ri-ri droning of bees, the wind, etc.; \$5 ነት ድድሞ rluń zi-ri-ri the howling or whizzing of the wind.

केंद्र zi-ru col. for नावेर g gzer-bu.

র বা zi-la র এন ইক্টক্র র বই শুনাই শুনাই ক্ষম a composition metal, generally of gold and silver. র অমায়- নু ইবা দুবা হইনম এমার ক্র

HOL Zi-lin n. of a Chinese town in Kansu situated about 80 miles to the E. of lake Kokonor, and usually known as Sining. It is a great emporium for the exchange of merchandise between China and Tibet: AC 38 a kind of thick velvet-like cotton cloth manufactured at Sining (Rtsii.).

ৰ বুৰ (Chinese) a kind of Chinese satin of pale white colour (Jig. 20).

ইনাক breach of peace, quarrel, dispute (Yig. 16). ইনাইব্য সংক্ষা

মেণ্ডির হান-হান bristle-like : ইম জাইম ইম , জালি স্থাইম ইম the bristle-like hair; acc. to Jā. হান-হান ভ্ৰম ইমা হান-হান

बेन हेन Zin-tig a kind of gentian: बेन हैन नातन क्रेन पानन कर कर क्षेत्र धानन

+ ীর ন্তর zin-thun = ীর ন্নীপ or ইপান্তর rough draft; also note, memorandum: ীর নুর ব্র নিচ্চ ইপালার্থ্য drafts which are fit to be adopted or approved (A. 155).

ইস'ম zin-pa 1. নিন্তিন, দিছল to commit to memory, retain in the memory, to learn; subst. a retentive memory. 2 =affia esp. in pf. tense, to terminate, to be at the end, to conclude, be exhausted, be consumed; ঈর্ণাই पुरुष perishable mortal 3.=प्वाय आपत्ति, अधिष्ठित to be finished, terminated: हे व के यस as the playing has ceased, or: as he has done playing (Dz/.); बेद यसेद यदे वस endless working, unceasing labour (Mil.). 4. is used in older writings as a perfect affix like * tshar, denoting that the action is complete and finished: क्ष्यायादे अरहर के the wall has been beaten down. 37 975 zinlu-khud= For a Pr (Mnon.).

भित्र विश्व zin-phuñ nag-po n. of a malignant spirit or Sa-bdag monster.

প্ৰশ্ন হান-হান্ত = বিশ প্ৰশাৰ receipt, quittance; bond (of obligation), bill of debt (Jü.).

ইম'বু zim-bu finely-divided, minute, fine, thin, slender: কমানুক্ত মুক্ত ইবা না a fine drizzling rain was falling; সিনা স্থান or সুমানুক্ত very fine, hair-like.

बेर हैं ziv-mo a slide, glissade; also sliding motion.

ইবা or প্রথম zil-ma brightness, splendour, brilliancy, glory: প্রথ ক্রম = নাই মাইন্ট ম great splendour, brilliancy, lustrous (A. 149). প্রথ কর brilliant, resplendent; প্রথাপুরুষ মার্কির মার্কির মার্কির মার্কির মার্কির মার্কির মার্কির মার্কির মার্কির মার্কির মার্কির মার্কির মার্কির মার্কির মার্কির মার্কির মার্কির জভetness, or adj. delicious; প্রথাকর মার্কির মার্কির জভetness, or adj. delicious; প্রথাকর মার্কির ম

ৰিখান zil-pa dew, dew-drop = ইবামান: % ব' ৰিখান ক্ৰামান dew-drops on grass (blades); দিন নিজন বি hoar-frost.

त्रेषायाज्याच्या zil-pa nag-po dew-drop.

3 zu num. fig.: 82.

and mental; distemper, illness, complaint:

३ण ह् sug-rhu= पुर ३ण शका, खलीक, शलाक, विश्रस, पीड pain, aching, uneasiness: यदवा वीसा म्मा साह्य साद कुवा दा बदे हैं दे ने दा हु सु र द ची हुवा ह अन्यद बहुद if I did not promise (to go to Tibet) this king would be greatly afflicted with sorrow (Hbrom. 112.); & < বা অব্যাধ্য বী ব্ৰণ হু the three sufferings of the body, speech, and heart: - अअअ ग्रेश्वानह्य mental sufferings, 59 3459 defective speech, and স্থাপাৰ্থ bodily diseases. সুত্রস্থান্থ ध्या वश्या देत afflicted by the grief of sorrow; क्र ग्रेभ नावेर अन sufferings from disease; धून ব্যুথ শ্ৰীমান্ত্ৰ affliction from sorrow (Yig. k. 98); अन् मुख्य = zug-rhu mnar-wa one laid up with disease, tormented by sufferings; बुना हुवै कं देवा वीका अपर्वोक्षाय (कं कं के दे प्य) untouched or unaffected by the pains of diseases, free from illness (Yi_i, k 98); ३४१६ ५०० aug-rhu bral-wa free from illness, fully recovered from disease.

রণ : sug-pa 1.= মুর্ণামান. 2. v. রণ. 3. sust. a building, erection. রণাপুত sug-phyuh নাগ্রনক tusk, a bracket projecting from a wall.

उट्टा हो हो हो स्थान, यम, इन्द्र two, a pair, couple: इट्टा अध्यक्ष not occurring in pairs (Vai. sh.). इट्टा अध्यक्ष not occurring in pairs (Vai. sh.). इट्टा अध्यक्ष याग-gi sgra-grogs (Mnon.), lit. that jointly crow, the domestic fowl, the cock and the hen; इट्टा ट्यान-प्रवान pair of doors; इट्टा विवाद याग-gcig one pair.

Syn. য়ৢঀয় phrugs; ঀ৾ৡয় gñis; য়ঀয়ৢঀঀ cha hgrig-pa.

35 & zuń-chu or 35 & (Chinese) meaning: 35 a province, & or & a local governor.

ৰুম্প্ৰল হল্ল-mehoy the model pair, the two principal disciples of Buddha, i.e., Saribu মাহিদুৰ and Maugal-gyi-bu (দীহ্ৰান্তাৰ); ৰুম্ ইন্টুম হল্ল-du-skyes lit. that grows in pairs, an orange; ৰুম্ম্মুম হল্ল-hbrel connection, junction, or union: ৰুম্মুম হল্ল-hbrel if one wishes both things to be united (Glr.); ৰুম্মুম্মুম হল্ল-hbrel-du adv. one with the other, jointly; unitedly; ৰুম্মুম্মুম হল্ল the church and Tibet united; ইম্মুমুম্মুম হল্ল the church and the state jointly, or priest and devotee jointly.

ষ্ট পাইল হল্টা-gray = তাঁথ ওছন যমন, युग. गङ्का technical term of practical mysticism, the forcing of the mind (ইন্সা) into the principal artery, in order to prevent distraction (of mind) (Jä.).

રામાં જ્યાર્થક, imperat. of ગુરૂષા: સુષ્ય સુષ્ય hold or bear on the person! જેંદ્ર પાસુષ્ય bear in mind, remember!

34 sun v. 434 994

बुआन्य zum-pa 1. उन्मेष, संकोष, संवार्ष to close, shut up: ल्ड्रम्य to shut the month; भेषाद्वम धुरु देर मिलितलोचन his eye being closed; भेर्नेष्ड्रम्य the flower closes. 2. in W. for वड्रू प, प. व्हेन्य; इम्मूच a pin, brooch.

3 zur 1. side, margin, corner, edge: 953 edge of a steep river-bank or precipice; \$3x margin of a river; \$3x4 one that lives on the bank of a river; २३८ ledge of a hill; नाव उरवातुर्य octangular pillar: बुर्वने four corners; बुर्द् वर्गीवाव to stow in a corner, fig. to save, hoard; ৰব্ৰস্থান্থ written on the margin of the register; 3344 gone to a corner, retired; 35 23944 one who has retired from public life; इरवर्षाय or इरक्ष अपभंग having a broken edge, damaged by being knocked about; अपस्याश्च faulty words and grammatical forms, corrupted word. 3x54 (ইং ট্রাইড়ে) private property or things. बुद ब्रेस indirectly, incidentally: 3x 5 444 to speak indirectly or by hints; बुर ग्रेस अर्दे य to note, point out by hints or insinuations (Schf.). 2. outline: ৭ই ব্যায় रंभवष्ट्रव जैन पुँच this is merely a brief outline, extract, sketch ($J\ddot{a}$.). 3.=95²⁰5 a woman (S. Lev.): बर जैस इन प zur-gyiş şton-pa प्रदिशेष DANNAUX (Mhon.) a gesticulation of a woman dancing, etc.; 35 gra zur-lta-ma term signifying women in general (Mnon.). इरार्जुनाने to sit in a bent posture: देनाने हाना हर भर दर मुनाने पश्रामन्त (Ridsa. 14). इर के अर्डे द चाकार shape.

ৰুমাই corner-stone of a building: অই একঃ টুমাৰুমাই অমৰ the old or elder mason laid the cornerstone (Jig. 7).

ষ্ক্ৰ zur-pa = ৰ্ক বৰ্ণ্ডাৰ zur-behage-pa one out of office, a non-official; a private individual.

any thing not brought to prominence,

shelved; thrown into a corner. 3x4 bent angular.

हुन हुन वस्तीर I. n. of a Gandharva Rājā: दे के पुरस्का क्ष्या वर्ष हुन के पुरस्का का स्थाप (Pag 297.); and also that of a Kinnara Rājā (K. y. अ. 523). 2. an epithet of the Bodhisattua Jam-yang or Jam-pal, the hair of his head being arranged in five knotted locks (Māon.). 3. one of the Nāga guardians of the church-treasury at Sam-ye is also called : द्वार प्रस्का का स्थाप का

具本'ロ Zur-wa to push.

इर व्हाय zur hbul (भे ने प्र हु इर 5 व्हाय न) a private note.

3x' × zur-ma = 3x zur.

इर भेष zur-miy = क्षेण के पहिन्त, कटा क a side-look; slight attention: इर भेष वरुष सकटा with side long look, looking side-ways; इर भेग १ व to look askance, ogle. इर भेग अ zur-mig-ma चर्पागनेचा a sly woman, she with looks cast side-ways, a handsome woman (Maon.).

ৰুম zur-mo pain, for ৰুম zug vulg. (Jā.).
ৰুম ঠন zur-tsam মুদ্ধির slight mention, a hint: ৰুম ঠন টুমান মুদ্ধির one who perceives from a slight hint or sign; ৰুম ঠন মুদ্ধি to abridge, to shorten; ৰুম ঠন মুদ্ধি compendium, abridgment (S. Lex.).

हरप्रस्थ zur-gsos privately nursed or brought up, educated by strangers.

ત્રુપ' મ zul-ma in W. cornered, angular.

₹N zuş=₹N zug.

≥ ze 1. num. fig. : 12.

ञ्चे न्या इल-ka अ इल्क्रेस 1. hump. 2. decorated pad or cushion (Jä.)

ਭेव ze-wa चम्मगर्भ a precious stone.

Figg ze-hbug the maw or fourth stomach of runinating animals (Jü.).

विश्व ze-hbru or विश्व zehu-hbru केसर, किसचन the anthers of a flower; विश्व देव zehu-hbru-can a flower having anthers; used also in letters as a term of endearment to women, especially to one's wife.

For se-ma the eye-lashes.

If incorrectly for \$\sqrt{3}\text{fix} \ sre-mon the weasel (Rdsa, 29).

ৰ ze-tshwa salipetre S.y.; ৰ বৰ ze-tshwa-can containing salipetre, nitrous: ৰ শাইঃ ইপ্ৰাণি পান টুই নাদি absorbs stone and fetid matter in the bludder. ৰাশ্বি শুন ই ze-tshwahi skyur-ṛṭsi nitric acid.

ইক্ মই প্লিব seg-maḥi lte-wa = ক্ থাৰ্কি a whirlpool, eddy (Mnon.).

ইমাম' ম zegs-ma জন্তন্ত, বিদ্যালী particles of water, spray; the term is also applied to প্ৰথম on grass blades. মহুদ্ধই প্ৰথম drops of nectar.

ইন' zeń in ৰুপাৰ্যালয় ইন্দ্ৰেশ্ব the skirts of the coat on the right and left side folded back or tucked up : U//.).

35 zed 1. sbst. a brush; 95 35 dustbrush (Cs.). 2. edge in C. 3. adj. brokenoff, damaged, injured; 35 25 8 chink, crack, rent.

ইম zem 1. awe, fear; ইমন্ট্রিণ awe with respect, to regard one with cheerfulness and respect: ইয়ুবাবান্ত্রের মূল্বান্ত্রিয়াল ন্থান্ত্রিয়াল ন্থান্ত্রিয়াল ন্থান্ত্রিয়াল নিয়াল কিল্লান্ত্রিয়াল কলেন্দ্রিয়াল ক

ইং zer 1. খায় a shaft of light, beam, ray; ইংইর or ১১ কৈ ইংই ভারত (Yig. 72) v. শুইং. 2. talk. 3. for ইংই n. of a small animal.

∃X' ☐ zer-wa to be named, called; to say; common in later literature, and colloq.;

ইং অনি প্ৰান্থ what is your name; ইপ্র ইং অনু what is it called; ইং লু লাচ্চাই ইন্ধ্যাপনী ইংগ্রেল্ড আনু আনু মুন্ত মন্ত্রাথ because he said those reme 's of yours are of great import, the office furthermore said. ইং he said; ইংগ্রেল্ড অ so having said or spoken; অনু ইং নু নু মুন্ত saying 'it is' she told a lie (Glr.); and so frq. ইং where in earlier liferature ব্ৰুম would be used; ইং লু if I may say so, so to speak, as it were (Ja.). ইং অনুহ হল-ক্ষমিক he that is saying; ইং লু ইব্লুছ-মিন্ট্রিট although there were many speaking, there was no truth (spoken) (A. 55).

ই≺' ম zer-ma= ইব্ৰুজন a drop (A. K. IV-11).

IN IN AS zer-zer-skad = 985 AS (Minon.).

ইথ'ম zel-ma small chip; ৰিমৌৰ woodshaving (Jä.).

बर्भ र अर्थे याप, यवास [quick, swiftly going or passing]S.

ই 20, 1. imp. of দ্ব 2a-wa 2. sbst. resp. জুই = পুন ট্রান্থন physical constitution, জুইনাইবা ইবান্থ good appearance, fair complexion; ইবান্থ good appearance, fair complexion. Also figure, delineation, representation. 3. mould: ইত্ৰম showing mouldy spots; ইনাই old, mouldy butter; ইনা mouldy meat (Jā.).

કેં & zo-chun, also કેવ્લન, water-mill to pump out water for irrigating fields: વ્યવસ્થ ન વેચાન વેચાન કેલ છે દુદ્દ કેવસ (Khrid. 33).

ৰ zo-wa pitcher for milk, a pail, bucket. ৰ প্ৰা pitcher or vessel holding milk at milking; also a vessel for porridge (ইstii.).

রবা sog 1.= শ্রমণ khram-pa or প্রশ phrama (Maon.) deceit, fraud. falschood; মুখ্য sgyu-zog religious deceit; স্কমখ্য chos-zog priesteraft (Ja.). 2. goods, articles of merchan lize, i.e., *z iq tshoń-zoy (Mňon.).

ৰণ ই zog-po or ৰ্ৰণ ম zog-ma adj. deceitful, false, dissimulating: মর্ক্র ৰ্ৰণ মণ্ড this deceitful lady; অবাইক ৰ্ৰণ মাধ্য মন্ত্ৰিক মাধ্য বি not pla, the hypocrite (Hbrom. শ, 19, 43, 112).

र्देर zon=र्भेण zoy पणिकपण described as ¥द कुवै ५६ स (Mñon.) articles of merchandize, goods; क्रें भेग्रू not goods but ready money ; कुन्यभूदः goods taken by travellers to be bartered for provisions; মুধ্ ৰ্ছ drugs; ક્રેંદ ક્રેંદ merchandise (Cs.) ; ક્રેંદ ક્રમમ ક્રમ વ પૂર્ક નામ goods of all kinds; In an as a son-gis htsho-wa= * 4 tshon-pa merchant, trader, lit. one who exists by trade (Mnon.); In. वर्षे अपन्य द्राप्त का shop warehouse or shop (Mhon.). Is safe zon-methog lit. the chief of all merchandise, as met. gold (Mñon.). ৰ্থ প্ৰাৰ্থ goods as compensation paid for one's life: ब्रेट.सुर्वार्डट.सुन्यायाबेट.नार्वार्यास्त्राम्य হ্রাপুন্ন (Rtsii); মিন্ম son-pa trader; মিন্মের ะงท์-dpon= ัฐธุรุธุล a chief merchant, a leader of a caravan (Mnon.); 黃本河 zon-zog merchandise: र् क्रिक् विष्यु विषय वी मिर न रेट के वा मिया प्रवे हुर કેંદ (R/sii.) ; ખુલાસ મારુ સાલે નેમા છું વાવ દે માં મુદ્દ 1 કેંદ र्वा रहावर्ड कृष्टा in this place called Varanasi abound a variety of people and of articles of merchandise (Hbrom P. 37).

ইর ২০০০, also শ্রমান caution; heed, care; ইনট্রেথ to be cautious, to take heed, to mind: ইনট্রেথ ট্রেনি নিম not knowing how to leave off sin take heed of it; ইন্মার heedless; ইন্মারম precaution, preventive measure (Sch.). A Tibetan proverb says অনুস্থামান্দ্রেন্দ্রেনি ইন if skilful in conversation one takes care of his tongue; if one knows how to walk, one guards the feet. ইন্থ that which guards the foot, i.e., shoes.

III: a wooden cask or cylindrical vossel in which milk is kept;

***** a large barrel (Jiy. 28.)

Two, also Fra zor-wa 1. supine of Fra or affa. 2. sbst. reaping-hook, a sickle, a knife, esp. the weapons employed in combating the evil spirits in the affa (offerings), such as knife, sword, sling, bow and arrows; Franka to shear with a knife or sickle; Franka sickle-blade;

ইম্ম zor-ma 1. wide, specious, roomy.
2. প্রীর; (ইম্মইর্স্ক্রেম) hymns, religious songs: রুম্মইর্স্ক্রেম প্রমানীম ইম্মইর্স্ক্রেম থ the wiser ministers sung songs of a religious character (A. 146).

র্মা zol=মুখ্ মন্ত্রমণ, খুনা, আইম, আজ, নিম cunning, false. নাগুলা টুমানুক্ৰমান্ত্রমান্ত্র having decided the battle cunningly. ইতাই লীভিন [an impostor; a rogue] S. ইতাই ভশিষিক্ষ; ইথা ট্ৰ্য আৰু [pretext] S.; ইথা ট্ৰ্য য ভশিষিক্ষা, আজক [a pretender] S.; ইথা ইন্ ব্ৰু মি নিআজ without pretext; ইথা ইন্য zolzoy = শ্ৰ্ম ব্ৰু deceit, fraud, imposture, falsehood.

IN Ecol-tsho, v. akwa holsol-wa.

¥N 208. V. 3 □ 201-100.

ăм: ะ ะอะฺ-ทูกิน (येद: ณ: นุรัพ: นุรัษ:) (Hhrem 中, 107).

মন্ত্ৰী zla-skyes 1. = সম্ভান্ত নিয়াৰ ব্যায়ৰ the constellation called Mygaçira (Mñon.).
2. মুখ = খ্লাম the planer Budha; lit. the moon-born. 3. an epithet of the river Sindhu (Mñon.).

ৰূপান zia-yam 1. অইবন্ধ semi-circular; semi-circular disk, the appearance of the eighth phase of the moon. 2. the cloak which the monk of the Gelug-pa sect wears at a religious service only (Rtsii.)

제 5의 ala-dam= 제 역 역 역 (S. Lex.).

রূপর্ম sla-hdres composite or mixed friends, a company of different countries: ্ল উ ল্লেখ নিই ব্যাম ব্র্থাই রূপর্ম এর উম্পান ব্র্থাই (D. cel. 8).

মুধ্য zla-sdud or ইল্ম'ইল reduplication of a verbal termination, same as মুম্বাধ্ধ slar-bsdu (Situ.).

র ব zla-wa I: 1. sym. num. 1. 2.= মূ ব juice; semen. 3.= মূর্মাণ handsome, beautiful (Yig. k. 1).

 3.3 w 3 w 4.75° at the expiration of those months $(J\ddot{a}.)$. Is often in letter-dates shortened to 3 zla.

রূপ III ৰঙ্গ the moon; প্রস্থাপুরাণ the heavenly noon; a que the full moon; a qq াa-nag the new moon, thus defined : শ্ৰম্ यादान्य के अदाविकार विश्व क्या चित्र . Note: at this time no works for the dead or for the Tring should be undertaken. স্থান বৃত্তী আৰু বিশ্ zla-wahi dkyil-hkor the orb of the moon. त्राचामकाय ala-wa kham-pa=त्राप्य half moon, i.e., the first or the last quarter; semicircle. ब्रामाम्भयाष्ट्रप्रवामार्गे they are placed round in a circle; ব্ৰীব্যান্ত্ৰাপ্ত ভূমিৰ it is semi-circular in shape. 373 zla-wa-ña पौर्षमासी the full moon; हु: य :3'य :sla-wa na-pa or 3 95 3 the full moon (Yig. k. 26.) ; हामार्थेन होत-wa hdsin the eclipse of the moon.

Syn. ? TI sa ri-bon-cun; A N S Sa rgyamtsho-dgah; अवद्या tshe-bdag; वसेवाचेद bsilbyed; वर्शया बेराठन bsil-zer-ean; क्यामा केरादर द्यार chags-byed hod-dkar; 455 8 %5 bdud-rtsihod; इवाद्यवे वार्षा कुन drag-pohi gtsug-rgyan; पानुरायदेव ya-bur hdsin : वर्षया अवाय के ने bsil-ldan htsho-byed; 引动等 nya-htsho-skyes; 如此 अविः वर्षाः मार्थाया-mohi bday-po; भेषा गासुसः २ देव mig-gsum hdsin; भैया वसुम यदै वार्द्धवा वी क्र mingsum-pahi gtsug-gi nor; খুম্মই বাব্ৰাই snarmahi bdag-po; ६५००० ri-dwags mtshan; २ वेद अर्डेन अ ri-bon mtshan-ma; विवे 5 sgribbyed; दुवा ने विनाम दा rdul-gyi thig-le dkarpo; न्य मुख्याचे çar-gyi thig-le; मिन्स मुस् gnis-skyes rgyal; Tan Was 55 gsah-yi nuikhyud; २वद वहेंद्र ri-won hdsin; नुष्ट्र rgyu-dkar mu-khyud; नुः भूरः वार्ड rgyu-dkargtso; बुडमर्ड सर वासर rgya-mtso mar-gsar; ि নি বি kha-bahi hod; মিন্ট্র srid-byed; ইর্মা भू वर्षेत्र ri-dwags sna-hdsin; वर्ड है श्रें bdud-rtsispro; चीव अदे भुभ grib-mahi lus; हरणर क है भ दर ठेष rta-dkur chu-skyes nan-can; क्रेड पुर निर

भूकित मुद्रा sten-phur gçer-ldan pi-ku-çra; पर भूके रत्न pad-mahi dgra (Mñon.).

त्र म या हैया य *zla-uca geiy-pa* = क्रम् भूषि **m**et. a foot-stool.

্বার হাজানুর zla-wa hdsum-byed as met. a sword (Mhon.)

夏草 新ままla-wa yshon-mi, v. 相着は ko-kala dhon.).

্ব শ প্রান্ত hjoms আছু the planet Rahu, প্রবাধ sgra-gean (Mñon.).

্র এম গুই zlu-wa yar-yyi fio or শ্রেম হৈ মন্ত্রম (enlightened half of the month) S.

ह्रवाहरीय zla-wa chu-çel चन्द्रकान्तमचि 'he finest crystal gem.

Syn. রুইং zla-hod; রুমর্শির zla-wa norbu; মানুপ্রের mig-la-phan; অনিপ্রেইজংগুর bsilwahi char-ldan; ংর্মর্শির্ম dwas-nas-hasag; মুর্বি man-çel; ব্যার্শির ner-bu dkar-po (Mñou.).

র বৃথ zla-wa-col intercalary mouth.

Syn. And zla-theb; And zla-lhag.

্ৰাম হাa-waḥi-grogs as met, the great ocean (শ্ৰুমান).

हार्वे के stanwahi-glin प्रस्तीप a small island in the delta of the Ganges where Chandra Gomi the Buddhist sage and grammarian was exiled by order of a king of Varendra; it now forms a part of the district of Bakerganj in Bengal.

রুবাংবা zla-wahi-dgra বাস্তু the enemy of the moon = শ্বৰ্ষ হgra-gean (Mnon.).

3 a 35 45 Zla-wahi cod-pan an epithet of Sambhara the chief Tantrik god of the northern Buddhists (Mñon.).

নুন^{9 হয়} zla-waḥi thal বহুবিদ্য [one who has only the dust of the moon; a plagiarist]S.

রু মই ইবান zla-waḥi thoy-ma বিদা= মুম্ম কুল্ম the constellation Chitra (Rtsii.). ्रायदे दे zla-waḥi-dṛi = गुस्त ku-mu-da (Mhon.) सोमगस [water-lily]S.

ਭੂ ਬਰੇ ਉਲ zla-reahi bye-ma, v. न ने व (Mhon.).

মুখন মুখন zla-waḥi bla-mkhan lama astrologer who calculates the evils, &c., that the Sa-bday are capable of doing to men.

ह पर्वे द्वार व zla-wahi daan-po Somendra the son of the great Kashmirian poet Kṣemendra who added the 108th Pallara to the Avadāna kalpalatā.

্বার্থ সাম zla-waḥi ma-ma (lit. the mother of the moon), = কুমাই ক্রম ম the ocean (Yiy. k. 63).

্ৰবৰ্ণ কৈ প্ৰক্ৰান ala-waḥi tsań-kun n. of a Sa-bdag monster or evil spirit.

মুবাই শাস্ত্র হাব-ফেন্টো gtsuy-phud lit. the moon-crest = ই ই বাৰ.

মুখনি ই Zia-wahi ri-bo n. of a fabulous mountain equal in glory and height to Sumeru situated beyond the mountains called মিল্লান্ত্ৰামণ্ড Mig-bisums-pa (K. d. ২, 291).

ৰুমেই অনা হla-waḥi-lag = ংশন ও hbab-chu (Mānon.) river, stream.

মুব্দি মানুৰ zla-wahi sa-rgyal are a class of (Sa-bdag) spirits.

ৰু বিষয় sla-wahi srih-mo lit. the sister of the moon, an epithet of Sarasyati (Mhon.).

हाराश्यक्त zla-was-dyah = गुस् । अभिप्रिय, कुसुद (Mhon.) [water-lily]S.

mtsho-chen-po (lit. that is increased or heaved by the moon), met. the ocean (Mnon.).

त्रुपायक्ष व्यवस्था zia-was behad-tehal = गुस्रुपे अव कुत्रुद्वन parterre of My plants (Mhon.).

ন্ধ ব হাল-bu সুধ the son of the moon = পুৰ্ব া

নু বি zla-bo 1. = শ্ৰম্ম স্বিয়ানী helper, assistant, co-operator, friend, husband.

wife, concubine, mistress; also, help, assistance: and start to accompany, assist; sassistance: and start to accompany, assistance: and start to accompany and start to accompany and start to accompany and start to accompany assistance: a female friend, concubine (Mñon.); and start also accompany. And also accompany accomple, combination, viz., of a thing and its reverse, hence and accompany.

ब्रेश्ट ala-med 1. चर्डेन, चिंदतीय matchless. 2. friendless, without help, single, celibate; alone: कंडे-५ ख्या ५ ब्रेश्ट प्रेश्च प्रेश प्राप्त के ब्रेश्ट प्राप्त के प्राप्त के प्राप्त के प्राप्त के किया है। was left alone, friendless (Rdsa. 23).

Syn. শৃծপার *geiy-bu* ; কুম কুম <u>r</u>kyań-rkyań (Mnon.).

র্পাইন zla-mishan বজা, ऋतु menstruation, monthly course of women; র্পাইন মান্ zla-mishan med-pa আলীছিলী one without menses.

Syn. 3a rdul; A 3a me-tog (Mnon.).

हाअडें zla-malses an epithet of Sarasvati; the Kunda flower.

Syn. 5954 & A & Lbyahs-can-ma; & FT USS me-toy kun-da (Mnon.)

মুন্ধ্যমইমান ala-shal mdsas-ma term for a beautiful woman (Mnon.).

#3' sla hu सखा = अवाभ व colloq. रवाभ व.

्राप्त \S प्रते sla-ral gyi-dpe प्रत्यु दाइरण. [counter example]S.

ह र् देव sla-çun कम्बोज.

র্গান slug-pa or মুগান slugs-pa 1.=
মুগান to pour into, to east, put in:
ইং 5 দ্বাসান snod-du slugs-pa to pour into a

pot or vessel. 2. pf. agan baluys to send word, report, inform.

हुन adj. cund, circular, र्वेवसहुम प roundish in share (Glr.); bulbous; हुम वर्ग द्राया-por rtsig-pa to erect a round, cylindrical wall, e.y., for a monument. र्वे वर्द्वसहुम व्यवसहेद clerics bare-foot, and with their heads shaven and thereby looking globular; हुम क्षेर द्राया-skor मख्य देखा circular: महुम रे प्रहान क्षेर द्राया-इक्ष made two concentric circles. हुम विवास विवाहम द्राया के व्यवहार द्राया

Syn. Rati ril-po ; 3x 25 zur-med.

मुख्य देश slum-no hdsin == १ अ the sun.

हुमधुमे zlum-phu-se a mole-like animal $(J\ddot{a}.)$.

র ব slo-wa to summon, call; v. মুন.

র্বা'ম zloy-pa pf. র্শাম zlogs, fut. মুল balog (is trs. vb. to ब्रेंग्य ldog-pa) 1. निवारण: निरमण, वाम, to cause to return, to drive back, repulse, expel, to send back; esp. to send to fetch something. 2. to cause to turn, divert, to turn and the mind or intention; মুর্বাণ to alter the mind; নাইবালী नाइ र सेश्रम हूँ न रनार it is hard to give up the love of kindred (Mil.); ই বি প্রশাস্ত্র স্থান সূত্র ক্রাম্ we beg you to dismiss the thought of it (Dul.); শ্রীবাংশন কর্মার slog-thabs-can ben the ten means of turning aside or diverting others such as:—(1) গুলার্না বন্ধ হব; (2) রান $\widetilde{\mathbb{A}}$ বাংঘনমান্তন হla-wa হlog-thabs-can ; (3) ঐ $\widetilde{\mathbb{A}}$ বাংঘনমা তব me-zloy thabs-cun; (4) & র্ত্ত্রীণ গ্রহম তব chu zlog thabs-can, etc.

র্ম zlos = গ্রন্থ বাবারী a charm, spell (S. Lex.); র্মাণ to repeat such; র্মাণ্ডম recitation.

त्रें राष्ट्र alos-yar or हें र पर alod-yar नटन, नाटक drama, dramatic performance, dance, one of the four branches of Sabda Vidya, the science of external expression. রুমান্ত্ শৃত্ৰ alos-gar-mkhan মছিলী an actor, dancer [also a mistress]S. Zlos-gar is divided into five parts:—(1) শুর্থ sūtradhara; (2) ইঅ র rol-mo music; (3) কম প্রথম chaşshugs dressing in different and fantastic ways; (4) 495 45 bshad-gad comic representations, laughing, etc.; (5) ANDE zlos-gar the dance itself. The term ANT slos-gar properly, however, signifies the interlude when songs, etc., are repeated, after each kind of dance has been performed : ८ण मे अ वर्ष्ट्र ५ अ र्ह्नेभ देर गर छेर पस र हेंभ गर (Lon. व, 6). र्भाष्ट्र ग्रीहर zlos-yar-yyi khan stage, theatre; भूम.चार.बु.चक्ष्य.कुल zlos-gar-gyi नाडकशास्त्र dramatic works ; ब्रेंभ प्र है5 प slos-gar byed-pa to dance, जूसन्य व्यव to teach or learn dancing.

वाञ्चा'य gzag-pa, v. वईवाय htshay-pa and वर्धवाय hdsag-pa.

স্থান প্রায়ে gzayş-pa 1. v. প্রবাদ gzabşpa. 2. to magnify, multiply (Sch.): ইঞ্বনি: এক্ষণ ril-wahi zayş-pa or স্কুম্ব thuñ-wa (Ñay. 62).

मृत्रद्रात्रेट yzahs-rih हैर अर अर्थ tsher-ma ra-myo.

 $\sqrt{1}$ $\sqrt{3}$ enumerated :- नाव ? अ gsah ñi-ma रवि Sunday; वान यून grah zla-wa सीम Monday; पान भेपादभर quah-mig dmar मक्का Tuesday; पाउद ध्रमा प qsah lha q-pa सुच Wednesday; पाउद धर 9 gzah phur-bu सुरस्यति Thursday ; पृत्र्य মন্ম gzah-pa-sahs মান Friday; পান দ্রীব্র gsah spen-pa मनि Saturday. 3. जनात dangers, troubles, gen. attributed to the influence of malignant stars or planets. planetary disturbances are of different kinds:—মূল্য bla-gzah, মূল্ল্য srog-gzah, मानेर्यात्र gçed-gsah, अयात्रव म्हार्यात्रव ma-gsah gron-geah, इ.पा कर bu-geah, ५ प्रापा वे dgra-geah, शुर विप्तान glun-si dar-gzah (Vai. kar.). प्राप्त শ্ৰ gzah-gdon पছ, বড unforeseen danger, evil, trouble. পুন্তব্ epilepsy; পুনত্র্ব id.

বাহ্য স্থান gzaḥ-şkar-mkhan astronomers and astrologers.

Syn. Fra rtsis-pa; Arzyra skar-dpyadpa (Mhon.).

ব্যাহ টুম gzah-khyim 'the place,' or more correctly the house, of a planet, the constellation in which a planet stands (Cs.).

ৰুখ্য বৃত্ত বুলু বুলু বুলু dug nag-po an officinal plant used in apoplexy.

পৃঞ্জ বিশ্ব gsah-bdag= গুল মন্থানি, ক্রফা the chief of the planets, the sun.

THE grah-ron=ETTE rdsa-ron a gorge or valley or plain filled with boulders.

প্ৰথম gzahi-rna-wa an epithet of Rāhu or ধ্ৰণ্ডৰ syra-gcan (Mhon.).

पाउदे खुझ gzaḥi yum यहमानी a religious work treating of planets (Rtsii.).

বাৰং আইন gamb-yi-rten সুবনাৰ। the fixed star, the polar star: বাৰুণ্ড নাম্প্ৰান্থ কিন্তান ক্রিয়ে বাৰ্থ নাম্প্ৰান্থ ক্রিয়ে বাৰ্থ নাম্প্ৰান্থ ক্রিয়ে বাৰ্থ নাম্প্ৰান্থ ক্রিয়ে it is called Dhruva or the fixed, because it remains steady above all the planets (Mnon.).

ব্যাব আ প্রান্তির gzah-yi mu-khyud as met. = the moon (Mhon.).

বাৰ gran described as মু এই মুখ্য কুই বায়ন্ত্র a plain shawl gen of liver or orange colour which a Buddhist monk wraps round his body.

প্রস্থা gzan-pa 1. food in general, but most frq. hay etc., food of cattle. 4955 भुरव gzan-du şkyur-wa (lit. to deliver over for food, i.e., a body to demons), to scorn, slight, despise; नामना provender for animals and provisions for men. नाम निर gzun-çiñ grass for horse and donkeys and fuel for men: আন্ত্রান্তন্ত্রান্তন্ত্রান্তন্ত্রান্তন্ত্রান্তন্তনালনে বিল্লান্তন্ত্রান্তনালনে বিল্লান্তনালনে বিল্লান্তনালনে বিল্লান্তনালনে বিল্লান্তনালনে বিল্লান্তনালনে বিল্লান্তনালনে বিল্লান্তনালনে বিল্লান্তনালনে বিল্লানে বিল্লান্তনালনে বিল্লানে বি çel. 40). 2. to devour, consume, pick out; to worry, mostly in fig. sense: &x x aqua ম'ব্যুর tsher-ma shabş-la-gzan the thorn worries the foot (Mil.); adj. प्राथि gzan-pa and प्राप्त gan-po worn-out, thread-bare; क्षेत्रसायान्त्रम् sems-la-gran it gnaws at the heart (Mil.); র্বান srog-la it preys upon life; इ.ज.ज.ज.ज. rna-sa lu-gzan in C. it deafens the ears = 43.934 sun-huin-pa.

ব্যাহন gsab-ma or ব্যাহন অব (elegant writing), Tibetan capital or printing letters (Grub. 4, 3.)

ন্ত্রমে gzabs-pa (also ব্রত্থ and ব্রব্ধ এ) imp. ব্রত্থ gzabs, to use care, diligence: র ব্রত্থ সংগ্রেশ্য lo-geig-zas spyod-gzabs-pas by a careful diet continued for a year

(Mng.); ই থম প্রতিষ beware of it, be on your guard against it $(J\ddot{a}.)$.

মান্ত grav 1. a rug to spread on the floor (Yig. 23). মান্ত ইব a broad rug. 2. peg, hook, we den nail, for hanging up things; মান্ত বি আন্ত বিধা প্রকাশন কিন্তু বিধান স্থান কিন্তু বিধান স্থান কিন্তু বিধান স্থান কিন্তু বিধান স্থান কিন্তু বিধান স্থান কিন্তু বিধান স্থান কিন্তু বিধান স্থান কিন্তু বিধান স্থান কিন্তু বিধান স্থান কিন্তু বিধান স্থান কিন্তু বিধান স্থান কিন্তু বিধান কিন্তু

বাৰু নি gear-po or বাৰু ব gear-wa adj. steep, rugged, precipitous: ই বাৰু নি steep and rugged hill; প্ৰাব্দুক precipitous rock; ই বাৰু নি কুইন steep declivity or cliff; ই বাৰু কু waterfall, cascade on rocks.

ৰাজ্য genr-bu কৰেৰ, বাৰু, colloq. "saru" a ladle, gen. of wood: বাৰু ভুল্ব genr-bu hphyar lifting up a ladle for a blow (Mil.); ব্ৰু বাৰু and মুৰ্মাৰ্ড blugs-genr two long spoons or ladles used at burnt-offerings (Schl. 294). প্ৰথম skyoys or ব্ৰু প্ৰথম layskyoys are used as synonyms of বাৰু ও but generally a ladle made of metal is called ৰুবাৰ skyogs.

ব্যথাও gsal-pa=বশ্বাধাও ঘাতৰ a rent or split; anything split.

বাৰ্থ ব gaus-pu 1. to set about, to be on the point, to prepare for; generally used with termin. case of infin. mood. দ্বিম্বার্থ prepared, began to dig out. 2. to brandish, = মইবাধ্য ব্রধ্য ব begin to wave.

মুন্তি gzi 1. স্থাজন্ shine, brightness, clearness, splendour; in W. looming in mist, a mirage. 2. মুবুক n. of a precious stone—onyx—variously coloured, brown, gray, streaked with three, five or seven lines. 3. v. under মুন্তির gzir-wa-pa. 4. —বুলি টুফা, মুন্তির gzi-khyim a corrupt form of the word জীয়া; মুন্তির gzi-can shining bright, মুন্তির red sunset, afterglow.

ক্রান্ট্র gzi-bṛjid प्रभाव, प्रताप, तेजः 1. brightness, beauty, a fair healthy complexion; = শন্তম or joined with it, frq.; majesty, e.g., of deities, etc. (Dzl.). 2. honour, esteem, celebrity. प্রতিট্রেই টুম gzi-bṛjid skyes तेजम as met. = gold. প্রতিট্রেই কর্মানিট্রাটালেকে নিজনী bright, beautiful, majestic; প্রতিট্রেই চালুচা, মন্ত্রীজ্ঞান্তম, মন্ত্রীজ্ঞান্তম, ব্রিই ব্রালিকা, মন্ত্রীজ্ঞান্তম, ব্রিই ক্রমান্ত্র looking poor, emaciated, worn out; প্রতির্বাচন করিব bright, shining; প্রতিব্রাচন করিব bright gloss or lustro (Jū.)

শ্রীমা gzig ভিরন্ধ the yellow leopard.
শ্রীমা gzig-yos he who wears a leopard's skin, an epithet of Mahādeva. শ্রীমান্ত্র gzig-mjay = শ্রীমার্মা n. of a Sa-bdag monster. শারীমার্মা gzig-mo 1. female leopard; 2. acc. to Jä. porcupine, prob. for মারীমার্মার gzig-mon শারীমার্মার gzig-çubs leopard-skin case for a bow (Rtsii.) শ্রীমার্মার gzig-ris spotted leopard's colour; a kind of spotted chintz resembling a leopard's skin. শারীমার্মার gzig-sloy = শারীমার্মার gzig-mjay.

Syn. વૃષ્ટિવાને khyi-yçed; ધ્વાવેરેસથ thiylehi-lus (Mnon.).

या वेपास प्राप्त gziys-pu 1. अवस्रोकन hon. form of अर्थेर य and अय, to see; also, to see to, regard: ४८अ.पर.पात्रेष्यप seeing that he had come; ४६ घर वाधेवास है seeing coming, भारेनाया हिन प्राप्त behold! स्वाह नाहेनास वद प्रयतास behold carefully. इस.चा त्रेवाश विम्लोक न observing well, observation; यात्रेवास धरातु please to look (Glr.): यात्रेवासायसा अ १५७ when he looked (for it), there was nothing to be seen; आहे या पा जेना अद्भार Your honour's life must be regarded (Dzl.). 2. equivalent to: to give, grant; अव्यक्ति भुगम हे ज बेगम दर्गम have the goodness to give some seed, prob. only breviloquence for भवंत्र द्वा वात्रद वर श्वास वहे वर वानेवास देवा (Ja.). 3. = द्याय हैय mercy, grace. 4. to accept, to take; to buy.

প্রবৃদ্ধান্ত gsigs-rten = ৭ইবৃদ্ধান্তইন a token or object for acceptance, as an enclosure in a letter, hence resp. for present, gift: প্রবৃদ্ধান্ত্র স্থাবিষ্ঠ কার্বাব্যান্ত্র বিশ্বাব্যান্ত্র িশ্বাব্যান্ত বিশ্বাব্যান্ত বিশ্বাব্যান্ত বিশ্বাব্যান্ত বিশ্বাব্যান্ত্র বিশ্বাব্যান্ত বিশ্বাব্যান্ত বিশ্বাব্যান্ত বিশ্বাব্যান্ত বিশ্বাব্যান্ত বিশ্বাব্যান্ত বিশ্বাব্যান্ত বিশ্বাব্যান্ত বিশ্বাব্যান্ত বিশ্বাব্যান্ত বিশ্বাব্যান্ত বিশ্বাব্যান্ত বিশ্বাব্য বিশ্বাব্যান্ত বিশ্বাব্যান্ত বিশ্বাব্যান্ত বিশ্বাব্য বিশ্বাহ্য বিশ্বাহ্য বিশ্বাহ্য বিশ্বাব্য বিশ্বাহ্য বিশ্ব

শ্বিশ্যাসুদ্ধ grigs-stans lit. manner of seeing; gen. looking with eyes fixed steadily on an object.

শ্^রশ্যান্ত *gzigs-byed* as met, the eye (*Mূnon.*).

লুইবাধার্ম gaigs-mo resp. for প্রের্ম a view, spectacle, sight: ঐর্লেই অন্ট্রান্মার্ম ব্রুম এম as he came for a look at the flower (Pth.).

या बेद ' gwin for वहेद अय hdsing-pa (Glr.).

স্থানি gains a ship; মাইনমাইন তা large sca-going vessel; মাইনমাইন তা বিশান্ত equipped a large vessel; (G/r.); মাইনমান্ত = মুপ্রাইনমান a small vessel; a boat; মাইনমান shipmaster, captain (Cs.).

প্রথম সুঁহ' gzims-rkyon, resp. for সুঁহ ই rkyon-tse candle, lamp (Jä.).

বাইমান gsim-pa, pf. বাইমমান gzimṣ-pa to sleep, to fall asleep: ১৪ বাইমান বিত্যাল কর বিত্রা কর বিত্যাল কর বিত্রা কর

chuń resp. a dwelling, a house for retirement: মুই স্থান কুলে ব্যৱস্থান I will attend at your abode; স্থান কুলে বুলাল-chuń-pa chamberlain of the Dalai Lama's abode; স্থান বুলাল-thul sheep-skins for night quarters; স্থান বুলাল-gnas lodging, place for spending the night; স্থান বুলাল-phrug page, boy-servant of a great man; স্থান অব geim-mal = স্থান বুলাল-sa, bedstead with স্থান ত লাক্ষ্য bedding on it; স্থানই তা লাক্ষ্য bedding on it; স্থানই তা লাক্ষ্য bed-room.

ৰাইন বি gair-wa = মন্ত্ৰ to suffer, to be afflicted; to be harassed, troubled: নত্তীমা লাইনে troubled by disease; এইত্যমাল্ডাইন্

বাইবা gzil in বাইবানুর্য = মুণ্টামট্র্য spu-zih byed-pa (Jä.).

43545. gsu-dpan witness, mediator (Sch.); an honest and truthful witness.

বাই ব gzu-wa=শ্ব a post, but gen. a pole to which an animal for sacrifice is tied; a lever, bar; প্রথম $gzu-r\hat{n}us$ a prop (Cs.).

ৰাই gsu-po straightforward, upright, honest: ধ্ৰমান্ত honest mind; বাই বিষয়েশ to be impartial and straightforward, to be on the side of honesty (Cs.).

obstinate, or वश्चम्य श्चिम्य quelums 1. obstinate, or वश्चम्य भेत्रम्य not listening to any instruction or order (Situ. 11); also = वर्षस्य selfishness. 2. acc. to Lex. = वर्षस्य सम्बद्धा hence signifying rashness, impetuosity, and therefore: वश्चम्य to act rashly. Sch. has: disobedience, pride (Jä.). 3. वश्चम्य gzu-lum-can is said to = द्वम्य bṛdsun-can lying, liar; वश्चम्य प्रधान-राम्य gzu-lum-du smra-wa ह्वम्य ṛdsun-smra-wa speaking falsehood, telling lies.

বার্থী gaug 1. the tenth part of the carcass of a slaughtered sheep. 2. pain, v. হব. 3. peak, point, pinacle: অই হব top of a mountain pass (Ja).

মারুমা'ম gsug-pa to be able to bear, to sustain (Jā.).

পার্থাই gaugs হব 1. symbol for 1. (Rtsii.) 2. আহারি, ক্য, বরু, বিন্দ, সুরিনা the body, the outward form of anything: ষ্ট্ৰ-শ্ৰাপ্ত প্ৰস্থান্ত্ৰ external forms, the forms of the sensible world, the impressions that are made on the eye (Vai-sh.) মিল'লীম'লায়লম' রুমমান্ত্রইন the forms (of things) are seen with the eyes; an again lus-gaugs shape of body, stature, frq. ; गुड्रगुक्ष गुक्र व gaugs-kyi htsho-wa (\$5'ª₹८'अ) that makes her body the means of livelihood, a prostitute, harlot; প্রশ্ন প্রস্থার gzugs-kyi sñe-ma अपसराः n. of celestial courtezan (Mnon.). Other forms of same import, v. below. প্রপ্রস্থ gsugs-dkah दुर्देर "difficult, tortuous body," met. a frog. In metaphysics: form, body, as one of the five skandhas, v. 455. In letters and in polite enquiries after health প্রপম and মুশারণ্ম are always employed: সুসমু माञ्चाम परे क्षेत्र पञ्चाम भन are you (is your body) quite well? so, too, in conversation, the collog. term প্রপৃষ্ট "suk-po" being used: भू दे का बुवास दा वा संकी : भेद द अ are you better? 3. in physics: body, matter, substance: नाइनाभारुत, नाइनाभासु भूदान composed of matter, material, substantial; न्यापार हत्या धेव यं नाइनाम सुर्भि भूद न नाइनाम भेद immaterial, unsubstantial; नाइनामा केर्पवे भूर a ghost-like voice (Mil.); नाजनाम इपचात the range of world; नाजना मा वस्ता ५ एक प the material मायास्रतिमिवविम्म ; माइन्य व पूडापुरु-गत क्ष्मुण्यpa wurder [walking in the world of form]S. न्युन्भः ज्राप्य gsugs yod-pa having form. Metaphysically 9394 9 HAS gaugs-kyi skyemched "the sense of form" is possessed of

colour which is chiefly of four kinds, but is secondarily of eight kinds; the four colours being:—white, yellow, red and blue, while the secondary form-colours are:—those of clouds, smoke, dust, mist, sun's rays, shade, light, and darkness. The eight 53447374 forms are:—\\$\frac{1}{2}\frac{1}{2}\text{min-pa} \text{ square; }\frac{1}{2}\text{min-pa} \text{ square;

শর্কা ভার বি ভিন্ত বি ভার্য দেশ করিছিল করিছে করিছে করিছে করিছেল করিছিল করিছেল

শাহৰণ says gaugs-can-ma 1. হ্বেৰনী the fair sex, a general term for women; also বিয়া prostitute (Mhon.). 2. ইবাটা বান কলাজ (Mhon.) [the Indian fig tree] S.

শারবাগ বুঃনাপুর-চুদ্দারন 1.=শুন নির্দ্ধ গ্রামন চুদারনা স্বিক্লার, স্বিদ্ধি, স্বিক্লিয় দ্বামন স্থানি, স্বিক্লিয় image, reflected image, reflection. 2.=মূল ন প্রাট-ma আবা a shadow.

नाइनाभ प gzugş-pa v. २६ँनाभ प hdsugş-pa : नाईकः २६ँनाभ प्रभावताम व्रद्धा-hdsugş-paş gzugş (Ñag.

শ্বশাস gzuys-lm, ক্যাক simile, metaphor (S. Lex.)

শারণাম gsugs-ma, ছবা [1. graceful 2. silver]S.

shapes, one of various shapes. 2. = Aw shapes, one of various shapes. 2. = Aw shapes, spos-dkar-çiñ the Sāl tree, from the gum of which a resinous incense is made burnt both by Brahmans and by Buddhists in performing religious ceremonies (Mñon.)

ন্যাম gangs-mo a species of antelope said to live on the higher regions of the Himalayan range between 9 to 18 thousand feet above the level of the sea.

Syn. শার্ম্ম ই প্রং gaugs-mo byi-thur or হী 5 byi-dur; প্র টিং syro-byed; কুম মুলির rlunbeshon; ইংবুমার ম ri-dhaus rna-wa (Mnon.).

বার্থ্য বে^{ৰ্ক}েন্স gzugs-htshon-ma= গ্লেণ্ড্রেন্স a harlot, prostitute (Mnon.)

শাৰুশাশ প্ৰথম প্ৰ gaugs-midses-pa স্থায়ী, বছৰ one of handsome body, one who has personal accomplishments.

Syn. भन्यवासर्वेषा अन्न yan-lag mehog-ldan ; ગુરુગમાં વારા વ gsugs-bzań-wa; સુમા અદેમાય lus mdses-pa; अभामकेनाध्य lus mchoy-ldan; ध्रमानु sdug-gu; &x:5 49 4 shin-du sdug-pa; W5 Xx. vid-hon; भेर दगर vid-dyah; देर म वन इगाम-poldan; अर्था मृत् mdses-sdug; अडेर प्रत mtsharsdug; वेनास प legs-pa; क्षेट 5 वनन इमाम-du hbab; भेर द वह yid-du hthad; ने द अहम çin-tu mdses; नेत्र हु भूज çin-tu şduy; अडेर व msharwo; એና વર્લ્લ yid-hphrog; એና ናጣና ፕሬ yidgkar hon; अवानुस्था mig-tu mases; सर्दे व प्याप mthon-na dgah; भूषभासक्ष्या में नेम lta-was mehog mi-çes; अवस्थे देशस lta-was mi homs: प्रवृद्ध मुद्द में इ. भेद प gshen dan thun-mon minpa; अन्ति व 55 है mig-gi bdud-rtsi; अह व अहर min-la mnar; ખેર ઢેંંગ્ર પાતુ tshim-pa (Mnon.).

বাৰু নৈ ganh-wa 1. a form of the perf. of বছরেও: পাছনেক সন্মান্ত having seized.

2. interest, inclination, bias: শার্ম এই ব্রথ being free from interest unbiased, apathetic; (3) খাবো, খী, যুব attribute, capacity. শার্ম মই নিম্ম capacious mind.

नहर भे १६५ वृद्धार्थ-ste hduy= पर्ने १९५५ held, surrounding, embraced.

শার-প্রথম gnuh ldm-ma, ভাবেজারনী [retentive]S.

नाइर नाइर gzuń-azer peg on a wall.

मन्त्र gzuńs धारणी, मन्त्र that which seizes or holds; and hence, a spell, a mystic charm. पाउट्याहेड gzuńs-rten a prop, support (Jä.). पाउट्याहेड gzuńs-shan loose, weak, without a hold.

TRANS gruns-rad weakened, debilitated, esp. of women by loss of blood (Cs.).

नाइरसः ध्नास grung-shage मन्त्र, धारणी the well-known dhāraņī or magic sentences, lit. "spell-holders," a sentence written in Sanskrit the possession or recitation of which secures: इन्यमभूमण unimpaired memory, हैंवाय अव्योध्य undiverted or uninterrupted reflection, ন্ত্রামান্ত্র্মান আব্দানাত unobscured intellect, and नेस रव सदे ५ छ १ प great intelligence (K. d. ম, 381). প্রমেণী প্রম gzung-kyi-gter n. of a dhāranī called more fully : ર્વેમ પ થમમાં કર મું કુ દર્દે પમ વારૂદ મ મું વાદે (K.d. P. 322). ๆสูเพฐาย gsuhs-grwa-tha or नाउद्या हैन है है n. of a work on the five classes of Buddhist charms contained in the Tantra Section of the Kah-gyur; these five classes being (1) সুহাইব্যবাহার্ম ston-chen rab-hjoms; (2) भाषा के rma-bya chen-mo; (3) মামংবর্দান 80-80r hbrań-ma; (4) বর্ষাবরী #व हेद रा bsil-wahi tshal chen-po; (5) वासर ध्वास ang algu asan-shags rjes-su hdsin-pa. महर्म बॅप्य gsuns thob-pa धारणीप्रतिसम्भ ; one who has ebtained spells.

শাহনখন gsuńs-thay, খাবেছিল a string made of five coloured threads and attached to a Dorje (Rtsii.).

मात्रुद्भापदे प gauns bde-wa, सम्बद्ध

ৰাজ্য বিষয় gzuńs-bsdus= লাই আন a colection of Buddhist religious works.

শন্তম প্র guins-phyi মন্ত্র n. of a number (S. Lex.). শন্তম শাস্তম প্রমাণ প্রমাণ প্রমাণ বিদ্যালয় বিদ্যাল

पास्त्र देर. gटमर्गङ्गार्गः = हेपास्त्र s shags-rifi : शुपास हे के देवे पास्त्र स्थार देश है स्थार है (A. 32).

पार्व प्रधारी-pa fut. of वहुन्य

ЧЗАЧ дант-ра v. Ябыч hdsum-ра.

বাৰু ম' বাৰ্ম gsur-quas a witness. Syn.
নাৰ ব gsu-bo; ব্ৰদ্মে dpah-po; নাৰ ব gūab-vo
(প্ৰতিনা): ৭ই ট্ৰম্নমন স্থাইন্ম্যেই নাৰ্ম নী নালী নালী ব ব্ৰম্মানিক (D. çel. 12).

প্রাই বু gze-wa 1. abode, nost, dwellingplace. 2. quick.

वाहे अ gze-ma, more fully আই এই এই বিঘেত ক, হবুনানা, বান, a thorny plant, the thorn of which resembles the horns of goats: নুই এই এই এই পুৰুত্ব প্ৰত্যাৰ কৰিব।

Syn বিশ্বংশেষ reg-por-dkah; ক্টাই দ্বুম chu-mcd-şkyeş; বিশ্বংশ্ব reg-bya-han; ভূটিংজ nu-bycd-ma; কুজাইন মাধ্য স্থান-ক্ষেপ্ত-mtshohi mthah-can; কাষ্ট্রংশ্ব mthah-rñed-dkah; খুম yā-sa (Minon.).

ጣቅኝ gze-ru for ጣቅጓ명 a little nail $(J\ddot{a}.)$.

বাই yze-re weak, reduced.

বাইবা gzeg or শাইন্ম gzegs= গ্ৰাম আতক little grain, atom, particle; শাইন্মন্ত a small particle.

বাৰ্ণান geeg-san কৰাৰ n. of the founder of the Vaisesika philosphy, eater of particles of grain gen. of rice; ক্ষাৰ্থা geeg-san-pa followers of the Kanada school.

मानेन इ. हे greg-mo-byi the hedghog.

म् ब्रोडिस अर्थ gzefiş-pa or ब्रोडिस अर्थ व height, loftiness, sublimity, gloriousness, wide-spread, spacious.

Syn. ahra brkyah-wa; alba gzi-byin; alassa qvi-brjid che-wa (Mhon.).

লাইমে বৃদ্ধে gzeńs-bstod-pa 1. = শ্ব (Mion.) gift, blessing. 2. belauding, praise, panegyric, encomium. 3. vb. to praise, extol, glorify.

Syn. 和新年工程中 mtho-war bya-wa; 建工程 che-briod; 电控用和电电差与 bshays-pa-briod; 和新气器中 mchod-tshig; 如明和器 legs-snra; 如明和工業与 legs-briod; 如斯尔姆 bstod-tshig (Mhon.).

নাই খে gzed-pa 1. to carry: প্ৰশ্বপ্ৰথ প্ৰাই gzan-phray-par gzed carries one's shawl on the shoulders. 2. to spit on a stake or spike.

ৰাইনে gzed-ma gen. বাইনেন gzeb-ma, also বাইনেন gzebs any small wicker-work basket or wicker enclosure.

বাইন gzeb 1. a tent. 2. বিশ্বং a cage, aviary.

বাইসাম gzem-pa = ব্লেষ hdsem-pa to do a thing gently (Jā.).

বাইম gzer কীল মন্ত্র, a nail small or large, spike: প্রন্থাইম wooden nail, খুল্ম লাইম iron nail; লাইম লাইম thunderbolt, lightning; খলাইম পুল্ম লাইম বুল্ম লাইম বুল্ম লাইম বুল্ম নিল্ম লাইম বুল্ম নিল্ম লাইম বুল্ম নিল্ম লাইম বিষয়ে কি কি কিছে or nails in the memory, mental belp, mnemonic verse (Ja.). লাইম নিল্ম লাইম or light; কাইম a sunbeam; মহাইম ray of light; লাইম হিন্দু pain, ache, illness; লাইল লাইম id., অল্লাইম headache, কুলাইম gripe, colie, ক্লাইম stomach-ache.

(Cs.); বাইং বাদ্ধান আন colic, feeling severe pain or aching as if caused by driving a nail in the body. বাইং গ্ৰেম নিম্মান কৰি নিম্মান কৰি নিম্মান কৰি নিম্মান কৰি নিম্মান কৰিব নিম্মান কৰি নিম্মান কৰিব নিম্মান কৰ

মানৰ gzer-wa 1. to bore into, drive or knock in, e.g., ৰু a nail. 2. to feel pain, to be suffering: ক্ষেত্ৰ প্ৰাম beer-tippling produces pain $(J\ddot{a}.)$.

 \P 3×3 gser- $bn = \P$ 3×3× a little nail, a tack.

ৰাইন gzer-ma = ক খু ই cha-phra-mo a minute particle.

না বুহত-wa to remember, keep in mind = the col. বিশেষ্থ্যতা drin-lan hjal-wa to show gratitude: ইব্ৰাল্ডমান্ত্ৰীই from remembrance taken of their kindness; বুনাইন drin-gzo-wa; বুনাইন্ত্ৰীন্ত্ৰ drin-gzo-wahisems gratitude বুনাইন্ত্ৰীন্ত্ৰ drin-gzo-wa ingratitude; বুনাইন্ত্ৰীন্ত্ৰ drin-gzo-can grateful (Jä.).

বার্তির gzoń, or ব্যাহার gzoń-bu chisel, engraving-tool, puncheon (Jä.).

দ্ আইন্ gzod 1.=the first, the earliest (time): আইন্ লব্ম = ন্ন ইবাৰ্ম from the first; আইন্ লব্ম earliest time: আইন্ লব্ম ক্ৰিছ ইনে পুনি Cunyata, that which has been existing from the first or the beginning, আইন্ লে সুন্ত ব্যাহ্ম হিন্দু হৈ বিশ্ব

মাইর্থ gzon-pa to attend to, to take in, listen to: অর্থার্থ a precept wasted in the ear, it entered at one ear and went out at the other; র বাবার্থ to attend to, listen to; ব্যুবার্থ সংস্থা not to attend to the course of moral discipline.

মাইন ম gzob-pa quick, sharp, clever; মাইন মাহন very nice (A. 156).

DEAR 1. medicinal spices; বৃহত্ত প্রত্ত বিদ্ধান করিন-po-drug the six drugs or medicinal spices. 2. = মত an ex অক্লানি (Maon.).
3. মু whatever is good. 3. an agreement, treaty: বৃহত্ত প্রত্ত করিন-sgrig an agreement of peace.

TIK I bzah-po good in every respect, fine, nice, right, of good quality; but is considered rather a bookish and formal term, the colloq. words being usually was a yag-po and in W. ৰূপ a or ৰূপ ৰ though বাং ই occurs in many collocations. 936 9 bzah-wa is another form. The latter also occurs as a verb: to be good, esp. in colleq. of certain classes of society: बहै बेरेजसम्बद्ध में वहना this is better than that. The bean-nau good and bad, good and ill; ask ka a grays beah-han hbrin-gsum good, bad and middling; वाह हुन विद्या ban-han hbyed-pa to discern between good and evil: ans at bean-hold self-complacency : আন শ্রী বন্ধ ক্ষম bean-pohi hdug-stans the manner of sitting of the good and great. याद्र देवे हें केंच = हैं पाद समित good-hearted, generous, noble-hearted; मार विशेष्य सनीति good morals, goodbehaviour.

Par & bzań-khyi the Tibetan lap-dog.

+ ব্যাং আন্ত কুন্তের-makhan = গ্রাথ বি প্রত - চ্ছতwa a tailor. ব্যাং গ্রাথ Chinese satin of the
measure of a gentleman's robe (Yiy k.
4); ব্যাং গ্রাথ ব্যাথ ম Chinese satin displaying
the figures of water jars (Yiy. k. 3).

48. 24 n. of an Indian king of ancient time (Yig. 12).

ner and bead-po-drug v. sub. ar han.

THE DEAD-PO-MA I. of a Yaksini queen (K. g. 5, 130).

सामः विश्विषय भहत्री, श्रेतचन्दन white sandal wood.

マルズ bzah-mo HET 1. an address of politeness to a lady=good lady or noble lady! (MAon.). 2.=民間号 (8. Lex.).

use usa bean-bison v. usa bison.

Vai-sn. explains by: PR 473 THE a storeyed house, but applied only to the abodes of gods; in W. also the cubical part of a chorten is so called (Jä.).

지국 다 bsad-pa for 마스 : 최고로 irresistible, which term comprises 독미전 drag-po, 독미년의 drag-çul, 화용미의 mi-sdug-pa, 학문 she-şdaf, 首도首 khof-khro, etc.

and bean for no zon food of animals.

प्रवाध bsab-pa, v. नाम्य 4 gsab-pa.

বৰ্ম bzabs abundance, plenty: এবদ বিশ্বসম্পাধ abundant food, good service (Situ. 76).

and beah fut. of and to eat; is used to indicate members of a family as eaters or fellow-boarders; আৰু ই মাই ইবি ধান parents that have a large family (Mil.); and an beahdrug a family, a company at table, of six persons; বাৰ ব্যাৰ banh-dpon the head of a family; are were beah-mans nah-na among a numerous house-hold (Jä.). Also = spouse, wife, as "fellow-eater"; but in old literature = princess, queen: 3 % and ryya-mo-bank (commonly and ryyabzah) Chinese queen of king Sron-bisan suam-po; an X an bal-mo hah the Nepalese queen of the same king. 434 1 bzah-zla partner, wife; and a beah-cha = and an or Raw rigs household business or affairs.

पान गाइ ah-atud, पान परि गाइ के bah-wah gtad-so store of provisions: पान गाइ के प bah-atud med-pa not having such a store.

२३२ ह्नॅ दश्व प १६त१-8ton-dman-pa हीन भोजन [bad food] S.

पश्य beah-wa= अध चाहार, भोजन (Mñon.) पश्यमुद्द abbr. of पश्यप्तद्द पहुद food and drink, eating and drinking.

ব্যুবারী bzah-mi a house-holder with family, gen. ব্যুবারী husband and wife; ব্যুবারী বুব to become husband and wife, to marry each other. ব্যুবারী মানুহারী বুই we will marry each other; ব্যুবারী মানুহারী মূর্ব বু bzaḥ-mir byin-byis rlob-pa to give the nuptial benediction, to unite in wedlock, to marry; ব্যুবার্বারহারী বার্কির a poor married couple (Glr.)

Syn. Figa khyo-çay; Kwu^r dsa-ya pari; Buna khyim-thab; an boah-tsho; an E boah-tshah (Mhon.).

प्राव केंद्र bzah-med ill-fed, lean (Mil.).

प्राथक <u>b</u>zah-tshañ = प्राथम <u>b</u>zah-mi ; also प्राथक bbah-tsho.

539 \$5 bzah-tshod curry, any condiment to eat with rice.

จระจิธ b≈ah-çiñ fruit-tree.

वश्योदि वे द्वा <u>b</u>zah-çiñ-yi ra-wa **कलाराम** orchard, a grove of fruit-trees.

Syn. व्यमश्चर्यकाम hbras-ldan-nags; रण इस्मान्द्रस्य rab-dbans binn-na; अर्डेणाणि स्थ mehoy-gi-tshat; ५५व जे गुरू ५ प्याप्त राम dpal-gyi kundgah ra-wa; स्थाप्त विश्वर मानी प्रकार hal-gsohi hdunva; ब्रिम्समान्द्रम् skyo-sans-gnas (Mñon.).

मार्थस्य bank-çug= शिक्षःस्य khyim-çug.

বৃহত্ত sometimes for সং ত্রের or বৃহত্ত চূত্রত-wa as in বৃহত্ত পুৰুত্ব hdsar-wa phrag-par-চূত্রত (Situ. 76).

पश्रामा bear-thay काम्मारिका [a kind of bee] S.

प्रश्र bar-bu दर्षिक [a ladle, s spoon]S.

प्रवाह-pa ए. अप द्य-wa and प्रभाप gzaş-pa : अभागम द्यक-bzaş (Situ. 76).

디크'의 bzi-wa to become drunken, to get चावय.इसस.चजे.चस। intoxicated. stupified: सर पा केंद्र में कर वीभा मणार हो। पहर अ' चेद्र रेवास दमा हिंवा नुष्यम। पत्रेदिसभुगमाहे कर वे वहुना में because the others were looking on, having filled a large bowl with beer and fearing not to finish drinking it, they gulped it down, whence being intoxicated, they vomited and poured away (the rest of) the beer (G/r.)अ व ते व त त not having become intoxicated, not got drunk; בּוֹבְּעָב מָבְייִם drunk; byed-pa to intoxicate, to make drunk. In C. colloq. ra is usually prefixed to ala: "ra si duk" he is drunk

प्राप्त क्ष्म bzuñ-thayş= व्याप्त shayş-pa string with a noose (Mñon.).

ব্ৰুমেন I: bzuń-wa pf. of এইব্য and also used as primary or present tense: to lay hold, to take, to capture: মার্মার্ম মহ, মহল; হহালা, having taken, seized.

Syn. akau hdsin-pa; dau len-pa; blah-wa; blah-wa; blah-wa; blah-wa; blah-wa; blah-dain; blah-day-blah (Mhon.).

বৃদ্ধন বিষয়ে দিল date of full moon

ব্রুম baur 1. v. ৭৮ম দ hdsur-wa. 2. in ব্রুম অম তার hphrah-las-baur. 3. = অম প্রাপ্ত বিষ্কার-ka-la byol (Nag. 63).

বাই ১০০ in comp.: এবানীর a hand-basin মুর্নীর (Situ. 76) basin, bowel; প্রুর্নীর //huń-bacd beggar's bowl, alms-pot carried by Buddhist monks.

মইন্দ্ৰ $hz \cdot d$ -shal 1. (or ত্থামইন Cs.) spittoon. 2. acc. to $J\ddot{a}$.: cup into which people skim off grease from tea.

Syn. *au II. N tshol-zafiş; અદેવ અવે ટ્રેંડ્ mchil-mahi-snod. (Mhon.).

মুই bzo=অম, মুইঅ sgyn-resal (Minon.). 1. work, labour, occupation; trade, handicraft; workmanship: वश्चार्थ गुरेन्य mechanical art; ইর্মাটনী jeweller's art, প্র নই trade of a tailor; প্ৰাথ rope making; ষ্ট্ৰমান্ত্ৰ trade of a shoe-maker also a shoemaker: प्राथमिक a worker, artizan; प्राथमिक workshop. 2. also \$ zo,=59au figure, image, picture, resemblance, appearance (Ja.). a j bso-rgyu working materials (Glr.); ব্যান্য bao-bita form, fashion, e.g., style of a house, its architecture; look, shape, make. A bso-pa artist, mechanic; ८५ वर्षेय silver-smith. nasta bro-dpon overseer, foreman. In art acc. to Budh. there are three classes: Quai art in reference to the body; art in reference to speech; art in reference to the mind; the first comprising writings, drawing, painting and all that comes under handieraft, the second the art of reading and composing works including the labours of study, and the third the work of the intellect, i.e., IN, THE, MENTHEN thos-beamsgom-gsum what is heard, what has been thought and what has been contemplated. Of arts ten kinds have been enumerated in Buddhist books.:-(1) weaving, the art er making cloth; (2) the art of trafficking; (3) state-craft; (4) the art of letters; (3) the art of figures, that is counting, palmistry, divination and drawing from omens; (6) ই প্ৰায় blo-groskyi bzo the art of designing; (7) making statues, figures in relief, scalpture, engraving etc.; (8) ans us bekyed-pahi bzo the work of growing or rearing etc.; (9) ধুনামুন্দ্রবিশ্ব manufacturing woollens &c.: (10) ક્રેંડ વરે વર્ષે the art of mixing up or compounding. a a design; also directions to workmen: এই এপী ১ প্রত্ 15'4 (Rtsii.).

নান bzo-wa, pf. নাম to make, to manufacture C. টু্র্রি ব্রুগ থাকিব করে you making? নাম ট্রি চ্রের্ড income, earnings, proceeds; নিম্নাম made of wood (Situ. 76). নাম নাম চুহত-খেন-po কাৰ, ছিন্দাম a craftsman, manufacturer. নাম চুহত-খেত id. নাম ইন্ত্রেশ জনাকর various workers. নাম ক্রিন্ত্রেশ চুহত-চুত sna-tshogs নাম কর্মা; the divine architect, the maker of the world.

tricks is what we beg (Mil.); ያ ማመጀሻ መጀሻ መጀሻ መጀሻ that I did not request you to mount, this I beg you to forgive (Mil.);
3. in asceticism: perseverance, stedfast adherance to the four truths, constancy in pursuing the path that has been entered upon. ወጀና ሚደጣ bzod-hjug-pu to make or cause to forgive; ወጀና ወጀ bzod-ldan forbearing, patient, forgiving. ወጀና ወጀላ bzod-pussian unwearied patience.

वर्षेत्रणसम्बर्धः <u>bzod-dkaş-rañş</u> or वर्षेत्रणव रेटस दुषावन an epithet of Indra. (*Mñon.*)

वर्डेर अ६२७ *bzod-mñah-wa* ब**ड**चम [enduring much; n. of a Buddha]S.

ব্রস্থার bzod-ldan-ma = ব্রস্থা বাস্থা the earth (Minon.).

वर्डेर् यर वेड् व नमुख bzod-par phyin-la gsum the Ksanti paramita which are three:-(1) वावक् वार्वेद य होद य वाहि शे सुमाय ; (2) रह वी कुद व सूच च्रम्थान्तर चात्रारर पुरवेदाय ; (3) क्रमाय देशायर सेशमायावा इसिया नेदानु मुद्रसायर (K. d. र, 68). भे मार्डर्य mibzod-pa want of patience and forgiveness or vindictiveness is productive of five troubles:—(1) 59 NK 5 REA increase in enemies; (2) increase in sufferings and uneasiness of the mind; (3) agains 5 aga multiplication in breaches and increase in misunderstandings; (4) a ys unastandings; 4x a gx a causing one to weep according to one's repentance; (5) - शिववे देवा दक्ष इस हा भेगा again after death it takes one to the state of damnation (K. d. 5, 68).

নুষ্ট্ bzod-hsran one who is able to meditate upon or exercise himself in the virtue of forgiveness or patience (Nag. 76).

বাইবাৰ পূত্ৰ কি assiduity: কাইবাৰ জ্বা দি was assiduous in religious observances (A. 156). 2. v. শ্বৰণ gsot-pa.

ДЭЛ'U bzom-pa or выми chu-bzom-pa portable water-cask.

ন্দ্ৰ কুল কুল বিজ্ঞান কৰিছিল

वर्षभाष bzos-pa सुक्त fed, anything eaten up.

지급'디 bzla-wa, v. la zla-wa.

ব্রুম্থ চুহাৱ্য-pa জ্বানি to mutter: ইব্যুম্থ নিয়ন্ত-চূহাৱ্য-pa to recite charms or mantras (Zam.). ঘুরুম্বাইন চূহাৱ্য-চূহাব্যু চ্ছাব্যু চিহাব্যু চুহাৱ্যু চুহাৱ

म प्रतिष्या balugs-pa=६भाष or ३भाष to inquire, to ask of: इत्याप्तिष्य rna-war-balugs-pa to pour into the ear, i.e., to ask (Situ. 76).

ন্ত্ৰী ম'ন চুহানা-চূন, বিভাবিন, বন্ধুন made globular, rounded, v. ৰূপণ হানা-চূন.

ପ୍ରଶ୍ରୟ ପben-belows ୍ ପ୍ରେଶ୍ୟ ଓ ben-belows ୍ ପ୍ରେଶ୍ୟ ସ ସ

पत्ते प bzlo-wa= वाष्यम, v. ह्रेप zlo-wa.

বিশ্ব balog the opposite, the reverse:
খুন অমান ব্ৰুল্ প্ৰান্ত phra-wa-las balog shom-po the
contrary of thin is thick, of fine is stout
(Lex., Jä.). অব্ৰুল্থ balog-pa — অল্প দ্বালিং,
লিংকেন, লিবজ; also — বন্দ্ৰাণ বিজ্ঞান, দিবলান;
লাগুল ন্ত্ৰুল্থ phul-balog to avert war, to make
the enemy run away from battle (Situ.
76). অব্ৰুল্থ গুলাগুল উল্ল balog-pa phun-gsum

tshoys বাবিদ মন্দ্র [full of hindrances]S.
অইশ্র্তাম bzlog-phyogs অথবার [carrying away, substraction]S.

মূল্বিশ bzlod-dkab-wa বুজাব (A. K. 1-12) [unobstructible]S.

Pan bzlos, v. at zlo-wa.

ন্ধ্যায়ন্ত্ৰ belos-pa byuk-wa to challenge enemies and thereby commence quarrels and feuds: নুৰ্ধায়নুদ্দিন্দিন্দ্ৰ ক্ৰিন্ত্ৰ নুৰ্ধায় প্ৰ (D. cel. ?). নুৰ্ধান্ত বি belos-rtsod-pu to revive old feuds, quarrels and fighting: ল্লিম্মণ্ট্রাম্বান্ত্র কুন্ত্র ক্রমণ্ড্রান্ত্র ক্রমণ্ড্র ক্রমণ্ড্র ক্রমণ্ড্র ক্রমণ্ড্র ক্রমণ্ড্র ক্রমণ্ড্র ক্রমণ্ড্র ক্রমণ্ডর ক্রমণ্ড্র ক্রমণ্ড্র ক্রমণ্ড্র ক্রমণ্ডর ক্রমণ্ডর ক্রমণ্ড্র ক্রমণ্ডর

2

Q ha is the twenty-third letter of the Tibetan alphabet. It does not correspond to any letter either in English or in Sanskrit. Csoma transliterated it by h and so, too, has the author of this dictionary; but colloquially as an initial it often takes the sound of w. It is phonetically different from the vowel w which is regarded by the Tibetans as a consonant. Grammarians have, however, utilized it in denoting the prolonged quantity of the three short vowels a, i, and u by subjoining it to them, especially in transcribing Sanskrit words in Tibetan; thus the Sanskrit mā-yā is written \w. 1. num. fig. := 23. 2. a phonetical form of 5, thus a son ha-cay=5 son we; v. also 3 89 hu-cay.

प्रेंध ha-ti-wa with र्याय=to turn a somersault, to tumble over, to roll (Ja.).

प्रं ha-na for ४ व ho-na.

व क्षाद ha-na-yañ although.

Q'अ ha-ma but, yet, well: बाक्र इंट्रेंबा but do not forget!

Q' दुर्म ha-hur= १९३३ ha-re hu-re described as अर भूर रे अग केम स्टब्स के भू के रहा a loud sound of ha-hur or a loud whirring noise.

ब ब ब ब के के मू स्वाध yzi-chen n. of a learned lama (Deb. ब, 9).

 han like আন and তুন described as ইনানুন and ইনা ornamental and conjunctive terms corresponding to the English ever, soever. Properly as occurs only after vowels, but colloq. also after consonants, e.g., \$\$\frac{48}{28}\$ nam-ha\hat{n}.

Qমান hań-ke a mystical character, frq. occuring in certain finial ornaments or flourishes called প্রথমন strut-mgo.

८५ पु han-bu prob. = ६४ मु han-bu: १४ मु ६८ स्टब्स्य सम्बद्धाः स्टब्स्य (A. 123).

Qব'ব hab-pa (টুপ্র) to bark, to make at a person or animal.

Qঅ'3অ hab-hab not definite, nothing conclusive, not in shape: ১ই জী ব্রুত্ত ব্রুত্ত প্রত্যাধ্য বাইবার সমূহ the present business has been something indefinite and undigested (Rdsa. 26).

QN ham at or, else, or else (A. K.).

QX'U har-wa C. a lot; १९ कुव harryyah-pa = कुरक्व पर to east lots, to lay wager.

२८ व har-po or in Tsang : वर ठन angry.

2×3× har-har, v. 3×3× or 3×2.

ar we har-yan also, too, likewise (Sch.).

মন্ত্ৰ কুল har-lhun-du ma-ryyay = হয় থ বাৰ্ড স্থান কৰা having just not fallen into the hands of the enemy, had very nearly fallen into the hands of the enemy; another example: ৭২ জন বিভাগ হৈ we are still lingering, not quite dead yet (Yig. 98).

QQ' QQ hal-hol=ক্রম্ম or ম্থানাথ confused, unconnected, irregular: ইম্মান্ত্র্থা হ্রম্মান্ত্র্থা হিম্মান্ত্র্থা হিম্মান্ত্র্থা হিম্মান্ত্র্থা হিম্মান্ত্র্থা হিম্মান্ত্র্থা (A. 156). Also=বহু মিন্দ্র hdran-min.

વું ઢવા hu-cag 1.=રેડ \mathcal{Z} pers. pron. we; also જંડવા, લંડવા, લંડવા, ૧૬ હવા. 2. chimney W. $(J\ddot{a}.)$.

3'39 hu-thug=998'35 resourceless, helpless, ill, one in straitened circums tances, destitute.

3 9 hu-bu or 3.3.89 = 3.89.

3.3 hu-zi n. of a kind of tea (Rtsii.).

3'49 Hu-yug n. of a place in Tsang (Deb. 9, 29).

355 hu-ru-ru a whizzing sound: §5355 rlun hu-ru-ru the noise of wind, \$355 mc hu-ru-ru that of fire under a breeze.

‡ 3 'Ya ' A' A Hu-yug sa-nag one of the thirty-seven sacred places of the Bon (G. Bon. 38).

3 বাৰা hu-lay [compulsory post-service, the gratuitous forwarding of letters, luggage and persons, the supply of the requisite porters and beasts of burden, sometimes of water, fire-wood and cooks, to help travellers proceeding under official authority or road-bill: মিনাম্বাস্থান to impose such services by exacting porters, etc. মুখাৰ্কীয়ান or মুখাৰ্কীয়ান to forward by মুখাৰ্কীয়ান বি

3.45. Tegre hu-çan rdo-rje lha-khan n of a large Buddhist monastery (Lon. 8, 8).

3 श्रु hu-su coriander seed : अध्यक्षित्र वर्णाश्रक्त सेव coriander remove phlegm and disorders of the stomach.

বৃশ্য ing-pa 1. in Sikk. ট্রম্ম বিনামীন, নিংকা, নীমান the owl. ওশ্মান an albino. নান্য jur-rynan the great horned owl; ওশানু হা hug-gu-clun the little owl. 2. occurs for খুন্ত oats.

Syn. of 1. ভূ ইবাংলু bya-rog-dgra; পুর্মান্তর ফাল-mo-hjiys; মুংইন sna-riñ; মুংইবা sna-hkhyoy; এইবাইংমিল Hphrog-byed-miy; কার্মার্ক্তর mtshon-mo-spyod; বসুটার্মান্তর bygyabyin-bçad; কার্মান্তর mtshan-mo ca-wa; মুং বিশ্বাধ্য হালি-gi sna-can; ভূ ইবাএইবামান্তর bya-rog hjiys-byed (Mñon.).

হ্বপথন্ত Hug-pa lun-pa a celebrated Rnin-ma who was also called জুইহুম্মান্ত (Deb. প, 5). He was born in a place called হ্বপথন্ত

3 વાલેદલ hug-sins, v. શેદલાઇ sins-po (Ja.).

 $\Im K' hu\hat{n} = \Im V$ in provincial colloq. so $\Im K \Im V = \Im V \Im V$ from here, hence.

35 had 1. মান্ত ই বিষয়েও) swaggering, bragging, bombast, fustian (Cs.); 35 ইম সুধ to swagger, brag. 2. = আন a moment: 35 ইম in a moment, instantly, suddenly.

ઉત્તાય hub-pa=૧૬૧, acc. to Jä. to collect, to sweep or take up together in one's hands: વદ્યમાઉન પ્રાથમ આપ્રમાઉ with the arms gathering all into one heap. The pf. દ્વાપા hubs-pa=૧૬૫૫ hubs-pa in modern Tib. દ્વાપા મામ દ્વાપા collected all together; wholesale collection; joined with the doer the expression should be in the present form. દ્વાપા મુખ્ય (he) collected them all together.

345 hum-bu or 445 hom-bu a bush of the tamarisk species.

SNEINC Hum-bu glah-mkhar also called Anging and hom-bu gla-sgan n. of the

1116

earliest historical palace in Yarlung built by the Tibetans for the residence of their first king Gāaḥ-khri btsan-po. It was visited by the compiler of this Dictionary in 1882.

3x hur any noise, whether loud or low, gen. a prolonged sound not a sharp report: १ वर्षे पु.वा वन्तवा परि क्षेत्र पुराने सापरे श्रा the humming in the ears produced by blocking them (Vai. sh.); রম্প্রমন্ত্রীৰ there is a buzzing in my ear; 35 st ga hur ma rgyab don't make a noise! 3x 39 hurrayay=NS alo-bur or tog-rayay or a 3x fa la-hur-khol. 3x hur-sgra= 3x noise especially of a tempest, sound in air: कृदालाम्ब्रायासेदागुदावराष्ट्रदानुदासुसावादा though the wind has no wings yet it fills the sky with sound; 35 # 89 hur-sgra-can arrow that flies buzzing (Mhon.). 3x3x hur-tin a brass basin, used to make a noise by striking on it. 35 \ hur-rdo a sling: 35 \$ 2454 hur-rdo hphen-pa to throw with a sling.

359 hw-wa 1.=5959 dbwr-wa sbst. a humming insect, beetle (Sch.). 2. vb., to be noisy, chattering: 599 Hangx a shouting with joy (Mil.).

ই ho 1. sbst. a kiss সুলাল; ইন্থ to kiss, শ্লেইন্থ to kiss the mouth, ইনাইনে id. 2. v. ইন. 3. pers. pron. we, v. 3 আন. 4. dem. pron. = this. 5. interj. ই oh, yes! ইথাৰাম ই oh very well! ইউন্টে C. well! it is all right.

ই'ম্কুথ ho-hryyal resp. fatigue, weariness, trouble, want, any kind of hardship;

শ্বন্ধ আন প্ৰকাশ getting into difficulties. More frq. as vb.: শ্বন্ধ ন to be fatigued, Bs তল ৰুক্ষ মান্ত্ৰ আৰু are you not fatigued? (Ja.). শ্বন্ধ ho-re-brgyal=শ্বন্ধ ho-brgyal-wa or ৰুক্ত ক্ৰেড্ৰ

ৰ জুল ho-sñig 1. sour cream (Sch.). 2. birch-tree.

for help: 5.5 45.4 to lament loudly, to call for help: 5.5 45.4 to lament loudly, to call for help: 5.5 4 ho-dod-po one that seeks help, a client, a plaintiff, more in pop. language $(J\ddot{a}.)$.

ক্ষানাম্ভালে or বিশ্বন now then, well; বিশ ক্ষানাম্ভালে বিশ্বন ho and na combined become hon (Sitn. 125). Is used esp. to introduce a new thought or proposition in speech; now, what shall you do in that case?

文為 Ho-phran n. of a place in Tibet (Drb. ¶, 32).

४ दुससाय ho-byams-pa to be loving : बरे बर वर्ष देहार दुससाय (Kāni kahi sprik yig.).

X M ho-ma milk (in collog. wo-ma): रअवर्षण the milk trickles down र अवर्षण homa hjo-wa to milk; Korfan ho-ma shol-wa to let milk curdle र अध्यय ho-ma srub-pa to churn milk (Cs.); Kar. ho-than milkmeadow, the plain on which Lhasa now stands, in former times said to have been a boggy and sedgy lake; *39 ho-thug milk soup, rice and milk cooked together as porridge; \$35 ho-thud cheese; \$35 hohthun= 495 sucking-child, baby; 4955 ho-hdod quive the woman's breast, the tents; * B ho-spi or * ho-spi cream. *** ARE ho-ma-hchin as met. = cow (Mnon.) AN ho-zo a milk-bucket. An Karagu bo-basin can-ma women in general (MAon.).

र अरह अर्ह्स ध्याप्त कृषा वृक्षे सुवि सुव n. of a continent beyond the sea of milky water (K. d. 3, 293).

precatorius used as beads for rosaries.

ম প্র ho-ma-çih milk-fruit tree. Syn. ম জ ক ho-ma-can; মন্ত্র ম ব্যবস্থ hbru-yi hdagpo; কুম মই মন rgyal-pohi-kas (Mhon.).

ম্প্রেই মন্ত্রির ঘাত্তর ho-mahi mgrin-pa can a new-bern child. Syn. বংশ মণ্ডবাৰ htsas mathag-pa; স্থুমান্তবাৰ skyes ma-thag-pa (Maon.).

ক্ষেই ক্ষেত্ৰ ক্ষেত্ৰ ক্ষেত্ৰ কৰি n. of a fabulous sea the water of which is white like milk, situated beyond the ocean to the north of Rirab or Meru (K.d. ২, 293).

র মই ব্রুল্ম এ ho-mahi dbynys-pa কো plantain, banana.

Z'N'AK' Wo-ma than n. of an extensive table land at the foot of Kharula pass on the road from Ralung to Nangar-tse Jong.

ম ho-misho 1. milky sea or lake. 2. used fig. for sincerity, true heart (মনম বিশ্ব) (Yig. k. 1).

दें ब्रिं ho-ço with जुन्य to laugh at, to jeer.

र अन ho-yug for 3 अन hu-yug.

র্ অ ho-yo, also ৰ অ ha-yo, a puppy.

ত বাৰ ho-hags 1. a leader in conversation or in a deputation to a great man, mouth piece. 2. yes sir, just-so. প্ৰেব্দ কৰ্মাণ্ড অনুষ্ঠ বিশ্বস্থা not inclining to any party or showing attachment in reply (he said) yes, sir! (A. 129).

A. ho-se in colloq. wose, a mulberry.

र्या hog 1. तब, चधः, पाताच root signifying below or with reference to time,

বিশ্ব পার্দ্র দি Hog-yi phyogs-skyon = মাঝাঞ্জ ইন্দেশ্য the goddess of earth called Bstanma (Mhon.).

ধ্ৰাম্বন hog-grab immediate arrangement or preparation (Yig. 83).

र्वाह् Hog-rau n. of a place in Khams.

ধ্বন্ধ পুৰুষ্ণ দ hog-tu kha-phyogs-pa 1. one looking downward. 2. বুল a hump-back.

Syn. বিশ্ব প্রথম hog-tu-phyogs; PII khabub; বিশ্ব প্ল hog-tu-lta (Mnon.).

বিশ চ্ৰু hog-tu-rgyu a thief. Syn. ৰূপ্য rkun-po; ৰূপ্য rkun-ma (Minon.).

ৰ্প 🕻 hog-rdo an anvil (Sch.).

বিশ্ব hog-ldan 1. = বিশ্ব hog-can an uncastrated animal. 2. n. of the tree otherwise called বৃশ্ব ইণ্ডাইন dgah-byed-çin (Mnon.).

प्रमुख hog-na (in W. yok-na) 1. adv. underneath, below. 2. postp. c. gen. under, after. प्रमुख्य hog-nas adv. from under, from below: य्यावस्त्र प्रमुख्य व्यवस्त्र प्रमुख्य विश्वस्त्र के embrace below and not by the neck; य्यावस्त्र व्यवस्त्र के come from below.

following one. Said to = 5×4^n , i.e. $3^n \times 4^n$ the one following after that, the second in turn, one below or under another person, subordinate, inferior (Mnon.).

ইন্থান Hog-min 1. অকালত otherwise ইন্থানি আকালত তীম is the eastern heaven wherein the astral body of the Bodhisattva Dorje Chhang resides and which region is presided over by the Dhyani Buddha Akshobhya (মিন্ত্ৰা) who is enthroned there in the Ogmin heaven on a white lotus-blossom. ইন্থান্ত্ৰাম অকলিত ক; a resident of the Ogmin or Akanishta heaven. 2. অধানাত্ৰ opp. to the nether world; that which is not inferior or under any.

ৰ্শাৰ hog-gshi অধ্বাং the lower stratum, substratum: (ব্ৰাণী স্থানাপুৰাৰ hog-gi rtsa-wa gtsug-sa; ব্ৰাণী কুই-দৌৰাৰ্শিন hog-gshi chuhi-dkyil-hkhor (Ya-sel. 39).

द्रवाचा के भे भे मा <u>hog-gshi</u> mi-rig = ह्र वाहेद अव प chu-gtiñ zab-pa deep-water (<u>M</u>ñon.).

ασιξαις hog-rol-tu=ασις hog-tu.

र्या यस hog-lus= र्या वस.

ষ্পাইশ hog-len-pa explained as ই ই নের্দ্ এই শ্ব a term or expression by which to ascertain what one is about to say (Mnon.)

र्वा-१व hoy-çal erop, craw of birds (Ja.).

 are in the six upper rows on the left side; ষ্ট্রং ব্রম্প they came to bring, they brought them; Brake came leading, conducting, they brought hither. With reference to time: अर्द्रभाय not yet come, i.e., future, अप्रसाद्य for the benefit of those not yet come, i.e., of posterity; = s.a. Na. T. Ta. न्यान वर्ग के she prayed that a son might come to her. 2. to be suitable, practieable, to do: म्ह्रुक् यामित्रेया वाह्रेक् यामिक्र भे दिस्सायस as two teachers for one doctrine will not do: अवार्-विवाध भे विद्यास as a journey home will not do: र जिस हैंग : यस य रेस वरे वस ह as long as he was fit for work. 3. when connected with verbs, it serves to indicate futurity, like the English auxiliaries "shall" and "will," and is then usually spelt and sounded as Mr. yon; frq. as fut. aux. in/C.: এর্লুনে মীর্মির ব্রুব্রুল I am not about to go, shall not go, there any more. Also with the supine: Note: Also with the supine: it will even come to his dying, it will be his death; INGE he will even get so for as to eat.....; ARKE he will die; still more free are those forms in which the gerund or the bare root is used: প্রাট্টির he will assent to it, allow it; निहेना भेत्र गुद्र निहेना भेत्र हैं क्रिंग it is not the one, it will be the other; 如如 sleb-yon he will come (Mil.), and in C. is always annexed to mere root of vb.: অস্ট্রেম্ম মি আন they will not believe it ; ኡሜዲሜዲንላች ፕሬክዴስ buv it to-morrow; also the subjunctive mood नेशन्दारावार्यम् as I should be killed if she heard of it.

हिराय hoffs-pa समागत sbst. the arrival, advent (A. K. 1-14).

বৈ ইবি hon-mol occurs in Ld. for ব্যায় hol-mo (Jä.).

र्दे hod प्रभा, चंग्र, मरीचि, द्युति, तेजः, किरण light, shine, brightness, glow; also as adj. 45 hod-spro light, the ordinary term esp. in the C. collog. and is pronounced wö-tro: "tanda lamsung nam wo-tro yon" it will soon be light. ชักญัต hod-spro-wa to emit light; 45 93 9 hod-bi yewa to spread forth light; 3,55 sun-light, 那天 moon-light, 新天天 star-light (Cs.): ৰূপান ই বি জিনৰ বি (A. K. 1-4) [one bright like the Jina or Buddha; n. of a Bodhi-वॅद् सेद् or वॅद् सेद् साहत mithout sattva]S. brightness; 45 45 hod-kor or 45 skor a luminous eirele, a lantern; 355A hod-dkra বিষ্ণার of variegated lustre [an epithet of fire S; 35 394 hod-shags bright; 35 35 a ray of light, v. post. \$53 at hod-kyi char rain of the light, sun light; also occurs as an epithet of the sun (Mnon.).

र्द ग्रेडिंग hod-kyi toy किरण केतु [1. the flag of light; 2. the sun]S.

ሻና ඕ hod-kyi sde as met the domestic fowl (ሲቸለው).)

४६ प्रे. वेश hod-kyi hphren-can as met. = the sun (Mnon.)

ধ্যু hod-dkar 1. মুখাম white light. 2. syn. num.=1.

ব্ৰস্থান কৰা hod-dkar-can মাখাম, বিবাদ 1. = মাণ the moon. 2. পান্ত্ৰ ga-bur camphor (Maon.).

विद्रश्रेकाल hod-skyes-ma an epithet of the wife of the sun.

Syn. ৰুথ শ rgyal-mo; অব্যাৎ হ্রিন legs-hdodma; শ্রবাস্থ্য skrag-byed-ma (Mhon.).

ব্যাকুন বিষয়ে hod-brgyahi hbyuh-gnas us met. = মান zla-wa the moon (Yig. k. 19).

বিষ্ণু hod-lha-pa that with five colours, the rainbow. বিষ্ণু আইন মান্ত্ৰীন hod-lhas yohs-su bskor-wa = স্মান্ত্ৰীন দিন mahi gurkhhan the tent-like mansion of the sur (Maon.).

Syn. ara hzah or arawa hzah-mtshon (Mnon.).

*5.35 hod-can 1. n. of one of the heavens occupied by the Asuras (Bon. ch. 5). 2. symbol for 12 (Ya-sel. 5).

ইংবার্থণ hod-hdun-pa an epithet of the god of fire (মিল্ল), who is described as possessed of seven fiery tongues or attributes:—(1) র্মান nay-po; (2) মইবামান স্থিত hjigs-par byedpa; (3) অংশুলুমার yid-myyoys; (4) অব্যাধর leys-phan; (5) হুতি মইবামান du-wahi mdog-han; (6) মানুবা বর me-stay-can; (7) মুম্বামার sna-tshoys hod.

विश्व hod-ldan 1. चंद्रामान, द्युमान, भाखान the sun (Mon.). 2. n. of the chief city of the Asura the city of Rahu (Sorig. 30). 3. कास्क, खूकाल a passionate person, one very lustful.

বৃদ্ধন দ্বীন hod-ldan hkhri-çin **ছবত, বিভা** n. of an officinal plant [Cardiospermum halcacabum] S.

Syn. W. & & a-ru-na, de pi-nya, Ne grī-ṣṇa (Mhon.).

^{ব্}ন্তুমান hod-şnah-wa=**খা**য় met. the sun (Mhon.).

र्द-५४मा केर के देर में भर्गे ५४वे अर् the Sutra on the plan of the mansion of Amitabha (K. ko. म, 334).

र्द्र्यण्डेद Hod-dpag-med जनिताम immeasurable light, the Nirmaṇa-kāya (धुवायदास्) manifestation of the 4th Dhyāni Buddha. This is his form, also, in the heaven of Dewachan.

*5.45.4 hod-phun-po=the heap or accumulation of light or lustre; the sun (Mnon.).

ইং सहैंद hod-gtsafi as met. the sun (Mhon.). ইং আইন hod-mdses 1. रोच n. or one of the kings descended from Mahs-ammata the first monarch of this world. 2. जनम n. of a number (Yig. 13). ४५ व्याम hod-shugs=इन [the sun]S.

४५:3८ hod-zer किरण, रिमा, गौ:, मिन, अर्थिः, मरौचि ray of light (A. K. 1-10). व्द्रेडर TEL hod-zer gyi phreh-wa n. of a submarine volcano situated in the eastern ocean (K. d. 4, 270). 45 35 59 4 hod-ser dgu-pa नवार्चिस् an epithet of पान्य भेषा रअस सङ्ख्याह or the planet Mars. वर् बेर उन्ने hod-zer can-ma मरीचि, n. of a goddess. विद्विर ठब्रु अवै प्रमुद्ध | hod-ser can-mahi gsuhs a dharani the recitation of which saves one from the dangers of snake-bite, wild beasts, etc. (K. yu. 4, 144). 45 35 45 4 hodzer bdun-pa भनेश्वर, सप्ताचिम an epithet of the planet Saturn (Mhon.); \$5 35 25 hod-zer Įdan=পুল the sun (Mann.). ব্রার্থারা hod-zer-bsgrub-pa or वद्विरास्तानु विशेषापर्वे अर् n. of a Sutra containing, besides other matters, a description of the different rays which issue forth from the person of a Buddha (K. ko. F. 304). 35 35 939 hodzer gaugs an epithet of the sun (Maon.).

वॅर्प्यदश्चे Hod-yahş tsha-bo a n. of Vais'ravaņa (Mhon.)

hod-srun Kās'yapa Buddha, he who immediately preceded Buddha S'ākyamuni, being the temporal Buddha who presided over the preceding age or kalpa. He is the Kassapa of Pali Buddhism and the Gashib or Gerel of the Mongols.

देन् सुर्या है भ hod-sruhs skyes कार्यपादाज an epithet of Garuda or the khyung bird (Mnon.). देन सुर्यण hod-sruhs-pa the charioteer of the sun (Mnon.).

ইংল্মণ hod-gsal হিন্; আমাজার 1. a celestial region, also the name of a heaven in the Bon mythology. 2. supernatural enlightening of the saints: ব্ৰেমণ প্ৰান্ত beholding by means of prophetic light (Jü.). ব্ৰেমণ ন hod-gsal-wa আমাজার, সমাজার lustre, brightness.

इंद्र प्रभाव दक्ष वा बहेत्र hod-gsal dmu-lu hthen = कुट rlun the wind—acc. to Bon mythology the wind being the son of the god अदश अद्दर्भ का कि san a la-hthen (G. Bon. 23).

ব্ৰেম্বর্ ট্রন hod-bsruh byin as met. = ম প্র ছঘিনী the earth (Mhon.).

र्दे अ hod-ma वेणु वंग्र; the bamboo, that species used for making arrows, etc.; र्द्र अ hod-ma tshal वेणुवन bamboo grove.

र्द्रभरे द्रीस hod-mahi dkris वेसा [Piper nigrum]S.

बॅर्भदे सु नु hod-mahi myn-yn करीर the young shoots of bamboo.

Syn. র ঐ ব্যুষ্থ সংর rtsa-yi rgyal-mtshan; র ঐ দ্বা rtsa-yi tog; uল্ম-ua ফ্টিন্ট pays-pahi রূল্ন-po; পুর্যা সন্ত্রিল çun-pa mgreys; অমানিlas-çih; পুলানি smyuy-ryod; ব্যাহর্মাত্র nashbras-can (Mhon.).

প্র hon 1. a small measure. 2. = শ্বল or শ্বল, 3. n. of a place in Tibet (S. kar. 200); শ্বলুগুমুম্পুর্টের n. of a celebrated Lama of Hon.

হৈ পূদ' hon-kyan অঘিনু, অঘিন, কিন্তু, অনাছা but, yet, notwithstanding; ইন পূদ' দি ইব' ই আমান but some; ইন আমা occasionally used for it (Mil.).

দু বিস্কৃতিৰ hog-cig (প্ৰম্মান আৰু or দ্ৰিমানৰ বিশ্ব উৰা) give me or fetch me one; also = শ্ৰমণ উৰা,

子 スタラス hon-tan=ママコエ hon-kyan.

४५ हे hon-te किन्तु, इति nevertheless, yet.

देन । hon-pa विषर deaf, also to be deaf; वहायाय, वहायाय, वहायाय, वहाया a deaf-man; वहाया क्रिया क्रिया के deaf woman; वहाया hon-lost deaf and blind.

attention, to watch, to spy (Ja.).

ইবি hob or ব্ৰথম ঘ্ৰিয়ান 1. ditch, trench, pit Dzl; ঐব্ অন্তিক্ত fire pit; also fig. the fire pool of passion $(J\ddot{a}.)$. ব্ৰথম টুল্ম অন্তিকা the fire-pit quarter. 2. v. প্ৰ $(J\ddot{a}.)$. 3. n. of a hell (B. ch. 5).

a wild animal of the bear species; it is of fire colour with a white face (Rtsii.).

Tibetan tamarisk found growing in most parts of Tibet abundantly, especially in the plains of Yarlung. Acc. to the general belief of the people of Yarlung the name was given to an ancient palace of Tibet built by king Nya-thi-tsan-po on account of the abundance of Hom-bu trees in its neighbourhood.

II: 1. dropsy of the skin vescicles.2. an eddy, whirlpool.

+ ARRAIN hor-hgah 1.= ARRAIN someone.
2. adv. seldom, occasionally.

दर्धेष hor-cig=वर्धेष keep it, put it by ; leave it.

Amdo equiv. of our: many thanks: ইন্থ্য ব্যাম (A. 134); ব্যাম = ৪মার, or নির্মাশনত

ইংশ hor-pa= ৰ্মান spor-wa to remove from one place to another, to transfer: ম কুই বাৰু প্ৰাণ্ড কুই মান্ড having transferred to the monastery of Hor-pa (A. 137).

र्वेय hol चनती, the flax plant; clover; lucerne.

বিশাস Hol-kha or বিশাস্থাৰ n. of a district in Lokha: বিশাসমান্ত্ৰীয় বিশাস্থাৰ স্থান মন্ত্ৰীয় কৰিব (A. 27) he ordained two monks at Holkha. বিশাসাগুল বৈশা hol-kha cug-cig one of the 37 holy places of the Bon (G. Bon. 38).

াত Jong of Holya, where the late Dalai Lama ৰ ব্যৱসাধ was born (Lon. ৪, 14).

QU'A55 hol-mdud= ova 455 ol-mdud the fore-part of the larynx.

ইবে'ন hol-pa বিষ a species of kite numerous in Tibet (Minon.).

ર્વેરા સુક્રુ hol-spyi = દ્વામ ઇએ rags-tsham (Yig.

र्वा र्हें र hol-8pyod= कें र कें र छे र प हे स्वयः, हो बुल्.

স্থান Hol-mo or ব্যাস্থান a place in upper Tibet where the Bon doctrine is asserted to have been first spread; n. of the paradise of the Bon.

ব্যাস্থ্য hol-tshod a guess, any random estimate (Situ. 41).

4 AUWE hol-yan=50 WE dpe-yan.

মেন hos-pa also মা hos = ম্বাৰ্মণ [1. vh. and adj. to be worthy, suitable; becoming appropriate, with termin. inf. in later times and vulg. with the root: গুর্মণ্ডম it is becoming, it is meet to give; ম্বাৰ্মণ্ডম to be wished, desirable; প্রায়ামণ্ডম he hecomes adorable; প্রায়ামণ্ডম he hecomes adorable; প্রায়ামণ্ডম he heromes adorable; প্রায়ামণ্ডম hose deserving honour Cs. মুম্মান্ডম helpenishment condign to all; rarely with genit.:

মুম্বার্মণ্ডম মুম্বার্মণ্ডম (Mil.) he is deserving of universal honour and respect, ইনিম্মান he was not worthy to be a king.

মুম্বার্মণ্ডম মুম্বার্মণ্ডম বিশ্বার্মণ্ডম বিশ্বার্মণ বিশ্বার্মণ্ডম বিশ্বার্মণ বিশ্বার্মণ্ডম বিশ্বার্মণ বিশ্বার্য বিশ্বার্মণ বিশ্বার্য

mistress, i.e., she that has the gentlest appearance, that is most of a gentle woman; भूषभाष्य he is worthy to be his colleague ni. f. (Mil.). 2. more particularly in colloquial language: right (for the देषाय and भेरवाय of earlier literature); भेराय विद्वार (Glr.) to entertain illicit

intercourse; ধুমুখুমুৰ a lawful, মুখুমুৰ an unlawful or discreditable matter (Schtr.); ধুমুখুমু what other means or way is there ? ধুমুখুমু hos-spyi-wa to finish (a thing) for the most part.] taken from Jä.

রমন্থ্রম hos-htshams, ব্লিমার্থন or ব্রথ মা মুহার্থন tolerably fit, just fit (Rtsii. 13).

Щ

w ya is the twenty-fourth letter of the Tibetan alphabet corresponding to the English y or Sanskrit u. It is subjoined in certain case. to other letters, its form being then changed.

WII: an equal: ५ मुण्य an equal enemy; ६ ण a pair; पार्ट्रेन a relation, a friend. Often with प्रदेष gcig, one of two things that belong together as forming a pair, also one of two opponents: श्रेषण्यादेष के blind of one eye; अस्याप्रदेष one of a pair of boots, an odd boot; वष्यप्रपार्ट्रेषण्या व्याप्यादेषण्ड स्विद्रेष्ट्रेषण्या व्याप्यादेषण्ड स्विद्रेष्ट्रेषण्या व्याप्यादेषण्ड स्विद्रेष्ट्रेषण्या व्याप्यादेषण्ड स्विद्रेषण्या व्याप्यादेषण्ड स्विद्रेषण्या व्याप्यादेषण्ड स्विद्रेषण्या व्याप्यादेषण्ड स्विद्रेषण्या व्याप्यादेषण्ड स्विद्रेषण्या व्याप्यादेषण्ड स्वयाप्यादेषण्ड स्वयाप्यादेष

 is drinking water up here (Snd. Hbk. 140). WP ya-kha=wxxxx having the upper teeth; WP= xxxxx having the lower teeth. WPxya-khyer= yan lhay-ma remainde, excess; wxxx ya-khyer= yan lhay-ma remainde, excess; wxxx ya-mgal= paxxx upper jaw; xxxxx upper jaw; xxxxx ya-mga lower jaw (Nay. 15). wxx ya-mga the upper cover of the vessel from which water is poured or sprinkled in making offerings of torma to spirits; xxx nau-mga the lower part; also, of a case or box.

wq ya-ga 1. col. the good one, the better one of the two. 2. bad reputation (Cs.).

W'ন্ত্ৰ ya-gańs a large numeral: দ্র্বাট্রস্থান্ত্র্যাল্ড সংহ' । (Ya-sel. 56).

+ where ya-gad $1.=\pi \xi$ and footstool, footstep. $2.=\pi v$ or $\pi v = \xi q$ a flight of steps $(K. du. \delta, 236)$.

wnga ya-gyal 1.= નહેના લ or મુંદ મુદ alone, single, solitary (Māon.); esp. one of several: સુદ્ધાનો ગુદ માના વેલ પ્યાયા માને one among many is called yagyal (Situ. 24); ક્રમાય છે જે પ્રાપ્ત પાર્થ

wr. ya-na or wr. a ya-na-wa 1. repentence. 2. anguish, fright, shuddering, with genit. or accus. of that which is the cause of it, wr. विश्वप्रवास्त्रका a formidable host; wr. विश्वप्रवास्त्रका (Ja.).

W'Q&C' Ya-hchaft n. of a place in upper Tibet (Jig, γ) .

Wig ya-zu a kind of Chinese tea (Etsii.).

who ya-ta for was-na when the letter w is subjoined to another letter.

Wb ya-ti= 5ीज रिंद सन्दात a mystic circle (K. g. F. 28): घर प्रतिष्य अर्थ प्रतिष्य प्रविष्य (D.R.).

wifn ya-tog we 1. a tower. 2. a market.

अन्तरः ya-gdun संताप mental suffering.

was ya-thod the upper part of the forehead (Jig. 31).

where ya-mthah = Iq w thog-ma the beginning; the first stage: $q \in \mathbb{R}$ and $g \in \mathbb{R}$ where the first stage of Bhogavati or the region of the snakes (Ya-sel. 39).

च बदेवास ya-hdeys क्र धर बदेवास (Yig. 98).

খন ya-po 1. = ৰম্মা a rival, an adversary (in a law suit). 2. butcher; executioner.

was ya-pad or ৰুম্ম ইন্দ্ৰ fig. of lotus flower inscribed on the top of an image; মধ্য ma-pad=মম্বাধ্য the lower lotus (inscribed or in relief) (Jig. 4).

‡ wapz ya-wa kṣa-ra saltpetre.

W'A' B Ya-wa-ti = A A Ed a for an attendant of the lord of death.

আৰু ya-bral adv. solitary, separate; not going hand to hand: এবছাৰ বিশ্ব বিশ

พมาสุน ya-ma-bral occurs in several combinanations as follows:—พมาสุน ya-ma bral-wa=คมาสุน opp. of to disintegrate, not to separate one from another or disunite: ละัฐ อรุสุพมาสุน to keep intact, the hold of one's self (D. çel. 7). พมาสุน ya-ma-brla=รัฐ อัลวิน สุน, trifling; พมาสุน unsubstantial, hollow, worthless. พมาสุน unsubstantial, hollow, worthless. พมาสุน yama-ระห์ (in col. มาสุมพาสุน) without proportion or symmetry, incongruous, not fitting together, e.g., two shoes of different pairs; also of religions, languages, customs, that have sprung from heterogeneous elements.

भाग ya-mad n. of a great number (Ya-sel. 57); रेपुक, भगु [also n. of a Rishi]S.

with ya-med single; with age a ya-med beton-wa = र वहर व ro-bison-wa.

the transliterated Sanskrit epithet of Shinje the lord of death. 2. discrepancy in expressions or statements. 3. a term expressive of wonder in the Sikk. dialect.

भार्केत् ya-tshad opp. to मार्केत् ma-tshad: भार्केत् बुदाशुदासदित्वम् (A.83).

wash ya-mtshan नीत्रक, विद्या, नीतुक strangeness, curiosity, amazement, wonder; also, a miracle, supernatural occurrence: बुव्या अवस्त्र के यह अपन the king greatly wondering; अवस्त्र के विद्या अवस्त्र के प्राप्त के स्ति क

Syn. Zust & ho-mishar-che; 54 ust dgemishan; u55 rmad-byuh; \$5 \$1 lad-moche; Jucu'35 skyo-sahs-nid (Mhon.).

भामक्षेत्र ठत्र मु श्राम पाषिद्धकदर्भन curious doctrines, also the doctrines of heretical teachers: सर् हे बसाया अर्डेद रहत मु क्राचार प्राच्य हा हा वाच न्या व in the Sutran-ta ninety six curious doctrines of philosophical sects have been mentioned (Grub. 7, 6); of these thirty names are mentioned in the vyutpatti:-(1) & ? The डेर्प तीर्यकार: (2) स्ट्रिण्य ठर् तीर्थिक: (3) मुर्ठिय नेभाग्रेपु:देर:5,१५५ चराड काजाम ; (4) रहमानुर्ग्रेपु क्षणाईर ; (5) र्धेरणय मीमांसक : (6) डे.घणय वैशेषिक ;' (?) प्रस्थाठक्य साक्ष्य ; (8) बहेगाहेन कुर वयेन य खीकायत ; (9) गाउँगम गाउँ य काष्णाद ; (10) गुन होतु परिवाजन ; (15) श्रव ह वेदा ; (12) अवस्त हत पावण्डिक; (13) बेचय प्रोव; (14) अनुसम्बद्धाय पद्मपति; (15) बॅर्य ४५ कापालिक: (16) प्राथित अर्थ व्यवेखक; (17) गुठेर पुष निर्वाच्य ; (18) अर देर प चपवत ; (19) अर्डे ५ वस चाईत ; (20) वहुव हुन्स हैन व्य महावत ; (21) रदश हेर ग्रे यह य नुवास य रामवती ; (22) नुद्रिवहुण भुग्भ रुद्र सगद्यक्रमती ; (23) दिव्य क्राध्यमख ; (24) अपुरेपहुँच हुन्य अनुयास मयरवती ; (25) मूँ र व दल्द म पाण्डरभिच ; (26) देव पु प् प् सुअय चिद्यही; (27) ५9, प्राप्त प्रवास एकदण्डी; (28) ५९ मा पु मि भाग दिवस्ती ; (29) ह्या ५० विकास मा निवास कर गौजकाती; (30) अवमाय के ज्यासाइन (M. V.)

will Ya-zigs n. of a large village situated to the west of Kalzang zampa on the high road from Tsang to Lhasa near lake Yamdok.

च भुद्र ya-yud with बदेवभाय = द्वार विद्र कु to empower, to confer authority (spiritual as well as temporal): बं स्मुद्र महेवादर अन्यद्द का द्वार अवेश अन्यविद्र मानुसाव कुद्र.

দৰ্শ ya-yo in colloq. = ট্ৰাই or তুল ট্ৰাই or তেনি ক্ৰাই বন্ধা; দৰ্শ ক্ৰাই বন্ধা; দৰ্শ ক্ৰাই বিষয়ন leaning towards. দৰ্শ ক্ৰাই ya-yo-med without crookedness, straightforward.

wম্পুর ya-ra-lhab in শম্পুর্বীর্মন্ত ya-ra lhab-kyi nafi-du (A. 127).

আমন্দ ya-rabs respectable class of persons, high class people: অমনসংখ্যা বাদ স্থান ব্যাস্থা হ্বা প্রায়া হব্দ পুরা বাদ প্রায়া হব্দ পুরা হ্বা প্রায়া হব্দ প্রায়া হব্দ (Yig. & I).

W'বি', a-lad কবৰ, corselet and helmet, ruail, armour প্ৰথ বৰ্ত্তী ya-lad-bgos কবৰিব equipped with armour; অ এং জুঁৰ put on the coat of mail!

W'-9 ya-ça esteem,= À N.

W'-qx ya-çer a kind of very fine satin of variegated colours (S. kar. 179).

भवा 'य yag-pa small mattock, hoe, क्ष भवा cag-yag iron hoe, देर भवा द्वार-yag wooden hoe (Ja.).

মবা ই yag-po in colloq. used instead of বৃহত্ত good, right, nice: খৰাই ৰহুৰ it is good or nice; sometimes, vul. even like a vb. খৰাই ৰহুৰ id.

धन् 'धन *yuy-yag* n. of a great number : धन 'धन क्षेत्र क्षेत्र क्षेत्र क्षेत्र क्षेत्र क्षेत्र । (*Yu-sel. 57*).

Wন্ত yays present made to a bereaved person as a token of condolence: the present of condolence. সম্প্ৰসমূহ সুস্থাৰ ma-yays bya sñam-pa la (A. 10).

word); after the final letters 9 5 9 or W we becomes JE, and after vowels often as han: ८. पट or बद्वा गुद खहमपि I too; इ. डे. बट my eldest boy too; অর্মন্ত্রমমান্দ্রেশ্ব having merit besides; www...ww.-bothand; at we two hdi-yan de-yan both this and that, 3 xarwaxaxwar both outside and inside; followed by a negative, neithernor; us singly with a negative = not even: मार-नाय ने माठेमा ग्रुट भे धेन ने I shall not even give a single cowry for it; we yan with a comparative (as above) still : अर प्रशाप अवापर still more than formerly; ট্রির ই অন ই এর্ম ই so then the boy died, देह यह आर्थे इयह श्रुष्ट श्रेश व within a short time he was also able to speak; 245 % even before this. 3. 45 also occurs joined to a verbal root, and then = although: अभ्याउदायद्वा though all without exception be gathered; অর্থা আমা আইবা আমা আইবা although they were seeking, they did not find.

ພະ ናግሩ yan-dkar white-wash = (ናግሩ 8 ਘሩ ናግሩ ባይ and seed in white-washing (S. Kar. 180).

দেশ yań-ge or শাদ্ধী used in colloq. for শাদ্ধী yań-po (it is) light.

ખદ ક્ષેત્ર *yan-syos* = 55'4*5 especially, particularly.

আমান্দ্র Yań-na dkar-po n. of a sect of the Bon-po school.

মান ধ্যা yan-tsar=মান দ্বী really, in fact (Situ. 132).

ખાદ જે yani-lei abbr. of ખાદ દા જે ન light and heavy=subst. the weight: ખાદ જે જૂન to examine the weight.

45. 45¶ yan-hjuy the second of two final letters, viz., № after ¶, 5. na, ₽. ba, № ma In the archaic words 4555 bstand, \$55 gyurd, \$45 stsald. 5 is a yan-hjug but in modern literature is not used; in the

words now, and, gan the letter wais a yan-hjuy and is in general use.

আন ইউম দু কুথ য yab-rje choṣ-kyi rgyal-po মানুস্ক এইব্য (Yig. k. 11) a title which one of the early Sakya-pa hierarchs had assumed.

আন্ত্রীন প্রান-গ্রান আন দ্বীপ্রীন ম abbr. = real substance or principal object, essence.
আন্ট্রিক প্রান-tig = ব্রমাপ্রমার্শ কি exact, true, real (of price, &c.) (ktsii.).

The Sign Was Bla-bran Yan-sten situated on a rocky precipice in the neighbourhood of Phagri Jong (Lon. 3, 9).

भट र्सेन yan-thog= चर्तवाहर the highest storey of a house, also = इन्मा a dome.

WK'द्वा yan-dag or भरद्वाय सम्यक् actual, real, the very; also adv. really, verily, in reality, indeed; as adv. occurs either as अह द्वापर or as simply अह द्वा. examples follow: -- 45 59 592 yan-dag-dgah really glad, indeed delighted (Mñon.); भद्रवानुष yan-dag-rgyal lit. one who has been absolutely victorious, समाद emperor; भारत्वा कुराय yah-bday ryyas-pa समार copious, abundant, plenteous, indeed: খুম্ব্ৰাকুৰ प्रवर्भ-dag-rayuy समीरण that which indeed blows, the wind. খা ব্ৰাহৰ্ব আৰ্থি or yan-day hgrub-pa-thob समदागम, thorough accomplishment or attainment ; ሣሩ ናማ ዓ yuñ-dag-hgro a thoroughfare, free passage in every direction. আম্ব্ৰাইপ্ৰাম yan-day-hgrous lit. perfect company, i.e. sexual union. 45.54 ฮัม yań-dag-sdom, นินโล, perfect abstinence or suppression; খেন্দ্ৰাইৰাৰ yan-dag-chags मंसक very attached, real love or affection; पद द्वाअहय yan-dag-mjal भेट full interview; yan-dag-bsnen सन्निष्टित, close MT.241.03/2 proximity; भद: ५व पद: व्येदस हूँ transcendent glorification.

भद ५ व र्रेंग yan-day-rtog सम्यक् करणना reflection, imagination; consideration, sound deliberation.

Syn. র্মার্কী rnam-rtog; ব্যুম্ভামর্ক bsammno; মর্ক্ত্রম্ভ mno-bsam (Minon.).

यद द्वा ह्वायः yan-dag rtogs=विद दुः khon-du-chud सम्बक्त अवनोध perfect comprehension.

भार त्या र्थेश य yan-dag-thos-pa परिश्वति to be well informed, one who is well informed, who knows much, who has heard much, &c. Also=सम्बन्धित promising.

भद्रज्ञान्य yan-dag-g:...s stability.

আন্ত্রাপ্রথার yan-day-pahi inthah == ইম ট্রিট্রাম ঘদ্মানু the end of religion, the essence of virtue (Gser-phren 47).

णहर्मा प्रश्नित्र स्वाप्त yan-dag-pahi hbras-bu संपन्न the actual result, outcome, real fruit.

भहर्त्वापर हुँभ य yañ-dag-par sidom-pa संयम, संयमनिक to restrain completely, effectually; भटर्त्वापर वहम yañ-dag-par bsidam संद्रत [restrained] S.

ण्यः द्वायः श्वेषायः अत्राप्त भूतर्भ प्रतानित प

पद:द्वायर ब्रेट च चवे yan-dag-par spon-wa-gshi the four acts which should be entirely abandoned: - इंगाया भे द्वो परि ईसाम मुस्या भे भे भे द् ब्रेर.४५४.प.मभेर । ईवा.त.म.२वे.चर.१४४.भें स.त.४भस बर. मदे थ्रेर मत्त्र प पश्चित्र । द्यो मदे केंबा अ हे बाप इसका पश्चित् पदे ब्रेर.वड्ड.य.वड्डर.र् । र्वे.वर्ड.क्र्अ.स.स्थ्रस.वड्स.त.र्र. श्रेर विर प्रवृद्द प्रदूर १३अअ पर श्रे प्रवृद पार्ट प्रेर असु हैं गुरु यर मु मदे थे र मह्त य महित्र (Sñin-rgyan. (1) चतुत्पद्मानां पापकानां चकुप्रजानां घन्मीषामतु-त्यादाय कृन्दः जनयति; (2) जत्यद्वानां पापका-नामक्रमखानां धन्मणां प्रहाणाय कृन्दः जनयति; (3) श्रानुत्रज्ञानां क्षत्रज्ञानां धन्मीणामनुत्रादाय इन्दं जनयति; (4) जत्याद्वानां धन्मीणां स्थितये सुख-भावताये असम्प्रमुखाय परिपूर्य कृन्दं जनयति; (M.V.). [The substance of the Sanskrit expressions is as follows:-(1) exertion to retain meritorious conditions already existing; (2) exertion to produce such not yet in existence; (3) exertion to put away sinful states already existing; (4) exertion to prevent such arising.]S.

भार के अपने-na स्थान or, either ... or;

দে ব্যালন বি yań-nas yań-du adv. well; again and again, continually, repeatedly: ইর্ম্মির্মির বিষয়ে স্থান ব্যালনের মান্দ্রের স্থানির বিষয়ে কালের স্থানির বিষয়ে কালের স্থানির বিষয়ে কালের স্থানির বিষয়ে কালের বিয়া কালের বিষয়ে কালের বিষয়ে কালের বিষয়ে কালের বিষয়ে কালের বিয়া কালের বিষয়ে কালের বিষয়ে কালের বিষয়ে কালের বিষয়ে কালের বিয

भर धुव yan-sprul=धुवपि धुवप sprul-pahi sprul-pa the further embodiment of the karma of a lama once recognized as an inearnate being.

আনে yań-po also আনৰ yań-wa light (i.e., not heavy), lightness, also fig. বহুল বৈদ্যান hjam-shiń yań-wa what is soft and light, commodious and easy, weak (Jä.).

শ্বন প্রদাননাৰ ভাষীৰ mahi-ma grandmother; শ্বনের্মাই yań-mes-po grandfather's father, i.e., great grandfather; শ্বনের্মাই yańmes-mo great grandmother.

ખદાદ્વ yań-rtsal 1.=સમાદવાખદાદ lus-rtsal yań-po light physical exercise. 2. very high skill, consummate art $(J\ddot{a}_i)$.

অন্ধ ইন সুন ক্র yan-rtschi klon-chen = শান্ত ব্র ইন ইন mkhah-hgro snin-thig n. of a Bon religious work (D.R.).

ખદ ક yan-tsha great grandson: વૃષ્ણેલ= કર્વ, રેલેલ= ખદ ક

walk round, to circumambulate (Mñon.). 2. to come often.

মুদ্ধের Yan-ra 1. n. of a place in Tibet. 2. = এন ট্রাইন ক্রেন্ট্রেন বিশ্বন ব 1128

พะ วิ ัสุรุ yan-le-çod n. of a rock-cavern where the sage Padmakara performed meditation (Dsam. 7).

भद्र संस yan-sos सन्तीव the first of the eight hot hells where the soul suffers continually from the torments of heat.

भर भेर van-srid=विषय transmigratory or recurring existence, the world (Mhon.). ખદ શ્રેર એર yan-srid med= ar u emancipation; freedom from transmigratory existence (Mnon.).

অনুষ্ঠাৰ van-slob pupil's pupil.

भद्रां ग्वरीह-pa विशाल, पृष्ठ, चायत, विसार wide, broad, extensive: बर्ध्यहरूप a wide field or plain; अदस्य वर अदस्य नेद कुडे व large and spacious; Nowakiu wide open country, a spacious place; ZATICI WENIC intellectual, very intelligent; WEN KO yansdoy breadth, area; abbr. of wanusa taru being wide and narrow (Rtsii.).

अद्रस्य ठर् Yahs-pa-can वैश्वासी 1. n. of a city in Magadha, acc. to Csoma on the site of modern Allahabad. 2. n. of a monastery in northern Tibet called Scwcw বঙৰ in which there is a মুশাহ্ম or relictomb of Tsong-khapa (Lon. a, 16).

प्यद्भायवै विद्युत्व द्वापवे अर्द yans-pahi gron-du hjug-pahi-mdo n. of a Sûtra on going into the city of Vaisāli (K. d. a, 255); and if this Sûtra is recited at the threshold of a town or house all evil-spirits frequenting the same will depart.

ध्यद्भः पर्वे श्रीम yafiş-pahi-mig विश्वालाची 1. with large eyes, a handsome woman. 2. n. of a goddess (K. my. 7, 14).

W\$ yan what is uppermost; अत्रापतः man-yan below and above (Cs.); अनु म yan-na above, in the beginning, in the first place: यत य, यत कर य, यत कर or जैत कर व adv. or postp. above, in the upper-part; क्रेन अ क्रिय क्रिय क्रिय standing in (the water) up to the navel:

हातुम अव कर above the hips; के वजुर अव कर above eight years' old.

भक्ष इ. ने प्रका-dha-cen-huft-shi one of the early emperors of China under whose orders works on medicine were composed (Grub. 9, 8).

भार्य yan-pa 1.= बाबर्य gshan-pa the other, another: अत्यानाहेन द व नाजूद give me another. 2. adj., free, vacant, unoccupied, ownerless, of places and things that are common property, like the air, rocks and stones etc.; But a dog without a master, vagrant dog; সুখ অধ্যত্তি there are vet places unoccupied; of fields: untilled, fallow-ground; 344 the external world: क्' अत्रे चे विशेष a helper from the external world; ন্থামানু অবৃদ্ধান্ত সাম্প্রামান take care that the mind be not distracted by outward things; অসম্ভাষ্ to suffer (the sheep) to wander, go ownerless.

ਘ3' या yan-lag खवयव, परिकर, प्रताङ्ग ; 1. member, limb, element: अन्यवाय पञ्चाङ the five members: arms, legs and head: 43 অব্যাহর the 7 members or elements of religious service, i.e.: 3979 # profound salutation, अर्केर याव gara offerings to a deity, worshipping, विवाधान-अवाधाय confession of sins, द्वीतावाद्यसम्भुष्पेदारम्य to delight in virtue, উমান্ত্রিবার্ত্রার্থান to exert one's self to preach the Dharma, अप्रदायभानी वर्षा वर्षा वर्षा बर्देश्वय to dedicate all accumulated moral merits to the attainment of Buddhahood द्वीय वे विश्ववास पावसम उद् सदस क्या वेद परे हे द द বুই to pray for not passing to Nirvana. अनुवादान्त eight subjects treated in the medical works of Tibet are: 3N body, ষ্ট্রমাথ boy, শাৰ্দ female disease, শাদ্দ evil spirits, aff symptoms, 54 poison, 44 old age. रेंड earned desire अत्राथन भेंत्र ठक an injured or defective limb; अवस्था क्षेत्र yan-lag-skyes = व अडेद pho-mtshan the male organ (Maon.); wa any sawa weak in the limbs, decrepit=33. 2. appendage, contributory; fig. branch of a river, branch of a tree; also with reference to books: section, appendix, supplement (Jä.).

শ্বৰ্থন বৃদ্ধ yan-lag brayad-ldan = ভূমি বৃদ্ধি river Ganges, she that is possessed of eight attributes: ব্রীপ্রে coolness বিশ্ব sweetness, প্রের lightness (digestive), প্রধ্যে softness, মুন্মের clearness, মুন্মের্ম্ব freedom from impurities, প্রুর্ম্ব মুন্ম্বর্ম্বর্ম on drinking soothing to the stomach, স্মার্থমের্ম্বর্ম makes the throat clear and free.

আই প্ৰান্থ yan-lag-fian a pilferer, a thief; lit. one who has a mischief-committing limb, i.e., pilfering hand (Mfion.).

আৰ্থাৰ এইৰ yan-lag-mchog নম্বাৰ as met. chief of the limbs, i.e., the head (Mñon.).

খন অৰ্ সাইৰা হ্ৰ yan-lag mchog- idan = বার্থামা মাইমান a handsome person; খন অৰ্ সাইৰা হ্ৰাম a very handsome woman (Minon.).

ખર વાષ્ટ્ર મુશ્રાસ yan-lag ñams-pa lame, decrepit, one who is defective of limbs.

Syn. এব sha-wo; মুখার grum-po; এই ব hphye-wo; বুঝার gyol-po; অধ্যাধ্য yanlag ma-tshań-wa; এইবো htheń-po (Mhon.).

भड़ वना से ५ प्या निवास प्रकानी विश्व विष्ठ विश्व विष्य विश्व विष्य विश्व विष्य विष्य विष्य विष्य विष्य विष्य विष्य विष्य विष्य विष्य विष

yab বিশ্ব, বিশ্ব 1. resp. for ৰ pha father; rgyal-po yab yum denotes the king as father and mother to the country (Glr.); আনু বুল মুক্তি বুল্মালুই কুইনু । for the purpose of healing the mind of his royal father (Mgrin. 122). আনু মুঝ্য yab-mes paternal ancestors. 2. yab also specially signifies the male personage in the yidam groups of Tantrik Bodhisattwas each clasping his yum or female helper. আনু মুঝ্য yab-sras father and son or, in a spiritual sense, master and disciple; আনু মুঝ্য সম্প্রাম্থি বিশ্ব বি

the chapter on the interview of the Buddha with his father Stathodana (K. ko. 5, 80).

খালানী y -g.hi 1. the estates granted to the paren's of the Grand Lamas of Lhasa and Tashi-inunpo (S. kar. 181). 2.= শাল্ বি resp. for heritage of landed property.

অবি'ন yab-pa or প্ৰান্ত 1. to lock up, to secure, keep safe: অব'ক things kept securely, under safe keeping; অব'ৰ to hide, conceal (Sch.); প্ৰান্ত or অব'ৰ covered place, cache, shelter. 2. in C. colloq. to skim off from the surface of a fluid. 3. in W. to move to and fro, hither and thither, to fan, v. প্ৰান্ত (Jü.).

ਘਰ ਵਿਸ਼ਧ yab-rih-po portico, veranda, e.g., of a monastery.

অস্থাথ Yam-pa-la n. of a great river (K. my. ন, 68).

warg Yam-bu n. of the ancient capital of Nepal, the modern capital Khatmandu being also called by this name.

প্রমান yam-me-wa = colloq. বংশ ই, জ্বান 1. moderate, middling, not severe, tolerable; বাল ব্যাম আন ন বাং নাই মুখ passing a moderate sentence (A. 122-123). 2. adv. blunderingly, coarsely, roughly, roughhewn.

un ব্যান yam-yom also আন বা ya-me-yome or আই বা doing anything uncertainly, purposelessly or nonsensically: এই বা ইন বা হৈ আন ব্যান ক্ষম বা আই he was moving this way and that (A. 134); আন ব্যান বা নুমান বা yom-la luş-te falling or remaining in doubt (A. 126); অনুস্থান ইব্ৰ to totter.

অসম yams or অসম বৃদ্ধ epidemic or infectious disease, one being called অসম বৃদ্ধ and the other ব্যাত্তমম slowly or steadily infecting disease.

ul yar akin to tr. w=upwards, above higher; अर्थनान्त्रीन्यय to look upwards; भरवर्षे अरवर्षे द्वेरप to travel up and down; भर अरावस्थाय resp. to walk up and down; अराव 強 भेष yar-la khyer-çog bring or fetch it up! भराइसभराय from top to bottom; भरावर्षेद्राय to come up again, from a depth; waras a to rise, get up; অম্মনীয়াল to increase; भरत् yar-ryya one rising in rank and office, &c. पराकुर्त्रुवावहेंद्रासाम्द्रार्वेषावववायामुझ (Jig. 27) a rising middle class man should (in the order of precedence) get the silk cushions placed one above another on a rug. wx x yar-no the part of the month in which the phases of the moon increase: भर देवे ब्रु.व.व्रूर मेर इस में दावयेय ५ मुख it increased (in prosperity) like the waxing moon (Sorig. 248). पर श्रेंग अर श्रेंग yar-sñog mar-sñog= पर वर्षे মম এর্ম moving up and down, also ধম এর্ম র্কুম এর্ম walking this way and that way: MNKY दराषु श्रुदाश्रदा रूप्ता केत्या वार्षे अक्षा विकास केता वार्या वार्या वार्या वार्या वार्या वार्या वार्या वार्य journeying from Gsan-plin to Rua-sgren and back they did not require provision for a morning's halt (A. 123). 447485 yerbstod = 24599944 gyen-du hdeys-pa (Mnon.) raising up, extolling; 45.995 No. 1/arhthud-mar-rtis an average account, taking the maximum and minimum figures.

War-lun an extensive valley forming the principal district of the province of Lho-kha of which the chief city is Chethang (3.4.) on the Tsang-po; is reputed the most fertile district of Tibet and contains many monasteries and residences of some

of the chiefs and nobles of Tibet. The seat of Government of the earlier kings of Tibet was in the valley of Yarlung: WARTER A. the province of Yarlung being fine (in climate and produce) (A. 93).

्यर ग्रुट्स वाद्रस वाद्यस हेद वाद्यस Yar-kluns gnasgsum rten-gsum the three holy receptacles and three sanctuaries of Yarlung (i.c., six) viz.: (1) - भेषा प्रमा Çel-bray a monastery of the Rnin-ma sect situated on the top of a high hill over-hanging the |Tsang-po; (2) Tanduk-Dolmai tha-khan an ancient monastery containing a sacred image of the goddess Dolma founded by king Srondtsan şyam-po; (3) Tag-chen bum-pa a small monastery in the neighbourhood of which are one hundred and eight tombs of former kings and queens, testifying to the existence of the custom of burial of the dead before the introduction of Buddhism into Tibet; (4) ** & * Y Rus-chunphug a small monastery on the site of the cavern where Lama Rus-chun-pa was wont to perform ascetical meditations; (ত) সমেই শৃত্যম Zańs-ri kha-dmar a monastery on the bank of the Tsang-po founded by the celebrated Ma-chig Lab-kyi Donma; (6) ধ্রাব্রাপ্তিপ্লামে Tsan-dan yui lha khañ monastery situated in a grove of firs and containing a sandal-wood image of Buddha and a turquoise image of the goddess Dolma; the roof of the temple being painted green. All these places were visited by the author of this Dictionary in 1882.

was yar-wa=axa hthor-wa, in colloq. to disperse, scatter, send adrift; also, to ramble, to be scattered (Sch.).

দ্বর্ণ Yar-hbrog Yamdok pastures, country of দ্বর্ণী মুন্দুর জনার (Lon. ৭, 5)

Yar-hbrog which was included in the Thikor noted for religiousness of its denizens.

শত্ত yar-ma (ইন্ট্রের hbri-dan mdsonu) a barren yak-cow; also a cross-breed cow (Rtsii.).

আই সংক্রা Yar-mo than or আমার্কাইন Gyar-mo than n. of a district in the province of lower Amdo and Khams (Lon, γ, δ) .

un Argan Yar-mo sna-bshi n. of a district in Lhokha (Yig. 62). ung Yar-lune ung Yar-lune. ung Yar-lune yar-lune yar-lune (Lon. 3, 19). ung মুল্লি Yar-lun Yar-lun (Lon. 3, 19). ung মুল্লি Yar-lun Sog-kha one of the 37 sacred places of the Bon (G. Bon. 28). ung yar-log a layman when he enters the order of monks late in life, opp. to ung an mar-log when a monk reverts to the life of a householder (Sorig. 270).

মানা a branch, bough, twigs. অবাৰা হ yal-ga skyur= মুম্বুই বিন্দ্ৰ star-buhi çin (Minon.) walnut tree. অবাৰা প্ৰ yal-ya lina पশ্বমানা the five branches, i.e., the five branches of the tree of the Mahāyāna doctrine:—(1) ইম্ব spyin-pa হাল charity, i.e., giving alms, help and protection; (2) কুম্ব্ৰিম্ম মীল moral discipline, purity of morals; (3) বাৰ্ষ্য লালি tolerance and forgiveness; (4) বাহ্ম বাহ্ম বাহ্ম assiduity and industry; (5) ব্যাস্থ্য মান contemplation (K. d. ম. 327).

Syn. अर्थे वेर mgo-lin; नेर पे पहुंच दुन्य çin-gi brtul shugs; ब्रॅर यदे ब्रंड में sdon-pohi sor-mo Mhon.

भवाषाठ्य yal-ga-can माखिन a notable tree.

Syn. পূর্ব বিং lzon-çiń; ৭১৭ছন hdab-ldan; মহমাজাত্র hdam-ma can; মাণ্ডিমাত্র mgo-ldińcan; ইন্মাত্র rtse-mo-can (Mńon.). শ্ব শ্বর্থ yal-ga hbrel v. ভূম নিং ljon-çıñ tree (Mñon.)

শ্বশ্বহ্ন yal-ga-hdsin ः. প্রি-বিং ljon-çiñ tree (শ্র্লিতা.)

ખાય માર્ગ દ્વારા yal-gahi ral-pa = વદ્ધ નેદ hkhri-ાં a creeping plant (Mhon.)

ખાલા પ્રેરે દ્વામ yal-gahi ri-dwags — as met. monkey (Mñon.)

भवायायाय gal-gas thag विश्वाखा.

ખાય વર્ષેદ yal-hphyon large numeral.

Wথ'ব yal-wa 1. diminution, decrease, lowering; disappearance, suppression. 2. to shrink, subside, cause diminution; to be displaced.

শ্বাস্থাৰ yal ma-yol repentance, regret, and wonder that advantage was not taken of a certain opportunity: সুম্ভামুন্ত বুইন্থ্য সাজ্য even all not appreciating, there was much regret (A. 157).

Wal'Wal yal-yal [Cs. 100,000 octillions] the 47th number enumerated in the প্ৰাক্তিৰ phal-chen: ব্যুখ্য ট্রিল্ডা-আৰ্আন্ত্রে (Yasel. 57). অৱস্থোক্তির্ব yal-yal chen-pa a million (Jä.).

WN yas 1. = গুল or ইন devoid of, less than; without: মণ্ড আৰু আৰু without end, endless; ব্যুক্ত আৰু মান্ত numberless; ব্যুক্ত আৰু আৰু numberless; ব্যুক্ত আৰু আৰু numberless, unfathomable, প্ৰথ আৰু immeasurable, incomparable. 2. from off, from above: আন্ত্ৰাব্য to come down from above; আন্ত্ৰাব্য to come down from above; আন্ত্ৰাব্য কি লাভ আৰু কি বাই

brown coloured leather with which wooden boxes or trunks are lined in Tibet (Rtsii.).

WN ব্রীর yaş-phyin or অমান্ত্রীর n. of a certain large estate in Tibet: অবিশালবামনা ব্রীর বুলিন বিন (Risii.).

समान्युः अभा मुख yaş-bısı maş-şkyel or मार्चेन समा द्युः दृष्ट हेम युः चऽतारा अभा मुख early sowing and late sowing of grain (Resii.).

yi 1. num. fig.: 54. 2. in some combinations inst. of \mathfrak{A}_5 .

পাৰ yi-ga=১০ ব appetite, taste: অবি নবৰ the appetite is lost; অবিহাইন it is grateful to the taste; অবিভ্রমণ yi-ga hehuspa repulsion felt in swallowing food: এম গুর্বাইন প্রমণ্ড ব্যাবস্থান মন্ত্রিক বিশ্বমন্ত্রী নহান্ত্রিক বিশ্বমন্ত্রিক ैमें yi-ge जिपि, चचर, यन, चुद्वार, सुद्रा 1. any letter of the alphabet; explained 88 श्रेट केन निरुष ने हैं अ निर्देश मुद्द पर पर भी नेश द्द में हूद। भूद च्रेज्द्र । the representation of sound forming the basis of the composition of both names and words; but such letters do not indicate the meaning of words, भेर विदेश हुद्वपर and generally show merely their nature (Lon. 4, 17). Acc. to Tshad-ma Rnam-Hgrel we have another definition: धिः वे बेश यदे दे व के प्रद्राचारम् P द थेड य । थी न इस परे स्नर् यहना परे रू इ व नर्य र्षर्। and, again we read : भेंद्र न गुद्र गुप्त ने विषे वो भेद। letters are the basis of all acquirements. অপ্রত্ত the Tibetan printed letters, ১৪ এব the headless current hand-writing, of which there are again different kinds :-द्रशेषिय the very carefully-formed character used in copying books, এচুৰ অৰ hkhyugvig the running hand and often rather illegible writing, and वनमञ्जन a formal large hand. जे ने त्र्वापियदे पुर हर yi-ge klog-pahi bran-khan चिपियाचा; भे मे विषय yi-ye hgod-

pa जिल्लन, जिपि, जिपिन्यास the arrangement of letters in a book or letter. विवेद्वाप yi-gi drug-pa परचरी विद्या the six-syllable (prayer), the Om-ma-ni-pad-me-hum; Q. ৰম্ভাৰ to learn one's letters : অৰ্ ইম writing and cyphering. 2. written letter or note, any written document : र्वेश्व वेष्व वे register of virtues and iniquities; অবি এব a written answer (Glr.); जे ने वे नुवस (in recent years) = an envelope; অপ্ৰাৰ্থীৰ to write a letter, भे ने धुद्र to send off a letter, विशेषिय खेखना one who has obtained s written order or document, to receive a letter; अने होन yi-ge şleb a letter arrives; विषेद्वित to put into writing; विषेद्विश वर्षेष to dictate; भेषेष yi-ge-pa=इर भेष चेखक, लिपिकार a writer, a copyist; भे ने नेटyi-ge cin लिपिफलक a writing board; धेने विषक्ष yi-gchi-gshi the substance on which a letter is written

भे कि yi-chad=बर क or सेअस केंच.

ম 'ব্ৰাম yi-dwags (acc. to Bon = মাল্ড্ ब वहन्य or भे वहन्य those that always think of food) त्रेत, a class of spiritual beings of the Buddhist Bhavachakra or cycle of existence, condemned to suffer torments of hunger and thirst in the ghost-world, a grade of punishment little less severe than the full torments of hell. They are usually represented as giants with huge bellies and very narrow throats hardly fitted to swallow the tiniest particles. The different kinds of Yi-dag or Preta are: (1) पुष्पुत्र gul-bum कानमा; (2) न ३ ça-za पियाच ; (3) वश्वद्य hbyun-po भूत ; (4) अव य srul-po पूतना; (5) शुरु श्रव lus-srulpo कटपूतना; (6) ई रें रें smyo-byed जनाद; (7) बुभ बेर skyem-byed खन्द ; (8) महेर बेर bried-byed चपसार; (9) भ्रीव गर्ने 4 grib-gnon आया; (10) भेद व srin-po राज्य ; (11) इस पुरे प्रद् rnam-gruhi adon रेक्तीयड : (12) डिव्यार्न byahi-adon शाकfor. (1) headless demon; (2) ignisfatuus; (3) ghost; (4) a female demon causing disease in children; (5) a goblin; (6) insane devil; (7) a leaping demon; (8) a demon causing forgetfulness; (9) the shadow; (10) a malignant spirit; (11) the star Revati; (12) causer of destruction to birds S. Again, these Preta divided into four classes according to the nature of the torments they are destined to undergo for the expiation of their sins :—(1) अस में अप्याधित श्रीक ए रिन्य those that are outwardly obstructed from the use of food and drink. When these wretched beings go to springs, lakes, or tanks to drink water they are chased by hosts of demons armed with javelins and spears; and the water appears to them as repulsive and foul as pus. (2) 34 AN Q AC भेव पेंड 4 those that are inwardly obstructed from eating and drinking; although great is their appetite and hunger when they get food and drink they cannot enjoy them on account of their gullet becoming exceedingly contracted. (3) अविश्वेदाव वर् ANSIA those that are called fire-flame wreathed Preta who, as soon as they take food or drink, become changed into flames of fire. (4) 2525 Jjan-ljin zuwa those that subsist upon mucous, ordure and urine, etc.; some of them eating their own flesh and blood when they fail to satisfy their hunger by eating filth. Acc. to Mdsod-barel, the Pretas have an abode in the interior of this earth five hundred yojana below Raigriha in Magadha. In reference to giving water to the Preta. Atis'a remarked: Wannaga. नेवास अ नेस प कु वेवा प वाठेवा य वाब इ से विव those valled Preta devoid of the power of digestion cannot obtain other than a drop of water.

बैद्रवश्री सुब ye-dwags kyi-yul वेत्रविषय, चेत्रपृति the subject of the Preta, the land of Preta. बैद्रवश्र प्रवेद प्रवे व्यवस्थ yi-dwags-kha-hthor-wahi-gnas the places where Pretas live in a scattered wanner such as the neighbourhood of at man habitation, table-lands, &c (B. ch. 5).

भै इन्स्यद्न य yi-dways bdag-po प्रताधिय the lord of the Preta.

भे द्रा yi-dam 1. or भेद दश इह-देवता tutelary deity, a deicy whom a person chooses to be his guide and protector. Of these there are a large number, of varying form, being frequently Tantrik phases or aspects of such well-known gods as Tamdin, Dzambhala, Mi-gyowa, ard the goddess Lhamo; also there are yi-dam forms of the Bodhisattwas Jampal and Cheuraisi, with or without their female or and companions. Acc. to Ja, a man chooses a tutelary deity either for his whole life or only for some particular undertaking, and with such he enters into an intimate union by meditation. 2.= १अ वर्ड समादान resp. યુવાય oath, vow, asseveration, promise: भेराद्रअवायहेनाय हड्समादान firm adherence to one's word; a swassa to lodge a vow.

લેલું કુદ ટે yi-phya duń-he for ખેડ યુક્દ દે = લેમમ મુંદ sems-skyo-wa to repent, to regret. લેમદ વરે કુવ વક્ષ્ય કમાર્કમાં કુવ કુ એ લું કુદ દે (Khrid. 29).

એ સવય yi-muy-pa for એન્ સવય = એમમાં મેન્ય પ કરામક-૧ mons-pa to be unhappy, displeased; sorry, sad, dejected: વર્ષ વ્યવસાય માને ૧૬ વ is not a deed so unfortunate as this (Rdsa. 22); અન્ય અવાય સવાય સુવાય સુદ કે having become displeased with the daughter-in-law (A. ??).

भे रहम प yi-rafis-pa (for भेर रहम व) = ११९ व dguh-wa (Mion.) चित्रोचाम (A. K.) joy, cheerfulness; to be delighted, pleased: ลุธันมมพินิธม the attendants being joyful (Pag. 297).

भेषा yig in compounds for भेषे yi-ge; अधिन letter, circular epistle; क्राधेन contract, দুত্তীৰ address (of a letter); bargain; এক্তাৰ ত্ৰীৰ dancing-book, rules for religious dances; बम भेग passport, permit to travel; भेगक records, notes; अवद्भेद a line of a book or Ms.; ধুন অব clerk, copyist; অবাধ্র yigphran = অপ্তরে (Ya-sel. 11) a note, a small অবার্ত্রমান্ত্রমান্ত্রমান্ত্রমান্ত্রমান্ত্রমান্ত্রমান্ত্রমান্ত্রমান্ত্রমান্ত্রমান্ত্রমান্ত্রমান্ত্রমান্ত্রমান্ত keeper of the official records of the Government of Lhasa; also name of a book which contains the abstracts or register of official records (Yiy. 3); भेषा भेषा भारत yig-hdsin a receipt in writing; written contract; अवाबहेद्रायववाय to enter into an agreement. অপ্রাপ্ত yig-lhad interpolation in writing; also mistakes in facts, grammar, &c. : मूँ र अवर द्वा सेवा देट चिवा क्षर अनुवस्य entirely free from defects without any foreign matter inserted in it (Ya-sel. 34).

অৰ্থ্য yig-bskur correspondence, epistolary guide containing the different addresses and customary phrases used in writing letters; অৰ্থানুষ্ট ক্ষম বন্দ yig-bskur rnam-bshug a popular work on correspondence, complete letter-writer. অৰ্থানুষ্ট yig-bskur-wa to correspond.

অৰ্থাৰ yeg-mkhan one who is versed in the art of reading and writing.

Syn. ঐপাধ yi-ye-pa; প্রথমগদ্ধ bris-pa mkhan; ঐপাই সদ্ধা yi-geḥi mkhan-po; ধ্রুপুত্র myu-yu-can (Mnon.).

অপিছিল yig-drug or অপিছিল্ম yi-ge drugma the six letters—Om, ma, ni, pad, me, hūm (Rtsii.).

भेर I: yid resp. ३११ thugs मनस् the intellect, the mind, esp. the powers of

perception and imagination, said to be distinguishable from \$\tilde{b}\$ blo which indicates rather the heart, mind, will, disposition, than the mental talents; but the two words are often confused and used interchangeably. Thus એና yid in એና ፕሬፕሬ yid-du-hon-wa agreeable, clearly signifies a sentiment or disposition. অব্ৰাইন সূত্ৰিব দু yid-bshin-gyi nor-bu चिन्तामणि a jewel or talisman that grants every wish; 452 vidkyi agreeable, to one's mind : অব প্রাথম kyi mtsho a pretty lake; દ્વે એક યુમે રાજ nahi yid-la mi-hbab it does not please me, I do not like it ; भेर्य-न्र-ग्र-र श्रेश्वर though you may fancy it in your mind, yet you do not perceive the taste: भे5 य है5 य mid-la byed-pa, agg hdsin-pa to comprehend, perceive, remember, mind, take to heart; พิรุฐิงาธิรุง yid-kyi byed-pa to do a thing accordant with one's mind or fancy; એંડ જો કે yid-kyi zehu hbru anther of the heart, beloved, dearest (Yig. k. 1); መና ታል yid-kyi zla-wa bsar-po=र्भेगसः व गुधर प् friend, beloved friend-lit. the newly risen moon of one's heart ज्याप द जेर ग्रेज व यापर पन्तर देवे इर ५ to him who is my dearest friend (Yig. k. 51). অপ্ট্রাপু yid-kyi phyag-rgya मनोसुद्रा chief meditation, i.e., the concentration of the mind on the attributes of deity (Minon.). অব দুখন yidkyi-lus=१अ र्रेंग or वसम महीच imagination. thought, operation of the mind (Mhon.): भेर ग्रे बेर ह yid-kyi çin-rta मनोर्थ desire, wish. expectation.

অবংশহার yid-kar hoń or অবংশহার 1. প্রশ্বর বি প্রশ্বর পর কর্মান very handsome. 2. without impurity, pellucid; pure water.

Syn. ईवा भेर rñog-med; वासवाधाद्रम gsal-la-dwans (Mhon.).

অব্ৰ yid-skyo repentance, heart-trouble.

Syn. 'तेक्षम कुँ न sems-skyo-wa; 'भेर व्युष्ट' yidhbyun; कुँ-नम skyo-ças (Mnon.).

એડ વ્યુલાવ yid-hkhrul-wa acc. to Sch. 'mental suffering'; acc. to Jä. to be uneasy, troubled, harrassed; એડ વ્યુલાવ yid-hkhrul-wa to be mistaken.

પ્રવાસ માં મુંદ વ yid-gyur-gyi myon-wa = વર્સે માર્ગ ફેસ્સ ફેસ પ bsyom-pahi ñams skyes-pa.

ঋদ্ভৰ yid-can=মন্ধাতৰ or ঋদ্ভৰ living beings (Yiy.).

ખેડ હત્ય yid-chad-pa= ખે હત્ય or દ્વાન in સેમમ ખદ મેં કેદ ખેડ હત્ય કેવા પ્રદા (Rdsa, 21).

অং ক্রমণ yid-ches-pa to believe, to rely, to depend upon; belief, confidence, faith, trust. ঈুংলা ভূম দ্বিলা অংশ ক্রমণ having become a little distrustful towards you (Mil.); অংশ ক্রমণ দুলি দুলি inducing belief.

ખેડ કે yid-ne = લેખમાં કે sems-ne, અધ્વાર્ધ mdsado friend, intimate (Mnon.).

भेद्रणीभ yid-gnis = वैश्व इंद विचिकित्सा doubt, hesitation.

Syn. È sura the-tshom za-wa; uru mañes; nu som-ñi (Mñon.).

অংশুরুশ্য yid-bcuys or অংশুনুশ্য yid-gcuys আরি = আইশ্ব friendly, affectionate towards friends or relatives (Nay.).

એડ વારુષ્ય yid-gtuns misery, suffering. Syn. શ્રુવા વશ્ય કduy-ક્રમતી; એડ ત્રુષ્ટ કૃષ્યું-nanchud; એડ એ વરે yid-mi-bde (Mnon.).

অব্যাহ্য yid-btags for আব্যাহ্য yi-dwags.

reliance can be reposed and not to be considered as safe. ब्रेडमड्नपरेड-इन्टर्ड द्वाडेन क्रिड-इन्टर्ड क्रिड-इन्ट्र क्रिड-इन्टर्ड क्रिड-इन्टर्ड क्रिड-इन्टर्ड क्रिड-इन्टर्ड क्रिड-इन्टर्ड क्रिड-इन्टर्ड क्रिड-इन्टर्ड क्रिड-इन्टर्ड क्रिड-इन्टर्ड क्रिड-इन्टर्ड क्रिड-इन्टर्ड क्रिड-इन्टर्ड क्रिड-इन्टर्ड क्रिड-इन्ट्रिड-इन्टर्ड क्रिड-इन्टर्ड क्र-इन्टर्ड क्रिड-इन्टर्ड क्र-इन्टर्ड क्रिड-इन्टर्ड क्रिड-इन्टर्ड क्र-इन्टर्ड क्र-इन्टर्ड क्र-इन्टर्ड क्र-इन्टर्ड क्र-इन्टर्ड क्र-इन्ट्र क्र-इन्टर्ड क्र-इन्टर्ड क्र-इन्टर्ड क्र-इन्टर्ड क्र-इन्टर्ड क्र-इन्टर्ड क्र-इन्टर्ड क्र-इन्टर्ड क्र-इन्टर्ड क्र-इन्टर्ड क्र-इन्टर्ड क्र-इन्टर्ड क्र-इन्टर्ड क्र-इन्टर्ड क्र-इन्टर्ड क्र-इन्ट

विद् अश्वत्य vid-mthun-pa, v. पारेन प्राम.

चेद्र दश्दाय yid-dan hthad-pa मानाई, चतुन्त favourable: कुवाडेद चेद्र द्वर याचेद the great king is well-disposed (K. du. 5, 202).

એક 5 વર્ષ yid-du-hthad well-favoured. = વાંચવામાં માટેમ પ handsome body (Miron.).

भेदार्गमः नद्य yid-doys-çar-wa = वे % अ श्वेद्यthe-tshom skyed-pa to doubt (<math>Ya-sel. 31).

चेद अनु yid-ldan humanity, = चेद उन ; चेद প্রক্রম yid-ldan-ma (বার্ক্ ব্লিক্ ইন্টিইন) n. of a Yakṣinī princess (Mīnon.).

એક્લ્લિકાય yid-hpham-pa to be cast down, dejected, depressed.

অব্ৰেষ্ট্ৰ yrd-hphyo (মুন্ম) n. of a great number: মন খনা খব আবৃ অব্ৰেষ্ট্ৰের (Ya-sel. 57).

অং প্রশ্ব yid-hphrog मनोहर very handsome, charming, very beautiful (Mñon.). অং প্রপ্রথ yid-hphrog-pa to prepossess, to fascinate, charm. অং প্রশ্ব yid-hphrog-ma a charming woman with both personal and mental accomplishments (Mñon.); also n. of a Yakṣa princess (Mñon.).

એ૧વર્ગ yid-hbyin-pa to be discontented or weary.

অধ্যন্ত্র yid-byuñ मनोभन an epithet of Kāmadeva (A. K. 1-34). অধ্যন্ত্র প্রের yid dbyuñ-wa ভারমানন to be depressed in mind, anxious, disquieted.

মৃত্যুমান প্ৰ yid-mos-tshal 1. a grove of lilies=মুখ্যুম্ব ku-mu da-tshal (Minon.). 2. = মুখ্যুম্ব fascinating; also = মৃত্যুম্ব agreeable, pleasing to the mind, pleasant (A. 126).

એક મુંમ yid-myos fuddled, tipsy (Jä.).

অংশুর yid-şmon wish, desire; অং-বেশ-ব ছব্বন, ছত [glad in heart] S. v. শ্লিব smonpa. অংশুর st yid smon-can a blessed heart, blessed.

মৃত্যুক্ত yid-tshim-pa = প্রবাশনাক of charming appearance, of form that gives satisfaction to the mind (Mnon.). মৃত্যুক্ত ধুম্ব yid-htshim-par hbyur-wa to become satisfied, contented.

ખેડ વાદુર yid-gshuh 1.= કર્મ ર્કેંગ rnam-rtog illusive or unreal thoughts, imaginary thoughts (Mhon.). 2. as met.=a parrot (Mhon.). ખેડ વાદુર કર્મ હોયાલેલી.

ম্বাৰ্দ্ধ yid-gshuńs 1. নিঘাৰী prudent, acute, perceptive, v. শাইন্ম gzuńs. অব্যান্ত্রনাথ yid-gshuńs-pa a prudent man, a man of analytic powers (Mňon.). 2. = ইন্মন্ত্রন sems-drań-po honest, straight-forward, upright: স্থান্থন সমাধ্য সমাধ্য স্থান্ত্রন মান্ত্রন মান

মন্দ্রমান yid-bshin ma-ma as met. = the great ocean (Yig. k. 31).

એક પાંતુ-hon or એક 5 રેક મ yid-du hon-wa 1. handsome. 2. charming, delightful, pleasing, agreeable. એક રેક મ yid-hon-ma a handsome woman, a beauty (Hbrom. F, 13).

অংশ হৈ হার Yid-hon-ldan an epithet of the river Gandak: ও মুদ্দার শ্রমণ উপ্রাথন হার দিন হৈ হার বিদ্যালয় বিশ্ব হার বিদ্যালয় বিশ্ব হার

विद भव yid-yal चनार [a house]S.

অব্যাদ yid-rah-wa = অংশন, yi-rah-wa ব্ৰাণ dgah-wa (Mhon.).

भै ζ 'य' महोजाकाना [debate in the mind] S.

অব্যাইব্য yid-la byed-pa 1. মনজাৰ imagination, fancy. 2. vb. to take to, to be pleased by: অব্যাইব্যাইমার্থ্যমন্ত্র (K. d. ৭, 355) what is called অব্যাহর implies the fixing of the mind on things.

Syn. of 1. হৃদ্দিৰ rnam-rtog; ব্যথভাই bsam-mno; অই ব্যথভা mno-bsam (Mñon.).

অন্ত্ৰমান্ত্ৰ yid-las-skyes lit. mind-born, an epithet of Kamadeva the god of love.

Syn. พิรุษพาลฐะ yid-las-byuh; พิรุฐษพ yid-srubs (Moon.).

बिद्द्वाय yid-log-pa to be tired or weary of.

लेद्र पश्चर yid bsad-pa= द्वित स्थाप विचाद, विचचमानस [sad in mind]S.

विद्वासम yid-bsam=विद्वादि yid-bshin.

লি মুন্দ yid-srubs 1.= ৭ বিজ্ hdod-lha
নাম an epithet of Kamadeva the god

of love. 2. It and the 3rd month of the Tibetan kalender (Maon.). 3. a refractory stubborn mind $(J\ddot{a})$.

भेद्रा yin-pa 1.=the vb. to be; and is used to express direct affirmation or with a negative particle direct negation, and also to connect any attribute with its subject. Thus: चेदांदर he said, it is, अधित is not; विरम्बदेवाहेन याधिन he is a layman; हिंद् अपीन who are you? इ.दर न्हर ने भे नेन चेन I am a man of Tsang. In books it will be found that অৰ is employed to express both the first and the third persons, sing, and pl., and sometimes, though not so commonly, the second person chiefly indeed interrogatively: हुँद्देव पुष्पेद्र अब are you his son? Colloq. however in C. অৰ seems to be rarely if ever used with the second and third persons, 959 being resorted to with the second and (occasionally) third persons and 35 "re" reserved for the third person; thus a Lhasa man would say: र दर देश थ जैद I am a tailor, but would use विषय दें to express: he is a tailor, and ब्रिंड अयद्युष for: you are a tailor. But in books Bauwa would commonly= he has gone. 2. অৰ is often found in the past sense: देवे के ज्ञें न व दे के अर्थ क्या क्या न न न व व भुव यापेन the officer of that period was an emanation of S'akya-thubpa; कुष व दे दे दे दे द वःवहुंअन्बेर् दे भेव that unsmiling demon was that king (Glr.). অন্ধাৰ=has been. 3. as Jā. points out, this vb. is only used to connect the attribute and not to express presence or existence, भूर्य and not भैर्य being employed in such cases; e.g., "I am in the house" cannot be turned 5.35.75.4 बच्चे but must be rendered with र्षेत्. 4. in addition to its use as substantive vb. অৰ occurs as auxiliary vb. joined either to the participle or to a gerund. Joined to the participle it may indicate either the present or past tenses: এই তাৰ I am going; उद्भाव I have, or he has, sold; ब्रेड पाणेन has departed: हिंद वा वामा मानद र्जाद पा को भैन did you have a guide ? देवे नद न सु भू भू र पधित who is within that? हेप्टर्बंधित what दे:र्म हे बुसाय धेर of him? has become what had you been doing just then? Also, may have fut. sense: প্ৰথাৰ I shall die; ইমু-রুম-এ আবমুং ক আঁর she shall be given to whomsoever knows her; and অব্যাহ indeed you will have to go now $(J\ddot{a})$. Combined with the gerund in 9 or 94 it forms in the colloq. a narrative present incessantly resorted to, but the অৰ seems here again reserved for the first person: व्रिन्द्रश्रामानी वर्तनान are you reading now ? ১ ২১ পুৰি বি এব I am reading. Annexed to the supine in § rgyu it forms a future tense frequently heard in talk and met with in the later literature : ১ চুই সূ এব I shall buy that horse; अवि वा अभ कुद वा पठव का पीत will attend at your honour's abode. the fut. 3rd person 35 red is generally the auxiliary. 5. In metaphysics the terms भेद विव and भेद विव are hotly discussed; भेद विव signifies অৰ্থঅমাৰ্থবাথ what is contrary to what is is अधीन, and in the same manner what is opposite to भेद खन, i.e., भेद या अस खना य is at that which is. Besides these, expressions like पेदाय पेदाय पेदाय, भे पेदाय अपिदाय भेदाय અપોલ અપોલ 4, etc. also form subjects of discussion in scholastic controversies.

মৃত্যু yib v. কং এব = দ্বীৰ্ম eaves, shelter: কং এব ট্রংখ to take shelter from the rain. এবন yib-ma something hidden.

भेव'य yib-pa to hide one's self.

Syn. बादाप gab-pa; घवाया ३० bay-la-त्रंगी (Maon.).

બવાલમાં yib-çin an officinal plant used for wounds and sores (Sman. 345).

yu 1. num. fig.: 84. 2, in y = 5.4 to culminate $(J\ddot{u}_{\cdot})$.

भुष्य yu-ya or अह yu-khu oats, or a similar kind of grain.

યુ વું નેદ yu-gu-çiñ an officinal tree yielding a remedy for wounds and sores: યુવ્યું નેદ ગેમામાં વર્લે દ્વા કર્તા સ્વા

W'गुर Yu-gur, अनेर Yu-ge-ra n. of a country and people; the part of Mongolia situated to the north of Amdo.

W'E yu-ja a kind of Chinese tea.

প্র 'চ্ছা' Yu-tañ an ancient monastery in Nepal: বৰ প্রবাধান বিশ্ব ব্যৱস্থা স্থান বিশ্ব ব্যৱস্থা সংগ্রহ প্রবাধান ক্রিক বিশ্ব ব্যৱস্থা স্থান বিশ্ব ব্যৱস্থা স্থা স্থান বিশ্ব ব্যৱস্থা স্থান বিশ্ব বিশ

‡ भु शे षा yu-thi-ka यूचिक n. of a sweet scented flower (K. ko. ष, 4) [Jasminum auriculatum]S.

মুন yu-wa 1.= শ্রন্থ the life-tree.

2. a stick; that part of anything which the hand can grasp. খুন্থ্য হছেবান one with a stick; মুন্ধু yri-yu haft of a knife; ইন্ধু y debş-yu handle of an awl; মুগ্ধু leg of a boot; খুন্ত্য হতিক provided with a handle, খুন্ধু without a handle (Jā.).

yu-wo an ox or yak having no horns. Y≢ yu-mo 1. any hornless female cattle; also, esp. a hind, female of stag (Pth. 192a). 2. n. of a place in Tibet (Deb. ¶, 36).

4 भु पु ठेन yu-bu-cag= रू रे ran-re and वर्ष है dag-cag we, ourselves; also acc. C_{5} . = 3 पु ठेन hu-bu-cag.

জুন yu-ma or পুমান weeds. পুনাপুন yu-mayu-wa or পুমান্ত্রীয় to weed out, to remove weeds from a garden or cultivation (Rtsii. 54).

धुन yuy 1. a piece of cloth or stuff; र्ना अस्त्र भून नहेना बार स्वाहित के they had but one cotton cloth for their clothing. भुना कुल yuy-snum piece of serge-cloth. 2. for भुन in Mil.

भुषा yug-pa old word=क्ष्य the leg with the foot.

খুৰাই yug-po defined as ধ্ৰাস্থাৰ ই শ্বিৰেই মান phub-ma dan-resa shib-hdres-ma chaff and hay-dust mixed together.

भुषाभुषाभुषाय yug-yug rgyab-pa to wag (tike the tail of a cow); to whirl round.

খুল্ম'ণ yugṣ-pa, 1.= ভুল্ম'ণ to anoint, rub, daub with; imp. খুল্ম'নিল yugṣ-çig. 2. sometimes for খুল্ম'র

মূলমাই yugs-pho a widower; খুলমাই yugs-mo a widow. খুলমাই yugs-sa or খুল্মাই yugs-sa moarning for a deceased husband or wife, and the state of uncleanness consequent on it, the duration of which varies according to the circumstances under which the first or second spouse had died, and also in different provinces; খুল্মামাই widower; খুল্মামাই yugs-sa-ma or খুল্মামাই yugs-sa-mo a widow; খুল্মামাইই বৃদ্ধাই one who has married a widow.

पुरान yuń-wa काश्वनी, हरिद्रा 1. turmeric; पुरानिश्चिद्द turmeric colour, yellow. In Sikk it is called अभेद sga-ser. 2. n. of a place in Hphan-yul (Loń. 4, 3).

Syn. of 1. ব্রিং বেইনন gser-hjoms; নাইবা নাইবা mdog-mchog; নাইবান mdog-mdespa; রং মা ser-mo; ব্রিং প্রবার্তিন gser-ldan (Mhon).

Yar'A yuń-ma=35° A ñuń-ma turnip.

प्राप्ति yuńs-kar (भुरभः त्प्र) सर्वप)
राजिका गौरी white mustard; भुरभः त्प्र yuńsnag also called युष्य pad-gańs black
mustard. भुरभः त्र yuńs-hbru mustard-seed,
grain of mustard: भुरभः त्र प्रभः के as small as a
grain of mustard. भुरभः भूरभः गूर्यक-mar
करका न oil of mustard.

small portion of time stated to be a space of time varying from 8 seconds to 1½ minutes. 2. acc. to Sty. A fol. 53 35 is a space of time of longer duration, 48 minutes; acc. to Schtr. in Bhotan = \$\frac{3}{2}5 \frac{2}{2}4\$ minutes. 3. a black or coloured stripe on woven fabrics; \$\frac{3}{2}5 \frac{3}{2}5 \frac{3}{

পুন আনাম any certain space or rength of time, খুন ইম্বি yun-ci srid-du how long? খুন এম্মিন yun-hyor-wa to delay, to take long to do a thing: খুন এম্মিন আন ক্ষিণে বিলিক্তি কিন্তুল এবিকাশ ক্ষুণ বিলিক্তি কিন্তুল এবিকাশ ক্ষুণ বিলিক্তি কিন্তুল এমিন আন ক্ষুণ বিলিক্তি কিন্তুল এমিন আন ক্ষুণ বিলিক্তি কিন্তুল ক

পুর বুর ধর বর Yun-nen Yunnan, a province of China.

yum 1. resp. for M, ME. mother. বর্ষাপ্তম, পুরুত্র্যা the queenmother 2. the swa or "female energy" of a deity or Bodhisattwa, but in Tantrik geremonial usually thought of and represented as a female companion or concubine of the deified personage. অবংশ্বন the symbolical representation of the procreative and generative faculties: and in Tantrikism a male deity clasping a female deity in his embrace or both standing together. 3. मादका a title of the third and latest part of the sacred writings, which contains the Abhidharma, or metaphysical portion of Buddhist Scripture, i.e., the collection of sacred writings colloq. called Bum; they are divided into คลูพาสุน, คลูพาคลุ๊ก, คลูพาลิยูพาย the detailed, the middling, and the abridged compila-न्स'न्सुअ'न्द्री'कृव'च'वश्रस'ठर'क्केर'प'हेर'पर्वे 'सुअ' শৃষ্ট ব্যাস্থ্য বাহে (A. 21), he chiefly studied % (the Mātrikā) that gives birth to all the Buddhas of the three periods. 3233 अ: त्रेग छोर अरअ yum-chen-sa trig-er sans the counterpart of the Prajña Paramita, Aw रव ने य रव न वेद य, in the Bon religion अभागर yum-mdo, = คิพารถาฟิรานี the Prajñasara. 4. when a copy is made of a sacred or royal writing or edict, the original from which the copy is made is styled the way.

चुअ-भ्रद्भा केंद्र व्याप्त Yum-sans rgod-la hthen the son of Hol-sans yum-la hthen (G. Bon. 23). सुअ-भ्रद्भा व्याप्त विदेश yum-sans hol-la hthen n. of the son of सुअ-भ्रद्भा केंद्र व्याप्त विदेश (G. Bon. 21).

পুনা ব্লু'ব্যুহ ক্ষা সাজ Yum-blo bean-chos mtsho n. of the mother of Dalai Lama Kalzang Gya-tsho (ব্যুব্যুব্যুহ কুলাই) (Lon. ৭, 11).

પુત્રા'ય yum-pa only in W. to strew, salt on food, ashes on the snow $(J\ddot{a}.)$.

पुरानु yur-wa 1. to irrigate; to arrange irrigation canals: प्राप्त प्राप्त कर द्वार प्राप्त कर (Yig. 9), the four provinces of U, Tsang, Ru, and the land intervening are like an irrigated area. 2. sbst. aqueduct, conduit, water-course, irrigation channel; इत्य पुरानु sbubs-yur a covered, subterraneous canal (Cs.); पुराविक yur-wahi chu water conveyed by a canal (Jä.); पुराविक yur-wahi chu water conveyed by a canal (Jä.); पुराविक yur-po che कुछ a large trench, channel, canal, पुराविक yur-phran चाला a small channel; was mother channel or feeding channel.

भूर अ yur-ma the act of weeding, भूर अ भूर व yur-ma yur-wa to pull out weeds; metaph. to purify the mind, cleanse the heart, e.g., by disburdening one's conscience (Jā.).

પુરા yul 1. primarily signifies: a country in general, an inhabited land; secondarily, the country districts as opposed to the metropolis, provincial parts, a province: 343 % provincial dialect, provincialism; भुव नु अवेव, अठेव chief place, capital; अव केंद्र या one hundred countries, such as Sing-gala (Ceylon), Thogar (Bactria), Li (Khotan), Balpo (Nepal), Kashmir, Zahor-Urgyan (Udyana), Magadha, ৰূপ্ৰ গুণুৰ India; ৰূপুৰ China (or India) ব্ৰুপুৰ Tibet, মন্ত্ৰু Mongolia. 2. a place; and sometimes even a village. Whenever ga precedes a word, it is to be understood as relating to the place (situation), was মনী in Benares. মুব্ৰুৰ a happy place, ह्य अब a wretched place; बर्चेय अब ran-yul country consisting of steppes, where cattle abound or where they are kept. 3. a sphere, region, whether physical or metaphysical; the object or objects of perception by means of the senses; 33

খুল हुन the provinces of the six senses, i.e., forms (the external appearances of bodies), sounds, etc. খুল ঐ কইন্য, ব্যক্ত বিশ্ব to perceive things either not at all, or not correctly; বুইন্যই খুল অমান্ত্রমান is stated to imply: exceeding the limits of speech, unspeakable; ব্যক্ত খুল অমান্তর খুল অমান্তর খুল অমান্তর খুল অমান্তর খুল অমান্তর খুল অমান্তর খুল অমান্তর খুল অমান্তর খুল অমান্তর খুল অমান্তর খুল অমান্তর খুল অমান্তর খুল অমান্তর খুল অমান্তর খুল অমান্তর খুল অমান্তর খুল অমান্তর খুল খুল বিশ্ব মান্তর ভালতের কর্মান্তর খুল খুল বিশ্ব মান্তর বিশ্ব মান্তর কর্মান্তর চিচামি upon; খুল নুইন — বিশ্ব মান্তর চিচামি upon; খুল নুইন — বিশ্ব মান্তর চিচামের চিচামের মান্তর স্থান বিশ্ব মান্তর চিচামের মান্তর স্থান বিশ্ব মান্তর চিচামের মান্তর চিচামের মান্তর চিচামের মান্তর স্থান বিশ্ব মান্তর চিচামের মান্তর চিচামের মান্তর চিচামের মান্তর স্থান বিশ্ব মান্তর চিচামের মান্তর চিচামের মান্তর চিচামের মান্তর চিচামের মান্তর চিচামের মান্তর চিচামের মান্তর চিচামের মান্তর চিচামের মান্তর চিচামের মান্তর চিচামের মান্তর চিচামের মান্তর চিচামের মান্তর চিচামের মান্তর চিচামের চিচ

Mepal, China, Tibet, country. 2. habitation.

Syn. পুল ঐন yul-lzons; পুলান্সন rgyalkhams; পুলান্দি yul-hkhor; মানুমান্ত ranbyun skyes; পুলান্ত্ৰীন্দ্ৰ yul-gyi gnas (Mnon.).

ख्य विषय yul-hkhor राष्ट्र कक्ष tract of राष्ट्र country, province: अ निम्म बनुभ सुवा नहेंच पेंद्र यव (Mhon.) a country which contains about a hundred thousand habitations. भुवा विषय क्षेत्र yul-hkhor skyes कार्यकारि (Mnon.) [several plants such as Sclanum jacquini, etc.]S. भुवा विषय क्षेत्र अस्ति मानुष्या कार्याः a ruler; भुवा विषय क्षेत्र मिन्न क्षेत्र प्रधान कार्यः a ruler; भुवा विषय क्षेत्र मिन्न क्षेत्र प्रधान कार्यः (K. ko. 5, 427) containing an account of Buddha's life, besides the legendary account of prince Punya Prabha.

सुवार्थित yul-hkhor ldan राष्ट्रिय = (in theatrical language) king's brother-in-law. सुवार्थित प्राप्टिय

পুৰাৰ yul-hkhyar immigrant, any people who on account of poverty leave

their country and emigrate to other lands (Rtsii.).

લુવા yul-gru a district, place, village, town.

পুৰ'বনু yul-brgyad the eight organs of bodily sensation and perception.

સુષ્યાનિક yul-nan tempest; also public calamities, such as famine, murrain, etc. સુષ્યાન કું કું કું પ્રાથમિક yul-nan-gyi tsub-ma the turmoil of the tempest. સુષ્યાન કું yul-nan hbod as met. = ૧ મુંદ જ bya-şkyun-ka the jackdaw (Mnon.), lit. that which invites public calamities.

सुवास्त्र yul-can suited, proper being in its place, fulfilling its purpose (Cs.); acc. to Was. that which is treated objectively.

સુવા અમ yul-chaş = સુવા સુવામ or સુવા દ્વેમમ a country's usages, the customs or laws of a country.

भुष ब्रूट्स yul-ljons जनपद an inhabited tract where lands are cultivated.

सुवाबर yul-than local price: हुंस व वर्गे द्यार देव में र के के सुवाबर सबुद यावन्य (Rtsii.).

শুৰ yul-şde 1. district. 2. a village or groups of villages under circle headman or governor.

পুৰ ধুন্ধ স্থা Yul-phu bla-mkhar ordinarily called আনু পুৰাৰ Hom-bu la-sgar the ancient palace of king Gnah-khri btsan-po in Yarlung (Yig. 63).

લુવા મુખ્ય yol-phyun-wa one banished, one exiled.

Syn. &x.&q hor-cig; & 25,q ma-hdug; FY, ma-sdog; &x.x.&q soks-çig; Bx.QX phyir-bskrad; 58x. dbyaA; 45 phud (Mhon.). পুৰ ব্ৰহ্ম yul-phyogs region, neighbourhood.

स्था प्रथा Yul-glus समारे म the central country, i.e., Magadha. स्था प्रधानिक yul-glus skyes 1. a native of Magadha, one of the middle country. 2.= विकास pi-pi line (Mnon.) piper longum.

Syn. **Han y**a <u>rgya-gar yul;</u> 59412**3**512455. Albus-hgyur-hehah (Mhon.).

भुषा के प्राथ-med improper, not in its place (Cs.): रुद्ध सुव के द्वाहर पुष्य के द्वाहर पुष्य के प्राथम what has no place in my mind, that I beg you to teach me.

gate yul-tsho a village, a cluster of hamlets; properly a number of villages classed together and placed under a local headman.

ખુલ વિષય yul-gshis, v. વિષય gshis.

yul-bzah 1. fair weather (Cs.).
2. country with goodly climate, food and water.

ખુલ પેંડ્ય yul-yod-pu = ખુલ 84 yul-can (Cs.).

পুৰাধান yul-lugs manners and customs of a country, usage of a country.

Syn. Agn lugs; Ann khrims; Agnu rigs-pa (Mñon.).

yuş 1. boastfulness, swollen with pride, exultation, fervour; also making the most of things: अस्तेन yuş-che-wu exultant, very proud, one who thinks much of himself: धुन्दिन विभाग प्राप्त प्रमाणित स्था के प्रदेश कि प्राप्त कि स्था के प्राप्त कि स्था कि प्राप्त कि स्था कि प्राप्त कि स्था कि प्राप्त कि स्था कि प्राप्त कि स्था कि प्राप्त कि स्था कि प्राप्त कि स्था कि प्राप्त कि स्था कि प्राप्त कि स्था कि प्राप्त कि स्था कि प्राप्त कि स्था कि स्थ कि स्था कि स्था कि स्था कि स्था कि स्था कि स्था कि स्था कि स्थ कि स्था कि स्था कि स्था कि स्थ कि

as her son returned (from his journey) the old mother laid accusations to her son against his wife.

4 भूग है yus-te= व्यव ते सत्य it being true, in fact, in truth.

we from the beginning, from eternity, utterly, perfectly, highly, quite; भे हर ye-ston void or empty from the beginning: पे हें द श्रुद ब्रुद ब्रुव व के द थ। यद थ यद बहेद देद पाँच . (Hbrom. 🖺, 32). चे ५व ye-day quite clean, clean from the beginning; चे हें नम quite perfect. चे नम ye-nas, from the beginning, from eternity: অব্ধন্ধর Buna self existent from the beginning, चेत्रभाष्ट्र व altogether good; चेत्रभाभादेषायर वर्ष he has not hurt at all; पे वसाभे हेर र्षेश that is not to be done by any means. ye-hbyams= \$5.435 emptiness. *વ*).૪**ઉ**જાજા चे वर्षे ye-hbroy accident, danger caused by a gdon-evil spirit. It occurs in अव ते द ब्रां पुर पे वर्षे गुद्ध सेवा भे श्रुव प वर्ष (Sorig. 13).

चे अनुद्रम ye-ma byed-pa = प्रश्निक अनुद्रम अनुद्रम does not at all do: रेट्य रेट्य ज्ञान प्रमास पे अ प्रश्निक (A. 132); चे अ वेट ye-ma son = इ प्रन्थ अवंद्र was not at all good; प्रिति प्रेट प्रेट जेंद्र अ वास प्रचान कर्म कर्म प्रवास कर्म है प्रवास कर्म क्षित your former religious course was not at all good (A. 83). चे श्रेट ye-mi suan not at all conceived or seen: द्या क्ष्म प्रवास कर्म कर्म प्रवास कर्म क्ष्म प्रवास कर्म क्ष्म (Ya-set. 15). चे श्रेट ye-med, क्ष्म चे श्रेट पर्म क्ष्म प्रवास कर्म प्रवास पर्म प्रवास कर्म प्रवास पर्म प्रवास कर्म प्रवास पर्म प्रवास कर्म कर्म प्रवास कर्म प्रवास कर्म प्रवास कर्म प्रवास कर्म प्रवास कर्म प्रवास कर्म प्रवास कर्म प्रवास कर्म प्रवास कर्म प्रवास कर्म प्रवास कर्म प्रवास कर्म क्षेत्र कर्म प्रवास कर्म कर्म प्रवास कर्म कर्म प्रवास कर्म कर्म क्षेत्र कर्म कर्म प्रवास कर्म क्षेत्र कर्म क्षेत्र कर्म क्षेत्र कर्म क्षेत्र कर्म क्षेत्र कर्म क्षेत्र क्षेत्र कर्म क्षेत्र क्षेत्र कर्म क्षेत्र कर्म क्षेत्र क्ष

पो रे ye-re= धन विशे or कर विशे once: पासर धुन केन प्रस्त होता र जिस्त है है है (A. 123); र जिस्त जिस्त हेन rwa-sgren du ye-re-by on he once visited Rwa-sgren (Raden) (A. 123).

पे दर' Ye-raft or Yera क्वितग्राम; ख्वित-प्रमन n. of a city, next in importance to Khobom (Khatmandu), in Nepal.

উপ্থ ye-çes স্থান the perfect absolute divine wisdom; also occasionally উপট্র ye-mkhyen. This is inherent to all great saints and divine beings

ખેનમાં મું ye-çes-tha the five kinds of divine wisdom: - (1) કેમ જે પ્રેફેરમ જે ખેમ નેમ સમોધાતુ-માન; (2) કો સંદ ભૂ વૃદ્દે ખે નેમ; (3) મહેમપ જે, જે ખેમ મ (4) શ્રાંસ ફ્રેંગમાં પહેલો નેમ; (5) કા વાતક દ્વાર પુરાવદે ખે નેમ. In sooth ખે નેમ ye-çes is of two kinds: (1) દેભુ વામાનુ કાપદે ખે નેમ which comprises દ્વારમ પહેલા અમમ રુદ્દ શ્રી કાાંગામાં knowledge; (2) દે જે દ્વારમાં રુદ્દ વાલે નેમ which consists of પુત્ર ફ્રેંગ લહે ક્રેંમા અમમ રુદ્દ શ્રી apparent or unreal things. દ્વાર પ્રેફેંગ વાલે નેમ = the self-originated wisdom. ખે તેમ અમેદ પુદ વાલે one of the five infallible aggregates of divine knowledge; ક્રમ્મ પર પૂર્વે વાલે એમ the knowledge which leads to Nirvāna.

એ નેમ મ ye-çes-sku and એ નેમ એ લૅંદ ye-çes me-lon are epithets of Manju S'ri or Jampal (Mnon.)

উপ্ৰাক্ত Ye-çes rgyat-wa n. of a great Lama of the Bon (G. Bon. 35).

चे नेम हेट य ye-çeş sñin-po= ज्ञानगर्भ.

पे ने अप्रवास्ति प्र-çeş phyag-rgyahi-mdo a Sûtra in the Kahgyur vol. (5, 370).

ম'ন্ধাপ্তলাপ্ত Ye-çes gtsug-phud one of the successors of Gçen-rab in the Bon hirearchy of Tibet.

ই কৃষ্ট্র ট্রন্থ Ye-çeş tshul-khrims one of the four saints (G. Bon. 35).

অ'নন্ম'ন্ধ্ৰাধ্ব Ye-bger gtsug-phud n. of a predecessor of নন্ধানৰ the founder of Bon religion (G. Bon. 12).

पेश्वर-५७ Ye-san dkar-po 1. n. of a tribe in Tibet. 2. n. of a Bon deity. (J. Zan.).

Will Ye-su asserted to be a Chinese Buddhist teacher said to have been born in a miraculous manner: শুনানুষ্পান্ত কুন্দ্ৰ অধ্যানুষ্ঠি কুন্দ্ৰ কৰ্মনান্ত কুন্দ্ৰ কুন্দ্ৰ কৰ্মনান্ত কুন্দ্ৰ কুন

থাৰাম' yeys-pa rough, shaggy, hairy.

પોદ પોદ yeñ-yeñ disposing things properly, putting those of one size or kind together, those different separately, &c. (Rtsii.).

भेट व yen-wa = नायेद a gyen-wa.

भेर र्य yed-po prov. for अवाय yag-po.

ত্মীর yen amply, plentifully: अश्वादः भूति। অন্তর্গার আবৃদ্ধি আন কর আবৃদ্ধি আবিদ্ধি
অংশ বিশ্ব yer-pa 1. n. of a place. 2. in gq চু অহণ বিশ্ব সংহার raising one's hand with the palm turned upward, as a gesture of offering (Mil.).

wx प्राप्त है Yer-pa lha-rin. of a sacred mountain in Yerpa about ten miles from and to the east of Lhasa (J. Zañ.): कर पर पर पुत्र पर Yer-par yañ-phyag-phab he also visited Yerpa (A. 27).

মে বিব Yer-khen Yarkand; it is stated in the biography of the first Dalai Lama that the people of Yarkand had become his subjects.

धेर । yer-wa 1. = बीर अनुव्य not asleep. 2. = वर्ष hthor-pa to sprinkle.

पोद 'दे yer-re or केद देव yer-re-wa pure, clear, genuine, unadulterated; हे केद दे इति yer-re a pure blue; जारकेद और 'kar-yer-na a pure white, in C. (Ja.).

WX'-4 Yer-con n. of a place in Khones (20 1. 1, 19).

પોગા પોગ yet-yet = घेर चेर ; अद्रक्ष जेब चेब nutans-yet-yet clear, light, bright, said to to equivalent to केअअद्याव चेब चेब

प्रेथ १९८ hphyos= इद १६ व.

অমান্তম yeş-maş in colloq. = শ্ৰমান্তম ancestors (Sch.).

\vec{\vec{v}} yo num. fig.: 144.

चे प्राप्त yo-ga योग=६० व्युष्ट rnal-hbyor systematic religious meditation; भे ने or भ yo-ga-pa=योगि an ascetic who practices meditation; भे न भ yo-ga-ma= भे ने योगिनो a female ascetic.

র্জ্ব লাভাই yo-ga carya মীনাশ্যম = শ্বংপ্র ই ই্বি rnal-hhhor spyod-pa a system of Buddhist philosophy developed by Āryāsanga; also n. of a metaphysical work ব্র মাইক্লাইনি ট্রিলেব্বলা আশার্গ কুল্বেল 66.)

र्भे गुर Yo-gur n. of a country (Bon. ch. 4).

W.53 yo-tan the scarf presented as a token of one's consent to any order or proposal or suggestion; the scarf of assent (Yiy. 23)

awry, crooked; obliquity, slope, slant; when mouth crooked; and a l. adj., awry with yo-sron-ca or and to make the crooked straight. 2. crafty distorted, perverted, deceitful, was 35 wrong interpretation, false judgement 3: shat.

crookedness, deceitful dealings. Also ৰূজ gyo.

ৰ্জ প্ৰ- yo-byad-ldan a man of property. Syn. ৰ্সু- এ ক hbyor-pa-can; ধ্ৰাণ্ড্ৰ rdsas-ldan (Mnon.)

W' থেকী yo-hboy n. of a medicinal tree the bark of which is taken as a decoction in fevers of all kinds.

र्षः व्यद्धः yo-lun or र्षः व्यद्धः ef. as used in द्रुश्चा के व्यक्ति दुदः स्वाभः ६४ न् ब्रीवासकः र्षः व्यद्धः कृ द्वाभः ६५ व्य (Rtsii.).

ৰ্মৃত্য you for ৰ below, downstairs; মূল্দে the ground floor, cellar.

ম্বার্থ yoy-po or ম্বারিং a 1. pole or stick for stirring the fire. 2. v. শুম্বার.

অঁপ কুৰ yog-ryyal a fruit for all classes; বন্ধানু আঁশ কুৰ hbras-bu yog-ryyal (Khrid. 97).

ৰ্জন প্ৰত্য yog-gein one that wets his bed (Sch.)

The yon-wa 1. to be patient, to be capable for, equal to, to suffice, etc. 2. = 45.9 hon-wa.

KK:2 yon-ne colloq.=that will do, that is enough.

ৰ্জ জ yon-chad appointed time and place of coming.

ভাততাল ; অন হল yoh-deb account book in which is entered the income or receipts; আন দুব yoh-sdud collection (of revenue) income, proceeds; আন দুল yoh-khul (আন লি অব্যথি মুল). আন দুব u yoh-sdud-pa collector of revenue: আন দুব u yoh-sdud-pa collector according to the register of rent (Rtsii.). লাক কু আন দুব আন ব্ৰহ্ম লাক লি দুব মুলম ব্ৰহ্ম শুক প্ৰাণ্ডিত কিছে। স্বাহ্ম শুক্ত নাক ক্ষম শুক্ত (D. cel. 7); আন কৈ মুলম নাক স্বাহ্ম লাক লাক book of receipts (Rtsii.).

জন আ yoń-ye = ইমাথম adj. certainly, surely; defined as ইমাথামুহ and as ইমাথা মুম্মাত্র টুম্মাত্র হ everywhere, in all, ever before, at all times.

শ্ৰেষ্ঠ yofis all, whole, complete, entire:
ৰা আন্মানী ই lord of all the black-haired,
.e., of laymen; আন্মানু কৰা দুলি বিদ্যা the
palace in which all wish to meet.

ৰ্জনমন্ত্ৰীম yons-dkris परिधি [circumference]S.

জ্ব yons-skyob () copper (S. Lex.).

ম্ন্ত্র yong-bekor प्रविष [a. full circle] S.

ৰ্জন্ম দুৰ yons-khul all together, every thing included, inclusive of all (Rtsii.).

অন্ধাদ্ৰৰ yons-khebs परख [a roof, a cover]S.

प्रस्थापुन yons-khyab की र्ष [surrounded] S. प्रसम्बद्ध yons-gan snod प्रसंपाच [a full vessel] S.

শ্বে পুল yońs-grub (for শ্বেশ প্রস্থান) 1. पবি-লিঅম perfected, accomplished; the absolute, what is independent and complete in itself (Was. 202). 2. independence, self-sufficiency, one of the three lakṣaṇa or characteristics of the deity or of Buddha according to the Yogacarya school of Buddhists; ALN N TALL TO SAN NOTE HAVE TO THE Sambhoga-kaya manifestation is subject to other's influence but the Dharmakaya (the spiritual) is complete in itself (A. 78).

चिर्म वर्षे yong-hdro तमस् darkness.

द्रसः वर्षेद yohs-good चवचि [limit, beginning]S. in the mystic language of the द्वे कुष छै । this word = ध्व वश्च व ; whilst क्षर वर्षेद्र व्युद्ध प्रकार yohs-good-hbyuh = गुर्व्युद्ध व, श्चिम स्थान कि स्थान क

আনমাৰ্শন yohş-hjom a term for ব ba cow (Mhon.).

শ্ৰম প্ৰধিম yong-hjoms परিचात, परिच [an iron beam]S.

ज्य र्जुष yong-rlogs पद्यक्तिचना full consideration; exhaustive inquiry, careful discussion on any subject; fully understood.

জন্ম আর্ম yong-gdun ও ঘর্ঘন, দানাঘ [great heat, affliction] S.

जिद्दा १५ yohs-hdud द्वन met. a tree.

The state of the gods its root being in the abodes of the Asura and its trunk hanging over the celestial regions so that the gods may enjoy its fruits.

অন্যাৰ্থৰ yong-hbab v. ক্ৰেন্ট্ৰ স্থান essential spirit.

শ্বম' ব্ৰুফ yohs-sbyor = প্ৰাশ্বম' u hgrogs-pa friendship, company (Mhon.).

was your busin designation given to the tutor or spiritual and philosophical instructor superintending the childhood of the highest incarnate lamas. Thus the instructor of the present Panchhen Lama of Tashi-lhunpo is styled: the Yong-ds.n Lho-pa.

ত্তি মান্ত প্ৰতিষ্ঠান প্ৰাণ বিজ্ঞান (Mhon.) the tree of paradise growing on the lofty peaks of the Himalaya.

জনম ৰূপ এল yons-zhum-mig lit the roundeye, as met the domestic fowl, the cock (Mhon.).

ৰ্জমন্ত yong-su 1. adv. पर wholly, completely, altogether; जिंदम मु ५१ प immaculate, fully purified, quite clean; MEN क्षु:भूद: व परित्याग to give up entirely; प्रमासु वश्वर quite lost in perverseness. 2. generally, universally: बेम.ल्राम.सं. पुण्यार्थ इति परिकीर्तित so he was universally famed; অন্মান্ত্ৰণমান্ত্ৰী দুটাৰ বি four disciples of universal fame. Compounds :---জ্মান্ত বুলিখ yons-su dkris ensuared, entangled, all round; धरमासुप्रमाय yong-su bkay पर्यावरोध wholly forbidden, stopped; অন্যাধ্যমুখ yons-su bkrus चवधीत well washed; जिस्सा सु वर्तुदः yong-su brkyan परिसर्थे completely stretched out [following]S.; আইমানু মুই yongsu skor परिद्वतः [completely surrounded]S.; र्षरभास मुज्याय yong-su-skyobg-pa wholly protected, saved; WENNEY TO yoursen skyo-wa पृत्विद to repent sincerely, repentance, regret; प्रश्नामुदा yohs-su hgreh चाकसन binding, counting S.; MEN'S 35.4 your sou gyur-pa परिवत wholly changed [matured S.; जिंदम मुख्य yohs-su mgu-wa परि-तीय to be very joyful; जिस्थासु व्युवास १००१६-४॥ hgul-wa परिकल्प, परिपुत to be very much moved [trembling, swimming about] S.

ऑट मा सु विवेच म yohg-su hgebs-pa परिकर, परिवार, प्रतिवास. अपकर to cover completely; जिंदश सु विशेषस yong-su hgems तमोऽपड [enlightening S. प्रमासुवर्षेण्य yong-su hyog-pa मरोध to stop completely, pull out, take away entirely [obstruction] S.; আইমান্ত্রীৰ निर्वेद yons-su ryol to dispute hotly, प्रदश्सी समात บุงค์รู-รูน rgyas-pa परिषल्त flooded]S.; जिंदश सु तु ५ yong-su ryyud परम्परा regular series S.; প্ৰমাধ্য [succession. र्धेवश के प्राप्त हैं प्राप्त हुए ogs-byed परि-नाद [resounding S ; अदश्रासु विश्वद yong-su begyur आवर्त्तम लूटम स. वर्डे. व non-su entirely changed. bsño-wa to make full prayer basing it on ones merit and faith; WENT 785 110 nssu good परिकार, परिकास cut off entirely; ऑदशः सुः वहुनाय yong-su hjuy-pu परिनिवेश to put in all: प्रमास्पर्द्र प yons-su briod-pa अवगीत to speak without reserve [abused]S.; र्षेद्रसःसुः ३असः य गुर्गाइ-१॥ ग्रामाइ-१०॥ परिचानि to lose all inherent strength: अदे भूषशार्थादशासु अभग The the power of the (local) god is gone; प्रसासु अनेत पर नेदाय yong-su par byed-pa परिवास्यति to make very soft, pliable, smooth; MEN & AFE yours-su aton-wa विसर्जन, अववर्जन [abandonment] S.; MEN. H. FON I WORS-Su rtous-pu = AN. EQ. 84 (Mñon.) a wise man, one possessed of knowledge. ऑस्थासु हॅन्स पायस पुराव yonş-su rtogş-pa laş-byun-wa having arisen from quite reliable information of परिकम ससुचित [attained to decision] S. ; ध्रामासु इंद yong-su thob uftaru [furniture, shaving] S. ऑदश्रासु वश्रुव yong-su b snun परिश्व thoroughly pricked [loosened] S. WEN'H' HA'U yons-su shyin-pa परिदम to give, bestow freely, [devotion, exchange, deposit]S.: WEN मुझेंद्रभ yong-su mong चादीनव wholly obscured; perplexed. আনমাধ্যমি yong-su şmin परिपाक lit. quite ripe [digestion] S.; भेंदभ भु क्रेन्यभायम yohs-su dsogs-par परिप्रक the whole completed.

শ্বন্ধ বৃণ্ড yohs-su dag-pa বিয়াৰ absolute purification, the state of Nirvā-na; also, purification by righteousness, purity of one's doctrine. শ্বেম সুংল্ড লাগুল the three perfect purities, viz: ব্লালা বিয়াৰ দ্বিদ্যাল (pure meditation or prayer) ৪.; প্লাল (pure meditation or prayer) ৪.; প্লাল শ্বেম সুংল্ড ঘ্যাল (correct insight) ৪. (K. d. 5. 51).

র্থান্ত yong-su hdogs-pa বিশাঘন to fasten well [distribution, gift]S.

ৰ্জন্ম মুণ্ড yons-su hdri परित्रम [investigation, enquiry]S.

पॅरम स वर्त yohs-su $hdren = \dot{x}$; पॅरम स वर्त प yohs-su ndren-pa परिचायक [a guide]S.

ম্নাধ্য খুঁব yońs-su-spyod 1. = মুব শ্রমণ bran gyog servants, slaves, etc. 2. the honeymoon of a Brāhman (Minon.). অন্যাধ্য খুঁব্ৰ yońs-su spyod-pa प্रমান, परिचर्या complete enjoyment, also (১১৭৯ এম) showing respect or faith.

पॅरशस्त्रपर yong-su dwan परीन्द्र as met. = the lion.

জ্মেণ্ড হর্ম y yong-su dbul-bya signifies one who makes gifts, lavishes alms on the poor and liberally assists the clergy (Mnon.)

শ্ৰমাধ্য মূর্ব yong-su-şmod = মার্মাধ্য परিभाव disrespectful, an infidel (Mnon.).

प्रभास अंदर व yong-su tshan-wa complete, full in all its parts, not fractional.

Syn. IS 5 kun-tu; sisk A5 ma-tshahmed; 5519 A5 dum-bu-min; sist 59 mthahdag (Mon.).

पॅट्स सु विशेष yong-su gair-wa उपनियोइ [to oppress]S. W5 yod भू, चित्र, भाव all that exists, existing; matter, all that comes within cognition or perception.

Syn. न्वे मुन gshi-grub; न्वय मु gshal-bya; नेस मु çeş-bya; क्रम क्रम choş-rnams (Mncn.).

র্ম্বিপ্ত yod-dgu an emphatical expression = everything, all matter without aught left out; প্রবান অন্তর্ভান ট্রান্তর matter, substance, all that exists, everything (Nag.).

Syn. ५६६ व yod-do-cog; अवर ६१ क्ष्मिक प्रकार प्राप्त करी कर्मिक प्रकार प

জ্ব ৰ yod-than that existing; acc. to Sch. thoroughly clear; জ্বৰ প্ৰা all that exists.

র্ম্ব ক্রম তের yod-do-coy =র্ম্ব ক্রম তের yod-tshod thams-cad, as in নিমম তর স্মৃত্ত হৈ ত্রম এম বে নিম্ন কর স্মৃত্ত করি নাম কর স্মৃত্ত হৈ তেওঁ স্থান কর স্মৃত্ত হৈ তেওঁ স্থান কর স্মৃত্ত হৈ তেওঁ স্থান কর স্মৃত্ত হৈ তেওঁ স্থান কর স্মৃত্ত হৈ তেওঁ স্থান কর স্থ

प्रि'प yod-pa विद्यते, चिंत, चालिक, भविस 1. to be, to exist; to be present anywhere. As Ja. points out, this vb. may be used always in place of অৰ্থ although the latter may not always re-place अ5्य which is more than the mere connective of the to the subjects. However attribute ष्ट्र is in the full sense an auxiliary vb. as well as possessed of its substantive verbal use. विषद वा वा प्यंत् where is he?-भेत can not be here employed; देश्याप्य শুনার্থার my hands are at leisure, I am unoccupied: १९४५ जिं who is here? As an auxiliary with gerund: রমাধ্যাত্রি he was eating; इसर्थक त्रूच ने जिर्दे I am reading a book; धुन्यर्फें, he has gone. The negative form of \(\forall \) is \(\forall \); \(\forall \) \(\forall \) is not at leisure. In the C. collog. the interrogative form is generally not \(\sqrt{5} \) but र्ष्यरयम "vö-pe": ९६ दम:६र्ष्यप:देश्वप:देश्वपःदेश्वपः "di-ne gompa te tha' rin-po yo-pe" is that monastery far from here? 2. to have,

to be in possession of, to possess (any quality or piece of property); used with dat. of person having or owning: E574 B अद्भार You have many dogs; विवाह्य अवस ष्युपारेद ho has a crafty mind; नवादा वा वर्द् या देश विद्याल the king seems to have yet a great wish; बुव अदे नार्थन अदेन र्यद्रा a maid-servant whom the queen had; in a like manner without a case: भे देन अद्याप the knife which he had about (him); ब्रॅब्र-अ-वर्अ-वर्ड-रणु-चेर्-य a well having depth of 19 fathoms; WY 4x any fut. of WY 4 shall or will have; भ्रे नित्नशामुद जेंद् पर क्रूर हैन the throne should also have a canopy: অব্যাহ 95'4 to beget, produce, effect; র অব্ধর चैभ नेष get her to have a child. In C. ३५७ is very commonly conjoined quite pleonastically to অন in this sense: শুনু অম শাই ব্ৰু यक्षेद्र अर्थे ५ you have zeal for the work; re" I have no things to sell.

র্মন্ত yod-pa-ñid ছবিল existence (Cs.); অনু এর yod-min ছামান [1. non-existence. 2. the plant Guilandina]S.; অনু এর পুন yod-min-ñid non-existence. অনু এর পুন প্রত্ন-med ছবিল, নাজি being and not being. অনু এই আনু আনু আনু এই পুন পুন yod-med yo-bzloy-şnañ optical illusion when one imagines one sees what is not existing, or the reverse. আনু এই অনু yod-tshod-yin there is probability of its being, existing; acc. to Jä. it has the semblance of being.

প্ৰতিষ্
প্ৰতিষ্
(ইন্ট্ৰেণ্ড্ৰ) a present given to priests for religious services or as alms. এম অৰ a gift consisting of fcod; অৰ priest and mendicant friers (Buddhists), অন্তর্গান to bestow a gift, to bring an offering; অৰ ব্ৰথ মন হল্লায়, হল্লিছ worth of a present; অৰ ত্ৰথ ন to present as a gift; গ্ৰণ্ডিৰ a physician's fee (Cs.).

Syn. 455'4 mehod-pa; 455'4 behan-pa; 459 me-tog (Mhon.)

म भेज हिर्दे yon-khar-da = अहर् क अभ्य profane, not very pure, not holy.

প্রে শ্বী আৰুষ্ণাও yon-gyi-gnas-pa= শ্বী আৰুষ্ণ şbyin-gnaş or মাই ব্ আৰুষ্ণ an officer or sacrificer (Mnon.).

Syn. অধ্যাৰ্থম এ বিষয় প্ৰায় প্ৰ প্ৰ প্ৰ ক্ষিত্ৰ প্ৰ ক্ষিত্ৰ ক্ষিত্ৰ কৰিছে কৰিছে ক্ষিত্ৰ ক্য

জন অন্ত্রা yon-bsho-wa = ক্ষাব্য বসুহ (Mhon.);
জন এই অন্ত্রা বাৰ্ট্র অন্ত্রা (A. 80). ট্রিম নামার বসুহা অক্ষাব্য অনুষ্টার (A. 155) the prayer that one who offers makes that by the virtue of his gifts he may gain the position of a Bodhisattva.

ৰ্ভাৰ yon-chab oblation, water that is daily offered in a set of five, seven, or nine small brass cups to Buddhas, saints, and gods.

শ্বন্ধ yon-bdag যজনান 1. a priest who performs a sacrifice. 2. a householder who employs priests to perform sacrifices.

ম্বাদ্ধি yon-tan অভানাৰ, মান, হঅ; অব্ চৰ্টৰ মুখ্যল; মুখ good quality, excellence; taste, effect, virtue, valuable properties, c.g., the virtues of plants; also accomplishments, attainments: অব্চৰ্ট্ৰিণ yon-tan slob-pa to learn something useful; property, quality, in gen., e.g., the different tastes and effects of medicines; also mystic or fantastic properties (Glr.). অব্চৰ্ট্ৰিণ yon-tan kun-ldan মন্ত্ৰীয়ালিব, মন্ত্ৰীনি one possessed of all sorts of accomplishments; নাম্বাধ্যাৰ চৰ্ট্ৰিণ বিন্তা কৰ্মিক ক্ষিত্ৰিণ he who is learned and is of all accomplishments is peaceful, disciplined, and free from boasting. (Leg.); অনু চুন্তু মুক্ত yon-tan rgyamisho পুলমান the ocean of talents, the most talented, an epithet of Buddha (M. V.); অনু চুনু হব yon-tan can বিশ্বন learned, wise, talented; অনু চুনু হব yon-tan med বিশ্বন, বিশ্বন not talented; অনু চুনু হুনু মুন্তু মান্ত্ৰ চুনু মান্ত্ৰ not talented; অনু চুনু হুনু মান্ত্ৰ not talented; was believed, one who has useful knowledge.

শ্ব শ্ yon-po 1. v. জন yo-wa (Ja.). 2.=১১ মন্দ্র drań-po min-pa also ১ বৃদ্ধ hkhyog-pa crooked, not straight (Zam. 11).

Syn. সুঁৰ ব kyog-po; অৰ্ট্ৰৰ yon-kyog; ৰাষ্ট্ৰ you-wo; মহুন a mi-dran-wa; ৭কুম্থ hohus-pa; ধুইন sgyur-wa; ৭কুন ন hkhyog-po; মুৰ্ট্ৰ kyag-kyog. (Mhon.)

শ্ব yob=শ্ব hob 1. (শ্বনিশ্ব syohi-yob) the steps at the threshold. 2. stirrup; শ্বন প্রনালার on saddle-horse, lit. putting the feet into the stirrups (Hbrom. 30); শ্বন্ধৰ yob-thay stirrup-leather; শ্বন্ধৰ the footing. 3. trench, ditch.

অব'ব yob-pa, v. শ্রত্ম gyob-pa.

子 诞口 诞口 yob-yob=香味 u the foot (Lig.).

ম্মান yom-pa vb. to swing, totter, tremble, to be unsteady, swinging. etc.; the swinging; adj. জন্ম yom-po. adv. জন জন yom-yom rolling, swinging.

ຟັຊິ ໕໕ Yohu-chan n. of one of the Emperors of China (Grub. 9, 15).

অবি yor-po, or অবিজ্ঞান also ইনাজ্ব shaking, tottering, trembling; also oblique, slanting, in C. TX AX yor-çih = xx q hom-bu a species of tamarisk (in mystic talk) (Min. rda. 4).

অথি yol n. of a place in Tibet: ইংৰুমা বেশী অনুমাৰ্থন শ্ৰীমানুমা বেমা ব্ৰিং ট্লী টো অথি বেমা ট্ৰেং বেমা ট্ৰিং বেমা বিশ্ব বি. 103) (Deb. শ, 19).

শ্ব প yol-go or অব ন a cup or vessel of precious stone or metal (Yig.). Acc. to Schtr., earthenware, crockery; বুল্ব অব china-ware, porcelain, frq.; অব লৈব cup, bowl. অব শ্ব yol-sgo = অব লি.

উথি ব yol-wa I: यवनिका, यवानी, गुज्जनी sbst. curtain: অথ নম এনুখ এ yol-was hbrel-wa to stretch a curtain over; অথ ব वेद प to draw a curtain; অথ ব আইন u to close the curtain (of a door); বুম অথ silk-curtain; মুম্ম অথ calico-curtain; শ্লুঅথ syo-yol doorcurtain.

II: vb. 1. to have past, be done: গুল বিশ্ব mid-day is past; শ্বি অবাইন srod-yol son the evening has past; শ্বি প্রান্ত has gone by midnight, গুল অবাৰ দেব the sun is nearly down, has nearly set; গুল অবাৰ the sun has passed over the hill-top; মুল্ল বিশ্ব to be past, of time, youth, etc.; শুনি কেন্দ্ৰ মান্ত আমান আমান wind and rain setting in and ceasing at the proper time. 2. also = প্ৰিৰ gyol-wa in C.

মিম yos (ব্যাস্থার) parched corn, mostly barley and wheat; ব্রমান্সম parched rice. ম্মাব্রস্থার yos-hthay = সমাব্রস্থার স্থাব ক্রমার বিবাহন করিব parched barley, rice or wheat made into flour: ৭ই শুরুলের কুই ব্যাস্থান করিব মিন 119).

Syn. र्रभः u rhos-pa; घरणः u bcad-pa; र्षभः या yos-bkra; अट्टेभः दे ग्राप्तिश्वक hi rma-can (Mhon.).

UN or আমন্ত yos-bu=the rabbit or hare, but is found so used only in the calendar or in astronomical calculations: আমন্ত্রীক মুণ্ডির এই ক্রেন্ডির ক্রমানুদ্র বাই ক্রেন্ডির he visited Bedorje getan in the second month of the spring of the hare-year (A 93).

पाप्पा byag सर्भि, चनर (र्ड अ र tsa-ma-ra) the Tibe an yak, Bos grunniens; is very abundant throughout Tibet, especially in the north-east, but does not seem to penetrate further north than the Akka Tagli range or the Koko-nor region. In Tibet, the male is called quan gyay and the female মই ম hbri-mo; ধ বাখবা (sometimes called বাখবা ₹) uncastrated yak-bull which is very wild and fierce; न्याया केंद्र or वर्षेद्र wild-yak; न्याया 5 horn of a yak; ज्यान रेन विवाहन a longhaired shaggy yak. न्यान इ sbst. the tail of the yak: द्वा विश्वभागी भाषा वाना नामना हान देवा द्वा वास राव (idiomatically) to preserve one's morals as the yak takes care of its tail (A. 150); hence quarta to carefully preserve.

ৰ্মণাই Gyay-şde n. of a place in the district of ষ্ট শাৰ্থাই ইন ফ্ল-mo gyay-şderdson (Btsii.).

नायन भेर gyag- $\underline{r}med$ (रभः केन् सः भः २ ईभः निवः भेः निर्दे ? ($\underline{B}lo$ - $\underline{s}byon$. ?).

+ que in gyan-skyo-wa immodest behaviour, shameless conduct, = \$ a co-hdri-wa; also, to slight.

न्यापर द्राप्य qyun-dkar as met. a sheep.

Syn. अन lug; नामर में gyah-mo; नवस्थ bal-ldan (Mhon.)

বৃৎম: দুণ ayań-khuy the bag in which auspicious articles (নত্ত্বভাৰ are kept.

न्ययः व gyah-wa गोष्यद, परिगत [a cow's foot or hoof]S

ল্মান প্ৰায় gyan-bum or ল্মান ইন ট্রান্স ব the auspicious pot in which sacred gold ornaments, gold coins, and other precious things are kept. It is generally consecrated by a lama with spells sacred to the god of wealth (Dsambhala) and the goddess বিন্যুম স; the top of this pot being covered with a kind of silk scarf containing figures of the Dorje: ল্মান বুল ট্রান্স ইন্মান ইন্মান বুলি বিষয়ে).

THE & gyan-tele for The gyan and &.

भदानी gyan-gshi 1. an orgie in Tantrik mysticism for which a stuffed human skin is said to be required (Rtsii.). 2. अजिन the whole skin of an antelope on which religious men sit; acc. to Jä. a skin couch, also a covering in general.

¶Ψκ. ξκ. gyan-ron a precipice descending into a deep ravine (Yig. 67).

न्याद्वा qyan-lug the effigy of a sheep made of butter used at religious ceremony of न्याद्वा gyan-sgrub 'the calling in of blessings.'

विषय तुप्रवर्ष-luys चिन-चाम्बर a mantle; skin of an animal used for clothing.

ημε της άει ε Gyan-çod bon-ra n. of a place in Kham (Lon. *, 28.)

न्यास म gyan-sa दरी, प्रवात [a deep cavern, a precipice] S. शिक्षमा मिन्द्र न्यास माने high as you stand, so deep is the gulf. न्यास मानम

ৰম্ব gyan-sa his hdsin-pa to snatch from the abyss, to save (Thgy.); ৭ই ই বাদ্দে মার্টি বৃষ্ণ অভ্যাবহান্ত তব ধাবনি this only runs into rocky precipices (A. K. 2-62).

न्याद श्र gyan-tha a deity of the Shamans dispensing happiness (Sch.).

নামান এ gyab-pa, pf. নামান gyabs, 1. to signal, to becken: এই ব্যাই দ্বী সাধান to signal for calling one; অন্যামানামান (Ñag.), waved the hand (to call somebody). 2. projection of a roof, ক্ষেত্ৰই নামান projection of roof where birds take shelter; মুন্নামান a piece of rock projecting under which people take shelter from rain; মানুমানু নামান sheltering tent. 3. fan: মানুমানুমান the swinging fan; নামান মানুমানুমান silk fan.

বাদ্দের gyab-mo sbst. a call by signal from the hand or by the waving of a scarf.

বাম্প gyam= ৰং shar; বাম্প্রাক্ত্র = ৰং এ কুবাংথ (?)

মুখ্যান gyam-pa slab of stone, roofslate, for পুজৰ দুদ্ধ gyah-spañ.

বাধার gyah ফার্নিকা rust, পুরুষ বাধার oxide of iron; হ্লম স্থান্থ oxide of copper, verdigris. বাধার বিশ্ব freed from rust; to clear, polish, e.g., a mirror.

বুদ্ধে ট্র'ন gyah-kyi-ma a small high-alpine Saussurea, the flower of which plant is an antibilious medicine.

વાયા લેવ gyah-thig 1. a line drawn on a slate with a lead-pencil (Jä.). 2. a slate-pencil or lead-pencil, also વાયા કુવા gyah-smyug. 3. bolt or bar: વાયા કુવા gyah-rgyab-pa to bolt, to bar; વાયા દુવા gyah-phye-wa to unbolt, unbar.

ৰ্থাৰ gyah-hdrul-wa to be mouldy, to get rusty, to get covered with foul extraneous matter (Sch.).

ৰামণ প্ৰান্ধ gyah-span 1. slate. 2. oil of vitriol; in C. verdigris.

মৃত্য বুদ্ধান span-span-skyes one of the generic names of the Sakya-pa hierarchs (Lon. ়, 30).

বাধার বি gyah-wa to shudder, to itch; also defined as মানুধা আনাম itching of the skin; পাইনাম বি আন্দেশ নি বি scratching the body for relief (Ya-sel. 28); আন্দেশ রূপ gyah-sgoy itching in the body; মক্রম্মান্ত্রি সুমানুধা আন্মান itching in the arm-pit, &c.

नापवःय gyaḥ-pa rusty (Jä.).

বাদ্ধের বিষয়ের Gyah-bsan n. of a place in Tibet (Lon. ৭, 5).

ব্দান বাদ প্রতিষ্ঠিত বিশ্বাস

ন্দের বুদ্ধান-rug-pa = উন্নির a medicinal herb, Picrorhiza (mystic) (Min. rda.).

नापव विष्य gyah-çin the maple.

Syn. 디디 범도 bdag-sbad; 최대체의 mi-gsal; 대통령 a-dhya-ṇḍa; 링커 등 skyes-ma; 도디 등 조도 리디지의 rab-tu chur hbebs-ma; 도디 첫드 디존드 dṛah-sṛoh bṛjoḍ; 역원 등 çim-bi-ṛtse; (取구 대표); 주대자 현사 및 pags-kyi mi-hdṛa (Mhon.).

বাধান gyar=দ kha, বাংন gdon and sign mdun, i.e., mouth, face and front.
বাধান দেন gyar-khan=শ্বার human body,
person. বাধান দিন্দ gyar-khans=শ্বার প্রাণ্ডিন or
শ্বারণ body, person.

দু, মাণ্ডি বিথ gyar-kkral = মুখ, শ্ৰম çogam or 59 apya (Man.) tax, revenue, rent, but generally capitation tax.

4 পা অম'ব্য gyar-dam sometimes incorrectly written for অথ পথ to avow, promise, undertake.

Syn. รุม จงพ dam-bcas-pa; เพชาสูเพาน khas-blans-pa.

শুল-দূল to invite, to call one to one's place.

বাদ্ধম নৈ gyar-po 1. anything borrowed, taken as a loan, a loan: সুমান ই বহুম বহুম বহুম বহুম নাম this is a loan of the four (constituent) elements (Hbrom. P. 108). 2. credit for what has been lent or advanced.

च्यापर अं घर प dyar-mo thah-pa n. of a medicinal flower: ज्यार अं घर प्रसासूर सन्देशसामा व्याप (Med.).

+ वाषर डे qyar-tsha= र डे shame, bashfulness.

+ नापर वेद gyar-len = न्यावेद promise.

+ পৃথাই থান gyar-lam 1.= শার্ front-side or before one's presence. 2.= মি থান rmi-lam dream (K. d. ৰ. 197).

ग्राप्य gyal विज्ञम yawning, gaping.

মা্মাঝার gyaş-pa খবনখা, বিশ্ব the right hand or side, aquaques the right hand : ज्ञामान on the right (hand), ज्ञामान स to the right, quasa from the right; भेवा वायम the right eye; अवा वायम the right hand; व्यापस द्वेषास्य gyas-phyogs-la to or on the right-hand side; न्याम वन्या id.; न्याम न्याप्त right and left; नामस नाप्त वा क्षेत्र के to look all round to the right and the left. One of the two provinces into which Tsang anciently was divided is 9445 the right-hand division, the other is क्या 5 the left side division or banner (Lon. 4, 4). ज्यास नाहर ने as my a sitting posture in which the right leg is stretched forth (अ अभ्य ध्रुप ८६. শ্বম বনুহ বন্ধুম বু বনুবাম র্ভুথ) (Ya-sel.).চৰা ৰাজ্য বৃত্তীৰ gyaş-khag gyon-dkriş one hiding or covering the fault of another, one defending another. व्यापस विषय gyas-hkhyil, दिवादने invariably reverting to the right side (coiling to the right-hand side; as conch shell with rings) reveiting to the right hand side. ज्ञाम वेद ज्ञाम a ह्या gyas-len gyon-hjog lit. taking by the right hand what the left gives or places into it, i.e., to re-arrange papers, records, etc., also furniture. देवन न्या वेद न्यं द वहन नीस अर्देक् पार्वे हैका ने देवाब gen. to present or to help a person with things taken as a loan or on credit from another party (Rtsii.).

ৰাই পুন হয় dbyi the Tibetan lynx; ৰাই ছেনে gyi-spyań lynx and wolf. ৰাই অইন পুন কৰ the flesh of lynx cures disease caused by evil spirits: ইং ৰাইম, ৰাই এই নাইম, ৰাই এই নাইম, ৰাই এই নাইম, ৰাই এই নাইম, ৰাইম নাইম, প্ৰায় কৰি bucklers (A. 101).

মানি বি gyigs-pa sbst. eructation; also as vb. to belch, eructate: ন্দ্ৰেম স্থান স্থান ক্ষাল্য ক্ষালয় ক্ষালয

ক্ষা gyid-ston অৱৰে [1. a subordinate feeling. 2. a secondary flavour]S.

याध्य gyu पेरोचन, पेरोज the Ladak and W. Tibet turquoise. Syn. N. I v po-ro-dsa; २५ हेद कुष व rin-chen rgyal-po; इ.ध. कुष व rdo-yi rgyal-po (Mnon.). The finest turquoise are obtained from a mine in the neighbourhood of the Gans-can mountains of Ngari Khorsum. Those of inferior quality come from India and elsewhere. There are asserted to be at least five varieties of this precious stone called প্ৰাথাৰ্ট্ড याभु द्वरः, याभु यु रुगर, याभु यु रुभर, वर याभु, and बाभु अहेद । (Lon. 5, 1). बाभु । gyu-kha the turquoise colour; वासु माञ्चवस माजाबस माजाबस माजाबस The Turquoise-colour, iron-colour, skycolour and saffron-colour (Yig. 20). અડ્ડ পুষ the front turquois in the head-dress of females; সুপ্ৰ little turquois-stones; मास्य fra. for मासु अर्म turquois-blue; मासु अर् a glacial-lake, a blue glittering lake. প্র বহন হা gyu-bcal-ma = শ্রম 🖺 gyu-khra spotted turquoise : वासे र यू वर्ष वाला वरव अ वाला के वास (Rtsii.).

नुषु विन य Gyu-thog-pa n. of an ancient noble family in Tibet from which one of the four state ministers or Shapé are generally selected by the Government of Lhasa. Their palace stands near the न्यु इंन अभ व Gyu-thog zam-pa a bridge in Lhasa. वासु बेवा पेंद '5द' अर्वेद द Gyu-thoy youtan mgon-po n. of a celebrated physician and author of medical works who flourished during the reign of king Thi-sron d hubtsan. He is said to have thrice visited Magadha from Tibet in order to study Sanskrit medicinal works at Nalanda. A block-print biography of this worthy consisting of 149 leaves exists in the Government library at Lhasa in which work it is stated that he lived to the age of 125 years. It is also mentioned that the gods and demons presented him with an immense quantity of turquoises and other precious stones heaping them on the roof of his house, hence he was called by the name of ज्या राष्ट्र

न्य हैं के द्वापा क्ष्य के क्ष्य के कि स्थाप के कि स्

প্রভাৱ Gyu-drug-stod n. of a place in the district of Nyang in the province of Tsang (Deb. শ, 33).

শ্বস্থা gyu-<u>l</u>dan vegetable incense of the colour of turquoise (*Rtsii.*).

নাধ্যান্তর gyu-bur=নাধ্যান্ত gyu-khra: ব্যায়ন্ত্রনাধ্যান্তর প্রাথ্যান্তর প্রাথান্তর (A, 12).

শশু ইন gyu-byil=শশু gyu and 3.5 byu-ru turquoise and coral.

শৃষ্ট $\underline{G}yu$ - $\underline{m}tsho$ one of the names by which lake Yamdok is known in Tibet (J. Zah.).

বাধু মার্লি ই ব্যুদ্ধ-mdsod shon-mo n. of a demon (sa-bdug) who presides over time to make it auspicious or inauspicious.

नुषु इद gyu-run for निष्ठ इद gyun-drun.

ৰাখ ৰ gyu-lo 1. an epithet of a disciple of Geen-rab who was a counterpart of Maudgalyayana (Bon.). 2. turquoise leaf; ৰাখ্য ৰ বাহ্ এই বহুল ৰ gyu-lo bkod-pahi bdag-mo an epithet of the goddess Dolma (Yig. k. 61); ৰাখ্য বাহ্য এই ইন gyu-la bkod-pahi shin the celestial mansion of the goddess Dolma (Yig. k. 61).

ayug-pa for अवा य रहुवा य lag-pa dbyug-pa to flourish or brandish the hund.

বুপুদ পুরুষ পুরুষ পূর্বি পুরুষ পূর্বি পুরুষ 1. the cross between cow and yak. 2. n. of a place in Tibet (Deb. মৃ. 22)

प्युद्र र्पुणारी-drun खिलक, मास्रत the Sanskrit Svastika or Tibetan 1985, the mystic cross 4 "is only a monogrammatic symbol formed by the combination of the two (Pali) syllables | su, and | ti= svasti, which term is a compound of su, "well" and asti, "it is" meaning "it is (fatalistic) well " or "so be it," implying complete resignation under all circumstances, not the meek resignation of the Christian bowing to the chastening of the Almighty." (Cunningham's Bilsa Topes.) Latterly it is thought that the swastika or 935 derived its shape from the sun and thus may be connected with sunworship. If that is so, the + would help to explain the perambulation of holy objects of the Bonpos which leaves the honoured object to the left not as with the Buddhists to the right.

The Buddhists seem to believe that the sun moves round the top of Sumeru leaving it to the right. But in that case the shape of the TNIS must originally have been reversed in form. This sign is used by the Bonpo in the place of the Buddhist Vajra (Rdorje): अ र्भ अर्ड ५ माध्य इर विकेश they found the swastika cross on the lake Manasarowara (Zam. 4). Tys. 5. hkyil-wa = 1 4 Tia Tia Tia คริสาส gyuń-druń king's palace (Minon.). THE 55.544 gyundrun-dgon Buddhist monastery, Lama Yurru in Ladak (Cunn.); 495.55.34 gyuñdrun-can सनातन an epithet of Vishpu (Mhon.). गुपुर इट क्षुर वन्त्रम gyuh-druh-ituh bçags n. of a Bon religious work on confession; its Buddhist counterpart being

gr.ह्म: हुर.च-व्याभाषापुर: हुर.च byañ-chub ltuñbçays gyuñ-druñ-pa the follower of the Gyuñ-druñ or Bon religion.

শাসুম দুম রূপ প্রথম Gyuń-druń tshul-khrims n. of a Bon sage (G. Bon. 35).

नुष्ठ द्वर सेशम ५५७ gyun-drun sems-dpan the counterpart of a Bodhisattva in the Bon religion (G. Bon.).

া পুদ শৈ gyuñ-po or শন্ত gyuñ-pho শব্দুবিক, দেৱক (S. Lex.) a low caste people of India.

The state of the

শন্ত্ৰম gyuń-mo, (ৎনম-মেন্ট) 1. चाण्डानिनो a woman of the lowest caste in India. 2. acc. to (S. Lex.) ভীদ্দিনী; and to Jä. ভিদ্দিনা a libidinous woman.

ৰাধ্য gyur or খুং 1.=ৰাসং sleep, slumber. 2. v. ৰাধ্যৰ a gyul-wa (Jü.).

বিশ্ব gyur-za or বান্ত্র gyur-za-wa fant, ya [dependence, support]S.; a tree bent under the weight of its flowers or fruits (Rtsii. 17).

मध्यो य gyul-wa or नामुल १९५५ to fight, make battle; also नामुल gyul as subst. संयाम, रच, विवह, battle, fight, war; नामुल कुं क्या हिनाम प्रमान के कुंद प to dress in coat of mail, to be in full armour. नामुल कुंद प gyul-hgyed-pa चिपक, सन्यराय to give battle, नामुल कुंद प्राथ-gyul-agshi सच्चेत्र a battle field. नामुल हे gyul-no रच, चाजि a battle, fight; acc. to Jü. an army facing the enemy and ready for battle; नामुल है रचन मोक; नामुल हैर रचन समित हो प्राथ है रचन समित है सम

sturdy in fight, a hero (Mnon.); बाधावा देंद भुग्राय or गामुवा ५ भुग्राय to go to battle; मासुवार्देर इंद qyul-nor son चायका [skilful in making war, a hero in battle S. বাদ্যুবা দ্বী মান ব ব্রুদ্র বার হৈ ব্রু শ্লাহ ক্রিক the different kinds of war cry: 🎎 ་བོལ་ངབལ་శ glań-poḥi dpaḥsgra; agiakiā hbru-man-po; Akisain র্বান cin-rtahi bskyod-çugs; भेत पे व sprin-gyityra : इ.ज.प्राया अर्थे प्रदेश rta-sgra qsan-mtho htsher-wa : ማንጂ ቋ፞፞ቚ ቧ፬ ସିସ୍ୟ ଶ a-han skyes-buhi dregs-sgra; 목ဋ୍ୟୁ ድ'4'5' ዓ'ፙ ቜ hkhrug-rna pa-ta ha-yi sgra; 🗝 ጃቫ ፕሮች የሚና 🗑 sab-mohi na-ro kha-qlin sgra; भ्रवाभ्रवापार्वापार्वापार्वा वर्भेरापदेश lhab-lhabpa dan-bskyod-pahi-sgra মহ'মহ' mar-mar sgru; श्रुप र्हें र ठ पॅवे श्रुप्त देश प्राप्त glag-cor-ca-wohisyra-hdres-pa (Mñon.). বাপুঝ ব্যুবা-dkrug, occurs in माध्य र्यामा धवे विषय क्षेत्र के gyul-dkrug pahi hkhor-lo (Gyu. 10). અપાય નજૂર પર વિશ્વ મિંદ લે gyul bskrad-pahi-bkhor-lo (Gyu. 10).

শুখুণ F gyul-kha खन्धा, জলিনী 1. a threshing-floor. 2. = শুখুণ নগৰ war, a battle. শুখুণ বৃদ্ধান gyul-hkhrug-pa ভিিঘ disorder, an up-rising in a country.

শাস্থা ৰম (৭ মু a) gynl-than a threshing floor জাজানী [a multitude of threshing floors; the plant Anthericum tuberasum] S.

শুপুৰ 5 ৰ gyul-du hdsin as met. = a knife or sword.

ৰাধ্বণ ৰ বিষ্কৃতি gyul-na brjid=১৭৭ বি dpah-uo a hero, a champion (Mñon.).

ৰাপুৰ শ্ৰুণ a gyul-sprod-pa to do battle, to fight, strive, struggle.

Syn. वहुवाय hkhrug-pa; वहूट व hdsiń-wa; वायुध वार्मुक प gyul-gçom-pa; वायुध व rgol-wa; वववः हैं र hthab-rtsod; कार्ट्स पर ने मानिक कार्य हैं क्रिक्ट प्रकार कार्य ; व्युध वार्य हैं क्रिक्ट प्रकार कार्य हैं वार्य हैं क्रिक्ट प्रकार कार्य हैं क्रिक्ट प्रकार कार्य हैं क्रिक्ट प्रकार कार्य हैं क्रिक्ट क्रिक क्रिक्ट क्रिक्ट क्रिक्ट क्रिक्ट क्रिक्ट क्रिक क्रिक्ट क्रिक क्रिक्ट क्रिक क्रिक क्रिक्ट क्रिक क्रिक क्रिक्ट क्रिक क्रिक्ट क्रिक क

ৰাধ্ব মূৰ্ণ gyul-bslog-pa to avert war, also, to rout an enemy, to make the

enemy run away or retire: ক্ষুণ বৰ্ বা বেই ৰ কিং ৰ a wheel which can subdue an enemy and bring victory (Gyu. 10).

ৰাপুথ অম gyul-las= ইব অম ston-las (Ñaq.).

ৰাধ্যৰ বয়ু ম gyul- $\underline{b}sru\tilde{n}$ a sentinel or military sentry, watch-guard: ৰাধ্যৰ বয়ুম বই ব্যাধ্য (Gyu. 10).

पाप्रेट'न quen-wa 1. विश्वेष. चञ्चल to swing, waft, to flow, agitate, to move a thing softly to and fro: কুম বাদ্দম ট moved by the waves to and fro.; अव निस्म सु विषेट व to flow over a country, with floods or hostile armies, etc. (Ma.); ব্রাধ্বনাথানার to turn over books. 2. (ইনমান্তার) to agitate the mind, to turn off the attention, to disturb the mind: कुषादा बुद जायोदसः पाददः the king looking away, directing his attention to something else; ঝন্ম বহুহ প্রমান্ত্রিম কাটাম the soul is disturbed by the devil; अ'नायेदस'य undisturbed, attentive; इअःयरः भैः वाषेरः व or न्योदश्य to be quite attentive, not to be disturbed by any thing, inexcitable, a character in which Buddha excels and which all must strive to attain to. 3. sbst. as व्योदस्य diversion, pleasure, recreation; শ্রমান হ্রান্ত প্রমান করে these jest, joke: are no falsehoods spoken in jest (Mil.).

यापेट अ gyeñs-byed किट fig. a pig.

বাথীৰ gyen 1. বাথীৰ ব্ৰুছন-slyor-wa to caluminate. 2. n. of a royal family: বাথীৰ সমন্ত্ৰাপ্ত বিষয়ে ব্ৰুছন-sans phya-la hthen a son of king Bala sans-gyen-la hthen (G. Bon. 23).

বামিসাম gyem-pa or ব্ৰাণাম 1. = ৭২১ বিল hdod-log or ৭২১ থ প্ৰাণাম বামিসাম fornication, incest, adultery. বামিসাইও gyem-byed-pa to commit adultery, fornication. 2. দিলাবামী false dealings, acting wrongfully.

म्प्राम gyer-kka or देव इंजियर हा अ drilbu gyer-kha-ma small bell attached to the neck of a Lhasa lap-dog as an ornament.

गणेर हुँआ u gyer-sñom-pa तन्त्री [weary, drowsy] र

+ नापेर व gyer-po पद an expert, one who is well versed in any subject. Acc. to Ja. adj. wise, prudent, circumspect.

Syn. অসম মন mkhaş-naş; অসম ব mkhaşpa; মুনম ব grimş-pa.

বাথাম'ন gyer-wa 1. v. বাত্ত্যান gyel-wa. 2. passion, misbehaviour: ইংম্মান্ত্রামার্মে (Yig. 48).

বাদিং বৈবা gyer-bag = শ্বং বাদিৰ জন জননgyel-can light, luminous body or space.

বৃথিই ম gyer-ma বনদাংৰ guines pepper, Capsicum.

শ্বাম র Gyer-no-than n. of a place in Kham (Ya-sel. 17).

वापेर नेदाय gyer-çin-pa n. of a medicinal plant: वापेर नेदाय पोस स्तुम पर्वे के वासेब.

বৃত্তি gyel 1.= মার্কা থম বন্ধিন, slumbering; indolence. 2. n. of a place in Kongpo (Deb. ন, 45).

4 पापेयाय gyel-pa=१६५ प नहेन hdod-pa geig an urgent wish; a passion.

বাধীথান gyel-wa 1. to be idle, lazy, slothful; ৰাজ্য বাইন্দ্ৰ incessantly, continually, busily. 2. in প্ৰকাশকাৰ to forget.

মুথ্য স gyel-ma = এই ম hphyon-ma a harlot, prostitute (Minon.).

व्याप gyc or वार्ष हु gyo-şgyu, also वार्ष हु gyo-şkyu, craft, cunning, deceit (Ja.); वार्ष মর্মান gyo-bkol id.: ৪ ট্রং রমধ্য তথ্ শুনে ইনা এই নার্থ র্মার বর্গ হ্রা এম মি হর্ র এম (Khrid.45). বার্ম প্রম gyo-khram=可可到5年 图4 gyo-sgyu-dan khram both deceit and cunning.

न्य व्याप quo-hgul quaking, trembling, shivering मार्ज व्याय केंद्र य gyo-hgul chen-po great quaking. Syn. an fraga gyo-shinhand; वर्र देर अन hdar-shin-ldeg; पंभ पंभ yom-yom; देन देन çiy-çiy; क्षेत्र क्षेत्र होता sig-sig; चिंद्रशसु विषुष yong-su-hgul; वद्द्रण्य hkhrugs; गुन ъ в в ч кип-tu-hkhrugs (Mnon.).

वर्ष ठेव gyo-can धूर्म, ग्रंड, हारक, निक्रत crafty, deceitful; a deceiver, cheat: वर्ष ठइ; भ लेख बदेब है WE में बेर (Rdsa.).

Syn. 59 的 dye-byed; 四种的 khram-byed; বর্ত্ত dbyen-byed; স্তুত্তর sgyu-cun; প্রপ্র 씨면 gengs-mkhan; 설러 항 phra-ma-byed; 참 BS slu-byed; পুর্বাস্থ্য Lee-gāis-pa; পুত্ত তর gya-gyu-can; अ इत्स्य ma-runs-pa; सु अ सम्ब वार्च झु रुद gyo-şgyu-can sqyu-ma-mkhan; (Mnon.).

मार्थ वेन quo-thon= अर टा वेन य what is found in excess (Rtsii.); also as vb. প্ৰথাইৰ্থ to be in excess, to exceed ;= জনত or এইবাৰ hphelwa excess.

শূর্ম *qyo-ldan* 1 = শূর্ম তব, 2. a hillstream, a stream. 3. met. a woman (Mnon.).

बाक् दें gyo-snod a cooking pot or vessel.

Syn. अव phra-wa; इ'अ rdsa-ma; विवाध khog-pa; A & mi-tha-ra (Mnon.).

वार्षे व gyo-wa,p f. वर्षम gyos= भै वहद्राय 1. to move, to remove; to wave, waver, to be क्षे वार्षिय mi-qyo-wa चाचा not unsteady. moving, not agitated, as met. = a mountain. मार्च बदे भेग ठन gyo-wahi mig-can की ाची, a woman with rolling eyes; প্রতি এই ব guomed-pa नियत unmoved, steady. 2. sbst. moveableness, mobility: এম বিম পার্যা কাইব

yan-shin gyo-wa-nid being of light or easy mobility.

मूर्भिः व gyo-wa-can (वर्द्र्यस द्वेम्स मृतीवर्दpas dregs-pa) an elephant that is mad for coupling (Mnon.)

শাৰ্থ gyo-wa-pa স্থানিপুল [defeat: intercourse S.

पार्थ पर हें दा quo-wahi sdon-po= हैं य द्रणर Fr. spos-dkar-cin the Sal tree the gum of which is used as incense (Mnon.)

गर्भ हेऽ quo-bued 1. किरण that moves or quakes fig. = 55 rlun the wind (Mnon.). 2. काक the crow. वार्षे छेर अवीत = क्र थ rlun-lha the god of wind (Mnon.). 3. എጥ 35 a gyobyed-pa to cheat, to deceive; also one who cheats: मार्थे हेर् यदे के केंद्र मेथा मह देवा मावक के के कर बर्भेषा प (K. d. प, 135).

শ্র্ম ayo-med 1. honest, without deceit or cunning (Minon.). 2. निश्वन, स्थिर, भ्रव, चचल immoveable, constant, unvarying. firm: वार्ष अद् श्रद है gyo-med glan-rdsi lit. the firm cow-herd, an epithet of Vishņu (Mnon.).

Syn. 394 rtag-pa; P534 brtan-pa; भे वशुर व mi-hgyur-wa; भे देव mi-shig; भे वर्ष mi-gyo; वार्बे अ क्षेत्र gshom-med (Mnon.).

শৃত্য প্ৰাঞ্জিলী a low woman.

ম্প 'র Gyo-ru one of the two early divisions of the province of U: 594'5'59'5' বার্ম '5 বিশ্ব ' (Lon. a, 4).

ম্প্ৰ gyog or gyog-po 1. service, work মে এ বার্মবা ম্ব্রম এব বা have work, I have business, I am busy; মই ৰাজ্য প্ৰত্ to serve, be in men's service, to obey. 2. दास, अत्य;=विवाय man-servant; ५०६ ৰুজৰ master and servant, master and attendants; र्राण्येण service at sick-bed, a nurse, one that attends sick persons; न्यान टार्ट्या वर्षन र्ट्युट्य वर्षन servant, servant's servant, and the servant again of the latter. মান্তিবেশ পূর্মপুর্ব one who is bound to serve till his death, a life-servant; মান্তিব্যুম্ব পূর্মপুর্ব a slave whose son and grandson are bound to serve. ইম্পুর্ম ব্যুম্ব পূর্ম পূর

ম্পিন্ধ gyog-pa, pf. বর্তিবাম gyogs 1.=
মুখ্যবাম্ব (Mňon.) সনিজ্ঞান to cover, to
strew over or upon: বুর্মি টুমা বর্তিবাধ to cover
a child with a garment; মর্বাশ স্থানাথ to
cover one's head with a pot (Glr.); also
প্রত্থিত মুখ্য বর্তিবাধ ব
ক্রিল্মির স্থানাথ to cover the pot's
mouth with a wire-grate (Glr.); বুরি বর্ত্তার
ব্রত্তিবাধ ব
ক্রিল্মির বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ
বিশ্বিকাশ

ৰাজ্যৰ gyoys = শ্বিম a cover (Minon);
আছোহন cover, covering; মার্থা বার্মবাম covering
for the head, cap; also fig. for self-delusion,
self-deception (Mil.); সুম বার্মবাম, সুম বার্মবাম
upper-garment, mantle; প্লম্মবাম lower
garments, breeches; বার্মবাম a gyogs-can
anything covered, having a cover;
বার্মবাম a gyoys-nua, dress, covering (Minon).

মৃতি, gyod in C, the large intestine $(J\ddot{a}_c)$.

বার্থির gyon বাদ, নতা the left hand or side; বার্থন ন on the left, to the left; বার্থন ন towards the left; বার্থন ন ন দিন দিনার কাল কাল the left side; বার্থন বার্দ্দের বার্দ্দের দিনার কালাল ক

শৃপ্ত gyon-gyi llu वामदेव [a sage, author of the fourth Mandala of the Rig-veda]S.

পর্তির gyon-can 1.= ই ব a cat. 2.= 455 a demon devil (Minon). 3. প্রতিরুক্ত আরু, জিল্ল eraty, perh. also fornicator.

+ बाल्य में च Allow-shilo-ma = रू.जुरे.हर बर खेर त

মুজি sa gyon-ma 1. the left hand (Jā.). 2. a woman: মুড় ইছিলুইছিল কর a woman who is possessed of seductive virues; মুজির ইল্লিছ gyon-mig-ma a term for a handsome woman (Mnon.); a woman of captivating looks.

ৰাজ্য and gyon-lam= অন্তর্থ bad read or path; also bad behaviour (Mnon.).

মৃত্যি প্রতিচ-pa pf. নাগ্রম gyobs to move about, to swing, flutter: প্রাণ্ডির বিধান করিব বিধান করি

মৃত্যি ইবা gyom-thoy described as মং দ্র ইবাম এ ইবা মৃত্য (Rtsii.) any structure with step-like plinth, steps one above another of an altar.

ৰ্ণিং gyor-= ৰ্ট্ৰং শাইন বিনাকা [1. a heap, 2. a crooked device] S.

ম্পিন কৈ gyor-che college a good deal, great quantity: মান্তনান্ত বেলাইমানু মান্তনান্ত দল্ল বহমান্ত্ৰিক নি বিশ্ব কিলা বিষয়ে

Ta-nang and Dol-phyi and Dal-ngan in Lho-kha.

थाँभैर व gyor-wa [1. v. मधुर व. 2. v. मधुर व. 3. v. मधुर व. 3. v. मुद्द व. 3. v.

বার্থাই স্থান (মুখি ব্যান gru-yi dar-po-ehe) 1. a sail. 2. ৰূপ্ত বার্থাই প্রথম rgya-mtshohi-gyor a wave, billow.

শুক্ৰ a gyor-yol a sail; পূৰ্ক্ৰ Ar gyor-çin a boom or mast.

বার্মিথা'ন gyol-wa v. জ্বান yol-wa.

মুদ্ধ gyos I: 1. prov. for পুষ্ম, in পুষ্ম গ্ৰহ circumambulation from left to right so that the right side is towards the person or object that is reverentially to be saluted (Jā.). 2. v. পুষ্ম ব.

বার্টাম II: (ই বর্ষমান lto beos-pa) cooking food : वर्षभ दे र प to cook : श्व पुर विशेष पुर की र्भर च. व. में वर्टर वनेवाम रवा चर वर्षम अहर वम रवेर. न्द्रेन pitching two felt-tents, in the white one (he) kept the remains, while in the black tent they cooked their food and slept one night (A. 120.). ማሻላ ምር gyos-khañ kitchen, cooking house, the place where the food for the general body of monks is cooked; বৃশুর্ত্ত রালে dge-slon spyihi me-khañ (Ñag. 69); also न्यापानर or कार्कर (Minon.). প্ৰাথন ad gyos-thab= মন প thab-ka, also ৰ্জম ম gyos-sa a hearth; ৰ্জম টুং gyos-sbyor utensils, &c., necessaries for the kitchen: वार्षभा भूर पार द्वा नेस quos-byor yahsdag-ces (Jig. 26).



Kra 1. is the twenty-fifth letter of the Tibetan alphabet and is always pronounced rather strongly. 2. num. fig.: 25.

**II: In Budh. * demonstrates the state of all matter as being fine as an atom or even more inconceivable than an atom $(K.\ d.\ \delta,\ 321)$; in Tantrikism it represents a state which is free from $\frac{1}{2}\delta_{1}$ rkyen (co-ordinate influence) $(K.\ g.\ \mathfrak{A},\ 4\mathcal{G})$; in mysticism *= $\frac{1}{2}\delta_{1}$ a widow or one who is without a husband $(K.\ g.\ F,\ 179)$.

र् III : कान a goat ; र झ ra-mo a she-goat ; र अया के प्राची चार्चा goat and sheep fold; र সুৰ ra-kyal bag made of goat's skin. ই সুই raskyur= \$9\$ rtsab-mo (mystic) (Min. rda. 4). 三星 ra-skyes a gelded he-goat; 三里 ragu or colloq. 33 ri-gu a young goat, kid; মৰ্ক্তি ra-rgod wild goat; মন্ত্ৰণ ra-thug hegoat; sat ra-ther serge or shawl made in Tibet with the fine wool called BB khu-lu growing next to the skin of the Tibetan \mathbf{goat} : र वेर वेस पर स्वित है द यथा था या अस पर वेर वेर स्व (Jig.23). Thick serge made of goat's hair; মপুৰাৰ ra-lpags goat's skin, kid leather; মপু ra-spu=ុនិត្ត rahı-spu goat hair; ្ទ វ ra-pho a gelded he-goat; say ra-slog a coat with goat's skin lining; Ra-lug smaller cattle, i.e., goat and sheep-in enumerations of domestic cattle the s or goat always precedes the an or sheep. The ra-ça goat's flesh, goat-mutton.

Syn. ক'ষ tshe-tshe; সংশ্ৰহ ag-tshar; সংশ্ ইন্টাইন ag-tshom-can; স্থানীদ্ৰ wa-hphyan; ইণ্টাইন dri-hdsin; ক্ৰমন্ত্ৰটন skyes-sgra can (Maon.). Rakṣa goblin, an epithet of the Tantrik god চুমন্ত্রমত্ব the red Hayagriba (Bon.).

২ পাই ra-gan, in comp. ২৭ rag, brass : হ্ৰাই টুবুল ব ra-gan-gyi bum-pa brass vessel : হ্ৰাই পাশ্ব আন শ্ৰীৰ হাল the rust of brass cures eye disease (Med.).

Syn. ^{२.२.}ष ri-ri yā; देशेद dṛi-med; पायेर ठव gser-can; कैपभापक्षिण ṛtsibṣ-bṛtsibṣ; पनुष्ठ bౖshu-bya (Mhon.).

Togs ra-gur= an enclosure with rail, wall or fencing; Tegs rdo-rje ra-gur an enclosure made with walls or pillars having Dorje figures on them (Yig.)—the monastery of Sam-ye has such an enclosure around it.

শ্বীত্র ra-rgyab-pa (more properly শ্বীত্র) the common term applied to the scavengers and corpse-disposers in Lhasa and also in Shiga-tse.

र अँग *ra-sgog* a species of garlic : र अँग ४ । प्रश्नाद सेवाई ५ क्वे ५ अर्थो श्वे ४ १ व्हें अर्थ .

মন্ত্ৰী Ra-sgren also written as মুনি, an ancient monastery of Tibet founded by Hbrom-ston-pa in the beginning of the 11th century A.D.: ৪০ মন্ত্ৰী মন্ত্ৰা অই প্ৰাৰ্থ বিশ্ব

শেষ্ট্র ra-chod= ৰশ্বাহ্ন definite arrangements, settlement of an affair (D.R.).

Ra-ti gup-ta n. of an Indian Buddhists sage (K. dun. 55).

T अद्य I: ra-mdah or र अद्य ra-mdahpa 1.= a zla or भूषण grogs friend, companion, assistant, helper. 2.= ४षण ४० rogsram help, assistance: ४ अद्य ४ रव-mdah htshol-wa (Nag. 35) to seek help, to ask for aid. ४ २६९७४ ra-hdegs-pa or ४ २६४४ ra-hdren-pa to help, to assist (Sch.).

ર ફેંદ ra-sdon the weeping willow.

र दे ra-dha ordinarily called Rada a province near Bangala (Bengal): रहे अथा क्रिये मुझ्कित् । अक्षा कर कर्म कुन कर । अक्षा कर कर्म कुन के प्रश्निय कुन कर । अक्षा कर कर्म के प्रश्निय कुन य सुन्ध once there was a break in the continuity of the Tirthika religion, for everyone in Rada embraced the religion of Buddha (K. dun. 14).

বৈ ra-hdra a kind of stone or mineral substance: মণ্ডম সুমান্ত মন্ত্র মন্ত্য মন্ত্র মন্ত্র মন্ত্র মন্ত্র মন্ত মন্ত্র মন্ত মন্ত্র মন্ত্র মন্ত

スラマーsna 1. n. of a medicinal herb (Vai-sñ.). ユー新年 sgron-çiñ fir-tree.

* \$\frac{1}{2}\forall ra-sprod-pa\ to\ verify,\ to\ proved proof,\ verification.\ \text{correct},\ \text{proved proof},\ verification.\ \text{correct},\ \text{correct}.

ম'ন ra-wa = বুৰ্থা হৈ leags-ri সাকাৰ, মান্তবাৰ 1. [a basin for water round the root of a tree] S. (.1. K. 1-2). 2. enclosure, fence, enclosed wall, frq., esp. in W., also the space in a fence, wall etc., সুম্পুর্ম yard, court-yard, pen, fold, etc.; ম্বাল্লিম to enclose with a fence; প্রশান্তম smyng-mahi ra-wa bamboo-fence, bamboo-hedge, etc.; বুম্পুর্ম wooden fence, fence of boards; ক্রম্পুর্ম wooden fence, fence of boards; ক্রম্পুর্ম বাদান an open ground with bushes or trees here and there enclosed by a fence, a park; স্ক্রম্ম a yard or open space before a court of justice where

Ra-wa-ti n. of a Kashmirian Buddhist monk who is said to have possessed miraculous powers and fore-knowledge (Khrid. 73).

X'7' \$\frac{5}{5} Ra-wa stod n. of a small monastery situated in the upland tract of \$\frac{3}{5}^2\frac{5}{5}\$. Ne-thang near Lhasa, where Lama \$Klo\hat{n}\cdot resided for a long time (Lo\hat{n}\cdot \frac{3}{5}\frac{3}{5}\).

‡ **২.৬** ra-ma 1. **ছলি**লা goat, she-goat: মানুৰ goats and sheep. 2. as metaph. mixture, medley of, e.g., when both ১৪ ৯১ and ১৪ ১৪ characters are carelessly used in writing a letter or anything else.

‡ रंथ पायुर ra-ma ga-bar सौर, ताली, खर्जुर a species of fragrant grass [a species of mountain-palm, the date tree]S.

Syn. अञ्चेष lha-şkyeş; सेरे se-re or सेर saura; नेर्द्रियाम् एव çin-tu dri-ban-ldan; नम्भे hbra-go; मार्था अप्राक्टिता; मह्ने दे kha-dsu ri; द्वापेनिम rtsua-yi çin; नम्भि प्रिक्त-प्रक्रिया प्रक्रिय स्थित अप्राक्ति अप्राक्ति प्रक्रिय स्थापित अप्राक्ति प्रक्रिय स्थापित अप्रक्रिय प्रक्रिय प

‡ মানী মান্ Ra-me çwa-ra = চ্বাৰ বুল চ্চাৰ হ ধুবা বানী মান, described as অমান্ত ন্ত্ৰীম অনুধান আঁচ্ a holy place situated near the island of Lańka (Ceylon) (Duṣ-ye. 38).

ম্প্রিক ra-med infallible, certain, sure; = প্রমৌদ lhad-med without alloy, or free from any foreign bodies or impurities.

*** Ra-mo-che n. of the sanctuary built on a plain in the north quarter of Lhasa by

the Chinese wife of king Sron-btsan sgampo in about 633 A.D. and containing the image of Akshobya Buddha which was carried from Nepal under the orders of Sronbtsan sgam-po's Nepalese wife, the daughter of king Ams'u Varman.

र श्रें-9 ra-mo-ça सङ्गराज a hornet.

ਧਤੇਧ ra-bzi-wa in C.=to be drunk, get intoxicated.

र भे निर ra-yi çin चार ; गन्धकाष्ठ a species of sandal wood, a fragrant wood.

रूपेण ra-yiy रकार, रेफ the letter r when surmounting another letter is so called. रूपेण पोरेश्व दिरफ= धूरु अ a name for the bee on account of its horns, resembling the double रूर् na-ro (Yiy. k.).

হ কুমাদ্যে Ra-rtsigs khah-pa n. of a castle in Tibot in which Atis'a was at one time accommodated when travelling in Tibot: মই লুখাদ্যে এই মন্ত্রাম মন্ত্রাম স্থান স্থা

শ্বি ra-res=ইমর্ম res-mos one by one; by turns.

JUNE Ra-lun n. of a village two days' journey east from Gyang-tse in Tsang where the Buddhist S int Hyro myon Gtsan-pa Raya ras founded the monstery of Ray in (Lon. 1, 28).

5.54 ra-cal the remnants or traces of an old pen or enclosure.

The Ra-sa lit. goat's-land; the ancient name of Lhasa which, since the famous image of Buddha was brought from China and kept there, became converted into Lhasa, the letter Ra (*) being naturally changed into Lha g which signifies a divine being, i.e., Buddha.

ฉางเลือนสา Ra-sa hphrul-snan (the miraculous temple of Rasa) old n. of the great temple of Buddha now called the Chokhang or Kinkhording 5 পুৰু বুৰি at Lhasa built by king Sron-btan sgam-po at the request of his Nepalese wife. The historical image of Buddha in this temple representing him as a prince, which is said to have been taken from Magadha by the Chinese about the first century B.C., was presented by emperor Thaijung T'aitsung to his daughter who was married to king Sron-btsan sgam-po. The princess kept it in the temple of Ramochhe but in the 10th century it was transferred to this temple. The spot on which this temple was built being found auspicious by astrology was selected for a site by the Nepalese princess, but being a low place it was raised with earth carried it is said, by goats, hence its name ₹₦ Ra-sa.

‡ देश भारत ra-sa ya-na रसायन chemical preparation of mercury for medicinal purposes (§man.).

‡ 5 'A rā-ma n. of an insect (K. y. ., 462).

‡ እ ፪ ካ rā-dsā-ka=፞፞ዿ Le tongue (mystic) (K. g. ඏ, 26).

‡ § N? Ri-su-ri n. of an ancient city in Sind in India (S. Lam. 35).

‡ ঠু ও rā-hu= প্রশাস্ত্র the planet Rāhu.

Trwa up 1. also it rwa-co, horn of yak, cow, etc. 2. met. a mountain peak: I samus up a shes-bya-wahi ri (the mountain of equal and even peaks), n. of a mountain in the fabulous continent of Uttara Kuru (K. d. i. 301). I sup a Rwa gsum-pa n. of a three-peaked mountain said to be situated five hundred yojana beyond the south of the mountains which border the southern ocean; on its side is the kingdom of the lord of death (K. d. i. 277). 3. sting, e.g., of the scorpion. I sup a bow made of horn.

३७६ rwa-can 1. यद्भि horned animals, like cow, buffalo, antelope, stag, etc. 2. तस्त्रम् a species of conch shell which has horny projections or thorns (Maon.).

ইবিশাসনে বার্ম rwa-dwags maah-gsum an abbreviation of বুলি Rwa-sgrea, ব্ৰম্ম Dwags-po and সন্দেশ্য Maah-ris. Also abbrev. of বুলিব Rwa-wa stod, বুলার Rwa-wa smad, বুলার Dwags-po, and সন্দেশ্য প্রাপ্ত Maah-ris grwa-tshan the four sections of the monastic college in Tashi-lhunpo (Lon. 1, 13).

ৰঙ rwa-tshwa a kind of mineral salt resembling ৰড় উপ ra-ru phye-ma: বু কু মাই কিন্তু বি প্ৰায় কৰিব

† 37 5 rak-ta 1. as met. = blood, red. 2. suffron, minium, cinnabar (Mil.).

বৰ rag 1. sbst. v. বৰ্গ brass. বৰ্গুন brass wire; বৰ্গুন a brass trumpet: বৰ্গুন ৰই অহ জুবাইৰ এই বুৰাণ ট্ৰমানী মানুম the brass trumpet was also an invention of Lha-btsun-pu (A. 75). হৰাবৰা rag-hgag= ইন্থাৰ or ইন্থা a small brass plate; হৰাইৰাম rag-stegs a small brass-tray on which tea-cups are placed when tea is served (Rtsii.). হৰাইন্য rag-duń (also called শ্ৰমান্ত কিন্তু

रण कर नेद rag-chun çin को जि the olive tree.

Syn. 有自 ko-le; 景·鲁、 şkyur-çin (Mnon.).

মৰাই rag-rdo a mineral substance মৰাইম মৰাব্যম্প্ৰামৰ প্ৰতিষ্ঠান Rag-rdo cures eye disease and removes dimness of vision.

Lay rag-pa 1. vb. W. for **Lay** to touch, feel, and in a more generalized sense = $a^{\frac{1}{2}}a^{\frac{1}{2}}$ to perceive, to scent, taste, hear, see. 2. adj. dark-russet, brownish, of horses, rocks, etc. $(J\ddot{a})$.

रवाय वर मुख्य rag-pa than-zlum one of the 37 sacred places of the Bon (G. Bon. 38).

Rag-ma n. of a village in Tibet mentioned in Mil.

মৰ্থ ray-tse stone in fruits in W. (Jä.).

হল্পমন rag-lus-pa= ইন্স্নান adj. dependent on: as vb. হল্পমন to depend on: মহমনুমানী বছুর্ব হল্পমন to depend on: মহমনুমানী বছুর্ব হল্পমন the doctrine of Buddha is dependent on the Buddhist clergy; ইন্ট্রিয়ান্ত্র্বাল্পম that depends on your strength (Mil.); ব্রশাস্থ্য breathing depends on the soul; হাল্পমন্ত্র্বাল্পমন্ত্র হল্পমন্ত্র ল্পমন্ত্র হল্পমন্ত্র হল্পমন্ত্র হল্পমন্ত্র হল্পমন্ত্র হল্পমন্ত্র হল্পমন্ত্র হল্পমন্ত্র হল্পমন্ত্র হল্পমন্ত্র হল্পমন্ত্র হল্পমন্তর হল্পমন্ত্র হল্পমন্ত হল্পমন্ত্র হল্পমন্ত হল্পমন্ত হল্পমন্ত হল্পমন্ত হল্পমন

‡ বিশ-বি rag-ça or মা rakṣa 1. ব্যাভ berries which are used for beads of rosary: মানস্থ্যমান is a protection against frightful deities. হৃদ্যাই মুহ্ন drag-poḥi hphrehwa a rosary made of this fruit sacred to the god Rudra. 2. বিশ-ব Rag-ça নুম্ম a Turk or Tartar.

ম্পান rag-çi 1. n. of a country and its people. 2. spirit, or liquor, that is distilled from the Mowah flowers.

মৃত্যু rays 1. dam, mole, dike, embankment; also ভূম্মুম and ভূম্ম. ম্মুম মার্হ্য থম মুম্ম মার্হ হৈ মুম্ (A. 90) having constructed the embankment, it is still called Lha-Je Ray. 2. any construction of similar shape; ধন্মমুম (also) ধন্ম intrenchment, breast-work; ধুন্মমুম stack, rick of straw; বুম্মুম stack of wood (Jä.).

বাষ্ট্রা I: 1. rays-pa অব, opp. of বু or বিদ্যালয়; coarse, thick, rough, unrefined: বুমানু ক্ষান্ত্রনাথ the more delicate and the coarser component parts of the body; ব্যান্ত্রনাথ বুবার ক্ষান্ত্রনাথ reckoned roughly; ব্যান্ত্রনাথ কি by a rough estimate; ব্যান্ত্রনাথ কি perishableness of the corporeal mass and of the subtle parts; অর্থান্ত্রনাথ আছে grosser parts or visible limbs; of Buddhas it is said that they appear ব্যান্ত্রনাথ ক্রান্ত্রনাথ, bodily. 2. to work, mould, form, sketch, etc., roughly

र्द ' ran, रह 35 ran-ñid ख, बाता, निज; रूपी निज, सायं; 1. ourself, one's self, self: अ देवापवे द्वर वीभ धुवास के स्टार्ट क धुर वस नुस सं (Hbrom. F, 120) by ignorance (Avidyā) one's own future, of itself was destroyed; 55 9 394 खपच one's party or side; रूट.२५.प self evolved 35 35 rah-byuh self-sprung, very frq.: 35.995 rah-hbyun one's own accord: हारहार अर्डेर्याया वर्षी प I shall go to the worship of my own accord (A. 7). মন প্রসাম্থ্য य हुँद केंग्र क्वा व व let us two go together for our heart's satisfaction (Rdsa. 17). In colloq. 35 is generally added to all the personal pron. without any reflective meaning; thus, 5'35' and F35' are much more commonly used than merely s and indicating in C. simply "I" and "he." Again 55 alone may stand for the pronoun I, etc.; रूट ठेष, रूट इससे plur.; रूट में my, thy, etc. Other examples: इहाअहे रहावी सुभावा स्वाभा 4N that wife fond of herself, in love with herself (D.R.); देशस्द वी अ ખેતુ પર રે ગાંતમ he perceiving that it was his own mother; रदायारदावीसाञ्चाववरादे shaving one's own head (Dzl.); $x \in QN \times q^{-1}Q$ worse than self; $x \in QN \times g^{-1}Q$ greater than one's self; saugust if a man has no son of his own (Mil.). In compounds; रद सेश्रम one's own soul; रद २व रदः न्यायः रदः पर् न्युम one's own intelligence, perception and happiness; रूट श्रॅन्रू वीश नाईर ran-srog ran-gis-good you will take your own life (Glr.). 2. just, exactly, precisely, merely, the very: 3'xx' the very same; र पर भेन exactly so! it is just so! इस पर sha-mo-rah quite early in the morning ८.८८.वेर.त.५८.वोश by the mere (Mil.);meeting with me (Mil.); ARE just a person, a person travelling all alone; ** ** ** ** she, she alone; also, an unmarried इह ब्रेटिंच ran-gi ho-wo कह्प woman. one's own nature, constitution or mner shape.

মন দুখুৰ ran-rkya-thub one who is so learned, elever or skilled that he needs no help or advice or instruction from another party: সুমানীর মন্দ্র বিষয়ে পুরুত্ব হা তার (Khrid. 153).

* पुत्र rafi-şkyur also written रूप्युर चारच (K. y. रु. 47).

মানুদ্ধ raft-skyed হল দুব্দ hjig-rten or প্ৰথাইৰ gnas-rten (Mann.) as met. = the world.

মন্ত্ৰ run-skyes 1. ফুল extraction, race, family. 2. আজ = as met. মুগ blood.

own face, one's own promise or word.

মন্ত্ৰিশ ran-khons or মন্ত্ৰ one's own jurisdiction, country, territory.

र्दे भेर भेर पार्य ran-gir byed-pa प्रतिग्रह to own, to make it one's own, to accept; to take in.

ran-grub natural, not artificial or produced by men, self-evolved or formed.

হে ব্ৰাহ্থ rań-dyah-pa an unmarried man (Sch.). হে ব্ৰাহ্ম rań-dyah-wa free, independent. হে ব্ৰাহ্ম rań-dyah-ma = দ্বিমন্ব্ৰাহ্ম (Mion.) a house-wife.

মট্রেম rah-ryyal 1.—ম্মেরমের কুম rahs-sahs-ryyas. 2. ম্চ্রেম বুম বুম বুম ran-ryyal yyis hyro-wa to live after one's own option or pleasure (Sch.). Self-will(ed), obstinacy.

रू कुर रको-एगुग्रावे खतन्त्र [self-reliant]S. = रू रूर् रुद्धि कुर्य रको-रको-पुर्व एगुग्रावे-pa individual temperament, independence.

ኣፍ $ra\vec{n}$ -cha = ኣፍ ኣፍ $\hat{\P}$ π one's own share, portion or side (Yascl. 41).

* ক্রমণীম বর্জির ran-stobs-kyiş byrod as a met. :- ক্রেন্সেব (Mnon.) infantry, foot

soldier. মাৰ্কিমান্ক্ৰম ran-stobs geen-rab মাৰ্কি a class of Bon who aim at resembling Buddhist Pra'yeka Buddhas.

হত্তের rań-hthay mill, water-mill; also = इट्ट flour pounded in a water-mill. হত্তের বৃদ্ধ rań-thag bead-pa self-settling, one who does not consult another in any work but decides himself.

হলে ran-mthon pride, self-complacency, self-sufficiency: হলে মইন মণ্ড be not self-sufficient; হলে মইন উপ্তাহন এব pride, self-sufficiency is a bad omen.

own profit, self interest; ** \4.354 to look to one's own advantage, to be selfish.

to one's own wishes, selfishness, v. মং ইম rań-rtsis. মং ৭২১ ম স্থাবিধী a woman that acts freely according to her own wish.

इह दूर खानाः innerself, the mind.

মন্ত্ৰ ran-po= ৰমে pho-ran a celibate,

self.

+ xx'94'&5'4 rah-byan chud-pa= \$ & xx'

55'§ raĥ-bu, 1. Cs. single, alone; 55' gā raĥ-bur adv. singly, alone, without a consort. 2. Cs.: a single life. 3. acc. to Schtr. one's own child.

स्वयम् an epithet of Brahmā (Mānn.); v. also रूट supra. रूट पूर्ट रिवान-byun rdorje n. of the 3rd Karma-pa hierarch (Dab. म, 45).

মন দুখা নাল-byus = মন দুখা নাল-gi-don selfinterest : মন দুখা নীৰ্থ প্ৰশ্ব মুখা নাৰ্থ দুখা (Rdsa. 25) understanding one's own worth it is much better not to judge of others' merits.

মেন্দ্ৰ ran-byon=মেন্দ্ৰ self-evolved or মেন্দ্ৰ টুইন্থ অথম self-grown or born of itself: মেন্দ্ৰ ran-byon-lau the five images contained in the Cho-khang temple of Lhasa which are believed to be self-grown (Lon. ২, 5).

TANGER TAN-dwah independence, aberty:

MANGER 34 they are not masters of the place, i.e., they are not free to choose the place; in the same sense: MERICAL AGENTAL GAR-AKY TAN-AKYAR TREE, independent.

Syn. মনজুর ran-rgyud; মন্ত্রন্তর ran-dwan-can; ন্ব্ৰ্ব্রের bdag-dwan-can; ন্ব্ৰ্র্ব্রের bdag-gir-wa; মাজির na-yin-pa; মনজুর ran-dgar-spyod; মন্ত্র্রের ran-dgar-wan-gyis ma-bsun-wa (Mnon.).

रह ५०६ शे १ ran-dwan-med अधीन one not master of himself, one dependent on another; a subject, a vassal.

Syn. प्रवर्ष्ट gshan-dwah-son; प्रप्राद्यक्षेत्र bdag-dwah min; रुष्ट्रप्ट प्रथ rahdwah bral 'र्थर्प्ट pha-rol-dwah (Mhon.).

TSK rafi-mo=KTS mo-rafi a woman herself or that has not token a husband but lives a spinster.

মান প্রিমান কর্মান কর্মান বিষয় বাহত মান স্থান কর্মান কর্

इह अनुष ran-tshod-zin-pa one who knows his own capabilities (Rdsa. 21).

रद ज्वा = किंद्र दह है he and myself.

* TAGA ran-bshin= XX no-wo or XX35 ทึง-wo-nid (Mnon.) प्रकृति, धर्मा, तल, सल, खाह्मन, खभाव, मय nature, natural disposition, state or constitution, natural temperament: 55 यदेश मुज्ञहरूप by nature beautiful; रूट यदेश पर শ্ৰুৰ মুখ্য ব to change one's natural constitution (Vai-sh.); মন মধ্য মন্ত্র মন্ত্র perversity, changed nature; वनव दे दूर के व रे रह व देव मुक्त as a natural consequence of so heavy a snow-fall (Mil.); ระจุริรัฐง ran-bshin-gyis of itself, by itself, ৰুম্বীৰ ৰূপ from its very nature, naturally, spontaneously; aga-ম এই মন মন্ত্ৰ কৰা দ্বী স্থম এই this body having the nature of the five elements in its constitution (Vai-sh.); XX पिन्न पार ran-bshin-boan = MANTAR geis-bran innate goodness, one who is by nature good (Mnon.); মন মুন্ন পার্ম rah-bshin-gnas= 5974 rtag-pa or 9554 brtanpa (Mnon.) steady, constant, perpetual.

ระ ๆลูๆม ran-grugs = รัช ก๋อ-แอ or รัช วุร ก๋อ-เขอ-ทัเน่ also รรังเบี นูก็อระpo (Mักอก.).

design; reform, innovation; an innovator, one who does not care to follow the

रह[्]या ran-rig स्त्रसंवेद natural intelligence; consciousness, self-cognition.

মন ইল্ম ran-rigs জ্বলানি a kinsman.

स्ति त्यर्ग-re 1. each, each respectively: स्ति विश्व विश्व कर्म निर्माण स्थापन स्यापन स्थापन स्यापन स्थापन રદ વસવાદ rxh-las-tha-dad different from self.

মহ প্ৰামাণ rań-çuyş-la of itself, spontaneous; মহ প্ৰামাণ্ড spontaneously.

place: মন্ত্রিপ্র or মন্ত্রিপ্র to maintain one's own place or station; মন্ত্রিপ্র or মন্ত্রিপ্র to maintain one's own place or station; মন্ত্রিপ্র or মন্ত্রিপ্র or মন্ত্রিপ্র or মন্ত্রিপ্র or মন্ত্রিপ্র or মন্ত্রিপ্র or মন্ত্রিপ্র or মন্ত্রিপ্র or মন্ত্রিপ্র or মন্ত্রিপ্র or মন্ত্রিপ্র or মন্ত্রিপ্র or the matter alone (Mil.). মন্ত্রিপ্র rań-sar l. unto one's own place or position, রুমম্বর্জির own place or position, রুমম্বর্জির own places (Hbrom. F. 19). 2. = মন্ত্রিপ্র ক্রিম্নির মন্তর্জির all out of feeling spontaneously shed tears (A. 15).

tyeka Buddha, i.e., a Buddha who has obtained perfection by his own exertions, and by concentration of the mind, but who does not gain enlightenment by promoting the welfare of other beings.

This class of Buddhist saints is of two kinds:—(1) पने ५ १५ हु bse-ru lta-bu खड्गि-विषाणकाम; (2) ईन्यू ५ tshog ६-dan-spyod वर्गचारिकाम.

Syn. रहानुहान् ran-byan-chub; परेन्द्रिनुषान कुंडिनामां rgyal-wa; १ क्रिंग्स्सम्बुम ñe-tshehi sans-rgyas; हेन्यनियामां rten-hbrel-bsgom; रहान्द्रिन्निम ran-shi don-gñer; तुन्यनियामां rkyen-geig-rtogs; रहानुया ran-ryyal (Monon).

মেন rań-wa pf. মন্দ rańs, = ম্বার্থন or মনুন, to be delighted, cheerful, joyous; to rejoice: রমমানিম্মান্থ discontented, অম্মান্থন ব্যাপ্ত-rań-wa or অমন্থন rejoicing, delight; অম্মান্থন নিম্মান্থন সুমান্থন সুমান্থন বিশ্বন সুমান্থন বিশ্বন সুমান্থন বিশ্বন সুমান্থন বিশ্বন সুমান্থন বিশ্বন সুমান্থন বিশ্বন স্থান্থন বিশ্বন সুমান্থন বিশ্বন স্থান্থন বিশ্বন স্থান্থন বিশ্বন স্থান্থন বিশ্বন স্থান্থন বিশ্বন স্থান্থন স্থান স্থান্থন স্থান্থন স্থান্থন স্থান্থন স্থান্থন স্থান্থন স্থান্থন স্থান্থন স্থান্থন স্থান্থন স্থান্থন স্থান্থন স্থান্থন স্থান্থন স্থান্থন স্থান্থন স্থান্থন স্থান্থন স্থান্থন স্থান স্থান্থন স্থান স্থান্থন স্থান্থন স্থান স্থান্থন স্থান স্থান স্থান স্থান স্থান্থন স্থান

হাম ranks-pa 1. বজাৰ rapture, ecstasy, ravishment (Mnon.). 2. in সুর্ম্ম বন for ইম্মেণ্ড হিম্ম early in the morning.

4 KAN I rang-po 1.= *KA tshah-ma all, whole, entire. 2. acc. to Sch.: rough, raw, unpolished.

スちゃ rad-pa in W. for 4男54 bgrad-pa.

ኣናኝና rad-rod 1. v. ኝናሻ rod-po. 2. uneven, any uneven place containing ditches, &c.

 $X \to ran = X rtsa$ a kind of grass $(K. du. \times, 346)$; said to be shave-grass, Equisetum arvense $(J\ddot{a}.)$.

মঙ্গালন কৰা 1. to be the time or right moment for anything, to be proper, just right, even; adv. মঙ্গাম moderately, মঙ্গাম ran-par-sro warm yourself moderately, মঙ্গাম মঙ্গাম হবাবা হবাব

this is about the proper measure (Dzl.).

2. The the time, opportunity; Fraga time to take food; Tagaraga the time of child-birth has arrived; in C. colloq. 5 Paragas "landa do ren du" now it is time to go; Arragas to die an untimely death; Arragas Arragas (D-1).

ৰ্ম কি সা প্ৰক্ষানী মান্ত weaving of cloth or sewing.

মতা I: rab a ford; মত্মান rab-med without a ford. ভূমান্ত্ৰীন the over Vaitarani which cannot be forded or passed over; n. of a river in Orissa.

X□ II: 1. वर, प्र, सु, अत्वर्ष, कोटि; अड्रेप mchog best, highest, superior, excellent, pure; ম্বাৰীমাৰ প্ৰায় the three, the first, the intermediate, and the last; RANGEA thebs-na-rab if rightly understood, that will be the best; frq. for: it is right, that will do. 2. much, plentiful: रव श्रुवे र्या 48 rab-şkrahi hog-naş also with a full head of hair (you may be a holy man) (Mil.). रवादणार rab-dkar very white, रवादणार हैद rab-dkar-snin = र्य मध्य a bear (Mnon.). रवर्तार श्राह्म rab-dkar lha-rdsaş= भिष्ठाप्र a special small white scarf used for presentation to great men in Tibet (Yig. 88). प्रमुदित eestasy, joy; रणः र्षाः rab-dyah মন শ্বম rab-gyur ভাল্প excellence. মন এই ম rab-hgro-wa प्रसार, प्रहावी to walk or move well, gently (Minon.); ব্যাহর ত্রিব সক্ষাক to move or walk freely, i.e., unhindered. रम कुभ विकच, प्रकाश fully blown; रम प्रेमभय प्रकात well-known; रववश्वम proclaimed. ২০ নম্প্ৰ rab-bshags (1) সৰ্ব the mystic I'm Om, the sublimest praise for the deity. (2) সম্লা praise. (3) = মর্থ মাল্যম mtho-risanas, ज्ये वेया dge-legs (Mnon.) the heaven, the state of beatitude. 39 Man rab-mchog प्रवर excellence, the excellent one.

द्याभर्रेषाभेषा r -nwhog-mig विजयम त. श्रीपात = ५४४१९५५ -pe -hbras (Mon.) wood-apple.

रव ्स 1. प्रश्न, प्रकर well scattered or eactover. 2. n. of a very large number; रूप्यूम केद य महाप्रहर n. of a still larger number.

रण बुद rab-skyed प्रस्त as met. = 4 father.

रवाजुकासर rab-skyes man वहुपुत्र that breeds many; met. a sow.

रवायमुंद rab-biskyed जहम growth development.

रवर्गुभ rab-dkrus जन्मक washed clean, cleansed, sanctified.

sion; turning out from a place as in the case of an evil spirit.

ম্বৰ্দ্ধ rab-hkhyams স্কুল wandering, moving freely.

रवर्षुण्य = रवण्युण्य चतिकत्त्, चतिहत्त् very wicked, very wrathful.

र्वज्ञास rab-rayaas=र्वज्ञा.

say rab-tu adv. very, exceedingly. especially; fully, thoroughly (with adjectives and verbs) 595 in rab-tu sdom lock (the door) well; ኣጥቲ ፴ኣካላፕ ፮ኣ ፣ rab-tu khrospar gyur-te became very angry (Jä.). ম্বাদ্যবাম absolute prohibition; ম্বাদ্যবাম ব त्रतत quite stretched out. रण इ. १९ १ व rab-tu hbyed-pa = 39.935.4 rab-bskyed-pa to analyze, but in Tā. 96 it is equivalent to प्रकरण treatise, dissertation. रण मुख्य or रण मुख्याय प्रसिद्ध famous, celebrated; रव हु प्रदेश प्रभङ्ग र easily destroyed, perishable; रवहारहमाय प मचन, quite subdued; रव ह वशेवम u rab-tu hthibs-pa= बीन्द लबा वर्द्द य gnid-log hdod-pa to be sleepy, also wishing to sleep or fond of sleep; <45,54 very pure, pellucid; <45 455'4 प्रणाम, प्रचम्ब saluting reverentially.

মন মন্ত্ৰ rab-bertag তার্থীৰৰ discrimination,

মন্ত্ৰ rab-hog the second in rank, next in value.

रवासेकाय rab-sim-pa प्रकाद enstasy, delighted.

रा पासव rab-gsal or रण 5 पासव विकास, प्रसन्नता 1. very clear, illuminated, quite evident. 2. sbst. a small balcony or gallery, freq. seen in Tibetan houses. 3. illumination, cheerfulness. 4. n. of a legendary king, supposed to have been Buddha in one of his incarnations (A. K.).

रण हुँ के राम rab-tu skor-wa पवर्तन to turn round and round, to deliver a sermon, preach over and again; रण हुँ के राम प्रकाशन elucidation.

रव हु वहेत.rab-tu-bsten reverence, venera-

Syn. ५५ पुर ५६ २५ dad-guş-dan İdan-pa;

মন্ত্ৰাৰ্থণ rab-tu gnas-pa 1. সবিষ্ঠা to consecrate new images, pictures of deities and temples, houses; ইন্মন্ব্ৰ্থণ স্থান্থ মন্ত্ৰ্থণ কৰিব (A. 80) he consecrated those images that had not been consecrated before; মন্ত্ৰ্ব্ৰ্থণ স্থান মন্ত্ৰ্থণ

रम ह बच्चैर म rab-tu hbyin-pa = रम ह बच्चर म.

the priesthood, to embrace religious life as a profession; more particularly: to leave one's home for the homeless life of an ascetic by embracing the religion of Buddha; to take vows of purity and celibacy and to religiously follow the rules of moral discipline as laid down in the Vinaya scriptures of Buddha (for further explanation see Lam-rim. 96);

रुष हुन्। अपने rab-tu myos byed-ma प्रमदा n. of a celestial courtezan (Lon. अ, 5).

इतानुः के q rab-tu tsha-wa= कृष्ण्यकृष्य इdugbृङ्गीबा or भेद्रपाद्रक yid-gduns (Minon.) 1. misery, heart-burning grief, sorrow. 2. सम्माप, चार्युष्ण very hot, burning; n. of a hell (Bon. ch. 5).

মণ্ড এই rab-tu tsha-byed as met.= টুর্ম khyo-wo husband (Mñon.).

रवहेंग्थ rab-rtogs प्रबोधिन्, प्रकृपण perfect reflection; or प्रोहण full consideration; रवहेंग्थान्थ प्रतीत्व thinking well.

মন মুদ্ধ খ্রীপ শ্রাপ rab-brtan sprin-grol an epithet of the elephant on which Indra rides, Airāvata (Mnon.).

म्बर्भ rab-nathon. of a medicinal plant दहुन, उरण, that kills ring-worm [the plant Cassia alata or Tora]S.

Syn. 55 akan dra-dru hjoms (Mnon.).

Rab-snam n. of a king who is said to have seen the light on the day Gautama Buddha was born, the son of king Ananta Nemi or & 55.348.444 (K. du. 7, 5).

মন্ত্রশান rab-ñamṣ-pa সনত ruined; downfall, destruction.

रव नाइका अं हेंन rab-gnas me-toy जान्निर pomelo-flower: अूर है हे दे विदे नेद नी अं हेंन (Mhon.).

মানাই Rab-gnon n. of a city of the Asuras situated at the foot of the great Sumeru mountain (Sorig. 30).

रव है । rab-byed प्रकरण, हत्तान dissertation, description. रव हुँ । प्रचर्या habit, custom.

বৰ্ষ rab-spras= ২০ গুৰুৰ rab-tu bryyan or প্ৰাপ্ত আইন cin-tu mdses well-adorned, very handsome: কুৰুত মুখ্যমণ্ডীমনে মুখ adorned with different sorts of ornaments (A. 4).

रवर्षेत्र व rab-qben-pa प्रविवेक spirifum! turn of mind, retiring mind; retirement.

profound scholarship. Tagana rab-hbyams and deeply read, profound scholarship. Tagana rab-hbyams-pa a diploma resembling in a manner the degree of Dector of Divinity which the Buddhist priesthood confers on monk students of sacred literature (Risii.); Taganagus rab-hbyams rgya-mtsho a degree of divinity in the Buddhist church (Bon. ch. 10).

रव धुर rab-sbyar प्रबन्ध; anything put together, a composition.

रव क्वॅर rab-sbyor प्रतियोग, प्रयोग coincidence; also co-operation, application.

ম্বেইনম Rab-hjoms प्रमञ्जन, प्रमाणी the god of wind; ম্বেইনমাট্ট Rab-hjoms-byed দশ্যকাল, the lord of death.

रहाअहः rab-man 1. पृभूत many, a large number. 2. भूमि as met the earth.

रवादश्य rab-hdsag प्रमुख as met.= यहेन yein urine (Mon.).

n. of an individual; also Buddha in one of his incarnations (Pag. 302).

रवायम ार a fabulous great number.

スロジス rab-rib also as \$9.59 hrab-hrib िंमिर, तमिख mist, dimness, glimmer: भूर-अप्रवादेव the faint glimmering of a star (Jä.). Also= अत्य or अत्रव and भेषाभवाद darkness, dimness, faintness (Maon.). रेव केर्य तिमिरापगत free from darkness. इय^{्द्र}य:द्याःष rab-rib dag-pa to get of dimness so as to see everything well $\operatorname{defined}$: ৭মুমান্তর অংশ হল ইলংকা লাভ্নানু ত্রি ক্রিম (A.76) when the mental darkness vanished in (cooked) rice-food, &c.; ম্বাইবাড্রাণ্ট্রানুব্ अर्थेर विशेषु भ the cause of darkened combed out hair appearing [in the story related by Atis'a of an old woman who on account of her mental delusion used to see combed-out hair mixed up in her food] (A. 77).

মন rab-sad or মন নুমামন rab-hu-sa-rab সনিবীল full awakening or understanding.

মুন্দ rabs race, generation, lineage, succession of family or kings, class of people: মুন্দ ক্রেম the succession having been broken; কুম্মেম royal family or lineage; মান্দ mi-rabs human race; মান্দ the higher class of people, noblemen; মান্দ the lower class, প্রমান fisherman-class; মান্দ hierarchical or lamaic succession; মান্দ genealogy.

A. Ram n. of a place in Tibet (Deb. 9, 9); a said native of Ram; Sa-dwah Ram-pa, chief of Ram, is now one of the four kalons or state ministers of Lhasa.

(Jä.). \$\frac{1}{3} \frac{1}{3} \frac\frac{1}{3} \frac{1}{3} \frac{1}{3} \frac{1}{3} \frac{1}{3} \frac

মেনি ram-bu a glee, song, catch, roundel; এইবাৰৰ ram-bu hdegs-pa to join in singing, to take part in a song; মন্ত্ৰীৰ ram-bu hteg explained as মুন্দ্ৰীৰ সুন্ধান্ত a helper in a song, a joiner in singing.

THE ram-tshos indigo plant, indigo dye (Jig. 14); but. v. THE rams.

+ रअ में अ ram-gyiş= अअ पुत्र snam-bum.

মেনার 1. (ই উন) মানিকা indigo:
মনার মনির কার্ বিশ্বাস্থান indigo is useful
in eye disease, sores, and also in healing
seald. মনানির rams-çiñ indigo plant; also
the wood-apple tree. Syn. সুমান্ত্র
groñ-skyes nag-po: ১ল মান্তর rul-wa-can; এইণ ইণ্ডা
htshed-byed; মনার দিনি rams-kyi-çiñ (Mñon.).
2. joined with such words as প্রকার্তর
when it expresses one having a monastic
degree. In Tashi-lhunpo হ্লমেন্য druñrams-pa is the lowest degree for proficiency in Buddhist literature; প্রকারমান্ত
edoctor in mysticism.

Tipperah and Arrakan in Burma, the ancient Chittagong. The name survives in the modern small town called Ramu.

মেৰা is evidently applied from the vb. ম্বৰ (to tear) to its common signification, as a noun, = a rent, cleft, gorge; মুম্বানিষ্ঠ phu-rat gūis a sloping valley dividing into two parts at its upper end; মুম্বান্থ an. of Laheul on account of its consisting of three valleys.

र्थण ral-ka. v. रथणु ral-gu.

মণ্ড ral-klun a fancy name for the river Ganges: ইবাৰ স্থান চুকাৰ ক্রিল্ড ক্রিল্ড ক্রিল্ড ক্রিল্ড ক্রিল্ড ক্রিল্ড ক্রিল্ড ক্রিল্ড ক্রিল্ড ক্রিল্ড ক্রিল্ড ক্রিল্ড ক্রেল্ড ক্রিল্ড ক্রেল্ড রেল্ড ক্রেল্ড ক্রেল ক্রেল ক্রেল্ড ক্রেল্ড ক্রেল্ড ক্রেল্ড ক্রেল ক্র

रथा ral-kha, v. रथा प्री ral-gri.

হল নুহাতৰ ral-khur-can an epithet of চ্ছৰ ঘুণ dhan-phyug Is'vara, also = ইন্ট্ৰ sen-ye the lion (Mnon.).

इयाम ral-ga ace. to Sch.= अयाम yal-ga.

stones such as turquoise, coral, &c., used in adornment of the hair. 2. diminutive of 54: cleft, chink, fissure.

रवपुष्ठ ral-gu-can= भुष्यवसुष्ट्र kyespa hbrus-phyuñ-wa an eunuch, a hermaphrodite who generally is seen wearing lengthy locks (Mñon.).

रवानु इव ral-gu-zul bunches of pearl and coral in strings which the women of Tibet wear as pendants on their locks: अप्राचित्रवानु त्रवानु व अध्यान के कि presented me with the jewelled strings from her locks (A. 102).

र्यम् ral-gri खड्ग a sword, spear, rapier, hunting knife, dagger: বল্পীব वर्ष म ral-grihi hdab-ma or है lee blade of a sword; ৰ্থানুধি ral-grihi-so edge of a sword; ব্ৰাম্বিৰ্ম ral-grihi çubs scabbard of a sword; শ্ৰাধ ral-gri-pa acc. to Cs. a fighting man; ২৭ দু = ২৭ ই sword edge; ราเคล้า a ral-kha sprod-pa to join blades together, to fight hand to hand (Jä.). ম্পান্ত্ৰ ral-gri-can an epithet of Manju ghosa, or RENISSEN Jam-yang (Mnon.). रवाजी ने वरिषेद्र वा के ral-gri ne-wahi rin-po-che खड़ग-उपरत the enchanted sword considered as a secondary gem of miraculous properties (K. d. ২, 335). ২ মুনী ই জারু স দালাক the sword-point; বৰ্মী বৰ্ম ral-gri hasam a broad-bladed knife (Rtsii.); 33 3 ralgrihi bu= T& gri-chuń a small knife (Mnon.); เลาที่จิเลรูญาศัส ral-gribi hkhrulhkhor the magical flourish of an enchanted sword (Mnon.).

ংগাদ্রী বুর এইব ral-grihi rgyun-hdsin or হবা দ্বী বীপ ral-grihi gñen = ম্মণ্ ম্য্য dmag-dpon a general or commander.

হৰ শ্ৰীই ৰাজ্যৱৰ ral-gribi lo-ma-can sugarcane plant the leaves of which are swordlike in appearance (Union.).

रवायाहेनाम Ral-geig-ma एकजडी n. ot a goddess in the Buddhist pantheon.

but according to $J\ddot{a}$. a particular willow planted at the birth of a child and under which a lock of the child's hair is buried when it is seven years old in Ld.

২থাখা ral-pa= শ্ল skra জাতা hair, locks of hair, clotted hair, long hair, curls; mane (of the lion). ২৭ বুই বাইন্থান্ ral-waḥi gdeṅs-ka=long hair.

king who distinguished himself by his devotion to the Buddhist clergy, allowing the lamas to sit on his long pig-tail. 2. সাহালিক one with clotted hair. 3. n. of a hill-torrent in Kambachen, Nepal. 4. mythological island inhabited by cannibals situated beyond the red-sea (জনমানি মুন্তর্জ) (K. d. ২ 335.)

ম্পাণ্টার Ral-pa-hdsin জহামারী a Tantrik Buddhist priest. ম্পাণ্টামুম্কর মুক্তাতি an epithet of Mahādeva. ম্পাণ্টামুম্কর one wearing a number of looks of clotted hair; ম্পাণ্ডামুম্কর ম্পাণ্টামু জাতিম one having clotted hair. ম্পান্টামু ম্বান্টি (ই.মুন্ম) wave, billow.

hral-wa to tear; also, to be torn, rent, cleft; also as sbst. = anything torn. such as torn clothes etc.; AFTINIAN mtshon-gra-ral-bu incerated, slashed cut to pieces y any weapon.

रहा त्या कार्पासक, वस्त्र sbst. cotton cloth, cotton: ম্মান্ত্ৰৰ large piece of cotton cloth : মার্মার ras-sbom-pa strong cotton cloth; वण्डम, धुमारम handkerenief, napkin, bathing towel; \$5.58 turban or pagri; শু-দিশ্বিংম ka-çi hahi ras Benares muslin. FEN 1. cotton cloth to tie round the mouth to protect the face from effects of cold. 2. adj. hard snow that will bear a man (Ja.). इस मथ ras-bal कपेंग्स raw cotton; รพาธุร ras-rkyan cotton cloth; รพาธุร rasskud cotton thread; NRT ras-khug a small bag made of cotton; ™B raş-khra chintz; TNIAMA ras-hgah a strong cotton fabric brought from Sikkim; KNISNIE ras-boos-bu calico; ANSO ras-thag bandage, cotton rope: KNIGAN ras-bubs a whole piece of cotton ৰমান্ত্ৰম inscription on cloths. ৰমাৰন্ত্ৰম ras-hbras the cotton fruit: ২মাবসুমানু বুম্বা 95.35 the cotton fruit is a cure for nose disease. The ras-ma a small piece of cotton, worn-out or old cotton clothes, rags; KNIGES ras-gran in C. a long loose cotton wrapper or shawl which Buddhist monks use particularly during religious services; NAT ras-slag a furred garment lined with cotton cloth; sag rag-lhe n. of a kind of cotton cloth (S. kar. 179).

cotton clothes; Milaras-pa was so called from his wearing only cetton clothes or, acc. to his own assertion, a single cotton garment: hence=a Tibetan syom-chen who dresses as an Indian Buddhist ascetic.

Ascetics used to dress in cotton cloth, it being considered luxurious to use woollens and silk raiment.

মান্ত্ৰ বিহ ras-bal cin the cotton plant.

Syn. ৰু অৰ্থ কৰ ryya-mtshohi mthahcan; অন্ত ক mchu-can; স্থান্ত্ৰী গুলাকৰ sradbuhi me-tog can; সুক্ৰ rwa-can; মুম্বি টু অইল
dran-sron khuu-mchog (Mnon.).

মেশ্ব ras-ros= জ্ঞান্ত প্রত্তি প্রতিষ্ঠান yo-byad suntshoys different kinds of furniture, utensils, পুত.: মেশ্বসম্পত্ত মার্ক্রিশ্বং প্রত্তিমান প্রতি having collected different kinds of furniture, utensils, &c. (D.R.).

रे ri I: or १: मां ri-wo पर्धत, गिरि, बहि, श्रेन a mountain, a hill. १८ rir or देख ri-la on the mountain : १ भी देश सात a mountain slope: देशका अध्यक्ष at the foot of the mountains or hills; १६ प्राप्त प rir-gan-pa one living in close vicinity to a mountain, in W.; ব্যুম ই gans-ri snowy mountain, glacier; क्षा र nags-ri or देद र a hill covered with wood; प्रण^१ brag-ri a rocky mountain; มะ ริ spañ-ri a hill covered with grass (Jä.). ₹ Nub-ri western mountain prob. Western Ghauts of India. Syn.: সংস্থাৰ rtsa-ra ma-ni; भुष्ठि phyi-mahi ri; इ. इ. इ. भवदेव (Mnon.). वर १ eastern mountain (prob. Eastern Ghauts of India): স্কু শ্লুই শ্লু nin-mohi rtse-mo; विष्ये thoy-mahi ri: है दिनेव rtse-dgahi ri-wa (Mnon.).

Syn. A আৰ্ফ mi-gyo; মান্ট্ৰ sa-hdsin; মান্ট্ৰহেট sa-yshi hchan; ম্ব্ৰুব্টৰ sprin-hdsin; মান্ট্ৰহেটৰ ngrin-pa can; ব্যানিহ hgro-med; প্ৰান্ত্ৰ gyen-hphyur; মান্ট্ৰমান spo-meho ma; মান্ত্ৰ sa-skyob; ক্ট্ৰেল chu-skyob; মান্ত্ৰহ sa-phur-bu; ম্ব্ৰুব্টমান্ডৰ sprin-gyi so-can (Mann.).

ইন্টাৰ Ri Potala 1. the hill on which the palace of the Dalai Lama at Lhasa stands. 2. n. of a mountain in the South of India on which the fancied residence of

Avalokites'vara and the goddess Tāra has been located by the northern Buddhists. Acc. to the Chinese Buddhists this mountain is situated in the island of Puto in the China Sea about hundred miles off Shanghai.

रेन्ग्न pi-ku-pu रिकश् n. of a flower: हिन्नर क्षेत्रसाथसाङ्ग्रेसायदे से हैं जा ने जिस्सा के कि हैं जो जिस्सा के हैं जो ने अर्थन हैं श्राप्त हैं $(K^*, my, \mathbb{P}, 59)$.

देश ri-sked= अव crystal.

ইন্ধুমন Ri-skyeş-ma also ইমন্ত্রীম or ইমন্ত্রীম lit. born in the mountain; বিহিন্তা the daughter of Himalaya, but acc. to Tibetan authors: one of the names of Draupadi the joint wife of the five Pāndaya brothers (Mānn.).

ইন্ট্রুমন্প্রম Ri-şkyeş qkar-mo an epithet of Umā (Mhon.).

रिष्य का Ri-kha-wa-can हिमवान् पत्र्वत the snow mountains of Himavata.

रे क्रेजिय १५-इक्षेप्रस्पृष्ट v. क्रेजिय इक्ष्म्प्रसूड

दे है ri-khyi= धुद्र में spyañ-ki hill-dog, wolf (Mnon.).

रेष्ट्र ri-khrod पस्तेत जन्दर a chain of mountains, group of hills; but most commonly = a recluse's cell or cavern in the hills. रेष्ट्र ri-khrod-pu, often simply रेष्ट्र "ri-thō," भवर, one who lives in mountain solitudes for the purpose of religious asceticism, meditation, etc.

Syn. ক্ৰমন্ত্ৰমণ PE 3 choş-semş khań-bu; মহান প্ৰ 155 কৈ PE 4 bdud-rtsihi khań-pa; ক্ৰমন্ত্ৰী ক্ৰম shi-wahi groń; ক্ৰমেন্ত্ৰী PE 4 shi-wahi groń; ক্ৰমেন্ত্ৰী PE 4 shi-paḥi khań-pa; ক্ৰম্মেন্ত্ৰী প্ৰ 156 PE 4 shi-paḥi khań-pa; ক্ৰম্মেন্ত্ৰী প্ৰ 156 PE 4 shi-paḥi khań-pa; ক্ৰম্মেন্ত্ৰী প্ৰ 156 PE 4 shi-paḥi khań-pa;

१ १९वेश vi-hyems n. of dorje or thunderbolt which rends hills and mountains asunder. ই বু ri-rgya for ই বাস্থ বু ri-bkah rgya a prohibition to kill wild naimals or game in the hills: ই বুমুহ বু বহুল বু ri-rgya klun-rgya bşdam-pa ibid.

ইনুৰ ri-rgyal or ইন্তুৰ্য rihi rgyal-po a very high mountain, the mountain l'ise, which is nearly called the king of mountains. Also styled: ইন্ত্ৰুৰ্য ri-dbań lhun-po; ইন্ত্ৰুৰ্য ri-rgyal lhun-po (Yig. k. 62). In most Tibetan works ইন্ত্ৰুণ্য Rihi Gyalpo; but names like ইন্ত্ৰুণ্য Rihi Gyalpo; but names like ইন্ত্ৰুণ্য Rihi Gyalpo; but names like ইন্ত্ৰুণ্য Rihi Gyalpo; but names like ইন্ত্ৰুণ্য Rihi Gyalpo; but names like ইন্ত্ৰুণ্য Rihi Gyalpo; but names like ইন্ত্ৰুণ্য মান্ত্ৰুণ্য স্থান কৰি কৰি কৰি হল্প মান্ত্ৰুণ মান্ত্ৰ মান্ত্ৰুণ মান্

E 新可 ri-sgoo a species of garlic growing on the mountain slopes of Tibet, hill-garlic (其前on.).

रेकेश्वाक richen-po that the five great mountains of the western continent of Godaniya are: — র বৈ বুর nā-to tāna; মুনাধুনাথ rwa-qsum-pa; \$5.38 5.994 nor-buhi rta-babs; पर्चम्य parba brgya-pa and द्वाप rtsub-pa. २ केंद्र यह ri-chen bshi the four great mountains of Jambudvīpa are: अत्राह्म ma na-dāru, व्येग्य मुद्द विन्ध्याचल Vindhya, अव्याप मलय Malaya, and আমেত্র ভিনবন, Himālayā. २ देव दा हुन ri-chen-po drug the six great mountains of अभावध्यापय the eastern continent or Pûrva Videha: — विष्य केन्य logs chen-po; अवश्रिद्धेद व nays-kyi phreh-wa; ม ม ล หิสุน rma-byahi tshogs; ริรุสุน วิธีร ridbays kyi-khrod; 5 x 9 7 5 x ryya-mtsho quen-du haro; त्रेण वे ब्रेट व mig-gi phren-wa.

देशका ri-hjoms विषय के इस्त द्वाप्त a thunder-bolt. It is stated that in ancient time hills and mountains used to walk and thereby cause immense mischief to all classes of living beings that inhabited this earth. Indra in mercy to them made all

the mountains crippled by hurling down t' thunder upon them. The mountain M.na (Maināka) is said to have only escaped by plunging itself into the sea (Mion.).

TE ri-ston v. FE'4 ston-pa.

RECEIVEN ri-than mtshams the Terai, the low plain at the foot of a mountein; also n. of a kind of fever difficult to cure, which is generally caught by those who travel in the countries on the confines of the Indian plains and the Himalayas, the Terai fever (Mâg., ch. 14).

र दुवस ri-dways पद्म, स्था, इरिष large game generally of the deer and antelope species. २:इन्स. १६६ हो ri-dways hehin byed trap or net or strings and ropes laid to catch wild animals= \$ 5 quis a ri-dways dra-wa, \$ 5 qui aka ri-dhays hasin, 3 an rñi-thay (Mñon.). રે 5વામ જે તુ જ છું ri-dwags ni-çu rtsa-lha n. of the twenty-five wild animals said to be found in the forests of the mountains called ষ্ট্র-বেশ্ব ক্রিই sprin-dkar ryyu-wahi ri and ८८ हर श्रु श्रुंबाय hah-hur sgra-sgroys in Uttara Kuru :—इस्रायरामग्रामदीचे तु ; रेदावा के अपन्त व ग्रीसामग्रद यवै सुसावनुषा च देश मु चवे है नुष्य ; गु रद मू रस; अ मू ; राष्ट्रावर्द्रायः निकानुःद्वावायः समाधायात् तः हावार्षायाहसस वहेंद्र पर हेर्य ; विर भुग ने भेग ; नर ने हवे हे य ; गसेर हैं र्; ल्यास ५५० के ल्यास ; हर वे सुवास ; निर वे ह प र के प ; कुवै भ्रायम पर क्षापर केर य; जनम ब्रेट पर वयार म : केर भव अस ; वर्षा दे वर्षा सम्भ ; क्षेत्रियः । पर प्रें ह ; नर न रु कु : यम्बर्धान्तमार्थ : ह मारे देद : यह के व ममय : मेन ह ጻደልነሀ; and ናጣኛ ቯዼ፞፞፞፞፞፞ቘ፟፟፟ቑ፞፞ቚ (K. d. ኛ, 306).

Syn. শপুষ sa-lus; মান্ত্রিম sa-hdres-pa; প্রাপ্তর khri-sñan or প্রাপ্তর khri-gñan; মুন্দির্ম rluñ-gi sroy; প্রাথম মন্ত্রিম প্রাথম lpags-pahi skye-gnas; প্রাথম মন্ত্রিম শাস্ক lpags-pahi hbhuñ-guas; প্রাথম মন্ত্রিম প্রাথম lpags-pahi hbhuñ-guas; প্রাথম hphrog-byed (Mhon.).

के द्वाभागु करण ri-ducays ku-rah ya **करणाया** dress.

Syn. गाउँ वे ka-ta-lē (कतन्त्री); गावैर अर्गाउँ q gser-madog-can; देन केन श्रुणास्परे व्युद्ध गाउँ से rinchen lpags-pahi hbyun-gnas (Mnon.).

२ द्वार ग्रेट्स ri-dways kri-sna काणसारस्य the black antelope.

Syn. शिक्षक kri-sna sa-ra; भे अहें भ mimdses; पार्ट व्या gshun-nay (Mñon.).

રે દ્વાય મું લેંદ્ર જેમ મુખ્યત્વે રે Ri-dways-kyi khrodces bya-wahi ri n. of a mountain in the continent of Pūrva Videha, the wild animals of which are the following :- के दे थ bai-ne-ya; दे विद्या भी भी प्रभाव द्याद प ne-hkhor gyi grib-ma la dyah-wa; पञ्चम पम वर्षेम प ba ltaspas hbros-pa; মুম্ম ku-ran-ga; অসম্মান lam-bzan-po; अप ६प मुख्य phrag-dog kluskyes; antique ba-glan-gi rna-wa; at i वर्षा glan-po hthun-wa; देश प अर्डेन byis-pa mehog; भीव अव्य द्वार व grib-ma la dgah-wa; २ वेद सुन ri-bon lug; स्झेंदे सुम rha-mohi lus; अहुन अ दन हा mjuy-ma nag-po; अर्वे दन्द हा mgodkar-po ; अर्दान्यरुषाय rma-dan beas-pa ; ध्रुवा ग्रेडे sprul-gyi lee; रू वे अ वर्ष प ran-gi sa brgya-pa; ลังเน sbom-pa; สูกุล ปิ ผฏิส น sbubs-gyi mgrinpa (K. d. 3, 338).

३ दुष्य प ri-dwags-pa a hunter.

Syn. Fau rhon-pa; R.5an-195 ri-dwags gathar-byed; R.5an-1945 vi-dways gsadpas hlsho; R.5an-19 ri-dwags dyra (Mhon.).

१५ त्या ग्रेन्थ Ri-dways-kyi-gnas चगराव deer-grove said to be the site of Sārnath near Benares where Buddha first preached his religion.

३:५वाभ क्रेभ अ. Ri-dwags skyes-ma सराजा n. of one of the Buddha's wives (Yig. 18).

মন্ত্ৰ ক্ষান্ত ri-dwags rgyal-po ব্যাহাজ met. the king of brutes, i.e., the lion (Minon.). ই-বৃদ্ধান্ত ri-duags mgo আর্থিয়ে n. of a lunar mansion, the 5th constellation (Maon.).

२.५णभाकर ri-dwags chan सगमद musk.

Syn. રેડ્યમ કે વ ri-dwags ltc-wa; રેડ્યમ કે ri-dwags rtsi; શકે glu-rtsi (Mnon.).

२: 5 प्याभः श्लेष्ट = 8 है स्वानाभि = २: 5 प्याभः श्लेष स्वामद (Mnon).

રે દ્વામા મુખ્યાને ri-dwags sna-hdsin as met. = ત્રુપ્ત zla-wa the moon (Mnon.).

ই-চ্ৰাম-মিৰা-চৰ্ম ri-dways mig-can-ma a handsome woman whose eyes compare with those of the deer (Mnon.).

રેડ્વાય-નુયારુપ ri-ducags çam-bha-ra श्रम्भरस्या નુયારુપ çam-bha-ra; અઢવાએડ nachog-med (Minon).

२:इन्धः न प्रत्य ri-dways-pa lan rna-wa गोक्संच्या stag with ears resembling those of the cow (Mnon.).

ইবেশ এ দিও ri-ducags pṛ-ṣa-ta ছবনৰন the spotted deer, = ইবাল প্রতিষ্ঠ thig-le khrabo can (Mānon.).

२.५वमान्यः ri-dways ça-ra bha श्रास्तरा Syn. गुन्नेभेगारुन gyen-mig can; सेटागेव्हसम

syn. गुन अन्य हम gyen-mig can; सर प्रहास seh-ye hjoms; न्या निष्ठ nags-na spybd; न्या ça-rdu la; क्षेर्र महाहम steh-rkan can; नार इ ça-ru-bha; सर्भा महाया seh-ye rkan-pa brgyad-pa (Mnon.).

२.५१वश्यां अभाक्ष as met. = the moon, believed to carry a deer or to have one pictured in her orb.

^২ ব্ৰাম ৰাইন ri-dwags gsod the wild dog.

Syn. ૧૯૧૧ hphar-wa; ૧૧૫ B nags-khyi (Mhon.).

રેવ ri-wa=the worth; to estimate the worth of a thing. in ૧૬૫૧૬ વર્ષ વાર રેવ વૃજ્યાન sran gan-ri-wa and વારે સુર વાર રેવ વૃજ્યાન sran gan ri-wa, etc., worth an ounce of silver, an ounce of gold, etc.

ই বিহ কুব ri-bohi rgyan = প্রমন্ত্র কার্ট্র spanrgyan me-tog (Mann.).

रेकेन्द्र Ri-bohi bu-mo पार्वती lit. the daughter of the mountain, an epithet of Umā; also a name of the river Ind (Man.).

₹ቒ ri-bo 1.=₹ ri. 2. sym. num. 7.

रेवं हुन्हर A-bo khrufi-khrufi की श्रम ने त mountain crane or else the bustard.

Syn. III kra-ñ-ca, Ar III phreñ-wa can (Mhon.).

ই-ব্ৰাহ্মান্তৰ *Ri-bo gańs-can* the Himavat (Himalaya) mountains.

Syn. Pa श्रिक्ष kha-wahi lhun-po; परभा १९६६ प्रविद्या प्रकाह-ri dwah; ९७० प्रक्रिक dkah-belog bla-ma; भे दे विषय me-nahi bdag; ने यान kaila ça; १२ कुषाच rihi ryyal-po; पर्येश १ bsel-ri; परभाष्ट्र yahi-dan (Mhon.).

र वे शुव्हेंत्र Ri-bo gru-ndsin पोत्रज the residence of Avalokites'vara.

ই ব্ৰহণ্ড ri-bo dgah-ldan the Gelugpa school (Yig. 73). ই ব্ৰহণ্ডৰম ri-bo dge-lags the yellow-cap school of Tibet (Lon. ৭, 11).

२.व र्रेशट्र ११-bo spos-nad-ldan गमादन.

Syn. অহমতে 34 yong-hdu can; প্রিত টিংক gr. goos-kyi had-hdah (Mānon.).

ই'ই ইন্দ্ৰ্থ Ri-bo tsan-dra ka-la বহুৰ ব ব্ৰুব n. of a mythical mountain full of medicinal plants, etc., situated in the outer range of the snowy mountains skirting the country of S'ambhala (S. lam. 41).

२[.]वॅ.व5८.व3८. *Ri-bo btañ-bzuñ* सुचिलिन्ट Muchilinda mountain.

ইবে ইব ই বৃত্ত chen-po ben the ten great mountains which surround the continent

of Uttara Kuru:—মন্ত্রশা sań-kā çe-ka (एकाश्रेका); বুল্লার্স্কর্মণ rwa-māam-pa; ইব্দার্মণ্ড বিদ্যার্শ্বর্মণ ri-dwags-kyi dyra hdul-wa; শ্রীর্ব্বামণ mtho-war brtsegs-pa; প্রন্থার্শ্বর্মণ phreń-wahi ne-hkhor; চুমার্বামণ dus-na dyah-wa; বুর্ব্বামণ kun-dyah-wa hdsin-pa; অব্দ্রামণ rie-kyi rjes-su mthun-pa; এব্যান্ত্রশা প্রামণ্ড বুর্বামণ pad-ma ku-çe-ça-ya dań ldan-pa (K. d. ম, 274).

રેલંદ ri-bon the hare or rabbit. રેલંદ અર્ક્સ કર્મા સમાજ or રેલંદ વર્ષ્ય પ્રમાસ as met. = the moon (Mnon.): ક્રેમ્યું પ્રમાસ as met. = the moon (Mnon.): ક્રેમ્યું રૂપા સ્થાપ as met. = the moon (Mnon.). In the later post-Christian legends of the Buddha it is related that the Bodhisattva (Gautama) when born as a hare gave up his body vicariously. Indra out of wonder and curiosity carried him up to heaven for the purpose of showing him to the gods, and kept him on the orb of the moon that human beings might see him at all times. Since that time the moon became known as the holder of the pious hare.

ই ই ই বা ri-bon gi-rba the horn of a hare which is an impossible thing but which certain writers such as Milaraspa are fond of speaking of as if real for the purpose of drawing fanciful comparisons. Similarly শ্ৰম্ভী ও the son of a barren woman signifies a nonentity of the same kind. ই বা ri-bon rwa-can the horned rabbit which is a rarity (K. du. 5, 199)

ইবিমান ri-bon za as met. = হাম the hawk (Mnon.).

ই ব্যাপুর্ব ri-bor gyi-gron mountain village.

ই ব্রাক্ট্রবাশ ri-bya skycys grouse. Syn. প্রশার্টর স্থান myos-byed thur-ma; রুম ঘাইন ল thurbrjod-ma: শ্রীবাদাম mig-bkra ma; ক্রি ঘাইন rkan-bkra-ma; ঘাইন ঘাইন্টি স brjod-pahi she-ma; 1176

ম[¥]ব ট্রব্ mtson-byed চক্ষ; শার্ম রি gtum-mo (Mann).

^३ प्रण *ri-brag* = प्रण ३ *brag-ri* rocky precipice.

इ. १६ का ri-hbog spur, hillock.

३ अन ri-tshiy= परेक अन bden-tshiy truth (Shal. ch. 11).

REF ri-rdson mountain fortress, fort.

ইবিথাৰ্থম ri-shol-guas 1. residence on the plateau or plain at the foot of a mountain. 2. n. of an animal which is said to subsist on air (K. d. *, 4 64).

३:चे हैट य ri-yi sñih-po as met.= व्रवस leays fuftent iron (Mhon.).

ইংকুম ই উর্থ হৈ হার্ rihi ryyal-po chen-po ben the ten kings of mountains acc. to Phalchen. ন, 231 are—(1) শ্বতর kha-wa can (Himavata); (2) প্রমান্তরের spos-kyi had-can; (3) ক্রম্ম হর্মান ram-par halal-wa; (4) হুম্মেন্ট্র dah-sron-ri; (5) নার্ম্বরি ফুমিনি-cih halin; (6) চুর্ম্বর rta-rna-ri; (7) মান্তর su-halin; (8) বিম্মান khor-yay; (9) ব্যাহর dpal-can; (10) মান্তরের ri-rab.

३ थे अभ अ Ri-yi sraş-mo पार्व्यती, गिरिमृता an epithet of Umā, the wife Mahes vara (Maon.).

रे भे ब्रेट ri-yi phren=59 के इट dug-mo nun किक the Kalika plant (Mnon.).

રેલે દુષ્ણ rihi rus-spal the hill-tortoise is mentioned as one of the three things to be obtained along with certain minerals from the hills viz.: દ્વેલુ rdo-wahi bu, રેલે દુષ્ણ વ rihi rus-sbal, દુષ્ણ દુ khyim-gyi rdo (Maon.).

रेजे दिन्ह ri-yi hod-can - कुअरे के इस the great ocean (Maon.).

*** Ri-wo-che n. of a place with a famous monastery on the Ngul Chhu in Khams (Lon. 3, 28). Visited by Capt.

Bower and Dr. Thorold on their adventurous journey across Tibet in 1893.

ই:ই:বৃষ Ri-wo de-çan n. of a hill at Ribo-rtse-laa in China: ই:ই:বৃষ্ট বাব্যুমা বৃদ্ধা (Ya-sel. 61). (Bodhisattwa) Jam-yang resides on the hill called Riwo Deçan.

રેલે કે પૂર Ri-wo rtsc-lina n. of a mountain with five peaks in China which is sucred to Jum-yang of the Tibetan Buddhists કર્યું કરેલે સુવાવલના પાવદમાન્યવાનુદ્રમાનુ વનુ વાલેદ રેલે કે પૂર્વ (Lon. ૧, 9).

२.व.२४३४ हुम्सप Ri-bo rin-chen spuns-pa n. of a hill sacred to the Bon in Kongpo situated to the east of the monastery of ९४३ वि.ट. Bu-chulha-khah (Grub. 2).

ই:ব্ৰি:র্≭ *Ri-boḥi bu-mo* a name of the Indus (*M̄non*.).

ቅርያችና Ri-bya \underline{r} kañ n. of a Buddhist sacred place in China (Yiy. 20).

२ प्रकास ri-bray-pa= १ प्रकास hbroy-pa herdsman (A. 73).

રેક્ટેલ્ટ્રેક્સ Ri-muhi lha-mon. of a goddess; રેક્ટેલ્ટ્રેક્સ વર્ષ્ટ્ર વગુર દ્વાય એક Ri-mehi Lha is to be universally reverenced (Lon. 3, 4).

रेज्य ri-tshag mountain-yak (Atsii.).

જારા ri-shum wild or hill-cat.

₹ a the lower zone of a mountain.

રે એ ટ્રેલ્ટ ri-yi sāih-po as met. = દ્વામ iron.

२ श्रेन or १६ श्रेन पुकोन्न small checks or squares or enclosures made by lines crossing each other.

ই ri-mo 1. অন্তা, বৈলা, বৰ্ণানা, বিশ a picture, drawing, drawn or daubed figures.
2. line, figures, stripes: ছুল্লিই ই টু অন্তান্থ এই ই ই ক্রেল্ডের (ব্ল) the stripes of a tiger are on the outside but the stripes of man (fig. his wickedness) lie inside (his heart); অন্তান্থ ই ই the lines or figures on the palms

of the hand or on the fingers. ዲዥሪላ ri-mo can, ዲጂዲላ ri-mo ldan marked with figures; ዲጂዲያና ri-mor byed-pa to represent by means of figures and colours, to paint.

देश अन्त ri-mo mkhan चित्रक, लेखक painter.

Syn. Lata ri-mo-pa; alīdī ķkra-byed; Ladurē tshon-gyis htsho-wa (Mhon.).

ই:শ্লান্তৰ ri-mo-can= শ্বিশ্ব go-dum bā n. of medicinal herb (Mon.).

रे. ब्रॅं र्यार सेर उन as met. = the peacock.

ইর্মাণ্ড্রান্থ ri-mo gsum-pa (শ্রুমিণ্ন), the neck, throat, and voice.

रे:ब्रॅर बेर पां-mot byed-pa मानना to honour, venerate.

राष्ट्र Ri-rab सुनेष the centre of the world and king of mountains, the fabulous Sumeru or golden mountain; also called १ प्राप्टु विश्व ri-ra blhun-po, प्राप्ट्र पुड़ान १ कुष ri-ryyal, १ ठाउड प्राप्ट पान-bo mehog-rab, १ के के इत्यावह प्राप्ट प्

Rigari-srib or Rai srib-ri the hill side not exposed to sun, the shady side, generally the north and north-western sides of a mountain.

Ry ri-gu colloq. for Ry young goat, kid.

RIXER ri-hor-wa people living in the neighbourhood of mountains and forests also hamlets on mountains with few residents.

Real men who live high up in solitary places and do not mix with the general people much, simple people &c.; also animals like mice which burrow high up in the mountains are called Real

३ पूर्वास य ri-brags-pa a hill-man (A. 70): ३ पूर्वास य र बद यद वर्षेत्र कुर्वेद the hill-men will come to rob this to-morrow. રેઉ ri-byi 1. mountain rat. 2. a corruption of the word રેગ ri-çi a sage, and applied to the name આપના. રેઉટે દ્વેલ ri-byihi khyim the residence of Agastya is mentioned as being made of Ketaku gem (Jä.).

Syn. ইন ri-ci; শুন দু মন্ত্র ম kum-bha su-bhaya; ইনেংহ ri-hdar; ইন্থর ri-hphan; ক্ষুত্রি chu-lhahi-bu; ঘুন দুম কুম্ম চ্যাল-skyes ryyalpo; ব্রুহ্ম কর khyor-chu can; ই প্রশাননে নি lhophyoys bdag-po; সংহম শুম্মন ন্ শ্রেকিঃ-yysulwa; সহব্দিই দ্র শ্রেষ্ঠিন শ্রেকি-bohi bu (ফ্রিn).

रेंग पा: rig-pa vb. 1. जिप्ति, वेदा, वेद, বিশি, স্থা to know, to understand = শুমাৰ; with the termin. of the inf. : to know that, to perceive, to observe anything to be of a particular shape or likeness; ইৰ্ডাৰ knowing or having known; ब्रिंग पर देवा दश khros-par rig-nas perceiving that he became angry (Dal.); ধাৰা ইৰাধ্য দুীন pha-la rigpar gyiş let your father know it, inform your father of it (Tar.); ब्रॅग इ.२व वर हैर zlogtu rig-par byed (it or he) teaches how to avert, prevent, etc. ইৰাজাৰ rig-mkhan one who knows or has capacity for learning; ace. to Jä.: a knowing person, a learned ইশাৰ্ড riy-ryyud source of learning, intelligence, character. ইবা ধ্বাম rig-shays a spell, charm, magic formula; ইবাছবামানাব rig-shags mkhan a person skilled in charms, an exorcist. १ व ठ riy-can or ইৰাখুৰ rig-ldan a learned man, an intelligent person; १वाप्युक्त rig-gnas learning; a science. 2. v. and sgrig-pa (Jd.).

द्वा या : 1. in Buddhism = संवद, क्षं क्षं ध्वा या देश प्रतिसंविद = ordinary Semvid which is of four kinds: (1) धन्त्रेप्रतिसंविद; (2) धन्त्रेप्रतिसंविद; (3) देशपर्वे क्ष्वा के क्षं ध्वा द्वा प्रदेश विद्या विद्यान

प्रतिसंविद ; (4) क्वेंप्रशाय संस्थाय प्रतासान प्तिचंबिद comprehension, prudence, talents, natural gifts. ইৰ্থন্ম valented. rich in knowledge, learned; देनाय नगर व new information, disclosures, knowledge: also, news: विवादी देवाय बहुवास न log-gi rigpa bsgregs-na if false knowledge has belched (up) (Ta. 174, Schf.). 2. science, learning, literature ; बद वे देन य the orthodox or sacred literature ; बुदे रेन्य phyihi-rig-pa the heterodox or profane literature (Cs.); बुद्र में देन्य literature or science common to both religions (Buddhism and Brahmanism). रेन्यित्नाइस rig-pahi gnas and रेन्य rig-pa any single science (philosophy, medicine, etc.) 3. the soul as an entity; २क्षायासुमाददानुकान the soul separated from the body; हैन इस प्राप्त rten-dan bral-wa the soul separated from her abode.

ইৰাপ্ৰথাৰ rig-gnas ben the ten sciences, केन अन्दर्भ द्वान के of which five are the higher and five minor ones. The latter are :-मास्य देवाय gso-wa rig-pa the science of healing or medicine; अत्याय sgra-rig-pa the science of words or language; #53 tshad-ma and बाइन अवा देवा gtan-tshiy riy न्याय dialecties; অই ইক্ষ bzo-riy-pa mechanical arts. But बद देव हे हें दे नामुख देना व nan-don sdesnod gsum riy-pa चाधातिक विद्या spiritual knowledge of the Tripitaka forms the higher sciences. Acc. to the work called Kosalahi-rayan (প্রিমাএই কুর) the word ইবাবার্ম comprises both art and science; under these being placed medicine, and astronomy, besides the arts of painting and writing, with the following crafts: -- अन्द व mgar-wa (smith), सेन अवने वास्त्र हुन अवन sen-ma-hbregmkhan (barber), At al cin-bzo (carpentry). अभार्ष्ट अन्द seller of frankincense, परेपाअन्द brtsig-mkhan mason, ঘ্ৰতি আমুদ্ৰ btso-la mkhan dver. Inga tshem-bu-wa tailor, graps gurmkhan tent maker, ak akk barmaid or

beer-selling woman, 4484 bçan-pa butcher, and the sellers of and workers in precious stones.

ইবাদ্যমান বিশ্ব riy-gnas beo-bryyad the eighteen arts and sciences mentioned in Mdsod comprise:—ইমার rol-mo, এট্রিশার্থন hkhrig-hbray, হাইম so-tshiş, মান হর gran-can, মুরুরুর, নার্মান yso-ca, ইমারুরুর chos-lugs, মার্মান bzo-ca, এই মুর্না hphoń-spyod, নার্মান gtantshiy, মুন্দ sbyor-ca, মন্দ্রান্দ্রমান ran-gi beaspa, ইমান্দ্রমান thos-pa dran-pa, মান্দ্রমান ran-gi beaspa, মান্দ্রমান thos-pa dran-pa, মান্দ্রমান ran-ghrul, ইমান্দ্রমান shon-rabs, ইমান্দ্রমান shon-rabs, ইমান্দ্রমান shon-byun brjod. In the মুম্বাম্ম d Dus-hkhor-lo or Kālacakra system eighteen Riy-gnas are differently enumerated.

ইৰাধান্তৰ *rig-pa can* = ইৰাপ্তৰ *rig-!dan* intelligent, sagacious.

Syn. $\mathfrak{g}^{\kappa : \widetilde{\mathfrak{q}}} = \underline{\mathfrak{s}}_{pya}\widehat{\mathfrak{n}}$ -po; $\mathfrak{g}^{\kappa : \widetilde{\mathfrak{q}}} = gru\widehat{\mathfrak{n}}$ -po (Mnon.).

ইৰ্'ব্যক্ষিকুই riy-pa nchog-yi ryyud is a Tantrik mystical work believed to enable one to distinguish the mischief done to a person by human beings from that done by evil spirits

रेवाय अदश्यम् n. of a Bon religious work (G. Bon. 4).

देशायम वेदक the knower.

देवाय भे वासवाय rig-pa mi-gsal-wa= विकास glen-pa an idiot, a fool.

रेषायवध्य rig-pa hdsin-pa, v. रेषावध्य righdsin.

ইৰ্থইস a complimentary address for a Buddhist nun similar to the form Rje brtsun-ma (Yig. k. 70).

Rayun rig-paḥi rna-wa= व्याप प्रेनिप न nags-kyi tiy-ta (Minon.) a species of wild gentian.

ইলাঘেই কুলাই ইলাই ইলাই কাম rig-paḥi rgyal-poḥi gtso-bo rnams designation of the chief gods of learning:— পার্বার্ট্র ; মার্কির এবংবর্থনাথ ; মার্কির এবংবর্থনাথ ; মার্কির এবংবর্থনাথ ; মার্কির এবংবর্থনাথ ; বর্বান্তান্তর্থনায় বর্বান্তর্থনায় বর্বান্ত্র্যায় বর্বান্তর্থনায় বর্বান্তর্থনায় বর্বান্তর্থনায় বর্বান্ত্র্যায় র্বান্ত্র্যায় বর্বান্ত্র্যায়
धायकुः । कुषायदे गर्डणा हैंदः । इसायदा कुषायदे गर्डणा हैंदः । भटेंद्रायदा व्यवासायदे गर्डणा हेंदः । योदा पदे गर्डणा हेंदः । देवा पदे । वणसाय (स्वको चया स्र) । इस्मीय दणदा । स्वीदायस्वरायसः । स्वीदा हेंद्र (नीस्त्वरूक).

२ण्य अस्य प्रेम्बस् rig-pa [dan-paḥi gnaṣ= ५पव विके क्रिम dpaḥ-woḥi khyim the residence of a hero (Minon.).

ইৰাইন rig-byed 1. accomplished, acquired knowledge: মাইৰাইন মুখ্যান্ত মাইন মাইন মাইন য় আৰু নি I am not an accomplished singer. 2. instruction, a book conveying knowledge, a scientific work: মুখ্যান্ত byed a technological knowledge (Ghr.). 3. বিং the (four) sacred writings of the Brāhmans. 4. in Rtsis.: symb.=four.

रेषा है जिसे rig byed-bshi the four Vedas viz.:—(1) इन्हें न हां का san-hag, (2) देश में हें न हें हुं का san-hag, (2) देश में हें न हें हुं का san-hag, (4) अन्याद का sand-bsruñ. रेषा है जिस गांत - byed klog-pa= इन्हें के drah-sron नेद्यारण a rishi, a sage, one versed in the Vedas (Mñon.); रेषा है इसामा the branches or divisions of the Vedas. रेषा है रेपिय गांत - byed bdag नेद्यांचा an epithet of Vrhaspati, the teacher of the gods (Mñon.).

ইৰাই-ছিম Rig-byed skyes one of the names of Draupadi the joint wife of the five Pandava brothers (Maon.).

^१न ३५ म्१६ rig-byed gdon बेटसुख an epihet of Brahma.

३वाद्वेद अ rig-byed gdon-ma an epithet of Uma, the wife of Mahes'vara (Minon.).

ইৰ ইং Rig-bycd-Lhamo an epithet of the godders Kurukulli of the Buddhist pantheon. She is believed to bestow, peculiar power on her devotees and therefore is called ১৭% হ'ব (Rtsis).

र्वा द्वेत व्यवस्था विश्व rig byed gsan-war smra-wahi lta-wa the Tirthika doctrine Dars'ana (Theg.).

ম্পান্ত rig-myur-ma a libidinous woman, a voluptuous woman (Minon.).

रेगावर्षेत्र rig-hdsin or रेगायवर्षेत्रय rig-pa বিষাধ্য comprehension science with ease; also=a elever person; but usually Ranalia rig-hdsin (like Ranase. riy-hchan) denotes a kind of spirit to whom a high degree of wisdom is attributed by the Tantras. The names of the Rig-dzin or Vidyadharas : — বই বাৰা কল্মা पर्व स्वा में ; वर्षेर प्र भेर पर वर्षे प ; वम मान्द क्रेंपर ही वर रा मृत्वेद्रपर वेद्रप ; देशिय अग्द्रायेषा सामान व ; देश्वास क्री. वर्षभ ; चेँदुः ; वैदानुद्दाय ; गुःनाग ह ; दे दश्रभावा गुदानु कवासाय; इवाहु सुंसायदे दे; दशस्त्राव वातु वर हेर्य ; सूहः न्दै बर ब वाबकाय ; हे के नदि सुवाब कु च ; हवा पदै सुवाब ; कर वी'यमुद्र'य'ठत ; रे'र्याञ्चत्र'ये'य'नित्रभाय ; गुन्र'मु विपयरे'देन'य ; इवा:हु:द्वाव:च ; ओ:इवा:वी:वध्नेद्र:च:वधुद्र:च ; भःवावे:वा:कु:च ; व्रवास वासर वाय : ५५ पर्वे नेर ह : श्रद हार्वे नेर ह : श्रेवा २ निवायर केराय ; अपन्याय सम्बद्धार ; ने कार्या केर्या ্ৰেষ্ট্ৰ. All these spirits are alleged to reside in the magical forest called \$4.575 या मु प्रदे दे दे दे श्री गुदादम क्रियम and to spend their time in perfect enjoyment with women who are equally accomplished (K. d. 5, 307).

रेष्यदेश स्था से Rig-hdsin ku-mā-ra çrī n. of an Indian Buddhist who was well versed

in the Vedas and the sciences. He carried with him to China the famous image of Buddha made of sandal wood called Candanaprablus or \$555\\\ is tshan-dan jo-bo (Grub. 5, 16).

देवा केस rig-çeş= देवा व and केस देव.

ইবা 'ইবা rug-rig in প্রবাহিনাইবাইর' to stare with revolving eye-balls, to look about, esp. in a timid or an anxious manner, (Mil. Jä.).

ইবায় rigs in Budh. 1.=5ম বঁম, বর্ণ, गोत्र, कुल breed, culture, also spiritual descent. The word 29N is so called, as we are told: र्द व रे बस वृद व र्द । वर र रे जे व व ট্রব। গ্রন্থ বিশ্ব বিশ্ব বিশ্ব (K. y. भ, 44) first, for having originated from that; secondly, for doing works belonging to that; lastly for holding lineage to that! ম্বামান্তৰ of noble birth. 2. = Ranga rigs-rus race. lineage, relationship, and family; এই ইব্যুষ 439 mahi-rigs-su ñe-wa a relation by the mother's side; 如如夏日 riys-kyi-bu or 豆科 bu-mo noble or honoured sirs! honoured madam! a respectful address, which is applied to Buddhist monks and saints. 3. in a special sense sifa, casto, class a society, rank: अध्या the human race, mankind. 4. = X class (Mnon.) kind, sort, species: র্ রিংইল্মাল্যুস্ট্র grobi-rigs gsum-yod there are three sorts of wheat; अर् रेग्र में अर्थ का अर्थ वर्ष different kinds of language and costumes; जुवा के दृष्ण विके the four classes of great kings; सदस्य कुस देवस भूते THE the sphere of spiritual culture and enjoyment of the five classes of Buddhas; २वस ग्रेस or २वस व by the day, by days, daily (Glr.). 5. some, divers, certain : ব্যাইল্মাঝ মি এইজাৰ if one is not on his guard against certain diseases. 6. custom, routine : ইবাম *1 rigs-hkre customary work.

ইৰ্মণ্ড্ৰাইন্ট্ৰাইন্ট্ৰ rtys-kun khyab-bday 1. — 5্মণ্ড্ৰাইন্ট্ৰ dus-kyi hkhor-lo ভীকালভক the Tantrik system of Buddhism called Çri-kālacakra (Mñon.). 2. — ইমণ্ড্ৰাই দিল্ড-pa দিন-ldan an epithet of the Dhyani Bodhisattwa ইত্যাহান দিনিকা (in his mystical manifestation).

रेनाम ग्रेष्ठ्र rigs-kyi thu-uu= पुश्र ३० रेनाम bram-zehi rigs (Mon.) Brāhmaņ caste.

ইশামণ্ট্রিম rigs-kyi ma== ইশামার্ক্তিমান rigs-skyofis-ma or ট্রিমান্স্নার্ম khyim-bdag-mo छह-एको a housewife (Miton.). ইশামার্ক্তিমান rigs-skyofis-ma id. (Miton.).

ইৰামনু বি rigs-ryynd or ইৰামনু বি rigs-bryynd = বুবি কি কি বুবি তা শহ্দ কুবি yduń-ryynd (Minon.) race, lineage, extraction, family (Cs.); ইৰামনু বুবি হাইৰ male issue: ইৰামনু বি হাইৰ প্ৰায় কুবি বি rigs-bryynd held-war hyyur-wa the rising of a numerous progeny (Dom.).

२९४० मुक्ते प्रत् Rigs-bryyahi bday= र्रे हे वस्ता Rdo-rje hehañ or Vajradhara.

ইণ্মপ্র rigs-tha पश्चमीत्र five older orders of manks: Pratyeka Buddha gotra, Tathā-gatayāna gətra, Aniyata gotra, and Agotra (ইণ্মইন rigs-med) (প্রার্থান). কুল্মইণ্মপ্র the five Dhyāni Buddhas; ইণ্মণ্ডর-র্যার্থান rigs-gsum mgon-po the three protecting lords: Chenresi or Avalokites vara, Chhakdor or Vajra-Pāṇi and Jampal or Mañju S'ri.

ইৰাম ইৰ rigs-chen = ৭৬ বাম ইৰাম of high birth, noble extraction; also, of holy birth, i.e.,

incarnate beings; = দুমন্ত্রমণ হkyeş-bu dampa (Maon.).

ইৰ্মাণ্ডমন riys-ñams-pa degenerate: ইৰ্মাণ্ডমন riys-ñams dye-slon a fallen monk, a monk disgracing his position or profession.

रेनासाअभ्रम rigs-minam-pa= रेनासाअहराय मझ-ज्ञातीय of equal rank or easte. रेनासाअहर rigs-mthun id., opp. to रेनासाओ अहर्यय

ইণ্ডাইন <u>rigs-dan 1.</u> ব্যা, কুলিক noble birth. 2. — চুডাইণ <u>rta-mehoy</u> an epithet of *Uccaiçravā*, the horse of Indra; a horse of good breed (Mñon.).

रेष्या १ १ rigs-ldan-ma कारकारि (Mhon.).

ইবাঝ'ম rigs-pa 1. vb. to have the way, manner, custom, or quality of : अर्थे धुर १९६ বর্ত ইবামার্ম that its head should come out was a matter of course. 2. योग्यकक, उदित necessary, proper, suitable, right, suited to the purpose: ১ ২ বিশাস্থ্য নেই ইশ্য now a mountain ought to appear (Dzl.); ववन्यवै ইৰ্মান্তম would it not be proper to keep it? ইৰ্ম টু চুম বৰ ব it is right time (Dzl.); श्रेश्वयदेशे देन्धा it is not right to be silent; মুদ্ধেম মাইলমার্ম it is not right to abuse. 3. possibility, capable or capability: रद देनाभावर्तायम because it is possible for him to come ; इत्यदे शे बेत रेन्स व dran-pahi mi-zin rigs-la if there should be any chance of his not remembering (Thyr.); ፍላ ጃር 5 ዓኝ अवै २ वास व as there is a posibility of going to hell; मानुवानवै देनासाय gdul-wahi rigs-pa those capable of conversion (Dsl.); পুৰান্ধী বাই रेन्य एक व्याप्त Than şkye-wa ni riyş-pa-ma lagş his being born as a deity is not befitting, or also: not possible, not probable (Dzl.). श्रे-१वाभाय wrong, not right, unbecoming, improper, etc., to do badly; देन्स्य केन्य unbecoming, improper.

ริสมาธิ rigs-byun= ฐาน rgyud-pa or ฟาริเชีร gdun-rgyud extraction, descent; scion: মার্থমান্তুন sa-bon las-byun grown of the seed (Mnon.).

ইৰ্মান্ট্s-med 1. নকুল the fourth Pandava, or of the five orders of the Buddhists ম ইৰ্মান্ট rigs-lha. 2. mongoose.

रेन्स केर्य rigs-med-pa चीकालचन the Kalachakra system of Buddhism (Moon.).

ইন্সান্ত rigs-bzah an ascetie, a hermit; ব্রুমান্ত ব্যুক্ত khrims-la gnas-pa one abiding by law, a holy man, one belonging to the holy order (Mhon.).

ইৰ্মণ বি rigs-bshi বনুৰ ব the four castes of Ancient India: মুখা bram-ze, Brahman, মুখাইৰ্ম rgyal-rigs Kṣetriya, ইংবাম rje-rigs the gentleman or trading caste, ৰাইখাম gdol-waḥi rigs Sudra caste.

ইৰ্মাণানুস rigs-gsum the three classes of heings: ইব or প্লেশ্বাম the gods, না or মিংশ্বাম the human race, নান মুংশ্বাম the serpent demi-god race. The three Bodhisuttwas who protect these three are called ইৰ্মাণানুস মন্দ্ৰ

२वामस्वा as met.=र्वामर्ड the ocean.

ইং শাণ rin-gag also ইণ্ শাণ jacket or waist-coat without sleeves worn by Buddhist nuns.

રદાર rin-ne-wa= રેદલે rin-se: મહેરદાર a in Mil. nt.=every day warm meals.

REGE rin-thun 1. long and short.
2. length, relatively.

१८५ प्रमुख कुछ दिका as met. = that calls from a distance, i.e., a cock.

RE5.59 rin-du khyab perfume, sweet smell, scent.

Syn. 3 344 dri-shim-pa; 3 44 dri-shim-mo (Mnon.).

REGINATION rin-du mthon-wa grant to see to a distance; fore-seeing, considerate; also as sbst. = a wise person. Syn. APAN a mkhas-pa (Mnon.).

হলেমব্রুপম rin-nas-hgugs that attracts from smell; also=sweet scent. Syn. ই বিশ্ব dri-shim-po (Mnon.).

१६.२५६ that soars or flies to a great height or distance=चरन n. of a star.

ਵੈਨ'ਰ rin-wa 1. length of space or time; REES id.: 5 N D REE dus-kyi rih-wa length of time; बाबाय के दिन्य gzugs-kui rin-wa the distance of space, length of body, etc. २८ दश दशन from a distance: 5.5८ भूव ANR du-dun yul-las rin-ste as he is still at a distance from the place: প্ৰথংই ৰ্ BASE RAN because this place is far from the town (Dzl.); ARA at no great distance. 2. or Rag and Rag adj. long, with respect to time: ইইন্ম a long life, adj. long-lived; १६ अंत = अवगुरुषाय without delay, shortly in a short time. रेट सेन टॅसहबान हेन प भुवासाओं र प्रस्वासाया अन्ति र अन्ति (Yig.~k.~26) \max it please you to keep in the ocean of your mind remembrance that I may be permitted to meet you within a short time. พูส ริย อัสพ yun rin-po-nas from a long time, a long time since; ইম এম অব্যাদ or १६ म अवन्यर soon afterwards; १६ महासा ৰণ্ড not delaying or being detained for long; & R R after not long, in a short time; देवसभेदरपर not long after that; रहादेन a long time; रहादेन वंदायहर after a long time (Dzl.). ইমাইৰাই adv. a long while, for a long time; RERITENTAL AS he did not come for a long time (Dzl.); १८६ देवन after or during a long time (Glr.). REAL resp. MREAL c. genit. = during, at; १ के देह य in the day time, during the day बदैर पहुन्भ देर वर्ष क्या provisions for the time of his stay here. RETO rin-wa-lha the five objects to be long admired: arms, eyes, breast, nose, knees (shanks) (Mi.).

९८:अं हुं भ rin-mo-skyes जरण, विष्णा n. of a very useful medicinal plant (Mnon.).

Re सुन्य rin-lugs मत doctrine; one's sect, religious order, or school; old custom.

ইং নমুন rin-bsrel ম্বীৰ দানু (Zam. 11) also called ন্থন বৃদ্ধ hphel-gduh, small very hard glittering particles said to be found in the burnt ashes of certain (not all) holy lamas: মহমানুমানুম্বানুহিং নমুনান্ধ (J. Zuh.) the relies of bodies of the three Buddhas, etc.

મુદ્રાપ્ત rin-bu= વેલાએર hbrel-med or કૃદ્રાપ rkyan-wa single, simple, solitary, unconnected; also=prose.

ইমেন ring, ইমেন ring-pa hurry, haste; or ইমেন as vb. = শুন্ত ট্রিন myar-da byed-pa to make haste; মাইলমাইমেনই প্রাণ্ডিন ক্রিট্রেল not delaying do now come here in haste; ইমেনই শুন বা ring-par ryyng-pa to run fast; ইমেনই শুনি ring-pahi bsod-sñoms gifts of charity requiring haste; ইমেন্ট্রেম ring-pahi bsod-sñoms gifts of charity requiring haste; ইমেন্ট্রেম ring-pahi tshal in শুন শুনুমন্ত প্রবিধ্বার্থ ক্রিমাইমেন বিজ্ঞানীয়া বা প্রাণ্ডিন স্থান বিজ্ঞানীয়া বা প্রাণ্ডিন স্থান বিজ্ঞানীয়া বা প্রাণ্ডিন স্থান বিজ্ঞানীয়া বা প্রাণ্ডিন স্থান বিজ্ঞানীয়া বা প্রাণ্ডিন স্থান বিজ্ঞানীয়া বা he three eyes cast looks quickly upon the lama's heart (Khrid. 189).

Ryan rid-pa=55855 a rotten thing; emaciated.

देत rin द्वस, अवे, पण the price, value, charge: देन विद्य to fix, to determine the price; देन होन्य rin-rtoy-pa to ascertain the price, to estimate the value; देन विद्याप to abate, to lessen the price (Cs.); देन विद्याप to abate, to lessen the price (Cs.); देन विद्याप के abate, to lessen the price (Cs.); देन विद्याप to abate, to

+ ९४ हेर rin-cen or ९५ व हे rin-po-ce for ९४ हेर rin-chen or ९४ व हे rin-po-che.

ইন্টান rin-che-wa 1. of great price, value. 2.= 5 মুখন মা (Mnon.).

^{२५:केन} rin-chen 1. रत, हिरखा, मणि, वस gem; precious, precious thing, gold, wealth (in metal). २४ केंद्र के or २४ केंद्र द्रः य =: वाशेर health being glowing as gold its natural glitter (Yig. k. 39); २५ के ५ जो १ 4 = ५६ व silver (Yig. k. 4). ६५ केंद्र इ.च ठव चुँभ वुस यदे सर् n. of a Sûtra delivered by Buddha at the request of Rin-chen-dra-wa-can (K. d. य. 232). १३ के हैर य रवगर्भ the earth that has precious gems in its bowels; ইক্টক বহুমন্ত্ৰী dust (from rubbing) of gold, silver, copper and iron (Rtsii). ইক্টেক্সুন্ধুন the three different Ratna or gems in Buddhism: Buddha or the supreme teacher; Dharma, the doctrine embodied in the scriptures that protects all living beings; and Sangha the church (comprising all the past Buddhas, Bodhisattwa, saints and the priesthood) which leads to salvation. বিষ্টাৰাষ্ট্ৰবাৰ rin-chen sna-bdun the seven (really six) different precious articles believed to be the extraordinary treasures of a Cakravartti Rājā: the precious wheel, the precious elephant, the precious gem, the precious wife, the precious minister and the precious general. १५७३ २९६ ज्ञान रताकर the earth, also the ocean; n. of a Bodhisattva. रेत केत यह पर्देत great rivers like the Indus, Ganges, &c., which carry the four kinds of precious metals (Yig. k. 16). ২ব উব স্থানমানুমাধনী মাই rin-chen zla-waş shuş-pahi mdo n. of a Sūtra delivered by Buddha at the request of Ratna candra. (K. d. 4, 258). 2. symb. seven (Rtsii).

ইব্ৰহ কুৰু price, value; ইব্ৰহ উন্থান able; ইব্ৰহ উ নত্ত্তি dear, costly; ইব্ৰহ থথ invaluable, priceless (Yig. k. 3). ইব্ৰহ থান = ব্যাবাধ কৰিবুকা the cowry or the current coin of ancient India. १६ विके rin-po che=१६९, १५३६, मिन, राज 1. precious, the title which the Lamas of Lhasa and Tashi-lhun-po receive when they are recognized as the embodiments of the soule of their predecessors and are installed in the hierarchical office. 2. shat. genn, jewel, gold, silver, etc.

ইৰ্ ই ই বাহৰ্থ rin-po chehi-gdugs কেছৰ the jewelled umbrella, one of the eight auspicious articles in the possession of royalty.

ইন্টাইপ্পূ the five different kinds of precious articles: gold, silver, turquoise, coral and pearl (Rtsii).

देश के दिर्म श्री में सुनिये ते n. of a submarine mountain of the Eastern ocean:—54 म के दिन्द । कि दिन्द में ति हैं दिन्द । कि देश में दिन्द में दिन्द । कि देश में दिन्द में द

ध्वाप्त के देश्वेश रक्षणेडक a chest made of gold or silver and studded with precious stones.

देव दें हैं है है : rin-po chehi-glin रवहीप n. of a fabulous island (K. d. र, 343).

રેત્ દાં કેવે ધુદ દાં નેમ પારે માર્ય $\mathbf n$. of a Sutra in $(K.\ ko.\ 5,\ 261)$.

रितृश्रुद्ध or रेक् द्वेत श्रुद्धाय n. of a town in Tsang the chief of which once ruled over Tibet. It has a fort or Jong (Resii).

^२द-१४ १४ धनकोत bought with money or price.

Rational Prin-di 1. bad. 2. a musket-ball (Jä.).

રેવ rib colloq. of મેંગ= સુર દેલ a short time, a little while. Ray rib-ma (also, colloq. "dibma") fence, hedge, enclosure to protect fields from the cold winds, intruders, etc. $(J\ddot{a}.)$.

देश मूँ rim-gro= शुं रेश sku-rim परिचर्या, अप्रशान, सत्कार any religious service conducted in a temple or chapel, daily, monthly, etc.; also honour, homage, shown more esp. to gods, saints, and priests; special personal rites and other ceremonies. रिकार्षे ह्य क्रोत्य प्रिचयो नुमर्यक्य extraordinary religious service; ইমার্থিব্র্থ place of reli-war hgyar he will yet be cured by religous ceremonies; ইন ইন্সংশ্ৰ dehi-rim gro-la as a ceremony for him (the sick person) (Mil.); अद बेद के रेम क्षेत्र by offerings in goods, cattle, etc. (Mil.); ইমাৎশু টিক ই হা gu rim-hyro chen-po byas he arranged a great sacrificial festival (Jä.).

ইজাঁৰ rim-gro-wa or ইজাইৰ rim-hyro-pa attendant, attending servant, aide-de-camp; in modern Tibetan the term comprises such high household officials as প্রের্বর gsol-dpon, প্রিজাইন gzimṣ-dpon, জুc. Ananda was Buddhas rim-gro-pa; and the priest conducting the fixed daily or monthly religious services in a temple or sanctuary is also called ইজাল্ব rim-gro-pa.

देश प्राप्त-pa परिक्रम, अनुक्रम, क्रम 1. order, series, succession; रेश्यप्रवेश or रेश्य विशेष in a row or line, in row, by turn; रेश्यप रागा-par successively, one after another, gradually; रेश्युष or रेश्यथ by degrees: रेश्युष्प्रवृष to come down by degrees; रेश्युष्प्रवृष to come down by degrees the first became chief and the last lowest; उपविच्छा प्रदेश प्रदेश रेश्य प्रविच्छा के do business by turns, each taking a certain share of work (Gilr.). रेश्यप्य विशेष रेष्ट्र भिद्रक्रम to put the succession in another (branch). 2. separate

order or succession, the place in a row or file, constituent part or member of a series, an item; a folding part : देवे श्रे वकुर देश पञ्चमान्यसम् five members of his line occupied the throne (Glr.), A RANGE 5, 590 rim-pa-bdun a seven-fold door (Dzl.); इदेश दानाद द्वा देश य items of good or bad articles; মুহমান্ত্রীংইমান numerical order, serial रेश विवयप to degrade, bring number. down gradually (Yig. k. 1). 3. order, method: रेअय भेदय परद्वन without method, disorderly देशयवर्षय श्रातिक्रम out of order, changed, irregular; देशपदेषाय knowing the order or method: २३५,४५,२७५,५३,४३,४,४,४६४ by this method which will be explained immediately (Jä.); ইন্সাম্বৰ rim-bral disorderly, irregular (Ja.). 4. degree, stage: প্র ইন্ধ degree in rank or dignity; অন্তর্তী देश'य degree in talents or attainment; क्रमहर स्थान भे भेराय stage in spiritual and saintly perfections. 5. time multiple: रेअञ्चय rim-ldabs १४१२अ ñis-rim double; रुअ बहेन rim-geig= वद नहेन once, one time.

રેપ્રાં rims or રેક્સ કર rims-nud અર infectious disease, plague, દ્વારેશ્વ epidemie; રેક્સ મે ગુર્વ વિષમ અર typhoid fever; રેક્સ પ્ પૃદ્રિય rims-gtoń-wa to send, to cause a plague; રેક્સ ક્વાર્ચ virulent contagious disease; રેક્સ એડ્વ નિઅંદ free from epidemic or plague: દ્વાર્થ ક્વાર્ય મુખ્ય ગુપ્ત સાથે પ્રસ્તા કે વ્યુદ્ધ plagues, epidemics, are caused by nothing but the season or by demons; રેમ ક્વાર્ય સ્થાર ગુમાર જોમાં પહેલીક રેક્સ ક્વાર્ય સેમ્પ્રેન્ડ because infection has set in gradually by the action of filth the disease has got the name Rims-nad (Mng. 23).

দু ইবা ril or ইকাল ril-po 1.= ৰম্পান্ত all, the whole, the entire thing (opp. to a part): ব্রুম্বর্থান the entire month; ইকাল্বিক্সান ril-poḥi lhag-mu the remainder of the whole

(Vai. kar.); মুনমাইঅন্তম bubs-ril-lus the whole body; ইঅন্তমন্ত্ৰিক ril-gyis gyogs-pa entirely covered, completely enveloped, or wrapped up (Sch.); মুন্তমুন্ত্ৰিক বিশ্বাসন্ত্ৰীমান্ত্ৰিক covered his head entirely with his shawl (A. 36). ইঅমিন্থ ril-mid-pa to swallow a thing entire; ইম্প্নে ইম্বাসমান্ত্ৰিক বিশ্বাসন্ত্ৰীমান্ত্ৰিক বিশ্বাসন্ত্ৰীমান্ত্ৰিক বিশ্বাসন্ত্ৰীমান্ত্ৰী

२वयाम ril-hjog-ma (स्वेश्वर्यक्ष lhahi smad-htshon-ma) n. of a celestial courtezan (Maon.).

देव हैंदः ril-tia, (बहुद अपहृद्द के देव दुदः । हैदः न्यापिक) balls or globules made of flour as offerings to the gods, spirits, etc., also the sacrificial water cup.

ইৰাইন ril-por, adv. wholly, entirely: ঃবা ধান্ম ইৰাইন বিধিয়া to consider a thing lasting and complete.

ইংমানিজ a 1. or ইংমানিজ round, cylindrical; মুব্মাইআর sran-ma ril-mo peas are round (Vai. sh.). 2. sbst. কুন্দিলা, বন্দিলা a round, globular object, such as a round lump of butter, etc.; ইংব্ৰই টুন্ন্ম ril-wahi spyi-blugs a bottle, narrow in the middle, a gourd-bottle (Sch.). Also=হন্ত্ৰ chab-ril or হন্ত্ৰী chab-glug water-pot to keep water for rinsing the mouth of monks; হন্ত্ৰী বিশ্বাহী মুব্ৰাহাটি বিশ্বাহী বিশ্

२०१५ ril-bu small ball, globule, pill: २०१६ प्रोच प्राप्त अर्थ formed into a pill of the size of a pea (Jä.).

Tris 1. sbst. (apparently derived from AAA hbri-wa to draw) any figure, form, design. ANE ris-su, in figure, ANE

ลลิต ris-su hbri-wa= ระสาสเลิก ri-mo-la bri-treatises on figure-drawing building, etc. (A. 34). 45 N 24 pad-ma-ris the figure of a lotus flover (Glr.); ইব্সং ইম্ম্ ট্রম্ব migmah r ş-su bris-pa designed like a chess-board; # * skya-ris the blank parts of a picture (Cs.). 2. acc. to Cs.: part, region, quarter, hence Mi am mtho-ris heaven, 595.24 dwan-ris share of power or territory; NER An Mah-ris n. of a part of Tibet—the western province; 3. निकार party: बुँगभ २ phyogs-ris partiality; Cs. has also: 32.24 raft-ris one's own party, another's party. RANGE ris-can partial, prejudiced. RANGET impartial: २भ कर् ह्रें जे मे विभ हम य नकुर eight uneasinesses of an impartial mind (Khrid. 16). १म प्रव= रे १६ अर्थ or ब्रुवम १म अर्थ impartial, lit. not considering one near to his side and another distant from it. ris-med impartial, indifferent, hence also a hermit, because he ought to feel indifferent to every thing (Jä.). Ray of risgsah sym. num. =7, derived from the number of the greater planets together with the sun and moon (Jä.).

3 ru 1. a horn,=3 rwa; आव्या 3 yak's horn, 55 ra-ru goat's horn, 395 lug-ru ram s horn. 2.= * cha a division, part, section: ব্ৰাণ্ড a brigade; ইংক্ৰণীড় म्बाध्रवस्थास्य स्वास्थ्य the cattle, sheep, goat, &c., of each division under the Jong (Rtsii.). इस वासुका दुसः परे दुः वृहेव rus-qsum byaş-pahi-rupacig one part out of three parts. Also 5 ru is equivalent to the Chinese term usually translated "banner": 9445 gyasru right wing or district, or "banner"; ৰ্ম্পৰ's left "banner" or wing, 59's dau-ru More especially 5.53 central division. ru-dar banner, military ensign of triangular shape used in Tibet; 5.52.232.4 ru-dar

hphyar-wa to display, to hoist the banner. 5% ru-ṣna division or wing of an army; 5.5ጃላ ru-dpon commander of a regiment or wing; 5.ሜዲሻ ru-mtshon a lance with a flag attached to its top, colours.

5.7 ru-ĥa hatred, grudge, malice; 5.5. 55 ru-ĥa-can spiteful, malicious.

5'5 ru-rta see acc. to Cs.: a kind of spicy root [a sort of medicinal plant used as a remedy for the disease called takman; Costus speciosus]S.

Syn. ^{ম্}র্বিষ্ঠ <u>hod-hbar-ma</u>; **চুণ্**ধ্যান্ত±র্ dbyng-pas-mtshan; **B**৭৪5 khyob-byed; গ্লীর্থ্র smin-ldan (**M**Aon.).

5 An Ru-thog or 5 An Ru-rdog n. of an important fort as well as of a district in Tibet lying to the east of Ladak, about 15 miles beyond the east extremity of the Pan-kon Lake.

र् उपित ; one of the commanders of the Kaurava armies who fled from the battle field of Kuruksetra and took shelter in Tibet (J. Zaf.).

रुधे ru-pi (in Sikk. rubi) ग्रालिक.

5ৰ ru-po=ram in W. (Ja.).

\$ Tu-wa 1.= বৈষ্
re-gur a tentcovering made of yak's hair; ১৭৭ ru-wapa a person living in such a tent; ১৭৫ বিশ্ব
ru-waḥi-tshogs a number of such tents,
a tent-village (Ja.). ২. ্বর্শ্ব brog-pa
herdsmen of Tibet.

5 ম ru-ma curded milk, used as a ferment, in C.: মুলম মুল্লুম্ ho-mar ru-ma blug-hdra as when sweet and curded milk are put together.

হ'জহ'বাৰ the princess of Ru-yong who was married to King Sron-btsun sgum-po and built the temple of Brag-Cha Klu-phug Lhakhang (Lon ৭. 6.).

रं र है। ru-ra-kṣa बरच a kind of berry, prob. the smaller species of बहाज, of which the rosaries used by Tantrik lamas are often made.

#\$\frac{1}{2}\frac{1}{3}\text{ ru-ru} 1. a kind of deer (K. d. 3. 177). 2. species of fruit-tree ($J\ddot{a}$.).

5 'থিব ru-leb 'flat-horn,' occurs in প্ৰ হ'বিদ the Cercus Wallichii, and in প্ৰপূত্ৰিক the stag discovered in ('entral Tibet by Dr. Thorold and afterwards named Cercus Thoroldi.

মুণানী rug-gi= প্লণান phrat-du or সুমান্ত myur-du soon, quickly: কালী মুখানম এই আন জি মুগুর (Behu. 70) they do not repent even if they have to go to hell quickly.

হৃণ্ণ rug-ge adj. and adv. gracefully. finely: ৰমমানহাত্ত্ৰান্ত্ৰান্ত্ৰত্বানিল all sat gracefully; বিশ্বসাধন কৰিছিল shiń-num rug-ge the field had a smooth elegant appearance.

\$বা'ব ruy-pa vb. to bend; ইপ্তম ruy-byas bent; হপ্তম syar-byas bent; হপ্তম ব্রাথন মার্ ক্লপ্তম ব্যাথ from having bent down his head in serving ten and molasses (A. 141).

হৃদ্যভাষ্ট্র rug-rug byed-pa = নাম্ব bsduspa to collect together: ধ্রুম ত্র্মের চুল্ট্রন্ত্র put all things together pell mell.

Say A Rug-ma n. of a town in the country of Sindhu (S. lam. 35).

4 55 155 ruń-khań a polite term for bake-house or kitchen, generally such as belong to the clergy; also store-room for keeping clothes, furniture, and utensils permissible for the use of monks.

55 ক ruń-chu water for washing the mouth (of a monk) before taking food and after he has finished his meal: মন্ত্রাম্বর্ক ক্রিম্বর্কর ক্রেম্বর্কর ক্রিম্বর্কর ক্রেম্বর্কর ক্রিম্বর্কর ক্রেম্বর্কর ক্রিম্বর্কর ক্রেম্বর্কর েম্বর্কর ক্রেম্বর্কর ক্রেম্বর্কর ক্রেম্বর্কর ক্রেম্বর্কর ক্রেম্বর্কর ক্রেম্বর্কর ক্রেম্বর্কর ক্রেম্বর্কর ক্রেম্বর্কর ক্রেম্বর্কর ক্রেম্বর্কর ক্রেম্বর ক্রেম্বর্কর ক্রেম্বর ক্র

रूपा run-wa (cognate to अवाप, अवाप) 1. vb. to be fit, capable for, suitable, right, and adj.: योग्य, कल्प, पात्र, अचित proper, fit, etc., 95'38'35 whatever has been done is proper; idiom for: you can do what you like. अन्यदेश्वधन्यसुद्धः this word is calculated to terrify, is terrible; 985.5 55 it is saleable, vendible; สีครุตุราริ พิรูธ slob-dpon-du-mi run he is not fit to be a teacher; 4375 A 55 he is good for nothing else, but also in the sense: he is too good for any thing else (Glr.); \$19.55.5 \, \tilde{4} one that is able to perform it; A 35 A 35 mirñed mi-ruñ it must be procured by all means; Agn'A'35 it ought to be done; এই এম বিল can also do without (him); ইন্টার नाहर दुः इद दक्ष भे दुदः would it not be as well to let him go at that time; 3 gr 47 44 8 55. how can one believe you? (Jä.). 2. Jä. mentions several other phrases with 55: सुरायदे हैं हुद why should we care so much for this our body? Esp. 3'455, preceded by 4 or (rarely) by 45, why should not?, i.e., O that! would that! ९६ पर्यापी भेदादा है अपद्वर would that this were mine! হরী বুর্ম নির্বার সমূহ I only wish, she were not my daughter! would it were not my daughter! In C. colloq. and in later writings 55 = "although" after a verbal root: ই'র্মান্থ্র'র্ম' though I have been sitting so long (Mil.); ই ব্ৰাথ কৰা though it is not necessary (Mil.); ANGL ANUET BY to plead ignorance although one knows the thing (Mil.); 3 a 3 4 5 whatever may happen to me, = at all events, at any rate; डे भेद उद though it may be; विष्णेद उद भेद उद whether it be an erroneous (opinion) or not (Mil.) निउद प्राप्त प्राप्त though I live or though I die; TR.WE.SE. Whosoever he may be, whatsoever it may be. মানুমান, মানুমান (1) permicious, dangerous, atrocious, as enemies, beasts of prev,

malignant gods and spirits, etc. (2) spoiled, destroyed, ruined: AGETATEST to destroy, etc., AGETATEST of to be destroyed, etc., (Jä.).

‡ সুৰহ্ন ru-drā-kṣa বহাত ;= হ্ৰাইনি নিৰ্ dray-pəti-aiy malignant eye, "eyil eye"; in Tibetit is gen. called হৰ.

\$\sqrt{rud} = \qqq a \text{ slip, that which has slipped down; a falling or fallen mass, as: F\sqrt{55} snow-slip, avalanche, \sqrt{55} deluge, inundation, flood (by the rupture of an embankment and the like), \text{N\sqrt{55} land-slip, descent of a mass of earth; \sqrt{55\sqrt{57}} disintegrated, loosened; ace to \(Lex. \) \qqq,=rough.

54 & Rub-chu the large mountainous district of Rupehhu in the south of Ladak.

বান rub-pa 1. to rush in upon, to attack, assault: প্রাপ্তমানু ব্যাহ্র ব্যাহ্র মান্ত rushing in upon him from every side in order to touch hands and feet (Mil.); ব্যাহ্র মান্ত বি to pounce on the prey, to fall upon the food (Glr.); দেইবার kha-rub byed-pa to out-cry, to bear down by a louder crying (Jä.). 2. to join in an affray; মান্ত্র মান্ত বিশাহ্র মান্ত বিশাহ্র মান্ত বিশাহ্র মান্ত বিশাহ্র মান্ত বিশাহ্র মান্ত বিশাহ্র মান্ত বিশাহ্র মান্ত বিশাহ্র মান্ত বিশাহ্র মান্ত বিশাহ্র মান্ত বিশাহ্র মান্ত বিশাহ্র মান্ত মা

5৭ ব rub-ço currant W. (Ja.).

চুমান or কুমান 1. womb, uterus, = জান্ম but less frq.: কুমানি বি rum mi-bde-wa sensations of pain during pregnancy; কুমানি বি কুমানি কি take birth, to enter into the womb. 2. darkness, obscurity, also শুনু বি কুমানি mun-paḥi-rum gen. মানু কুমানি 3. n., Turkey, the Ottoman Empire, the site

of which is but vaguely known to the Tibetans, though some commodities from thence find their way to Lhasa; 5^{N-4} a man from Turkey, a Turk; 5^{N-4N} Syria $(J\bar{a}.)$.

521'd rul-ua=1974 1. adj. broken, putrid. 2. vb. to go bad, to get rotten, to turn rancid, etc. 54454354 rul-war hygur-wa to become putrid; 44544 ho-ma rul-son the milk has gone bad, has become putrid. 543534 rul-byed-skyes lit. that which revives a rotten thing; n. of a medicinal fruit (Mnon.). 3. to thaw (of snow).

รุงเฉี rul-po for ฐตานี hrul-po (Cs.).

\$ বি rus-pa or ১ম I=২৭ম নাম, কুল lineage, family: মিন্দ্র-মা

১৪৭ II আছি, কবিন্দ bone; কুম্ ১৯ backbone, the spine; ১৯৯৭ fracture of the bone (Mcd.); ১৯৭২ ১৯৭৪ small bones of which the Tibetan anatomy enumerates 360. ৯ ১৯ mi-rus human bone; নুই, ১৯৭৭ ca-med rus-pa bare-bone, skeleton, i.e., bones when stript of flesh and skin; ক্রেম rkan-rus bone of the foot; অব্ ১৯ mgo-rus bone of the skull; স্ই ১৯ ka-ne ru-ka = অব ক্রিম্ম bones of the limbs; র্মাশ na-la-ga the bones of the legs (Mnon.). Also, fig. য় ১৯ জান-rus courage; energy, perseverance. ১৯৭৭ arus-pa chags-pa=

ইং ভানি-po the pith, i.e., the meaning and sense (A. 147). ১৯৯৮ rus-chod precision, accuracy, thorough correctness: কুম্বা ইকুদে আন ইক্ষাৰ্থ স্থান ক্ষান্ত ক্ষাৰ্থ কি ডিমার মান্ত ক্ষাৰ ক্ষাৰ্থ কি ডিমার মান্ত ক্ষাৰ ক্য

รูพาธะ: rus-chan (รูพายาพายุธัพายุจำธะ: Minon.), beer made of fermented bones.

১ শবং কুর ছায়াবৰ, ornaments of terrific deities and for magicians, made of human bones which are suspended from the girdle; ১ শবং কুর হ্বা the like ornaments fastened to six different parts of the body, viz., the top of the head, the ears, the neck, the upper arm, the wrists, and the feet.

5 মাধ্য সুঁহ ই। = मञ्जा the marrow of the bone; lit. the pith of the bone.

5 মাধ্বীৰ rus-paḥi-gzeb = ৰম্মাধ pags-pa the skin (Minon.).

5 ম'এই ইন = মার্থির ঘদান্তি cowries, bones or shells of exchange.

5Nadaa rus-hbol-wa 1. morbid symptoms. 2. the stone of the apricot and other stone-fruits C. (Vai. sh.).

54 mc rus-rkran a skeleton.

 5^{NUB} Rus-pa-sba n. of a celebrated lama (Deb. \P , 33).

5N' \$5 rus-tshad or 5N' \$5 rus-tshod (?)

5 अ अर्थें ५ देने ५ n. of a work upon genealogy (J. Zafi.).

54.45 rus-cif, 1. Sch.: firmness, perseverance, repentance. 2. the spinal column.

5 শ শ্রণ rus-shal কুন্ম, কন্ত্ব, আনিল tortoise; 5 শ শ্রণ সৈ কুন্মী, কন্ত্বী the female tortoise; 5 শ শ্রণ সিংহর মহাকন্ত্ব the sea or lake turtle (S. Lex.). ৰূপত প্ৰথম geer-gyi rus-sbal or মাই ব্যাহ্ম প্ৰতিষ্ঠান ma-hā geer-gyi rus-sbal the fabulous golden tortoise from the figures upon whose breast the Chinese are said to have derived their knowledge of divination and astrology. The chart of divinition used by them for drawing omens, &c, is drawn on the figure of a tortoise and is called মিহ্ম srid-pa-ho ho or hwa being the Chinese for a picture or chart).

Syn. भ्रम्भाष्ट्रय yan-lay lha-pa; रुग्हु वहेन dam-du-hdsin; पुत्र वर्ष bul-hyro; भ्रम्भाष्ट्रभ्रम्थ yan-lay lha şbuş-pa; क्रांव्हुह्ह gloy-hthuh; वर्ष्णभूहः hyram-rkyon; विषय ठ० khoy-pa-can; हृद्ध भुत्रस्था निकान्या çubş-ldan (Mnon.).

इसञ्चय सेर्घ ruş-şbal ser-po n. of a Sa-bdag demon.

₹ re 1. for ₹9, also for ₹2. 2. each, every, single, a single one, some (person or thing); one to each, one at a time; 33 ene by one, every, everybody, each: মংক্রম্ম each man riding on a horse; रद्र वातुः रे केर् क् जेर् बक्षाय रे जिंद वी वर्ष dejection sometimes arises or despair comes from having no son; 357 or 357 for a moment, = अर् रहें about a moment; अत्रे अत्रे जिन्न once or twice. 3.64 re-tsam seems to signify: iust about: अयव र रुअ इंद हैंग्य (a horse) sufficiently (large) for being mounted by about a hundred men; व रे रे अ अ गहेन्य with the exception of about one year. ቫና^૨ ras-gos rkyań-re a single cotton garment; वर्षायुरायारे वाहराज्य handing to each of the ten a phurpa; अन्दर्धः हेरे रे भेर in each of his hands there was an ingot; ঈশংশ্ৰামম্মাত্ৰ ট্ৰাইান্ম্ব he slaughtered every day 10,000 animals. अ:र भुन्रे प्या each man killed one sheep 353 nun-re a little at a time रेरे विभाविभ re-re quis-quis one and all, one with another, indiscriminately (Mil.). 3 a re-ship somebody, something; some, a little; 3 97 also = (with or without

5ম) a little while: ই-ইপ্ট্র্ wait a while! रे देग देग व after a little while. 3. in such forms as \$15.53, MEN'N'S nuclis-sa-re or \$15.53 gyur-ta-re it may be rendered by such an adverb as: certainly, indeed, undoubtedly. 4 occurs as a particle mostly put between two closely connected words for the purpose of giving the compound word a verbal signification; thus \$5 \ shin-rje, signifying compassion, can be split into two with the particle ? between them and then it means: to take pity upon ब्रेट रे हे; in the same [manner विष्कृत fatigue becomes ধাই অধ্য = was fatigued. In like manner we have अभगरे द्वार, हाँ रे पर, जुन र चन skyug-re-log; बेरे वहेन्स; भेरे अन; and देंतरे कर $(J\ddot{a}. \text{ chiefly}).$

ই'শ্ব re-skan, also ordinarily ই'শ্ব, = seldom, by no means, never: অন্ট্রেশ্ব that can seldom happen; ইন্থেন হয়ুম ই'শ্ব they can by no means be satisfied with it.

रेब्रेट re-skon or रेव्ब्रेट lit. fulfilment of hope = heaven, blissful state

Syn. নাই ২ম গ্রম mtho-ris-gnas; ব্ল এখন dge-legs (Mhon.).

रेनेंद re-skon n. of a bitter medicinal herb: रेनेंद प्राचीका भूगाय इ.स. (Med).

‡ रेष re-kha रेखा ;= २ व ri-mo line, figure, drawing, picture, painting. रेष्ट्रेयर्ग re-khaḥi-ḥdab= इन्य-देर stag-pa çiñ birch-tree (Mñon.) ; रेष्ट्र इस्ट इस्ट इस्ट (Yig. k. 55).

ইন্দ্ৰ re-hkhań offence: ইন্দ্ৰেন্ত্ৰ to become offended and abusive. ইন্দ্ৰেন্ত্ৰ re-hkhon frequent quarrel: এনে ছন্ত্ৰিন্ত্ৰ quarrel in one's house both morning and evening.

igs re-gur goat's hair tent; castle of hope.

२ व re-wa I: चात्रा 1. sbst. hope; रेवर्ट वरुभय चात्रावन harbouring hope, hopeful; इत्योह न rr-wa skoñ-wa or रेप्युवा re-wa sgrub-pa चामापूर्ण to fulfil a hope; हे र्य rñed-pa to get fulfilled, to obtain, what one has hoped for, रेपट्टाइट it has arisen as well as one could wish; रेपट्टाइट uhoping, full of hope, रेपटेर्य hopeless, despairing. 2. vb., to hope: चामार्थ्य महिन्द्र thams-cad mthoñ-du reho all hope to see.

ইপুন re-gron hope; reliance; ইপুন re-litos hope, expectation: প্ৰাৰ্থ ইপুন ট্ৰাণ্ড gshan-la re-litos byed-pa to depend upon another, to repose hope on another; ইপুন বিশ্বাস্থান কিন্তু প্ৰাৰ্থ কিন্তু প্ৰাৰ্থ কিন্তু প্ৰাৰ্থ কিন্তু প্ৰাৰ্থ কিন্তু প্ৰাৰ্থ কিন্তু প্ৰাৰ্থ কিন্তু প্ৰাৰ্থ কিন্তু প্ৰাৰ্থ কিন্তু প্ৰাৰ্থ কিন্তু প্ৰাৰ্থ কিন্তু প্ৰাৰ্থ কিন্তু প্ৰাৰ্থ কিন্তু ক

ইকুম-দুখাৰৰ one of the 37 sacred places of the Bon. (G. Bon. 37).

ইত্বান re-leag-pa a mezereon with white blossoms growing in the South Himalayas, of which paper is made; or the shrub Daphue and its bark (Ya-sel. 28).

‡ ३ an epithet of the goddess Dpul ldan Lhamo.

ইংশ্বন re-dogs hope and fear. ইংশ্বনতর ইংলং এই ইংশ্বন এই ইংশ্বনতি one possessed of hopes and fears; ইংশ্বনতি being without hope and without fear.

ইংৰা উন্থ re-thag chod-pa= বিষয় শাইন্থ khothay geod-pa to be disappointed; despair, disappointment.

 \mathfrak{F} re-lde a kind of buckler manufactured in Tsang (Jiy 32).

** re-snam woollen cloth or blanket made of goat's hair.

रेज re-wa II: goats hair; रेज्य्या u kind of cap made of black goat's hair; रेज् re-wo acc. to some=च्चं sbre-bo sackloth, a kind of cloth of yak's hair, a tent.

ই ইমি re-mos or ইমান turn, series, or more accurately: the turn or change of the series: ইণ্ডায়ুৰ্থই ইনিম্বৰ then the turn of misfortunes came upon me.

よべま re-rma as a met.= 55年 bud-med woman.

रे भेषा re-shiy, v. रे re;=रे भेषा सम्प्रति (अगुरुभाक) a short while: प्रायुक्त भेषा रे भेषा कथा विद्युक्त भेरे shortly there was khob-thob noise of something being struck.

रेप्य re-ral n. of a vegetable medicine: कुमानु रेप्य, मार्च पूर्व क्षेम्, व्युमाय रेम्प विदेश कुषा चार्य क्षेम क

३३ re-re singly ; each..... each.

रेन्निण re-çiy used for रेन्निण.

ইম re-sa=ই ঘই প্ৰথম re-wahi-gnas place of repose of one's hope: মেণ্ট্ৰিমে অমাপ্ৰের ইম ইম্ 1 have none to repose my hopes other than you.

বৈশ্ব reg-bya 1. what is felt, or may be felt, anything palpable or tangible, বৰ্ম

ইং reg-bya mi-tshor what may be felt is felt no longer. 2. feeling, sense of feeling: এবান বিশ্বাহান বিশ্

रेण बेंब 1. touch. 2. = बेब बै.

子之句' वेषाय reg-zegs= वेब वेष zin-bris

रेष्यार reg-bsañ पडल n. of a medicinal plant.

Syr. कुषास skyrs-na; इसाइट्स tshos-byed-ma; सर्कर कुष्य mehod-sbyin-ma; सर्कर कुष्य mehod-sbyin-ma; सर्कर क्षेत्र कुष्य hkhor-los-syyur; इत्याश्च चित्र कुष्य कुष

म देवाइ।'या regs-pa= वेवहाय bregs-pa.

રા જિલ્લાના તાક રાષ્ટ્ર જા જાલે કુ કુંદ ય gyonpo stiff, congealed, tense, rigid; રાષ્ટ્ર પાય કુંદ્ર ય rens-par byed-pa to make hard or stiff: દેવા કુંદ્ર પાય કુંદ્ર યા કુંદ્ર પાય કુંદ્ર યા પાદ્ર Jowo by his series of rites for propitiating the goddess Dolma made it (the thief's body) stiff (A. 139); અવેરા મુદ્ર મામાના ren-sbyans to remove the stiff parts of a wound (Vai. sh.).

ইন্ট্র ren-bu (মেণ্ট্রাইন্ট্র spos-kyl ren-bu)
1. pastil for fumigating: ইন্ট্রেইন্ট্

REN rens = BENY khyens www.

देह्य दें refis-po 1. rigid, coagulated. 2. alone, sir

३८'य red-pa 1. auxiliary and substantive vb., very common throughout Central and Eastern Tibet where it largely replaces the other auxiliaries. It rarely occurs in books, though occasionally in Mil. I' is most often used in the 3rd person and nover in the 2nd person: Fix. শ্ৰংক শংক where is he going? ৭ই ক বিক্তি ষ্ট্র'মাইন this is not your dog; মামমানীমাইন (pronounced always: na-ran cin-gi-ma-re') I do not know. Often annexed to \(\sigma_{5}\)4 in common talk in the form অন্ত্ৰেইৎ (sounded: yo' a-re'): वि रद या न मा जिर्दे प रेऽ अऽ परेऽ "khorañ-la pu kha-çe yö'a-re me' a-re" has he any sons or not; "dinde yo'a ma re" is it so or not? 2. = ¶44 grub-pa ready, accomplished, done: 35 MJR red-mdah a spent arrow.

 $\exists \neg \exists \neg \exists \neg eb - reb - pa = 1$. hazy, something misty or glimmering before the eyes. 2. to be in a great hurry, to be very zealous $(J\ddot{a})$.

ই সাথে rem-pa 1. = the vulg. colloq. ইৰাণ টুলাণ rig-pa syrim-pa to be cautious, careful. ইনাৰ্থকা he rose carefully (Rdsa 28); চুইইলাৰ্থকা ৰ্ণাৰ্থকাৰ্থকাৰ প্ৰায় বাৰ্থকা ye two friends be careful this time (Rdsa. 25). 2. vb. and adj., (to be) strong, vigorous, durable, powerful, of men and animals.

ইম্ম = ৭৭ম run out; diffuse.

રેલું rehu= રલ્લા kid, young of a goat; રલામાં rehu mig lit. kid's eye; squares of chess board.

₹avæt the skin of a kid (Rtsii.).

रेश res 1. inst. of रे re. 2. change, turn, time, times: रेशवहन्द्रिय to change places alternately (Jig. 7); ५२६५ हेऽ प्रदेशका प्राप्त it being now our turn of acting (Dzl.); रेशहर्य res-byed-pa with verbal root, to do

a thing by turn with another person. कर थ र बुद देश हुन्य resp. : श्रेमस थ वर्षेय देश सर्दर्य skems-la gsol-res mdsad-pa to vie with one another in drinking beer (Glr.); रेश र्जा भेड़िन res-mos byed-pa to work by turn; 343434 प्रभार्षेट हिर गुरुग व न्याय देश झानुर प (A. 59) having travelled gradually he found in a town that the kingly office was performed by turn : रेम अहं सुद गुज् व प्यान्य क्याम दक्ष गुस्द म by turns he explained to all the lepers and beggars that attachment (to life or worldly things) was bad (A. 106). 3. = ผลัผม ผลัผม a or Range res-hanh at times, at intervals, occasionally: देशानुभाषाम्यःयान्त्रेरायाद्दः (A. 18) at times carried (it) to the sky. RANGER. res-che re-chuñ now great, now small, or partly great, partly small; रेस पॅर्रेश केर res-yod res-med at one time is there, at another not $(C_8.)$; 34.599 at times cheer-

रेश वर्ग res-hgah करा; v. रेश 2. supra. रेश वर्ग res-geig once, once upon a time.

रेशक्ष res-mos, v. रेक्स re-mos.

star, a changing (wandering) star, a planet (Cs.); বৈশ্বস্থান্ত মান res-hgrogs zla-skar the stars with which the moon is successively in conjunction (Sch.).

ইষ্'ই res-po, 1. = ২ম র্ম res-mo. 2. old, v. জ্বাত byre-wa (Jä.).

र I: ro= ब्रंब or ब्रंड, also ६ व्हंड; sbst. रस taste, flavour, savour: १९६ kha-ro tasty thing; ६ ब्रंड व रूप-र्माणकी-wa to taste; ६ ३६ व ब्रंड व किराबार insipid, tasteless. ६ व्हंड व राज्य किराबार insipid, tasteless. ६ व्हंड व राज्य किराबार insipid, tasteless. ६ व्हंड व राज्य किराबार insipid, tasteless. ६ व्हंड व राज्य किराबार insipid, tasteless. १ व्हंड व राज्य किराबार insipid, tasteless. १ व्हंड व राज्य किराबार insipid, tasteless. १ व्हंड व राज्य किराबार insipid, किराबार insipid, tasteless. १ व्हंड व राज्य किराबार insipid and insipid

अहर व mhar-wahi mhar-wa sweet of sweet, अहर वर्षे भुर व mhar-wahi skyur-wa sweet with but a little sour. १ वर्ष १६

ইপুৰ ro-ldan, বন্ধা 1. grapes. 2. garlie. = রূপ ও sgog-pa; মুণ হুৰ gū-ña-dsu-na (Mnon.). 3. chireta, gentian (Mnon.).

* প্রস ro-ldan-ma as met. = বু অই-টর্ম rgya-mtsho chen-po ocean (Mñon.).

रंपम्रास्य $go-\underline{b}za\tilde{n}-ma$ n. of a Yakşa princess $(K.\ g.\ 5,\ 130)$.

X ro-ma 1. anything from which the juice or spirit or essence has been extracted. 2.= grass.

*'ask.'a ro-btson-wa in Sikk. to importunate; persistence.

र वहेन ro-hdsin रसना as met. the tongue.

* শুন ro-myan আৰু 1. relish, taste; also delicious. 2.= মুন্ম sbran-ma, bee.

**35.70 ro-myan-wa 1. to taste, to relish.

2. as met. the tongue, \(\frac{2}{3}\) lee or \(\frac{25}{3}\) \(\frac{5}{3}\) \(\frac{6}{3}\) \(\frac{1}{3}\) \(\frac{1}\) \(\frac{1}\) \(\frac{1

र्दे निमेर rohi-gser = गन्न कर्पूर सम्बेधर camphor (S. Lex.).

*** II:= *** residue, remains, sediment:

**** *** tshay-ro** (er *** htshay-ro*) that which
remains in a sieve or filter, husks, etc.;

**** ja-ro** tea-leaves left in a tea-pot; *** *** tshil-ro** the remains of fat after having
been melted; *** yal-ro**, *** ro-ro**, ***
so-ro** rubbish; *** *** \$kud-ro** the ends of
threads in a seam.

XIII: 1. physical body, especially a beast's body: X or ro-rgyab back; X or ro-rgyab b

¥ε.

stod the upper part of the human body, chest and back (Hbrom. F. 82); * \$15 rosmad the lower part of the body; ইয়ে গ্ৰেণ 5 9 3 a ro-smad sbrul-du hkhyil-wa the lower part of the body like a scrpent $(J\ddot{a}.)$. 2. more frq. dead body, corpse, carcass: A ≠ mi-ro a dead man, 5 ≠ rta-ro dead horse; * \$39 w the place where a corpse is laid, the cemetery; King rosreg-pa to harn a corpse. TPK ro-khan (1) the house or place where a dead body is kept before being carried to the cemetery for disposal; (2) খুল place for burning or burying the dead, a favourite spot for conjurations and sorceries of the Tantrik lamas. ইৰ্ব্ধ lit. one who carries a corpse on his back for disposal to a cemetery, hence the scavengers in Tibet are called rogyab-pa; but the word is ordinarily ₹'sio ro-sgam a pronounced ra-gya-pa. coffin; ₹5६4344 ro-drans ñes-pa defect in the performance of a funeral; ই: ঐ প্রথ ro-yi gnas सामान the place where dead bodies are disposed of; *IT ro-bug grave, tomb; ₹34 ro-bum a structure resembling a अ ፍርትላ in which the ፻፸ሩ the upper half of the hody is placed in upright position; भारतेदन food offered to the manes of the dead. ** ro-ras cotton cloth for wrapping up a dead body before cremation; upon it incantations are frequently inscribed against demons and malignant spirits; ইঅহম ro-luns বিরাভা the soul of the dead roving on earth, also (evil) spirit, or goblin that occupies a dead body.

रें है ro-ne = रहे ra-ne or बहे sha-ne lead. रें रिंग ro-tsa-ka रोचक, and रंड माडेड्य ro-tsa-ka chen-pu महारोचक, are celestial flowers (K. d. a, 156).

₹ \$ ro-tsa or ₹ \$ ro-gtsah sexual instinct or power, carnal desire, lust (Mcd.).

*** \$\frac{1}{3}\times ro-tsa skyed-pa to procreate, to increase the carnal appetite by medicine (Cs.); also: to feel it; **\$\frac{1}{3}\times ro-tsa-wa, voluptuou ess, sensual, lustic l (Mil.).

रंजेन म ro-tshan-gsum a kind of officinal plant. र जे प्राप्त के

† \$\frac{1}{5}\$, \$\frac{1}{5}\$, \$Ro-hi-ta 1. n. of river that flowed between the towns \$Serskya and \$I_ha-bstan. (J. Zah.) 2. a species of ibex said to possess three horns.

‡₹'5'7 Ro-hi ta-ka n. of a place in ancient India.

বিশ্ব rog-po 1. C. black, cf. 5 bya and ইংব pho-rog. 2. W.=ংব্ৰ rag-pa reddish, yellowish-brown, of rocks. হৰ্ণা rog-ge-ua shining dimly with a face glowing gloomily as it were Mil., nt. (Jä.).

રવાદાવદભાષ્ટ્રિયા rog-po hjoms skyes a medicinal herb.

ইবাধ rogs vulg. for ইব্য grogs friend, companion, associate, assistant; ইব্য এই বিষয় rogs-nvd grig-pa friendless and quite alone. ইব্য মন rogs-ram or ইব্য প্রত্য rogs-byrd-pa to help, assist; ইব্য প্রত্য grogs-byrd-pa help, assistance.

ইনি ron=ম্বিন deep gorge, defile, narrow passage, cleft in a hill, also valley; ইন্টেন abyss, deep hole; মুশ্যন brag-ron dell or chasm between rocks; a ravine, মুশুমুখ্য ইন প্রাথম is not the nether region of the Naga an abyss and vary narrow? (Hbrom. 163).

district in the mountainous country situated in the north of Tsang where in a monastery a huge image of Maitreya Buddha was constructed by Lama Sems-dpah chen-po Gshon-nu rgyal mchog (Lon. 8, 16); KIN n. of a lama of Rong (Deb.

প, 28); ইনেইনে ক্লিম an epithet of the devil (G. Bon. 8).

Rong; ** Fron-rta, ** Fron-lcan a horse bred in, a willow growing in, Sikkim or Bhutan.

₹5 rod pride, haughtiness (in Tsan).

দু ইবি rod-pa or ইবি rod-po, 1. = শ্ব্য yos dress. 2. stiff, unable to help one's self. ইবি rod-lei-wa id. (Jā.).

મળ rol deep, abyss, chasm: મળ તેમ દુઃ એ કડ્ડ વર્ષે કદ્દાં કું કું મળ they are born in a very intolerable abyss (Sorig. 19).

₹মার rom-po (for র্মার in Sikk. and C.) thick, big, stout, massive, plump; deep, of sound; opp. to মুর phra-mo.

र्था हे 5 rol-rhed जीजा play fulness. र्था हे 5 अवर्ष्याप rol-rhed-ma hphroy-pa the ravishment of र्था हे 5 अ rol-rhed-ma (prob. जीजावती- इरण) n. of a dramatical work about which, Atisa remarked र्था हे 5 द ब्रॅग्य प्राप्त प्रदेश (A. 30).

in a team, the right-hand horse. 2. the act of playing with cymbals and with wind instruments.

र्थाणेड्स rol-gnas जीजास्त्रान a stage, a place of enjoyment; a pleasure grove; heaven.

ইবাৰ rol-pa, 1. = ধ্ৰণ sprul-pa, v. ইবাৰ rol-wa. 2. লীলা playfulness; ধ্ৰুমধ্য the coquettish airs and gestures of youthful playmates (Mnon.). 3. = ব্ৰুমধ্ব lons-spyod-pa or ইব্ৰুমণ্ড tshoys-za-wa to enjoy, amuse oneself with women; also drinking, and merriment. ইবাৰই মুখাৰ rol-pahi hgros

musical gait, dancing to music = ক্ৰ' এই এই দুkań-paḥi hdu-byed (Mňon.).

হ্লাণ্টান্ত্ৰ rol-paḥi mtsho-bdun the seven lakes of which the waters move in gentle waves as if they were dancing to the music of the wind.

र्वायवे हैं हे rol-pahi rdo-rje लीलावच an epithet of the Tantrik god र गुन्ना है dyyes-pardo-rje हेरकता Heruka (Mnon..)

र्धायदेश rol-pahi-sa as met = अर्ब देश नुद्रश् mtho-ris-gnas the celestial regions (Mñon.).

र्यापान rol-wa=हे पर्रापन्य कीड़ा 1. to amuse or divert one's self; to play and laugh. In क्षेर्र्स्वय rgya-cher rol-pa, i.e., the Lalitavistara and in र्वयम्भेर्य or lalita nyāsa (the name of a certain kind of contemplation), rol-pa is used for ज्लित, acting or playing on the stage of this worldly existence. 2. to take, taste, eat, drink: মুৰ্'ৰ ব্ৰ' অ'ইঅ'u srin-mo khray-la rol-pa witches or ogresses revelling in blood (Mil.); रेवापवे ध्रमस्य सुमञ्जाषाय rol-pahi stabs-su bshugs-pa there he sits, or to sit with revelrous mien. 3.= Bar sprul-wa to practise sorcery, to cause to appear in magical form; इम्रायर र्वाय rnam-par rol-pa-- इम्रायर ह्युवाय rnam-par sprul-pa. पे नेस र्वायदे हिन् पु ye-çeş rol-pahi khehu lña is used for : भे नेश ী মুখ্য ye-çeş-kyi şprul-pa incarnations of the divine Wisdom.

ংগ ৰ্ম rol-mo 1. মন্ত্ৰ বাবা ংগ ৰ্মণ ব্ৰা ব্ৰাবা the sound of music: ২ল ইন্ট্ৰণ rol-mo byedpa to make music; ২ল ইন্ট্ৰণ rol-mo spyodpa musical profession. 2. music, musical instrument, হল ইন্ট্ৰন ব্ৰুদ্ৰ rol-mohi cha-bryyad = the eight divisions of music. হল ইন্ট্ৰণ ব্ৰুদ্ধ rol-mohi gnas or হল ইন্ট্ৰন the place where music is performed, a theatre; হল ইন্ট্ৰন জাrol-mo-mkhan musician, esp. = ক্ৰিন্ট্ৰন জাmkhan a cymbal player (Mnon.). হল ইন্ট্ৰন ক্ৰিন্ত্ৰি rol-mohi sgra-mthah dag n. of the different kinds of musical sounds or notes (1) श्वाक श्वाच मून्तायी कामली; (2) श्री-वाभवा भूतपङ्गत धान; (3) नेत्रपुरुषय इत्र तर (4) सामक्ष्मि कायर पहेंग: (5) येगान्य में ब्रूट म्यू के वस्रका; अत्रापदे स्माया के अधार प्रहार या। क्यापर श्रेंद्र बुद्ध (Mñon.). In the same Tibetan work we find some curious definitions of what are termed ইঅইটিপুইইইইবিন্দু প্রেম্পুর, the sources of the litterent musical sounds. which are specified in the following way: — বিপ্রবেশ বিশ্ব পি প্র the violin, etc. emits sound from (striking) the strings; স্থান প্ৰায় ব্যাসিষ্ঠ drums etc. give sounds from beating the skin placed upon a hollow vessel; মুন্দুৰে র্বাধানু বাবি স্থা the pipe, flute, etc. yield sounds through the passage of holes; মিল মুধ্ মুখ কলম মেল্ম the sound of cymbals, etc., is by the falling of one disk of metal upon another at intervals (Mnon.). Again र्व संवेश्वर म rol-mohi spoñ-sa is the school-house or place where music is taught. Furthermore we hear of হলাইবি টু বুণ নই ন্রুব rol-mohi byc-brag bco-brgad the eighteen accompaniments of music: - 45 레지도, 현, 본·전·경, 본·본·, 본·영국, 본·본·경·국·최, 레디즈·본, वासराजुराविवाय, हारावाविवाय, ध्रवशाची सेवाह्मय, अवर वदे रीय विय, ये सद नुद्र गेसुमाय, हासु गुरु द, रीय हुद हा द्वुदासायधूराय, धर्मा ह्या, स्वार्स्य ह्या, धालादा and ब्रीटानु.

ধ্যারি বৃদ্ধীন rol-moḥi dbyc-wa the different kinds of musical instruments:—(1) ১৯ টুর the damaru; (2) মনু ma-du; (3) মিণালুৰ sil-khrol; (4) বৃদ্ধীন daṇḍi-ma বিভিন্ন drum; (5) মুম্ম bal-r̄ṇa Nepalese drum; (6) মাম্ম ক্রিকা-r̄ṇa kettle drum, fort drum (M̄non.).

र्वा हे ५ भ rol-rtsed-ma रसिका a dancing girl; a coquettish woman.

ৰ furrow; ৰ্থান্থান্ত to begin ploughing in spring.

ត្តី rla sometimes for ង bla (Jä.).

রূপ <u>rlag</u> or রূপ্থ <u>rlag-pa</u>= ব্র্ণ or মুখ্য 1. destruction, loss or ruin; ব্রুশর্শ্য সন্থ্য n. of a city in ancient India which was destroyed by the Yavanas, hence termed the ruined ity Arquigua to be costroyed, ruined. 2. 1885.4235.4235.4 to become

কুমে বা rlang-pa বাঘ vapour. steam; exhalations; শেকুমে kha-rlang breath, ipour from the mouth; সুক্মে cha-rlang steam, watery vapour; কুমেন্ত্র্ম্ব to distil. কুমেন্ত্র্মেন্ত্র্মিণ to steam.

নুমোন rlans-po= প্রথম gdol-pa বভান, মুহ the lowest social grade (Mñon.).

কুৰ rlan আই 1. moisture, humidity; কুৰ্মুন্ন rlan spañ-wa to avoid the wet; কুৰ্মুন্ন rlan-san moist, we humid; কুৰ্মুন্ন rlan-steñ ñal-wa to sleep in the wet (Lt.). 2. হব a liquid; কুৰ্মুন্ন rlan-rlon id., কুৰ্মুন্ন rlan-rlon-chañ the liquid (called) beer.

কুৰ্মান্ত্ৰানাই প্ৰিমান্তৰ one dressed in leaves of trees (Yiy. k. 25.).

ক্ৰীয়ৰ or ক্ৰেমসূৰ <u>rlan-las</u> skyes a general n. for insects or animals generated in moisture (\underline{M} non.).

কুম'ম <u>rlab-pa</u> or কুম্ম <u>rlabs-pa</u> to remove, to clear away (Sch.).

ন্মি rlabs বীৰি, জৰ্মি wave, billow, ripple: কুমাই ব্ৰম rgya-mtshohi rlabs large wave; ক্ৰমাই rlabs-po-che or ক্ৰমাইৰ rlabs-chen মছাবীৰি, মছামি, a large wave or billow; ক্ৰমাই rlabs-kyi ri-mo= ক্ৰমাইন rlabs-phreń series of waves or billows one following another in rapid succession.

Syn. & and chu-rlabs; 502 and dbah-rlabs or a and rba-rlabs (Mnon.).

চুব্যাথম rlabs-yas অনুধ্ৰ n. of a great number (S. Lex.).

सूत्राय rlam-pa, v. इस्य rlom-pa; also we find: क्राष्ट्र rlam-khyer.

gsań-rlig testicles. ইপ্ৰ-ইন্থ rlig-pa hbyin-pa or ইপ্ৰ-ইন্থ rlog-pa hphyid-pa to castrate emasculate (a man), to cut or geld (an animal); ইপ্ৰ-ইন্ rlig-pa phyuń emasculated; ইপ্ৰ-ইন rlig-med castrated; ইপ্ৰ-ইন rlig-med castrated; ইপ্ৰ-ইন rlig-med castrated; ইপ্ৰ-ইন rlig-skrań; swollen testicle; ইপ্ৰ-ইন স্কো the testos; ইপ্ৰ-ইন rlig-can having testicles, a stallion; ইপ্ৰ-ইপ্ৰ- rlig-gcig-pa having only one testicle: ইপ্ৰ- rlig-bu or ইপ্ৰ-ম rlig-cubs the scrotum; ইপ্ৰ-ম্বাথ-rlig rlugs-pa or ইপ্-ইন্থ rlig sbos-pa swollen testicles (Nag. 64).

Syn. ञ्चन syro-na; भुनम sbubs; २५४५ hbraş-bu; सर्वेद mudsod (Mnon.).

ইন্য *rlins* entire, all; ইন্মন্ত্ৰ entirely, altogether.

ই rlid a closed leather bag (Sch.).

តុំកុម្ម r/id-bu 1. a wnole, a tump or mass (Sch.). 2.= ក្នុង rkyal, a skin or leather bag; gen. 5.7 ឡើកិត្ត dud-hyrohi rlid-bu the entire skin of an animal.

ইবম্প r/ibs-bu= কুউবে large, wide, spacious.

ইন্সংগ্ৰ rings-pa 1.= ইম্প sbos-pa (Nag 64), swollen: ইন্প ক্রম a swollen testicle. 2. acc. to Cs.: to purge সম্প্রস্থান্দ্রইন্দ্র moial rings-par byed-pa to cause abortion; ইন্ম ইন্দ্র rings-byed-pa a purge procuring abortion (Ja.). 3. in Tsang: to east, to overthrow, to pull down; for স্বান্ধ lug-pa. ইন্ম in lugs-ma anything cast forth, or ejected; the casting out, effusion; acc. to one Lex. exerction of indigested food (Ja.).

কুদি rlun I: धनिल, मारत, वायु; श्रुपाय breeze, wind: কুদার্থা স্থান lo-ma-la reg the wind touches the leaves; কুদার্থা সুধান-gis-bskyod (a thing) is moved by the wind, blown away by the wind; কুদারিক ইবার

rlun-chen-po as 39 rlun-drag-po a high wind, a gale. But among the common people of Central Tibet rlun in the simple sense of "the wind" seems to be almost unused except in certain compound words, such as rluñ-rta, hog-rluñ flatulence, etc. Alone it is known chiefly in the mystical sense; পুৰুষ্ণ lhaks-pa being in C. the colloq. word for: wind, breeze. ক্র-বেশ্ব rlun-dmar= ลุราธิรามี rlun chen-po (lit. redwind) storm, tempest, high wind, gale at sea: क्रांत्भर वभय ठर वे देश rlun-dmar thamscad shi-nas the tempest having subsided কুম ৰূপ rlun-tshut whirl-wind, (A. 16).storm with rain and sleet.

Syn. ব্যাস্থান nam-mikhahi-sroy; ব্যা সাম বিপ্রশাস nam-mikhahi dbynys; সাম্প্রথান ma-mos-phel; ব্যাস্থানি মান্ত বিষয় nam-mikhahi stobs; পার্ম স্তিত্ত ব্যাস্থানি বিষয় dyo-byed rdul-yyi kha-lo-pa; ব্যান্ত হৈ ক্রি hyro-wahi প্রথা-tshul; ব্যান্ত শ্রিশ্রা hyro-wahi-sroy; ইনের্ব dri-bshon; ইনের্ব drilen; ইনির্বাদি বিয়ানি দ্বান-দ্বান; ক্রিন্ত বিহার drihi দ্বান-দ্বান; কর্ম ব্যান্ত ব্যান্ত মান্ত ব্যান্ত মান্ত ব্যান্ত মান্ত ব্যান্ত 高口 II: 1. In the mystical physiology of Buddhism is set forth as one of the three humours of the body (45'34'4 nad nes-pa) and is supposed to exist in nearly all its parts and organs, circulating in veins of its own, producing both the arbitrary and the involuntary motions, and causing various other physiological pheno-When deranged it is the cause of many diseases, esp. of such complaints the origin and seat of which are unknown, rheumatism, nervous affections, etc. This as rlun or humour is divided into five species, viz.: শ্ৰণ বছৰ srog-hdsin which is the cause of breathing; ਭୁଣ୍ଡୁ gyen-rgyu faculty of speaking, 5735 cause of muscular motion, arms of digestion and

assimilation; ধুম নিথ thur-sel of excretion. In mysticism, as Jü. remarks, $\delta \epsilon = \epsilon \epsilon q = r \ln h d \sin - p a$ seems to $b \epsilon = \epsilon$ รสูงเลา dbugs bskyan-wa and to denote the drawing in and holding one's breath during the procedure called Town which is as much as to prepare one's self for contemplation, or to enter into a state of cestaer (Mil.); দুম্লী বৃদ্ধীৰ মূলিন rlun-gyi dkyil-hkhor अनुनगड्ड, a kind of subtle meditative performance. কুম্পাৰ্থ rlun-ye nad diseases caused by rlun which are:-ละพระพ rlun-la-rens, ธิฐะ ผติ cc-spyan-mgo, नाइन्स राष्ट्रस्य gswys-hkhums, धे ने है bi-çi-rtsi, ্রব্র ম এইন ম sran-mi hthin-po, গ্রুম প্রতির স্থান প্রতির şmad-kyi rtsa dkar-gyi rlun (Şman. 7). ক্রন্মী ঐত্যান বিশ্ব rlun-gi mi-yi ran-bshin the nature, constitution and appearance of one who is affected by an evil conjunction of at rlun (K. y. 5, 202).

हुद में कुष अर्डेंब $\underline{rlu\hat{n}}$ -yi \underline{rgyal} - $\underline{n}tshan =$ बहर अर्डेंब \underline{hjah} - $\underline{n}tshon$, the colours of the rainbow ($\underline{M}\hat{n}on$.).

কুমণী নথ $\underline{r}lu\hat{n}-yi$ bal= as met. মহম মূর্ম $\underline{h}jah-\underline{m}tshon$ the rainbow (\underline{M} $\hat{n}on$.).

কুম দ্বী বহ অব্যাহ মন্ত্ৰী ব্ৰ fabulous bird which can fly one thousand miles in a moment and is said to live in the forest called দ্বীন মাইব নিবাম grib-ma shon-pohi nays (K. d. ম., 297).

कुर ने इ Rlun-gi bu प्रतम्प्रच one of the names of the second Pāṇḍava brothers (Mīnon.); also is an epithet of Hanumāna the monkey general of Rāma.

কু বিশ্বস্থা দুদান-প্ৰ bu-ryyud as met.= monkey (Minon.).

কুম লী বন্ধান্ত rlun-yi hbraş-bu 1.= বহৰ কাইব hjah-mtshon the rainbow (Mhon.). 2. as met.= হম্ম char-pa or মুক্তী ফাইল sprin-yyi me-tog rain (Mhon.). हुत्यो हे त्यावयव देवायो केंद्र ह.e., the names of the different winds:—(1) कु द क्षेत्र है देव वर्त कर कु द वर्द्र केंद्र है देव केंद्र है द

क्र में अर्डन १९६९ rlun-yi mtshan-nid-drug the six qualities of wind:—क्रुट्य rtsubpa, षटा yan-wa. प्राप्त yran-wa, प्राप्त sra-wa, युष्प phra-wa, पर्षाप gyo-wa (Hbum. 17).

মূদ্দীনিং rlun-gi çin-rta lit. wind-chariot 1.= মূদ্দামীন rlun-las-skues born of the wind, a f gurative name for a horse (Mnon.). 2.= মুধ্ sprin cloud (Mnon.).

কুমণী শ্ৰামন rluń-yi yçog-pa-can (lit. having wind wings) a term for the swiftest horse; the kind of horse to which this compliment is given in Tibet is generally called টু কিম gyi-liń (Mnon.).

कुर वॉकर व rlun hkhor-wa वाश्यम्म weather-cock, an instrument that is turned by the wind.

মূদ প্রিমাণ্ড্রনে rlun-bnis-hthun as met.= হার্মান rna-mon camel, dromedary (Mnon.).

St rlun-rta (lit. the wind-horse); the horse of fortune or luck, generally inscribed on flags with charms and allowed to flutter in the wind. But the long perpendicular flags attached to poles themselves are also styled "luny-ta."

ৰূম্প rlun-nay (lit. black-wind), dust storm, a storm whirling up clouds of dust.

নুমন্ত্র rlun-spu sun-hbyin one of the seven different winds of the human body; the names of the remaining six:—
নুমন্ত্র মন্ত্র নুমন্ত্র অধ্যক্তর নুমন্ত্র অধ্যক্তর নুমন্ত্র মন্ত্র ক্রমন্ত্র ক্রমন্ত্র ক্রমন্ত্র ক্রমন্ত্র ক্রমন্ত্র ক্রমন্ত্র ক্রমন্ত্র ক্রমন্তর ক্রমন্তর (K. d. া. 367).

高5男5 rlun-spyod lit. that pairs while floating on the wind=男新 bya-rgod vulture (Mnon.).

 $\xi^{\kappa, M}$ rluñ-ma 1. col. wind. 2. n. of a Yakşa princess (K, g, 5, 30).

রুহ বাদান rluń-gyab a fan. Syn. ঘরীয় বাদান bsil-gyab; ঘরীয় ঘরীয় বা চুঁহা l-wa-stob (শ্রুমিতা).

রুম্পার্থিক $\underline{rlu\hat{n}}$ -la \underline{dgah} -wa (lit. that which delights in wind) = as met. the camel ($\underline{M}\hat{non}$.)

कुत् भ्रु Rlun-tha प्रवन, पुमस्त्रन the god of wind. कुत् भ्रुवे कृत्य rlun-thahi shon-pu the conveyance of the god of wind (Mnon.).

Syn. কুম্পিবেমপুল rlun-yi dwan-phyng; বুল্পমন্ত্রীম্বর্শ dbugs-bbyin-bday; স্থাইল্মান্ট্রর snr-tshogs rta-can; প্রস্তির্মের্সমির gyo-byedmyon; অম্মার্ট্রমের্সমে lons-spyod mudses-pa; ক্রমেন্ট্রস্থানিক; কুমন্তর্ম ক্রমিন nub-byan phyogs-skyon (Minon.).

कुर वशकुष rlun-las-rgyal अञ्चरत n. of the king of the horses, he that can win in the race with wind.

Syn. मुख्यम् rta-mehog; ठट नेष्य can-çeşpa (Mñon.).

কুম প্রথম (কু কুমম) a wave (S. Lex.).

ৰু বিষ্ণু rlun-bsreg the musk-deer.

Syn. An gla-wa; A & 34 glu-rtsi-can (Mnon.).

કુદ અદ સાર્વેડ ભારતેક Rlun-sans hog-la hthen the son of ખુક અદસ્વ વેડ ભારતેક Yum-sans hoy-la hthen (G. Bon. 23).

to Jā. in C.=a corner, hole, place for hiding a thing; প্রস্থিত্ব the pocket in a robe (Lex.): নিম্পূর্ণ বুলম khuń-buhi rlubs. 3. acc. to Sch.: ditch, pit, pool, abyse: এই কুলম mehi-rlubs fire-pool.

ฐาหาง rlubs-pa 1. a cover; also as vb. to cover, hide; จังเป็นสูงงา to hide under a robe. 2.=สงงา.

ইপ্ন rlag-po foolish, stupid, of a little child (Jā.).

মূলি ব rlog-pa pf. নহ্নাম brlays, form of press and fut. নহ্না brlay, imp. ইন rlog or ইনাম rlogs, 1. to destroy; break down, turn up; as in মাইনাৰ sa-rlog-pa, ইইনাৰ rdo-rlogpa, নিমেইনাৰ নুবাৰ বিশ্বাসমন্ত্ৰম (Sāiā) মানহ or হ্বাচ্হুইনাৰ rdal-da rlog-pa to reduce to powder, to destroy entirely. 2. িল্ল to pervert, to infatuate; সমানহিম্মানহাম্বামান্ত্ৰ quite corrupted by the filth of sin (Dal.); স্কমের ইইন্মেইন্মমান্ত্ৰমান্ত্ৰ (Jā.).

ন্ত্ৰ বা: rlon-pa 1.= Mongolian ব্যায় adj. আই wet, moist, damp; colloq. "löm-po"; ইন্ট্র tshañ-rlon quite wet, wet through; of meat, vegetables and the like = মাইমাৰ uncooked, as in মুট্র milk not boiled; also=মাট্রার unripe as in নির্দ্র ক্রিয়া, also used in নুট্রার raw meat. 2. vb. with pf. and fut. in নির্দ্র brlan=মান sbañ-wi to make wet, to moisten, c.g., ইম or ক্রম্ম with water or with rain; নির্দ্র brlan-to made wet (Situ. 76).

Syn. ক্র' বন rlon-can; প্রম্থ gçer-pa; ব্যাধ্য bañs-pa; ব্যাধ্য thag-can (Minon.).

ক্রিব rlon-pa II: to answer, with এই lan; also ক্রব্য glon-pa, ক্রব্য ldon-pa, ন্তর্য blan-pa, ক্রব্য zlon-pa (see Jä.).

ลัจพ rlobs as in ริงชิพลัจพ with pf. จลุจพ brlabs, fut. จลุจ brlab, imp. ลัจพ rlobs, v. ริง byin.

हैं अंध rlom-pa 1.= ऋष ham-pa shst. सान्य conceit, vanity. 2. vb. with pf. बहुआब brlams to be conceited, to be proud of, to glory in, to boast of, used with terminrese: মইম্ম্ম bder rlom-pa to boast of one's good fortune; মুগুলু ইম্ম geig-tu rlom-pa to be proud of being one with.

3. to love, to adhere to, to be attached to. 4. to covet: মুগুলু মুগুলু yshan-gyi nor-la to hank after another's property;
ইম্মুল্ম ক্রুম্ব্র

বিল্ল bria আৰু the thigh বহ'ব bria-ça আনন, মানি muscular part of the thigh; বহ'ৱ ৬ bria-skyes born of the (Brahmā's) thigh, = ই বিশ্ব rje-rigs; বহ'হ' (Minon.) the Vais'ya or the gentleman caste of India.

+ ৭৯ ৭ <u>brla-br</u>nan= ইপ্ৰ <u>snon-pa</u> augmenting, growth, increase.

বহুৰাৰ <u>brlag-pa</u> 1. v. ইবাৰ <u>rlog-pa</u> forsaken, abandoned. 2.= মিন্মন্ত্রাৰ <u>med-par byaş-pa</u>, demolished; 5মুম্বৰ <u>dgra-bṛlag</u> killed the enemy (Situ. 76). 3. = মন্বাৰ বন্ধাৰ to wash off (S. Lex.).

 brlan-spyod byed-pa to be rude or rough in manners. বহুং র brlan-mo = মুহার bud-med gtum-mo a fierce woman, an amazon (Mnon.).

ন্ত্ৰ ' brlan-pa 1. another form of ক্ৰ'ৰ,

= দ্ব or শ্বন sbań-wa: ক্ৰ'ন্ত্ৰ' chur
brlan-to (Situ. 76); ন্ত্ৰৰ্শ্বুম met. a tree. 2.

= ন্থুমান b্রটাড়-pa or প্রামাধ্য শ্রাপ্রমান phyogs-su
gtogs-pa to collect or put aside.

បត្តបារ bṛlab-pa, v. ត្តិកាម rlob-pa.

ุลุธผเน brlam-pa, v. ฐัมเน rlom-pa.

নক্ষম ব <u>brlams-pa</u> নুর্ব্ধ <u>bskyod-pa</u>, tremulous, trembling; ৭৪২ ইমনক্ষম hbyuń-pos <u>brloms</u> quivering with a demon, described as মিই বিশ্বেশ শ্রম্ভ্রমণ the occupation of one's body by an evil spirit (Situ. 76).

বিশ্ব brlin-wa মধীয়ান, মুৰ excellent (Zam. 12). Also = ৭০ দ্বান pa firm, steady: মানু বিশ্ব ক্রিম্ম কুটি he is wise who is naturally steady. বিশ্ব টানি-po firm, secure, safe (both of men and things). বিশ্ব টানি-log confused, disorderly, not to be trusted (Sch.).

বাষ্ট্রপাঁথ $\underline{brlug-pa} = \hat{\mathbf{a}}$ বহুর্থ $mi-\underline{brtan-pa}$ ($\hat{N}ag$. 64) unsteady, not firm.

ন্ত্ৰম <u>bṛlubṣ</u>, v. ত্ৰুনম <u>r</u>lubṣ (প্ৰায় প্ৰথম আ ইম্ম goṣ-kyiṣ gyogṣ tshar-wa) covered with clothes. থ la I: 1. is the twenty-sixth letter of the Tibetan alphabet, corresponding with the English l and Sanskrit ज. 2. numeral: 26.

য় II: 1. a mountain pass, আই the summit of a pass, আই the edge or side of a pass, অই lahi-gyen the ascent of a mountain pass, অই মুখ্য lahi-thur the descent or declivity of a mountain pass. অনুধাৰ also অনুধাৰ to cross a pass. 2. candle, wax-candle, wax-light, taper (from the Chinese lāh wax) in C.

শা the top of a mountain; আলা মাইন ইন on the summit of a lofty mountain (Hibrom. F, 18).

Ql III: অই নুদ্ य छेर् पण श्री। অই চ্ব ইং पण बस्म उर् जीव La in mystic Buddhism is symbolic of the state of non-receiving, i.e., of absolute repletion (K. y. ম. 43). देम प उन्हें स्वाह पण उन्हें स्वाह

QIV: postpos. or case-sign 1. denoting \$, 5, 5, 5, 5, 5 all being said to possess a \$4, i.e., signifying—as to, to, on, in, at, into, upto, by, from, toward. \$4 = as to the meaning; 45 \$94 (\$) \$\$ go eastward; **44 (\$) **45 go brought to the end;

अवर वायेत = अवर येत arrived at the limit. attained to perfection; 4 9 4 (5) 4 goes to India; ব্ৰাৰান্ত্ৰ pressed down; নত্ৰ ৰ(ৰ) বু running or moving in front; অবাঅ(মু) ব্রুহ catch in or by the hand. न्द्रभूय looking where to or at what: ৰ্থীৰ ইণ্ডাৰ্থাৰ at or towards the lamp-light (Situ. 19); Nanagra sa-la hare-wa to roll (one's body) on the ground: Na Tana sala hgril-wa to fall to the ground; क्रामान बारधवाय to rise to heaven, इस समय वारधुर व to soar or fly in the air, A a at, on, in, the fire, ३ व on the mountain, कुव in, into, to, on, the water, 954 towards the east, eastward, 45.4 in, to, Tibet; from, as: न्रस्य व हार वाय snow falls from heaven, 5 4 444 he alights from his horse. मुनायाअडेदश he leaps from the rock, असाया भग व्याप luş-la khray-hbyin-pa to draw blood from the body. 2. I MAN, i.e., with reference to time: শুর্মানার্থ at dusk vanquished the demon, अन् न्युस्य on the third day, 43 ga a in the twentieth year. हुवन्धुअव within three months. Phyaq dui-po la at, during, the first obeisance 3. to signify: ১৭ আছি necessity; ১৭ আছি ব or देवे और 5 purpose of; also to signify 335 state of, nature of :- ax (4) ৰামৰ manifested as a god, ৰাইৰাৰ (মু) খুহ became unified, MK 5 424 multiplied, became many; শ্রণমণ(ধ্) মুদ assumed shape (Situ. 19). Also = relying on, keeping to: दे अहेद देव de-la rten-nas depending on it; also: relative to, with respect to, in consequence of: देवाद्याव हे glad, rejoicing at

it; ફેળ વળા ૧૯૪૫ કdig-pa-la hdsem-pa being afraid of sin; अ पुर प वदै य ग्राज्यसम्मामस्य है he asked advice with respect to this not having been properly done. In introducing a new subject: बुवासामे त्रवाया न्या विष्या क्षा a now, as to the fact of the kingdom having been transferred (gone) to Miñag; in headings of chapters, etc., e.g., 35-432 As a alia-bshihi min-la concerning the names of the four parts of the globe & grafts a che-chun-of tshad-la with respect to size. 4. in all relations mentioned above, a la is added. to the inf., the partic, and to the root of a vb. whereever the verb will at all admit of it; and besides it is used as gerundial particle in a similar way as 3 te: (a) after the inf. अहेर देवा अंद पाय as there was in that place an idol-shrine or symbol; also to be translated by: although. (b) added to the root: নাইন অ'না-মানুসান (though) having seen it, yet he did not fasten it. In C. when a is added to adjectives it signifies অব্ধান being: সুন্দ্রান্ত্র মান নাইনান $(A.~31)~{
m his}$ hair and beard being yellow and long; भुषामा भूवा हैद अद्भाव द्युद व श्रृष्य प्राप्त ugly as to his body (and) of small stature, (but) having a fine voice. In sentences containing two imperatives u = and : ৰ্বা এ পুন প্ৰা Itos-ciy come and look!

ৰ টু ≭ la-khyi-mo the mountain-weasel (Jä.).

中 या ने र la-gor चित्र = अर्गुन्थः य mgyogspa, बुरः myur-wa quick, swift.

a gla-rgua (pronounced largua) government order (gen. prohibiting the killing of wild animals and birds in a mountain tract).

+ আৰহন থ la-gean-pa (আআ প্রথা সুধ্য থাই lala khral-sdud-pa-po) a collector of duties on a mountain pass. U'ঠ la-cha বাৰা shell-lac, sealing-wax.

অইন la-thig a drop of sealing-wax on which the seal is pressed.

बाउद ? - तेयते for बाधन and उदाय तेयते-लय radish and turnip.

a's laine a mark (Sch.)

थ है। यक्त vulture; lif. a bird that lives about the summits of mountains.

Q'5 la-ta or a'5 la-da kind of yarn imported to Tibet from Assam and Bhutan.

U' \mathcal{T} La-ta a country of the Turuska (Turks) towards the west of India (Dus-ye 39).

પાલન કાર્યા mountain-pass solitudes, v. ફ્રેમ્પ કાર્યા કા

ৰাৰ্থন la-thog = ৰাষ্ট্ৰ la-rtse the summit of a mountain-pass.

থাই lu-thod turban, pagri or cloth which the Indians wrap round their head (Jig. 13).

‡ 21.5 la-du मोदक, खादु (अप) a kind of pastry made in Tibet; a medicinal food in which radish preponderates.

ম'ব্ৰাম Ladwags, also called নহ প্ৰায় ব্ৰাম Ladak, province in the valley of the Indus between নহৰ ইম and Balti, inhabited by Tibetans and formerly belonging to Tibet.

Q'U'-9 la-pa-ça, a'u'-99 la-pa-çay a kind of upper garment without a girdle (Cs.).

খাই la-po 1. a pass over a lofty mountain; also a high peak. 2. buttermilk, boiled, but not yet dried into vermicelli (ধ্ৰাণ).

व येन lu-pen occurs in मे श्वन में व येन.

a large round white root, not long and forked. Syn. १ व hi-la (चित्र); स्टेंग mutsi-ka (स्चित्र); २६० वासुस्य hdab-gsum-pa; वेष्ण्य २०० legs-hbab; ६६ परे क्रहः अवर्ग-pahi-rkan; व्याप-दानः (Mnon.). वेद्याप्य the common radish; गुणाप्य प्रमुख्य phug a reddish species of an acidulous taste; पुराय प्रमुखा also called याष्य स्थाप्य विकास करान्य (aphug ser-po carrot.

Q'न la-va कम्बल, मर्चरीच blanket, night-covering;=क्ष्णव a kind of cloak.

মার্ট La-bo-che n. of the high mountain situated to the back of the great monastery of Sam-ye: অমসাজ্যার ইয়ার ইর্থম হুর্থম ' ম la-ma acc. to Sch. a certain herb.

યાઅ શ્રું la-ma-sro the raspberry in Kunawar.

वार्स la-mo 1. quickly: वार्स नेवा come quickly. 2. n. of a village situated to the east of Lhasa: देरवार्स पुरुद्ध श्रुवा केस परिश्लाहर किया ग्रुट प्राप्त (Lon. व. 18).

+ व क्रियम प la-stsogs-pa= व स्वाम प etcetera.

votive pile in the form of a chhorten on the tops of hills.

থান্ত্ৰ la-zlag-pa= श्वाचिठ्य to settle, decide finally; नियम final settlement. প্রান্ত la-zlo-wa = শ্বাব্যাস্থ to put limits to, to settle finally.

યાં ઉપ In-hur = વ્યુલ દુ, અર્ગુનાયમ quickly, hastily: વર્દ્ધ દુધાનું માર્ગુમ વાનાવામાં do quickly pass out or run away; વર્દ્ધ સ્પુષ્ટ નુવરમાન દુદ્ધ it is proper to pass out of misery soon, i.e. to તાંe; મ્વાલમમાં કર્યા ગુરુ મિંગ (A. 137).

অ'ৰ্ n. of a place in Mon-mtsho-sna (Lon. ম. 20).

arag a candle or lamp in Sikkim.

ঝ বার্থবাম la-gyogs retribution: ঝম ট্র ঝ বার্থবাম হে অ ব্যব্ধ বাধু ম (Rdsa. 17) he said that retribution of one's wicked actions visits one.

Ql'Ql in-lu= वण्य नेण एक हो, के चित्र (A. K. 134) or मिरेण some, a few; acc. to Jä.: partly, what—what; वाया नेण किया certain; also as a singular, somebody, someone.

Q'Q'ধু la-la phud জবনি a medicinal herb; অ'অ'ধু জি' জি' জি' জি' জি' আ' লৈ প্ৰাইণ the medicine la-la phud heals dyspepsia and gonorthea.

Syn. รๆ สูตรี drag-çul dri; ๕ผม บริษิทั ธ tshańs-paḥi รูกัเท็-po; พีต ต ธง yol-wa-can (Mnon.).

પો પો પા સ્થાપ la-lo lu-mor = રસ મું સ રસ મું મ rim-yyiş rim-gyiş gradually, by degrees; સદસ મુખ મું તફ્ક્સ પ વાર્સ વાર્સ ર વદેવા પલે ફ્વામ ખેડ વાયુદ્દ મ he said that it was a sign of the gradual decay of the religion of Buddha (A. 49).

ष सं la-so abbr. of ष है la-rtse top of a mountain-pass, and ष ष प प प प्राप्त ।

arac La-sin abbr. of Ladak-pa and Singpa the latter being the Tibetan name for a Sikh native of Punjab (Yig. k. 13).

্ম'ৰ্ম্ম la-sogs সমুদ্ৰ, সমনি, আছি লাই নুম'ণ gtso byas-pa, অইব'ণ mtshon-pa, এই নুম'ণ hgo-byas-pa = this being the principal one, others following it.

য় ব lwa-wa or আৰু la-wa কৰ্মন woollen blanket or cloth; মুই পুন skrahi-lwa-wa a kind of hair cloth; পুন ম্বান lwa-wa nag-po

নে 1. v প্ৰাথ. 2. ছবা, আৰু the fifth lunar nonsion or constellation.

Syn. বৃশ্ধ nag-mo; হৃদ্ধ dṛag-po; হৃদ্ বৃশ্ধে dṛag-çul can; কৃষ্ণ বৃদ্ধ dṛag-dpon dyra (য়tsii.).

या मा Irg-pa resp. धुन phyag, इस, पाचि, बाह्र the hand, arm: वनायात्रभावहाम to take or seize by the hand; वन पर क्ष the back of the hand; and un and lag-pahimdun the palm of the hand; वाषा पवे सर अ इसाङ्ग लि the fingers. व्याप्य अभूग do not move about the arms; aquanta do not join hands; অল্'এই শ্বহ'ব or অল্'এই কুব bangle ornament worn on the arms; अवायान बुदाव অন্ধনি joining of the palms of the hands together as in devotion. वनायते पायान as met. the fingers, lit. the branches of the hand. वन द्वां विश्व u lag-tu len-pa to take in hand, to exercise, to practise, e.g., ANG sgom-pa meditation; अन् १५ वन मुन्येन प study and practise the import of a word. As metaph.: অর্থ্য arm of the sea, gulf, bay, as an glin-lag or war an tongue of land; as an aga glin-lag bbrel isthmus, neck of land C. Is used fig. for power, authority : এই অবা চু এই ব mihi-lag-tu hgrowa to get into a persons power, to be at his mercy (Thgy.); वन दस्य व्याप lag-nas bphrog-pa to snatch out of a person's hand, to deliver from another's power (Glr.). वन पदे इम २ lag-paḥi rnam-rgyur the different forms and configurations of the hand:---से विव गहैनाभ यानव में पर्याप to bow

Syn. অব'ৰ' প্ৰ yal-ga-lha; এইব ট্ৰ hdsinbyed; পাৰ- ট্ৰ gzuń-byed; মং ক্ষ্ ট্ৰ hrda-stonbyed; গ্ৰা' sug-pa; এচপাট্ৰ hjug-byed; এবং ট্ৰ hbab-byed; পাৰ্থ-ট্ৰ gcod-byed; ব্ৰুম্মৰ এন্দ্ৰ dpuń-pahi hdab (Mnon.).

থধা সুঁলান lay-şkyoys= বাম্মান gzar-bu ladle (Mñon.).

বৃদ্ধি lay-rkyon হুমান spran-po beggar, destitute person (Mnon.).

অবা শুন lag-skyon as met. knife (Minon.). অবা দ্বা lag-khug pouch, hand-bag (Rtsii.).

+ এক বি না lug-gi-bla one who does general menial service to the congregation of lamas in a monastery.

থা সুম lag-gram one sitting with his cheek resting on his hand (as if in sorrow); acc. to Jä. leaning one's head on the hand

वन अर्थ lag-mgo वन अर्थ हैं। both hands put together in shape of a globe or ball. 2. a glove with only a thumb, a mitten C. $(J\ddot{u}.)$.

বৰ্ম lag-flar the fore-arm (the part of the arm between মু ম gru-mo elbow and ক্ষ্ম mkhrig-ma wrist).

बन वर्डः $lag-\underline{b}cah$ in : ब्रिश्म ब्रिश्म हिंदः ξ वर्षः वर्षः (B.~ch.~8).

aৰ্জ lag-cha utensils, tools, instruments objects carried in the hands, e.g., royal insignia at a festival procession (Glr.); হুবি বুমিৰ্মাণ কাড়ে বুজন এইন ইব্ send the servants with the things (wanted for the journey)! (Glr.).

Syn. ম্পা; অণা এম পুঁঅ'ন lag-paş grol-wa; শংশ'ক metshon-cha (Miñon.).

মন্ত্ৰ lag-rjes 1. impression or mark of the fingers. 2. a work which immortalizes a person's name: অন্ত্ৰেম্প্ৰান্ত্ৰ lag.rjes hjog-pa to leave such a work behind (Glr.).

থাৰ) lay-na = ভুর এই পান্তম এই এ receipt of a thing without acknowledgement; মুহ সাল্য এই এই এই এই এই এই বিদ্যালয় কি take what is not given, hence অনাও lay-ña sbst.: a grasp, a snatch (Jä.).

थग ३थ lag-hal = हैं है rdo-rje thunder bolt.

MARINA lay-rtags 1. resp. SARAN sign manual sign or mark made with the hand as a seal of verification, impressed on a legal document, but often only with the finger dipped in ink. 2. any small object, c.g., a needle, which the deliverer of a letter has to hand over together with the letter; present in general (Ja.).

वया भूवस la j-stabs = वया वेन lay-len.

থপুৰ্মণ cash payment; in eash, ready money; = প্ৰাৰ্থি (Rtsii.).

व्यव अधेव lag-nathil करतन्त्र the palm of the hand.

মণ্ড্ৰ lag-dam 1., hon. ধুণ্ড্ৰ, a scal. 2. মণ্ড্ৰ lag-dam-po in C. close-fisted, stingy, niggardly.

 \mbox{qq} 5% lag-dar acc. to $Lex.=\mbox{handker-}$ chief; prob. the same as \mbox{qq} 5% lab-dar W. col. grater (Ja.).

यम्देन note, note-book, hand-book; मृदेश विमान प्राप्त में यम्देन a register or note of all the different shi-kha farm-estates (Rtsii.).

बन वर्ष lag-hdon a vassal or subject paying his landlord in money or kind, opp. to क्रांच rkan-hgro who performs his services as an errand-goor or a porter $(J\ddot{a}.)$.

वन दुन lag-raum= वन कर्ष Mil. having a mutilated or crippled hand (Jä.).

শ্বাহ্ন lag-ldan सरी, ছিলিন্ having a hand or a trunk, hence as met. = elephant; এবা হ্রণ lag-ldan-ma আম্র glah-mo sheelephent (প্রানিলা). অবাহ্রম্ম elephant stable, place where elephants are kept (প্রানিলা)

वन पर lay-brda sign of the hand; signal made by the hand, beckening.

থবাৰ নিজন lag-bsdams - এট্রপুর hkhrig-pa sexual embrace (Mhon).

प्याप हो Lay-na rdo-rje or अव है Lay-rdor otherwise धुन हो है or धुन है Phyag-rdor, is another aspect of the Dhyani Bodhisattwa Dorje Chhang. In Tantrik ceremonial is often known as and depicted as "the green-robed Lag-na rdo-rje."

चन इ माइट देन्य Lay-na gshon-thogs holding a basin in hand, n. of a deity.

यन कर property in hand, also property that has not been sold or mortgaged.

यन हें र lag-snod वन हैन a hand pot or vessel to measure milk or arack.

वन व वर्षः व Lag-pa brgyan-wa an epithet of the son of Kamadeva (Mnon.).

યવાયવે ફુર્વ Lag-pahi chu-bo= ફુર્વ સે 5 chubo si-ta a name of the river Sita (Maon.).

বৰ্ণ ন Lag-pa-na or আৰু মান lak-sa-na কৰা; = Laksmana brother of Rāma the hero of the Rāmāyana.

Syn. अर्ड व ने जि. mishon-byed; अर्ड ५ वहें क् misod-bilain; भ्रेद ५ ज्ञा कुथ sprin-dgra-rgyal; त ने स ज्ञा कुथ क् प्रदर्भ bçeş-gñen-bzan; अर्ड १ अर्ड misod-lian (Mnon.).

थवाश्चेर कार्य nent (Rtsii.)

থাপুর্বার lag-dpon work-master, overseer, esp. builder (Jä.).

यन नुम्म lag-bubs. v. वनुम् य hbub-j.t.

अन् वेद lag-ber walking-staff (Jä.).

of the gods are represented as possessed of many arms, and one reason assigned is thatthey may therewith seize evil demons.

ৰণ্ট্ৰ 1. a letter, autograph. 2. the marks or lines in the hand.

ৰণ কোন lag-dmar the red-handed, the executioner, hangman (Ja.).

वन्द्रिम lag-rtsis सहा the lines or marks in the heads; palmistry.

অবা এইবা lag-btsug a shoot, a scion.

বৰ্ণ কৰি a receipt, an acknowledgement (Rtsii.).

বাণ্ড্ৰাম seeds or plants sown or put into the ground by the hand; transplanting; it is also called ধুম্বাধুম (Rtsii.).

অবান্দের বীমানুষা এই শাহ্ব lag-bean gis-shus paḥi-mdo n. of a Sùtra delivered by Buddha at the request of অবান্দের (K. kon. হ. 277).

वन् वार अ *Lag-brah-ma* n. of a celestial courtezan (*Lon*. अ. 5).

यन नाइरम lag-gsuns balustrade, banister, railing.

थन'न्यिन'य lag-gyog-pa companion, assistant, associate.

আৰু এর lag-len resp. গুল এর, also অবাদু এর এ and অবাদুশন lag-stabs = practice, practical knowled e: নিম্মান্তাৰ্য নিম্মান্ত্ৰ এর এর জুল হৈ দেন (দিলার চি ইমান্ত্ৰিলা এর the practice of religio; দ্বিমান্ত্ৰীয় khrims-kyi lag-len the practice of laws, ইমান্ত rtsis-kyi of mathematics.

অধাঝমান্ত্রীম lag-las-skyes as met.--- শুমাই rgyal-po king (Mnon.).

यन् सर lag-sor गण्डू प handful of water or rather mouthful of water.

and lags Sir, your honour, ganes so and his honour the Chief Secretary; and your lama reverence! This word, however, though taken in modern times in this sense, is really only the pres. form of the vb. in next para, and merely it is.

মান্ত lags-pa 1. resp. and eleg. for অব্য and বহুংল to be; অব্যাই; so it is! yes to be sure! রুলাইণ ইল্পুর্ন অব্যা () Lama what is your name, sir? ইট্রের অব্যা () Lama what is you, Sir? ব্লাইন ইল্পুর্ন অব্যা () বুলু-sloń de-su lags who is this reverend monk? (Dzl.); a lama asks: মুঠুল ইল্পুর্না () () কুলু-lags who is the reverend monk? (Dzl.); a lama asks: মুঠুল ইল্পুর্না () () কুলু-lags west. I have! (Mil., Jä.). 2. = মুহুল হুলুন-wa good. অব্যা মুলু বুলু lags mod-dam = মুলু বুলু min-nam is it not; পুটুলুই অব্যাম মূলু my lord, if it is not so (K. du. 5, 261). অব্যাম অব্যা lags-ma-lags = ইল্পুনাইণ্ড yes or no.

व्याम में tags-mo in W. clean = वेयाम (Ja.).

‡ वह न Lah-ka चाहा Coylon; वह न पु दे city of the Rakshasa (cannibal demons); बह नह नहीना परेश्वर्र धान-kar gçeys-pahi-mdo the Lankavatara Sutra which was translated both from the original Sanskrit and from the Chinese version into Tibetan $(K. d. \delta.)$.

वस्त्रविद्या द्या Lań-kahi bdag-po जहापित the lord of Laĥkā, the king of Ceylon; the guardian of the south-western quarter.

Syn. মান ra-wa-na (মাৰ্ম্ম), জুঁৱন বুৰামা শুমা lho-nub phyogs-skyoh; মনুমানহান mgrinhou-pa; শুমানহান gdoh-hou-pa; মুন এই বুৰাম srin-pohi rgyal-po (Mhon.).

আমে lan-wa 1. (also: ক্ষেত্ৰ lon-wa), pf. ক্ষম imp. ক্ষম or ক্ষম to rise, to get up; ব্রুম get up now! অম্ম he has arisen; ক্ষমে হুইব lans-te sdod-pa to get up and stand, (not to move on) ব্যক্ষাই night having passed away. 2. pf. ক্ষম to come up to, to arrive at, to be equal, to reach.

थन:रण्य असमग्रीषं।

a species of Hyosoyamus: यह अर अप्रेश कर केल पर के the seeds of Hyosoyamus are a cure for worms.

Syn. बुंधु र dhu-stu-ra; बे हॅन ब्रेट ठड me-toy इनांत-can; नासर बेट ठड gsev-min can; ब्रेडेर smyo-byed; नार्य राज्य gdul-dkah (Minon.).

যে তি lan-tsho ব্যন্ধ, यो बन youth, youthful age; এন তি অনুন্ধ আনুন্ধ entering early manhood; ইই এনে তি আনুন্ধ আন not being enticed or led away by their youthful appearance (Glr.); এন তি কুমান্ম lan-tsho ryyas-pas grown up to adolescence (Jä). এনে তি কুমান্ম lan-tsho ryyas-pa youthful, i.e., the period between the twenty-fifth and the thirty-sixth year of age (Rtsii.); এনে উন্ধ lan-tsho can or অনুত্তি কুমান adolescent, youthful; অনুত্তি কুমান lan-tsho can-ma মানা youthful maiden, — নি ব্যাস বিশান বিশানি কিনান্ধ (Mnon.); অনুত্তি কুমান lan-tsho-ma মুননা maiden, a youthful woman; অনুত্তি কুমান lan-tshohi mtshan-ma— কুমান মুননা মুননা the heaving breast of

a maiden (Mhon.); as is as is lah-tsho brtan-byed = 3 × Myrobalan emblica, lit. that which preserves youth (Mhon.). as is a lah-tsho dah-po a girl just entering into youth, but still in her virginity. as is a lah-tsho dar-wa adult age, full manhood or womanhood, the period of enjoyment of life. Syn. a is a same and the life. Syn. a is a same and the life. Syn. a is a same and the life. Syn. a is a same and the life. Syn. a is a same and the life. Syn. a is a same and the life. Syn. a is a same and the life. Syn. a is a same and the life. Syn. a same and the life. Syn. a is a same and the life. Syn. a same and the life. Syn. a same and

Acc. to Jü. ME'N' lan-lin moving along gently. Acc. to Jü. ME'N' Lan-ma-lin in Mil. seems to be a word descriptive of the rising of a cloud, or the soaring of a bird of prey.

মেন্দ্র প্রান্ধ নির্মান for languid; irregularly assembling or coming; অন্টেশ্র ই অইল্মান আ ব্রহিণ্ড প্রান্ধ কর্মান coming from different directions his complement of retinue became full (A. 124). Also occurs as আন্তে ক্রেন্ট নির্মান নির তিনি-নির.

as As lan-cor habit; habituated.

ম্ব lad-pa acc. to Cs. weak, faint, exhausted, of men and animals; blunt, dull, (Sch.); also rotten, decayed (Jä.).

থাই lan 1. time, times: অব আইৰ once, one time. Also ১ মালব আইৰ once, one day, both as to the past and the future: ৰুমাইছা

प अदः हैन rgyal-po smra-wa lan-geig the king issues his command only once, i.e., he does not change his words; वु:अं जाइंद च वार हैन भेद marraige is given to one's daughter only once (Tshig.). वद ठेवा के स ian-ciq skyes=5 * bya-rog lit. that gives birth to its young only once): a met. for the ercw (Mhon.). 5 as this time; as as a twice. অব 'বই ten times, etc.; অব 'বইব(ব্ন) বাধ্বন seven times or three times; এইব অব্জন্ম প্রথার circumambulating round it many times 2. as reflective and contrary attribute: retaliation 45 354 lan-byed-pa, MA REM A to reply, return, retaliate, repay; अतः वार्त्र वार्त्त प्रस् or वेक्स परे वार्त्र हेस प्रस to return evil for good. 3. प्रतिवचन rejoinder, answer, reply: অর্থন to get a reply; অর্প্রথন, प्रत्यभाषत expressed in reply, replied; 15.3 नास्ट पार्वे वार् as answer to your majesty's question (Glr.); वर्ष्याय lan-hdebs-pa frq., also 14 klon-pa or 244 ldon-pa to answer; वन भ्राष्ट्रमाय to give a reply.

যেই বিষ্কা lan-kan 1. railing, fence, enclosures. 2.= গুল pu-çu, মুল্মণ গু stegs-pu, or অব্দেশন mdah-yab (Nay.).

વકુમુર lan-şkyar=થ૧ lan retribution, return.

থাব বান gus = ট্ট ফ phyi-mi (Chinese) an outsider, foreigner.

बहाँ कृष lan-gyog vulg. for वह उन्नेश lan-chags. बहाँ देन हुँद दिन सहदागानि returning to the world or transmigrating only once = a stage of perfection in the Hinayana system. बहाँ करेन हुँद के देद व सनागानि not coming or transmigrating more than once.

atian lan-chags misfortune, adversity, calamity, as supposed punishment for what has been done in a former life; every unlucky accident, that happens to a person

without his own fault, being looked upon as a retribution for former crimes. Thus as a netribution for former bout what Non-Buddhists would call destiny, fate, disaster (Jä.)

অব 5 শা lan-ta-ka n. of a drug: এব 5 শা ঐ ার্মী ম মাধান হৈ হ'ল মেইবা (Med.).

থাও lan-bu braid, plait, tress of hair (Cs. curl, lock of hair).

Syn. वनः इति lan-tshar; भ्राप्त्रभाग şkra-lhaşpa (Mñon.).

વક્ષ્ય કુવાન I.an-pa spyil-bu n. of a place in C. Tibet: રેક્સપ્યક્ષ્ય કુવાનુ મામ (A. 132).

বৃদ্ধুতি lan-bu-can as met. = a woman (in general) (Mhon.).

অন্ত্ৰন lan-bu-ma a shoddy made of stuff mixed with inferior materials (Jig.). অন্ত্ৰন্থন = কুলাৱা.

+ अव वि lan-bon= अव वि lan-slon.

QA'S lan-tsha or A' lan-dsa corruption of two; Hodg. n. of a style of writing in use among Nepalese Buddhists. It is a kind of ornamental writing used by caligraphists for inscriptions and titles of books from (Ja.).

মানু কি lan-tshwa 1. আৰম্ব; met. ভূপী নাৰ্ salt as table-salt. 2. ইব, brackish salt; অনু কুলু সমানু বুলু বুল জুন salt gives relish to every dish. অনু কুলু lan tshwa-chu saltwater: এইন মেনু সমানু বুলু ভূমিন নাম (A. 5).

বৰ এ বিন্তু বি কুলা n. of a sea seven thousand yojana wide containing submarine mountain-ranges inhabited by huge porpoises, sea-monsters, crocodiles, Naga, Cukti (মুক্রি), also furnished the white Vidruma coral reefs, &c. (K. d. ১, ৪43).

बन वन lan-lon = बन ब्रेन.

ম্বাবিদ্ধান, also প্রাবাদ্ধ lab-brdar, সাম প্রাম্থান

্বান lab-pa to speak, talk, tell—is a common word in colloq. of all classes: ১৭১৪ এব de-hdras ma lab don't talk like that; ১৪১৪ পুল্ম বান্দ্ৰ শুন্ত কৈ ha-can mgyogs-po lab-kyi-red he speaks very quickly. অবল lab-ga talk; অব শুল্ম lab-grogs=অবন companion, intimate friend; অবল lab-gra noise of tattle, talk; অবলাইন a lab-gtoń-wa to talk, to chat; কু অবলু gya-lab a great deal of talk, কু অবল ক্ষু rgya-lab-can talkative; অবল্প lab-rdol talking unbecomingly (Sch.); অবলা a pleader, a helper in speaking for one's defence: অহল ক্ষুত্ৰ অবলা ক্ষুত্ৰ স্থান ক্ষুত্ৰ অবলা

चुन्त्रका lab-bzañ जुङ्गा घडा gtam-bzañ good speech, eloquence (Mñon.). यन र्रक्ष ध lab-tsam-pa acc. to Sch.: to speak while dreaming, to be delirious.

শ্বৰ্ণী = স্থান্দ্ৰী basis of speech, a discourse: প্ৰস্থান্দ্ৰীৰ আঁচ from before there has been a cause (basis) of this talk (Rdsa. 25).

ব্য ষ্ট http-rise (incorrectly for ৰ ষ্ট) a heap of stones in which poles with little inscribed flags are pitched and gods are invoked to help travellers.

অনুসৰ lab-son (is abbrev. for: অধুৰামধ্ৰ la-phug sa-bon) radish seed.

QISI lam 1. पत्था, मार्ग. वर्ता, सरणी, सेतु a road, the way; passage, course, track; अस्ते हे lam-chen, कुष्ण प्रमुख-lam, हृष्ट अस्त इंटर्गातिक high-way, thoroughfare, public road, main-road, high-road. In Budh, अस्त्र प प्रमुख lam-la mam-pa gnis-te there are two ways towards salvation:—(1) इप प्रात्म-pa नित्य the perfect road, which is

open to the Buddhists; (2) \$1.59.4 mi-rtagpu अनित्य; the imperfect-road i.e. the ways by which the Tirthika seek to enter the state of beatitude (K. my. k. 435). as an देह म a long way; and as adj = distant. remote: बामाबाबहिंदान to wander about on the road, to rove; Is an gyen-lam an uphill road, an ascent, as as a horizontal or a sloping road that leads alongside a hill; चै अभ gri-lam the way of a knife, i.e., a cut, slit, slash. 2. way, space or distance travelled over, journey. 48'5 on the road, on the journey: ସସ ጃና ඕ ସମ the journey from Nepal to Tibet. So as 5 lam-du la hgro-wahi lam-du when he went to bathe (Dzl.). 3. गति fig.: way or manner of acting in order to obtain a certain end: कु के अब प्रमुख्य the broad way, द्वी कर अब क्रम मार्ग the path of virtue; बम्भविव ने एकमार्गे, one way without variety or variation. ৰুম্('এই)'এন thar(-pahi)-lam the way of deliverance, viz., for Buddhists, from the cycle of transmigrations. six classes of beings are sometimes called the six ways of rebirth within the orb of transmigration. For 'the way of deliverance" the following are synonyms: --वस व के lam-po-che; गुन् वर्ष रे र्सूय- kun-harohiserol; ฉพ จะ lam-bzań; จับ 5 grod-bya; वर्षेश्र g hyom-bya; वहुण g hjug-bya; कु परेश rgyu-wahi-sa ; ब्रेंब देवे स syrol-wahi-sa ; वर्ष पु hyro-bya; धनुष पम bçul-lam; पम दूम य lamdam-pa; येग्रायदे यम leys-pahi lam: अठूर पर वैद्या यह mehod-par byed-pahi lam : वर्षेण प्रथ hkhyog-bral; รุธานีดิ ณพ dran-pohi lam : พ.สุร ขอ ma-nor lam; ฐ ขอ ryya-lam (Mnon.). We may here add অস মনুহ lam-brgyad the eight pure ways of all Bodhisattva:-(1) अ रेव तु चे द पर वस ; (2) चम्र चर रहें स सरे वस : (3) 조건도 내지 원자 내리 역과 : (4) 화도 화도 내리 역과 . (5) भन्न थन धनु पति यस ; (6) भेसस ठड् बसस ठ८ थ सेसस

พระ । पर । पर । भः क्षे । चरे । के । क्षे । चरे । के । चरे

থঞাশ lam-ka= থন lam. থকাশ্ বৃ lam-ka-na or থকাশে lam-khar by the road-side (Dzl., Jä.).

ৰম শাস lam-mkhan a guide bath in the ordinary sense and fig. ৰমাৰ্থৰ to go on the wrong way, to go astray, to mistake the right path.

মঞ্চু lam-rynad the stages of moral and spiritual existence. অন কুন্দু lam-rynad-laa the five classes of beings, cf. মন্ত্ৰাৰ hyro-wa.

बाज प्रवेश भेर् lam-raya bshi mdo the crossing of two roads or when four roads meet. Again we have: अल जुन्न हैं देश अध्यक्ष the three principal ways: —(1) देश बहुद निःसरण-मार्ग the way of passing out to the state of beatitude; (2) द्वर सेमश्रायम बोधिसचुमार्ग the way for the attainment of Bodhisattva perfection; (3) अदः र्वापवेश्वय सम्बद्ध the doctrine of perfection whereby is the entrance into the state of Nirvāna.

थम पर्योद्ध lam-bgrod पृथिक a traveller; a fore-runner.

बशकुं वर्ड मार्गजीवि one who subsits by begging, or by clearing roads in Tibet.

as नुष्य lam-ryyays provisions for a journey. बडाउम = श्री उम्म requirements or provisions for a journey.

অস্ত্রীমান lam-ryyus-pa = অসামান lam-mkhan.

षभ ६५ प lam-han-pa a bad road.

Syn. ২৯ হেই অন্স ñam-haḥi lam; ইই ঘই অন ñen-pahi lam; এই আন ঘতম অন hjiys-beaş-lam; শ্বি এই অন kol-waḥi lam; আর্থ্য ব্যুত্তা-lam; ইমার্থ অন ñes-paḥi lam (Mānn.).

थम हेर् lam-chen कु अम rgya-lam.

being nearly accomplished, i.e., the acquirements and perfections of a saint (Mil.).

মান্দ্র থ lam-rtog-pa 1.= এপ সংশ্বন মানিদ্র hdod (Mhon.), wanderer, rever: an explorer. 2. to reflect on the way to Nirvāṇa.

यसङ्गरम्बर्धस्य lam-ltar bcos-pa मार्ग प्रतिक्ष an artificial doctrine, a falso representation.

বাং ইণ্ট শ্ব tam-thog mi-khal a traveller's journ-ying and his luggage: ५ भ देवा वर्षे । वर्षे और देवा श्वास वा तका विषय है। वर्षे और देवा श्वास वा तका विषय है। वर्षे और देवा श्वास वा तका विषय है।

অধ্যান্ত lam-nathua a pedlar or one of similar profession. অধ্যান্ত fellow-passenger, gen. merchants who journey all together.

ৰম 5 বহুৰ কৈ u lam-du hyro-rgyu nor-wa to go astray, to miss the proper way, to take the wrong path.

थक्ष विकास lam-hdren-pa= अक्ष क्षेप lam-snape a guide.

थम वरे म lam-bde-ma a good, easy road.

street-boy (Maon.). 2. police-officer stationed on high roads for soizing thieves or fugitives; toll-gatherer. 3. traveller, wayfarer (Cs.). 4. bell-wether sheep, in W. 5. signifies num. fig. 12 (Ya-sel 54).

থকা থ শুন Lam-pa-kam n. of a country situated to the west of India (Dus-ye. 39).

আন ব lam-po or আন ব lam-po-che or আন ইব ব lam-chen-po 1. highway; also a place for practising magic. 2 way to heaven.

asviss lam-tsam colloq. = গ্ৰাম ha-lam about as much, also = ৰ্মুণ্ম ঠন as much as will suffice.

बस बेहें य lam-hdsom-pa crossing of roads, junction of roads.

Syn. बाभावदेश lam-hdres; वाभावदेश lam-hdom; मुभाअदे sum-mdo; मविः अदे bshi-mdo (Maon.).

यम'पेश lam-yig passport, road-bill.

ৰম হৈ ব lam-rin-po long way, difficult way, tedious road.

Syn. বর্ত্ম্ব্র্র্ব্রেম bgrod-dkaḥi lans (Mূর্মon.).

वस देव lam-log erroneous (Ja.). Also विषय, wrong ways, perverse ways, i.e., heretical doctrines. There are mentioned twenty-two heretical doctrines all of which are opposed to the doctrine of Buddha (K. d. 4, 323).

বন্ধ ম n. of a large number (Ya-sel. 57).
বন্ধ শ্ব lam-çog way bill, a passport.

অধ্য মন্দ্র lam-safis at once, immediately,— 'common in C. colloq.: ব্রুচ অধ্য মন্দ্র বৃধি khyodlam safis-çog come at once; অধ্য মন্দ্র নার্থ lam-safis-ma hgro-shig do not go immediately. Also চ্ছু অধ্য মন্দ্র in C.

वश्यापः वेद मार्गद्वी condemning a religious doctrine; one who so condemns.

অধ্য lam-se= গ্ৰহা (Ljans.) about; probably.

वस अवा । lam-sog-pa col. a difficult, dangerous road.

वसमूह lam-srafi a lane, narrow street.

बश-वसुश-वर्षे lam-gsum hgro चित्रवासिनी (क व chu-ho gan-gā) an epithet of the river Ganges (Māon.).

য়া lar= খন yah or শ্বংখন şlar-yah afterwards, again, yet: অংটিখন দাইব ল'বই বিশ্বনাৰ বিশ্বন

ৰম'ৰ lar-ryya usage, the local custom of a place; প্ৰমানী অমাৰ the internal and external usage of a country (Yig. k. 87).

থানা las I: sbst. col. অমাল leka, hon., ধুবা অম phyag-las 1. ককা, কাফা, কিয়া, কবি, any action, act, deed, work: অমাল ব্যাহ ক্লীৰ্মিকা to have control of one's own

sweeping; an ast las-beat or an the lasdkar a good work, virtuous action; an's las-nan or an an las-nag a bad action; अभारद दन दद भेर ने अस actions, words, thoughts (Del.). MATERIAL las-ror ma-son-wa= વમાના વર્ષે અ સમા ધ las-ka hphro-ma lus-pa a work that has not been left unfinished: 578'35' बलमा उद् विमा द्रासा स्टासा स्टासा है वा स्टासा स्टासा (A , 138). असायानहृतापदे हूंदान्यू प्तानी सेट terms signifying preparation, equipment or pioneering operation, also introduction to any work, are :- र्वेन वर्षे shon-hgro ; हेर वर्षेण्य ñerbsdogs; ह पॅन sta-gon; बन्धाय gçom-pa; हैंस वर्षे वह वास u rtsom-haro hasugs-pa; वह व hjuwa; 39 4 sug-pa; Son tshugs (Mnon.). वस व नुवास य laş-la shugş-pa incumbent, one holding an office; ৰম ব্যাহম good or distinguished service or work जम.स. घर्षे.च कमादान to employ, to appoint to any work; वभासावभूभाव employed, employment. 2. = karma or the nett effect of actions in one life as transmitted to and exemplified in the next life; retribution, reward or punishment for human actions, frq. (cf. लम' तु ' व प्रम laş-rgyu-hbraş) ; लम' तु ' भे ' वेद' laşkyi me-lon mirror of fate, mirror foreshadowing future events; an grau laskyi bum-pa a certain vessel used in religious ceremonies supposed to ascertain karma अभाभा मु अभ las ma-sad-pas because the measure of his deeds was not yet fulfilled. Under this head an is also used in the particular sense of: good actions. merit; and an accumulation of an is an accumulation of merit such as shall shape favourably the next period of existence.

વસ ૧૬ વધેલ ૧૧૧ વર્ષો ત્રેદ las-dan hbrel-wa dag-gi-min that which relates to work or is directly connected with its performance.

Syn. % 53 rin-du-byed; 445 194 yun-du-thogs; 4344 15 hdres-par-spyod; 3 49735 ci-hgrub-byed; 344 194 nus-ldan; 4434 mthu-ldan; 444 stobs-ldan; 24435 hes-byed; 49435 bya-wa-byed; 49435 gshuh-byed; 49445 hdren-par-byed (Mñ.n.).

work, labour, a task. 2. acc. to Sch. and Wts.: dignity, rank, title.

प्रभाग শ্বিশ ব্রহ্ম তেই ক্রান্থ শ্বিম প্রার্থ শ্ব্র্ম । n. of a dharani contained in (K. g. শ.) the ricital of which cleanses all kinds of defilement. অমান শ্বিশ ক্রান্থ কে হলাবেই মার n. of a Sūtra contained in K. d. শ. 251. অমান শ্বিশ ব্রহ্ম ব্রহ্

and it ites or religious observances for counteracting the effects of evil karma.

वसने विक्-kyi hjug-pa. चवरान, moral works, good real work or employment.

Syn. Fantaff rtogs-brjod; Saadan rtsa-wahi-las; ann gn las-su-byed (Mhon.).

থমা ট্রান্ম or অমা ট্রানার্ডর আছুল the sign of work; fig. the plough.

ৰমান্ত las-kyi-mthah বাধন completion of a work, efficiency; ই পুম বাই স্মেৰমান্ত আনুষ্টা কৰিব and so he was versed in works treating of technical arts and agriculture (A. 37).

awaa las-skal retributive fate.

ৰমান্ত্ৰম any post or office, also an official.

वसः भाषतः वानेरः में कुवः अर्वतः उत् = सः पुः पः ने yu-gu-çi (Sman. 350).

ৰম য় las-gla wages for work (MAon.).

वभ कु व वश्व las-rgyu-hbras for वश्व दर कु दर व वश्व works their causes and their fruits. There is a division into वर्षद् दसमा म विद वर्षे থম বু বর্ম sinful deeds; বর্ষ, বৃষ্ণ ট থম বু বর্ম virtuous actions; ম বৃষ্ণ বই থম বু বর্ম mi-qyowaḥi laṣ-ṛgyu-ḥbrus ascetic or mystical works.

ৰাজ has-sgo=35 ল business; also the place from where articles of trade are brought: প্রান্থ সূত্র নাজ বিশ্ব নাজ of trade of the south and the salt-mines of the north of Tibet (Jig.). অন্তর্গ বিশ্ব নাজ he manner of doing business.

থমানে las-nan नीचन्ना, दुइस् ; mean profession or work; evil or wicked action or work থমানে তেই বৈশ্ব মানুহ দি সুবাৰ্থ বেশালুহ ক্রিবাৰ্থ (Mgrin. 107) the doer of wicked actions when fallen goes straight to hell like an arrow shot forth.

থমাৰ্ক্য Las-stod n. of a place in upper Tibet (Deb. \P , θ).

યમ હતું lag-can 1. laborious, industrious 2. having acquired merit, worthy (Mil., Jä.).

वशः हवास las-rtags Sch. dignity, rank, title incident to the office held.

वसः बेन प las-thog-pa acc. to Sch.: a person employed, an official, a functionary.

वशर्द य las-dan po-pa, चादिकचिक, the first workers, a pioneer.

অম মু ইল্ম las-sna-tshogs an epithet of the sun (Mnon.).

वश्राभू हैं गुभारत विश्वकारी। the divine architect.

ह्या विश्व ag-pa corrupt form of अवाय luspa in व्याप्य rag-las-pa etc. (Jä.).

and las-pa 1. and workman, labourer (Cs.). 2. in Spiti: vice-magistrate of a village.

ৰম হাত্ৰ las-dpon superintendent of works; overseer of workmen.

an'is las-spyod works, actions, way of life: 85. 32 J. an is is a load a holy life

(Pth.); ৰাজ-hphro blessings following meritorious deeds, prosperity in consequence of good works; good luck, fortunate events.

Syn. ब्रेंगम ६८ व stobs-chuń-wa; ब्रुव वस व sgrub-las-pa; अम ६८ व ज्ञळा-chuń-wa; व्यवस ६८ व hkhos-chuń-wa (Mnon.).

ৰম কৰ্ las-tshan 1. office, post, service:

মন্ত্ৰ ব্যৱহার বিজ্ঞান বি

of Tibetan Grammar, the dative case.

মান নাম las gsum the three works: প্ৰমণ্ট বন্ধ las-kyi-las physical works; মন্ত্রী বন্ধ mag-yi-las works of speech, reading, writing, speaking, etc.; মিন্ট বন্ধ yid-kyi-las mental or intellectual work. Besides these there are three other works mentioned: ইমণ্ট বন্ধ chos-kyi-las spiritual work; মন্ত্রা বন্ধ বন্ধ বন্ধ chos ma-yin-pahs las irreligious work; মন্ত্রা বন্ধ বন্ধ মান hun-pahi-las agreeable work (K. du. ৭, 41). Also নিব্যা বন্ধ বাদ dye-wahi-las righteous work মিন্ট্রা বন্ধ বন্ধ মান had বুছ-wahi-las unrighteous work and বুছ-মান্ধ ব্যা বন্ধ মান had before is inspiration.

UN' II: 1. a postp. or case-sign used in analogy to sw. or for sw. with the meaning: from, from among, out of: র অমাস ব্রাহ্মমাইর মান drew piebald fish out of the water. 2. used like que than. a participial sign or continuative particle annexed to the infinitive form of the final verb of a subordinate clause, to be rendered: when he had done etc., soand-so, after saying, eating, doing, etc., 4. other uses as follows:-अवश्वमाधि र्दे alu-wa lha-las mi-sdod I shall not stay longer than five months (Glr.); रक्ष खुवा वह नायक के वह वा के possesing nothing but one piece of cotton cloth (Dzl.); there is none besides myself; पहुमा व क्षेत्र व वम भे जिल brnas-hkhyer-wa las miyou in the end you will probably do nothing else but despise me (Mil.); वासव वाहेवा यस है पहुंद अ अहंदि we saw nothing but a snow-leopard, your reverence we did not see (Mil.); भे अब देद पार्देद या अभ ओद it is good for nothing, it only does harm Mil.

্মাই las-che in C. used for expressing probability as also in W. কাই আমাই mathon ias che he will probably have seen it; মানই বেই আমাই fas hat hbor-las che as possibly I may put this yet aside; ইংই এবং আমাই you are not Mila, are you? (Mil.).

Plate made of bell-metal; a small plate made of bell-metal; a li-sku an image of bronze; a small li-ghar, a saw li-ghar; a a li-ser, a small li-smug are the different kinds of bronze with which cymbals, bells, gongs, etc., are made in China and Tibet (Loa. 5, 3). a si li-khra; a compound made of gold, silver, zinc and iron east together; a st-thur bronze spoon. A li-ma a metalic compound con-

taining more gold and silver with which images are generally made (Jig.).

भे II: apple,= के şli in C., (Jä.).

शेनार ti-ka-ra or के कि र li-kha-ra व्यक्त a medicinal sugar.

वेश प्राप्त Ala Li-ka-ra cin-hphel प्रवास ancient Malda and Dinajpur districts where sugarcane used to grow luxuriantly during the Buddhist period.

ম দ্বি li-khri বস্ববিদ্ধ, বিশ্বুৰ vermilion, acc. to Jā., Liç.: red-lead, an orange-coloured powder.

Syn. रीत इस sin-dhur; चे अन्तर व bye-ma dmar-po; देन वस्त चुअ dri-hdsin-skyes; व ने चुअ sha-ñe-skyes; दुवान्सर rdul-mar; चु अन्तर व phye-ma dmar-po; नसर सेर हेन dmar-ser-tshon (Unon.).

वे वा द्र्य li-ga-dur कुटब्रट, भूतृष a drug.

Syn. Trug'd gron-beu-pa; Fun un yn stoos-lus-skyes; Arn y gr yons-su-skyon (Mnon.).

के वे भे भ= इ रेंग the crow S. (Lex.).

Q'EK Li-thun n. of a city and province in easternmost Tibet bordering China, where there is a large Buddhist monastery noted for containing blocks of the one hundred and eight volumes of the Kah-gyur.

and li-thi incorrectly for an or an action of the calendar, almanack.

बेद्दर li-don-ra n. of a medicinal drug.

থিতা li-wa squinting, squint-eyed (Sch.), ৰ ৰ এৰ li-wa-mig squinting eyes.

ম ঠাই Li-tsa-byi ভিছাৰ n. of a noble family of Magadha in Vaisali &c. to whiel the Tibetan kings traced their origin (J. Zah.).

+ এ ন অব li-ma-ioy - ব্ৰৈণ্ডৰ অব্লহন drinlan log-hjal evil return for good done.

ৰ শুখ Li-yul ক্মইম Khoten, old n. for a Euddhist country beyond northern Tibet..

बेप्पेर्ड Li-ye-tse n. of a Chinese Buddhist teacher (Grub. 5, 2).

वी भी li-çi अवक्र cloves.

Syn. Q'ù à fa lha-yi me-tog; ડ્યાલ નું એદ કર્ dpal-gyi miń-can (Mhon.).

विषा वु: श्रेष lig-bu-mig पोता स्तव ; Sch.: malachite: विषा वु: श्रेष पोशा शर्प दु: देश दें देव the medicine Lig-bu mig cures headache and pains in the bones.

‡ येवा ने भिर lig-çi-wer आति nutmeg; इस्में के हैंग sna-mahi nue-toy mace and nutmeg flower.

as lin (Chinese) a red flag (Rtsii.).

দু নি বা lin-ya 1. গুল্ম sign, mark.

বুলি বা (ড্ৰিক্স) — ই গুল্ম masculine gender;
কী কি লু ভা গুল্ম feminine gender (Situ.).

2. membrum virile, জিক্স; ইন্সেই — মাৰ্ম the male sign or organ. 3. the effigy of the devil or that of an enemy which is burnt in the Yajna (ইন্মিল sbyin-srey burnt offering) in order thus to kill him by witchcraft (Jä.). 4. in Lhasa the designation popularly given to all larger gardens, the walled enclosures of private houses in the suburbs of that city.

चेट रे lin-ne= वस्त्र reeling, dangling, waving, floating in the wind (Mil.); वेट दे प्र rocking; ध्रेन विद्या क्ष्मां क्ष्मां का sprin-shig lin-byun-was a floating cloud arcse; क्रांचन व्या विद्या विद्या का infant struggling with hands and feet (Pth., Jä.); ६० व्या व्या विद्या का स्था (A. 135) a female yogini in dancing mood came reeling along.

থিম' দ্বা lin-tog or এম' ৰা lin-thog a film or pellicle on the eye (Med.).

মিনে lin-wa any entire piece; মিনে lin-po or মান whole piece; মানে বালি-gaig of one piece; মানে মানি-bah four pieces or parts (of a slaughtered sheep or goat or yak). Often = ক্ষাৰ rnam-pa; ব্যামনে বুজান বুজা

মিনে ঠ lin-tshe gratings, lattice: মেনে ক্রিকের lin-tshe-dgu a lattice with nine squares or rectangles in it.

વેદ'વેદ' lin-lin=often વેદ'દે lin-ne swinging, waving, &c.

DEN lins 1. banished, forsaken, abandoned; वेटम ग्रेम गुरू lins-kyis-bskyur to cast out entirely. 2. a hunting or a chase in which a number of people are engaged; उम्म वेटम dmag-lins a general chase, all men of a village taking part in it; वेटम व विमान lins-la hyro-wa to go a shooting, a hunting; वेटम है lins-khyi a hound; वेटम है lins-khra hunting falcon, hawk. वेटम व lins-khra hunting falcon, hawk. वेटम व lins-khra hunting falcon, to hunt down (Jā.); वेटम वार्टिक btah-wa what has been got by hunting, game shot or caught (Jā.); वेटम विट्राम lins-btah-wa what has been got by hunting, game shot or caught (Jā.); वेटम

মিমান I: lifts-pa hunter, huntsman; ইমোনা lifts-pa-mo huntress (Cs.). মিন্দ্রা: Sch.; quite round or globular.

বীব lib all at once, suddenly; altogether.

સુ lu 1.= ૬ મ bu-mo a girl (mystic) (K. g. F, 179). 2. knag, knot, snag,= લ્લ્ડ્ર-પ્ hdser-pa. 3. num. for 86.

মুশ্মান hu-kan an incorrect form of মুশ্মান্ত crucible for melting gold and silver (Sch.).

Q'J lu-gu, any lug-gu lamb; diminutive of an lug; and lug; and lug-gu-rgyud a rope to which the lambs are fastened, or strung; hence, any loop, chain or rope connected or knotted with another (Yig.-k. 13).

প্র'ব lu-wa 1. vb. to throw up phlegm, to clear the throat; স্থাৰ glo-lu-wa to cough. 2. sbst. কাম; a cough.

Q'A hi-ma 1. green grass growing in swamps. 2. acc. to Jü.: a pool containing a spring; ground full of springs; Q'A' & rich in springs.

3.5.5 Lu-hi-ta n. of a group of hills situated on the bank of the river Patwalotana where grow wild the red Sālu rice, Mudga, Man bru-wa, &c. (S. Lam. 37).

ধুৰ lug (ধুৰ্মান) एক্লা, নীৰ a sheep.
৪ৰণ্ড্ৰ প্ৰামান lug-ltar lkugs-pa stupid,
innocent like a sheep (Mhon.); ওৰাইৰ the
carcass of a slaughtered sheep (Rtsii.);
৪ৰণ্ড lug-khyu flock of sheep. ওৰাই, lugsñid or lug-than a wether (Sch.); ওৰাইৰ
lug-thug ram: ওৰাইৰাই ইন্না lug-thug-gi
rba-dbyibs like a ram's horn (Vai-sh.),
১৯৬ বিশ্বৰ rgya-ru lug-thug a Saiga ram
(Jä.); ওৰাইৰ the dust raised by a flock of
sheep.

Syn. A 7 L e-da-kā; A age lto-hphah; an ga bal-ldan; anc sar an or gyah-kar; anc a gyah-no (Mhon.).

अनिम मेचरिय the sign of the Zodiac called the Ram.

ৰণান lug-gi-lo the sheep-year, n. of a year of the Tibetan cycle of twelve years: ব্যান ম্ন্ত্র ব্যান ক্ষেত্র প্রাণ্ড (A. 91) if referred to chronology, it was in the year of the sheep.

वन में निर्मा lug-gi-gçed as met. = हुदः ने spyań-ki wolf (Minon.).

র্ণাশাল lug-gal or ওকান্ধাল lug-syal sheep's load, the bags put on the back of sheep.

स्पादमान lug-hal-wa= स्पाद्धः । lug-chuhwa name of a medicinal herb. (Vai. ३६.).

सुन्य I: lug-pa 1. or अन्द्वे sbst. shepherd, keeper of sheep. 2. to huddle heads together like timid sheep, to be sheepish in behaviour (Jä.).

सुनानव sheep's wool.

বিশাস lugs 1. the easting, founding, of metal: ব্ৰশাস্থান্ত্ৰ বা lugs-su blug-pa to found, east. 2.— এব way, manner, fashion, mode, method: ব্ৰতি প্ৰশাস্থান্ত্ৰ বা bod-kyi lugs-su gyis-çig do according to the fashion of Tibet; হই ব্ৰশাস্থান্ত্ৰ ইত্ৰেশাস্থান বিশ্বাস্থান বিশ্বাস্থান বিশ্বাস্থ্য বিশ্বাস্থান বিশ্বাস্থ্য বিশ্বাস্থ্য বিশ্বাস্থান বিশ্বাস্থ্য

বিংশা প্রত্যালয় কাম my way of building (Mil.).
3. opinion, view, judgment, style of proceeding, ব্রং কি প্রথম আ khyed-ran-gi lugs-la according to you, if we followed your advice (dil.); সমাপ্রথম chos-lugs religion, i.e., a artisin system of worship and faith, বুলি বুলি কি প্রথম প্রথম বুলি বুলি which of the two religions, the Brahman or the Buddhist be the better one (Glr.).
4. বাল established manner, custom, usage, rite (from Jä.).

सुन्भ निर lugs-gon a crucible.

स्वाम इंदर = स्वाम बीम : कॅम स्वाम and बहेबाम हैन स्वाम : स्वाम प्राप्त : चनीति good manners or morals.

सुन्धान lugs-ma a cast : दु न्य सन्धान rgyagar lugs-ma an image cast in India (Jä.).

श्चाम पार के lugs-bran-skyes = भ्राप्त प skar-ma btan-pa भ्राचारा; the fixed star or the polar star (Man.).

গুৰাম শ্ৰ্ৰা = প্ৰাম শ্ৰ্ৰা 1. contrary to custom or usage. 2. ঘাৰ্যাৰ special order: কাই: প্ৰাম শ্ৰ্ৰা ৭৯ম শ্ৰ্ৰা (Ya-sel. 48).

QK' I: luft a holder, carrying sling, bent handle, strap of a vessel, basket, etc., different from Y yu-wa a straight handle, hilt.

पुर II: 1. भागम or वन्त सुर a precept, injunction; but hardly so imperative as a command; used of words spoken by secular persons commanding respect: अस्तर प्राचित सुर अव अस्म phas-gnan-wahi lun-thobnas having obtained his father's permissive injunction (Dzl.). 2.= वस्तर अप spiritual exhortation, admonition, instruction: सुर प्राचित स्थान प्राचित स्थान प्राचित सुर प्राचित सु

with regard to supernatural voices, etc. (Mil.); esp. to prophesy, predict. अर पहुत्य बाकरण precept, inspired command, prophecy, three or four kinds of which or of Vyakarana are mentioned in Buddhism: (1) एकांग बाकरण वर्षे प्रतिकृति सुर पहुत्य; (2) विस्था बाकरण वस्त्र पर हुन् सुर पहुत्य; (3) परिष्या बाकरण देश पर हुन् सुर पहुत्य; (3) परिष्या बाकरण देश पर हुन् सुर पहुत्य; (4) ब्यापनी बाकरण (M.V.)

સુદ વકુષ lun-bstan prophecy, precept, injunction: લુવે સુદ વકુષ વનુદ્ર i than lun-bstan bçad-pa to communicate the precepts of the god.

सुर अन् luft-thag a strap or rope by which anything is suspended or held.

सुर. qr. luh-thah= शु.च.वह्न lbu-wa-hdsin (Mhon.).

सुर विदेश unn-hdren-pa to cite, quote, an authority (Ta).

સુદ ૧૬૧૧ વાયુમ નું ક્ષેદ વ lun-dbyug-pa gsumgyi phreń-wa n. of a religous work (A. 36).

ন্দ উল্মাণ lun-tshags-pa a collected mind (Nag.).

বৃদ্ধেশ luft-rigs here স্থান luft is the command of the saints and ইপ্ৰাণ rigs-pa is the learning of the sage. সুনাইপ্ৰাণ ক্ৰেন্ত ইপ্ৰাণ ক্ৰেন্ত ইন্ধান্ত ক্ৰিয়া কৰি he is the master of precepts of the saints and the learning of the sages (A. 20).

સુદ્રિય lun-pa 1.= લુવ કૂંદ્રમ a district, a valley; રેલુદ ri-lun mountain and valley; લુદ કેન lun-chen a large valley. લુદ પરેલુ the upper part of a valley; લુદ પરેલુમ the central portion of a valley. 2. furrow, hollow, groove, e.g., on the surface of a

stick (Mil.), or of the liver. 3. one's country, native place: মান নাম্প্র মান বিশ্ব

QR' FR' luñ-stoñ a desolate, a solitary valley, as a fit abode for hermits.

शुद्रायमें = अववायने चतुद्रोडिक the four borders or limits.

સર્ડ lud manure; સર્ડ લોંગ ા lud-hgrem-pu; to spread manure (on the fields); સર્ડ દ lud-khu dung-water; સર્ડ રેંદ lud-don dung-hole; સર્ડ સ્ટ lud-phun dung-hill; સર્ડ લ lud-hbu grubs, etc. in a dung-hill (Jä.).

সুত্ৰ lud-pa संसा sbst. phlegm, mucus: सुर्यक्ष to cough and throw out phlegm. মুত্ৰইত্ৰ lud-hbod-pa= মুত্ৰিশ্ৰণ glo-hgogs-pa or ৰ্বিশ্ৰণ hkhogs-pa (Mhon.) to cough out.

BUIL lum-pa= & E. E. AN OFF A hon-ho shes-brjod-pa saying that one is come or coming (mystic) (K. g. P. 27).

ন্ধ্য মুহ'ৰ n. of a grove in the village of Lumpa in Tibet (Rtsii.)

चुडा वे Lum-bi, अभाव दे Lum-bi-ni खाँचनी n. of a queen, and that of a greve called after her, situated in the Nepul Terai where Buddha is said to have been born.

প্রতিষ্ঠ lums (মুগ্রেগ্রি) a bath used as a medical cure; ক এব দু তুলন chu-tshan-gyi lums a hot-bath; অনুগতি পুলন bdud-rtsi lha-lums a bath in which the infusion of plants is used five; মুগুলি পুলন brtsins-pahi lums fomentations.

द्वा lus also सुभ व lus-po मरीर, विस्क, कास, देक, बाज the body, the physical frame, also the constitution; is also to be used in reflective sense: सुभाभावाद्या lus sa-la bṛdab-pa to prostrate one's self on the ground, सुभा हैन व lus-ston-pa to show one's self, to appear. सुभावादाय the body is

full of wrinkles; an 1 595 4 lus-kyi dwanpo कायेन्द्रिय the sense of feeling, in as far as it resides in the skin and the whole body of man (Med.). अभ ग्रेज़ lus-kyi phyag-rgya the configurations of the body and particularly of the hand and the fingers in making salutations to deities. ยมปังมาย lus-kyi ma-lha the five principal parts of the body which must be touched to the ground in making salutation to Buddhas and Bodhisattvas. These are the forehead, the palms of the two hands, the two knees: રે'નમ'લુમ'નું'મ'ગ્રુ'મ'લ यव य देश इ.व then what is called the prostrating to the ground the five principal parts of the body (Khrid. 191). 34 3 april 1919. luş-kyi-gyaş the right side of the body is चपसवाम् (ष्पःपः मः तुम a-pa sa-byam) ; समः तुः শ্ৰু lus-kyi-gyon the left side of the body is called अ प्रश्न sa-byam (सवास).

Syn. (resp. क्षु sku); धुट य phuńpo; ध्वा 35 thob-byed; क्ष्मा वहेन rnam-hdsin;
वाश्चम gzuys; विवा u khog-pa; क्ष्माम tshoys;
वाश्चम gdus-pa; अवाधुट zay-phuń; हेर वेद ñerlen; द्वार येदे क्षु अडेद dwań-pohi skye-mehed
(Mñon.).

श्वभानी देवाय lus-kyi reg-pa कायमेसर्गे copulation (S. Lex.).

রম সু ক্র lus-kyi <u>r</u>lan as met. = ধ্^{বা ম} <u>r</u>hulma sweat, perspiration (<u>M</u>hon.).

নুম দুম বন্ধন lus-kyis-hthab= নুম টু দুন luskyi-rgyol (MAon.) fighting with the body. also = ক্ম ক্মণ a foot soldier.

awijaga: a the devil of the body, i.e., Kāma or lust (S. Lex.).

સમ ૧૫ lus-krab tiger or leopard (Mhon.). સમ ૧૫૬ lus-dkar lit. white body;= દર વધે કુવ મ તાત-pahi rgyal-po (Mhon.) the king of the evil spirits.

eavija luş-skyes 1. चक्क born of the body, met. a son; also= ह्य khrag blood

and Ty hair. 2. 598 35.59 8.89 dgah-byed dgra-sta-can an epithet of Paraçu Râma (Mñon.).

ওমানুন lus-skyob 1.= প্ত yo-cha বন্ধ coat of med armour (Minon.). 2.=as met. গৈল in-matche sun (Minon.).

સુલા મુક્કા / હ-bskums= વેશાલ shim-bu cat (Mnon.) lit. that can contract its body.

સુષ્ય નુષ્ય lus-rgyags corpulence, a fat body.

स्थादन lus-nan 1. ugly body, an epithet of Vaicravana (Mnon.). 2.= ५१९ हेऽ नेद्र वेद्रकी-byed-çin (Mnon.). स्थादन यस, प्रयस्त वेद्रकी-byed-çin (Mnon.). स्थादन में स

शुष्र विशेष lus-geig-pa एकाङ्ग of one body; अध्यक्ष an epithet of the planet Budha (Mnon.).

સુષ ફ્રેમ lus-leim= ૧૬ સેડ દુષ્ય bud-med strum-pa a woman with child, a pregnant woman (Maon.).

GNEW lus-chas the entire clothing of the body comprising dress, hat and shoes.

दुष: अर्डअ अ lus-nchom-ma= ५५ : ओई । अर्ड । budmed mchog a handsome woman (Minon.). স্তুমান্তর্গ lus-ñams chuñ-wa a lean body. Syn. পৃথি ça-srab; পৃথি ça-med; মূলা şkem-pa; সুনমান্তর্গ নিজ্ঞান করিব দিলা বিদ্যালয় বিশ্বাসন করিব দিলা বিদ্যালয় বিশ্বাসন করিব দিলা বিদ্যালয় বিশ্বাসন করিব দিলা বিদ্যালয় বিশ্বাসন করিব দিলা বিদ্যালয় বিশ্বাসন করিব দিলা বিদ্যালয় বিশ্বাসন করিব দিলা বিশ্

सुभावदेशमा केन् = सुभावदेशय fearless body, firm body.

মুখাৰ নিজ-güis-pa of composite body — র্যাপাৰ্য tshogs-bdag an epithet of Ganapati whose body comprises those of man and elephant (Mion.).

સમાદ્દેવ કે lus-rdol-che= સમા કેવ lus-che-wa huge body, giant; gigantic (Nag. 40).

 $3N\zeta = 355$ the devil, the demon Māra (S. Lex.).

સમાર્ગ lus-ldan given as met. = વ ba or વર્ષ hjo-mo cow, a milch cow (Mñon.).

સુષ્ય ભૂત અ lus idan-ma as met. a woman, a goddess (Mñon.).

ন্ধ lus-phra 1. fine or subtle body= শ্বৰ glog lightning. 2. নুগ্ৰুষ নম্দ্ৰী lit. slender body fig. ৪১ ম bud-med woman (Mnon.). 3.= দ্বিষ the waist (S. Lex.).

सभावाम lus-hphags-pa विदेश holy body = the eastern continent according to the Buddhist cosmogony; a name of Mithila or ancient Tirhut.

নুমার্থনে luş-boñs bulk of the body; মুমার্থনেট বাৃহ্য bulky, corpulent, tall, 3N 35 lus-byad form of the body.

સુમાં ૧૦૦ luş-hbab as met. = દ્વાંમ rhul-ma sweat (M̃hon.).

প্রমান্থর্বির্ধ lus-hbod-pa coughing, to cough.

Syn. สัจจัจพาย glo-hgogs-pa or จุ**จัจ**พาย hkhogs-pa (Mnon.).

ন্ধ্যম গুরাল্প the secret parts of the body.

প্রথান lus-ma remainder, balance, residue.

Syn. ફ્રેમ સુચ *rjes-lus*; ધુરસ્**ચ phyir-lus**; ભૂગસ્ચ *thag-lus*.

ৰ'শ্ৰ le-khag = ম' ক or মা different sections or chapters.

ই বিশ্ব le-bryan or ইন্দ্ৰৰ leg-rgan 1. poppy, opium; ইন্দ্ৰন্ধ ইন্দ্ৰন le-bryan me-tog the poppy flower. ইন্দ্ৰন্ধ ইন্দ্ৰন মান্ত কি চিন্দ্ৰন me-tog কি চিন্দ্ৰন দেশ্য প্ৰথম প্যাম প্ৰথম প্য প্ৰথম প্ৰথম প্ৰথম প্ৰথম প্ৰথম প্ৰথম প্ৰথম প্ৰথম প্ৰথম প্ৰথম প্যথম প্ৰথম প্ৰথম প্ৰথম প্ৰথম প্ৰথম প্ৰথম প্ৰথম প্ৰথম প্ৰথম প্ৰথম প

Q'A le-na the soft downy wool of the Tibetan goat growing next to the skin and below the long hair, the shawl wool; fine woollen-cloth, Malida cloth of Kashmir.

D'A le-ma 1. v. A lehu. 2. the striped broad sheets of cotton and wool manufactured in Sikkim and gen. worn by the Lepchas.

থ'থা le-lag appendix, supplement, addition (Cs.).

1219

ই le-lan rebuke, reprimend, blame, and ঐ অধ্য le-lan-pa, ঐ অধ্যত্ত le-lan bdahwa to blame.

वे वस अन्द le-lam $^{\dagger}mkhan$ for वस वस अन्द lus-lam-mkhan.

বি পি le-lo or এ বি বৃদ্ধ le-lo-nid সাৰাব্য, কুনীৰ indolence, laziness, tandiness; ল মণ্ডিই বি le-lo ma-byed ciy don't be lazy! এ বি বৃদ্ধ le-lo-can স্থানা, নাৰাব্য sleany, lazy, slothful also সুহাই সুমান হব btañ-sñoms-can indifferent (Māon.); এ বি ব le-lo-wa= মুন্দ glen-pa a fool, a stupid fool (Māon.); এ বিম কুনীৰা a lazy woman; এ বিম ব্যুম le-los-hyros ক্ৰেই বৃহ্টিই slothful motion, walking very slowly out of laziness.

legs-pa or ঐবামার্ম legs-mo सत्, त्रेयः, ग्राम, साध्, साध्य 1. good, serving the purpose, useful, proper, praiseworthy; वेणभाप के साधुता goodness, excellence; adv. भेगाम 'यम legs-par well, duly, properly. भेगाम यर रिद्रश र legs-par hons-so you are welcome; र्वः वेष्यः u lo-legs-pa a healthy happy year; रे दूर पुस्र अभाव ci-ltar byas-na-legs which is the best way of doing? ৰুমাৰ বিষ্ দু অব্যাহ nus-na çin-tu legs-so if you can do it, very well; also এলখ ই legs-so very well; well done! वेन्य वेन्य legs-legs-so excellent, capital. 2. neat, elegent, graceful, beautiful C. 3. वेन्य इत legs-mo in Sikk. = good, in W. as adv. well, duly, properly, like वेषाभाष legs-pa. वेषाभार्षाव म्हनन्दा she who is always cheerful. এব্য-এর্ম legs-hgro that goes gracefully, an epithet of the king of horses. এব্যান্ত্রীন্থ well thought of, carefully considered. वेन्य वहें legs-briog चमाचित (1)= वेयाम ह्य legs-smra full description, well said (Mnon.); (2) = विजय पन्द त्रभाषित elegant saying. वेणअयर क्रुअ तुजाता well or auspiciously born or grown; वेग्रभायर वर्षे क सुप्रतिक्त well-dressed; वेग्रभायर ग्रुव स्ति well-accomplished, successful; वेज्ञ

यर विश्वेत द्विपसम्पद्म fully ordained; वेन्य यर अर्डे ५ सत्पूजित adored, worshipped; वेग्धायर त्त्रमाहित we'l-preserved, well arranged वेन्रभायरायहन्त्रभाय स्परीचा well exa-येग्रायरायम्य सुहित doing good servisc, to be useful: वेष्यप्रायम् अत्र स्वयंकार to benefit, a benefactor: वेज्ञायर व्येव legs-par henel = र्वर विव nor-hehel prosperity, increase of wealth or happiness (Mnon.); वेग्रायर वह्र्य उत्पादन growing up well. UNIQUENT to suppress or vanquish fully; भेग्रायर पश्चम उपसम्पन्न fully acquired, well qualified. वेण्यपर १५ म समाइत well collected, gathered earefully. वेषाभाष्य प्रसमारका good beginning; वेषाभाष्य वेषा delicious; वेन्य पर प्रदेश = भ्र.न ; वेन्य पर रहे स्थ प स्थागत welcome ; वेव्याप्य प्राप्त सुप्रमाद very accurate or correct.

Àশ্ৰম legs-brjod-ma মন্ত্ৰী an epithet of the celestial queen, the wife of Indra.

মান্দ দ্বামান্ত্র নার্মান্তর মান্দ্র মান্দ্র মান্দ্র n. of a Sūtra in which the fruits of good and bad actions are explained (K. d. শ. 304).

વેષ્ણ પહેં ક્ષર Legs-pahi skar-ma n. of a Bhikshu who had served for about twenty years and committed to memory twelve volumes of Sûtranta works and is said to have attained the fourth stage of Dhyāna (K. my. ᠲ, 288).

वेज्यापर वृद्ध सुगत one who has happily passed away.

भेगभास् ह्रॅब्स चार्यीः benediction, blessing. भेगभागसं legs-gso = colloq. नेगागरं, repairs: यससायसः इसायां इत्यासः भागसंग्री व्यासः वर्षेत्र वर्षाः বন্ধ বুনার ক্রান্থ (Yig. k. 3) I am engaged in assiduously superintending the repairs of the great monastery of Sam-ye. বিশ্বাম শ্রাম বিশ্বাস্থ legs-gsol resp. thanks, acknow-

ledgement, gratitude, in C.

থিব 'শা' ম Len-ka-ra n. of a place: প্ৰবৰ্গ আন এর শা মাইন মান্ত্ৰী মান্ত্

येद्र'य len-pa I: (rarely क्र प lon-wa, क्द्र'य lon-pa) pf. JEN blons (rarely MEN lons), fut. ন্ত্ৰ blan imp. ধৰ lon Cs., ৰূম' lon or ক্মে long Dal., Mil., BEN blang Cs. 1.=354 चादान, प्रतिग्रह, चाहरण to receive, get, obtain, महाराष्ट्रक वेदाय gnas-nan len-pa to obtain an inferior place viz.: for being reborn Thay, बद्यदेश उपादानकारण the cause of receiving or getting [material cause]S. 2. to accept, what is offered or given; opp. to axx a hdor-wa; also to bear, to suffer patiently, to put up with. 3. to seize, eatch, lay hold of, grasp, e.g., one that is about to leap into water Dzl.; to catch up; to catch, to take prisoner; to carry off, e.g., the arms of killed enemies; A 34 4x ma-byin-par to take what is not given, to steal, to rob: as 4.4.45 len-pa hdra it is as if it had been stolen from me Glr.; ভুমানাৰাৰ chuń-ma len-pa to get or take a wife, frq., also to procure one for another person; र्भेग वेत्र प spog-len-pa = व्य्वाप hphrog-pa to deprive of life, to kill (Mng.); to fetch it! to take possession of, to occupy (by force of arms) Glr. (Jä.).

એક વ વધે len-pa-bshi in Budh. the four kinds of એક વ len-pa taking are mentioned:
(1) ભૂ વધે એક વ lta-wahi len-pa; (2) દ્વાં લેસમ દ વકુલ દુવામાં મહેવાનું વદેક પારે એક વ; (3) વદ્વાનું સું વધે એક વ bdag-tu smra-wahi len-pa; (4) વદ્દું પર એક વ hdod-pahi len-pa (K. d. ન, 451).

ये अप II: n of a place in the district of Pempo in Tibet (Lon. 3, 3).

्ययः तुरु कुसुकाल कुसुन्न, रक्तनी [seffron]&. येयः तुरु बखडीन, सन्बर.

মান ৰিচ-mo (Os. also অব্য leb-po)
Hind. ব্ৰহ, flat, স্থান ব্ৰহ mons-ran
leb-mo Indian flat, pease lenticular;
অব্ভৱ leb-can flat, level; অব্ভাব leb-leb flat
like the top of a table level. অব্ভাব leb-ma;
অব্ভাব leb-thags lace, bandage, ribbon
Cs., ১৯ মুন্দ্র প্রত্বাম dar-skud-kyi leb-thags
lace of silk thread; অব্ভাব bag-leb a flat
loaf of bread C.; বিল্লাব cin-leb or অব্ভাব leb-cin a board, plank; ব্ৰাব rdo-leb a slab
of stone, cf. মুন্দু gleb-pa (Jä.).

बेंदु lehu परिकेंद, परिवर्ष, सर्ग; division, section of a speech, a chapter of a book.

Syn. ক'বা cho-ya; ক'বা দ্বিন cho-ya shibma; ম'বা sa-rga; দ্বিম skabs; মণ্ডির rabbyed; মণ্ডির দ্বিশ rab-byed toy-pa; রুমন্ত dum-bu; মণ্ডির মান্ত কিচ্চুলার; মন্ত্রিশ hduspa; মান্ত্রিশ brtag-pa; মণ্ডিরশ্ব rab-tu brtag-pa (Mnon.).

र्थे lo I: a year (1. वत्सर, मंवत्सर, वर्ष, मिल क्या में द्यद द मुक्त क्या में ३५० i.e. = 360हैअ अन khyim-shag zodiacal days 2.=365 'সুৰ ৰেণ ñin-shag solar days). 3.= 371 ইম ৰেণ tshes-shag lunar days. ম্বীব্র ন্ত্রিকান beginning of the year; # 2 4 lo lna-bcupa, শ্ৰন্থ বৃত্ত বৃত্ত বিশ্ব lo lha-beu lon-pa fifty years old, of fifty years; মুর্মান্ত্রিমান bu-mo lo-gñis-ma a girl two years old; ል. ኗር. ጃ सं रे रे विदेव lo-re re-bshin or lo-dań-lo. ম ই এইব lo-re-bshin, annually, yearly ; মই ইবান beginning of the year; ৰ্বিক-ৰুম divisions or parts of the year; 5 44 5 lo-nas lo-ru from year to year; & sna-lo, last year; asa hdas-lo past year ; रहे क hdi-lo or s क da-lo this year; 3 phyi-lo in C. and भद के san-lo next year; क विष्कृति lo hkhor-te after one year had passed; MN 3 % AFE B

sras-kyis lo-hkhor-te when the prince was one year old (Glr.). The names of the twelve years of the smaller cycle are those named after the following twelve animals: ই byi mouse, মান glan ox, মুণ stag tiger, জন yos hare, वज्जा hbrug dragon, ध्रुप sbrul serpent, 5 rta horse, sq lug sheep, & spre a: 5 bya hen, B khui dog, 49 phag hog; and these are combined with the names of the 5 elements each twice reiterated to make a cycle of 60 years. Thus the year 1903 is called প্ৰথম the water-hare year, and ज्ञात्व yos-lo-pa is a person born in that year, etc. 2. for a fallo-tog; for a m lo-ma; also for ধ্র'ব lo-tsa-wa. 3. prob.: talk, report, rumour, saying, added (like \$\skad\) to the word or sentence to which it belongs: डे.बे.झॅ.बे.खं.इर.व.इंश.ई.व when a rumour is heard that some body has died may get a name (in the world) by his learned discussion, he after all is a liar $(J\ddot{a}.)$. 4. num.: 146 $(J\ddot{a}.)$.

ৰ লুখ lo-rgyus = শৃহম ৰ্ড্ৰ ন্তৰ্নাল story, account, history; ৰ লুখ তৰ নাল news, containing a history; ৰ লুখ আৰ্ ibid.

ৰ কৰ্ম lo-chags Cs. 'every second year.'

ৰ ৰূম lo-chun young; also for ৰ বি ব ৰূম ব lo-tsā-wa chun-wa junior or lesser Sanskrit scholars of Tibet. ৰ কিন্তু lo-chen — ৰ ব্ৰাইন ব lo-tsā-wa chen-po a great scholar of Sanskrit in Tibet.

ৰ' দ্বা lo-tog or ৰ' ৰবা lo-thog ছাতা the produce of the year, the harvest, crop; ৰ' দ্বা হ'ব lo-tog rha-wa to reap it, to gather it in. ৰ' দ্বা সকলা দ্বাবা বি lo-tog mchog-tu bde-wa= ক্রমান্দ্রেই হিচ্ছ dkar-çin the Sal tree (Mhon.).

₹ lo-tho an almanac.

व र्व = हेंद र्वण or के हैंग.

ৰ'5 ৰথ lodu-thal how many years have passed, elapsed: মন্ম কুম ব্লিন্ম এ জন্ম বু কুন্ত্ৰ অম ব্যাহ্ম ই বিশ্ব আৰুম how many years have elapsed since the Nirvana of Buddha (A. 9%).

** * * kind of quiver manufactured in the Lo country (Rtsii.).

ৰ্বাপ্ত lo-hdab= শ্ৰাম lo-ma leaves of trees which fall every year.

শংশংশ lo-hdod = ৭২১ ব or ৭২১ থাওঁ yearning: শংশংশ সুন্ধান শংশী বন্ধান (Hbrom. দ, 13) he had neither yearning nor hopes whatever, the earthly-minded sinner.

ৰ'ন্থ lo-nay; in every ten years there occurs one black-year in which it is not auspicious to do any good work; the year 1891 was ৰ'ন্থ lo-nay, and 1909 A.D. will also be a ৰ'ন্থ lo-nay.

ৰ পুৰ lo-phyay annual rent (Yig. k. 52); acc. to $J\ddot{a}$, an embassy sent every year to a suzerain to renew the oath of allegiance.

र्व धुन्य वेन्य lo-phyugs-legs-pu a good harvest and healthy cattle.

ই সি or lo-ma জ ৭১৭ lo-hdab पूर्ण a leaf.
জ্ঞান মুখ্যা leafless; an epithet of the goddess Pandan Lhamo who when practising asceticism would not eat even a single leaf.

ৰ নাম lo-mu-lua the five leaves, fig.: generally those of the Mahayana Bodhi-druma, the Bodhi-tree of Mahayana doctrine, the leaves of which are:—হ্ম দ্রমন tshul-khrims pure morals, ইমান thos-pa hearing and comprehending, i.e., studying the sacred literature, দ্রমান মানুহ khuim-nas-hbyuh renunciation, ব্লামান বালা the holy brotherhood (K. d. মৃ. 327).

THE lo-ma-kha= & ga Ar chu-lhahi çin Varuna tree, the tree of the god of water (Maon.).

ম' মানু মান আৰু lo-ma gyon-mahi gzuhs n. of the dhāranī of a goddess who used to dress in leaves of trees believed to be efficacious in epidemics (K, g, 4, 1/7).

मं अं माया । lo-ma-b sun= र्ष म don-ga: र्ष मं माया । M hon.).

ฉังผายุผูมาย lo-ma gsum-pa= 5.₹ - 3.5 ราส durbyid-sman (Mñon.).

ब्राम्बरे ब्रिट्टी निर्मा lo-maḥi ḥkhri-çiñ a creeping plant.

Syn. शु भे वि देह klu-yi hkhri-çin ; स हैन व्यव mu-tiy-hbrus ; र के so-rtsi (Mnon.).

ৰ্ম n. of a place in Tibet (Deb. 4, 33).

বিভান দুন পূন lo-man khar-tdan an old man, one who is under the weight of many years (Mnon.).

ৰ অং lo-mar a year's supply of butter.

ৰ্ণাইৰ lo-tshan annual produce, harvest.

ર્મ એ નિષ્ક lo-yi çin-rta as met. = ? અ ñi-ma the sun (Mnon.).

बं वेग्य lo-legs, = बं बंग वेग्य सुभिच the year in which there has been a good harvest.

ৰূপ্ৰশাদ silk or satin of the colour of juniper leaves (Jig.).

ৰ প্ৰথ lo-ces = ইম rtsis monetary account; also astronomy (Mnon.).

ৰ বিশ্ব lo-bçad= ৰ ৰ lo-tho (Cs.).

ৰ্থ II: is also used to signify displeasure, disapproval, unwillingness as in মুমুর hdi-skad-lo, মুমুর zer-lo, মুমুর thos-lo, thob-lo, মুমুর sgom-lo, মুমুর çes-lo, মুমুর etc.

ৰ্থ III: n. of place in upper Tibet: শুইশান্ত্ৰৰ প্ৰইণ্ট্ৰৰ ক্ৰমান্ত্ৰৰ শুইণ্ট্ৰৰ ক্ৰমান্ত্ৰৰ ক্ৰমান্ত্ৰৰ শুইণ্ট্ৰৰ ক্ৰমান্ত্ৰৰ মান্ত্ৰৰ ক্ৰমান্ত্ৰৰ ক্ৰমান্ত্ৰৰ ক্ৰমান্ত্ৰৰ ক্ৰমান্ত্ৰৰ ক্ৰমান্ত্ৰৰ ক্ৰমান্ত্ৰৰ ক্ৰমান্ত্ৰৰ ক্ৰমান্ত্ৰৰ ক্ৰমান্ত্ৰৰ ক্ৰমান্ত ক্ৰমান্

વિ IV: interpretation; વર્લ ? 5મા મુદ્દ કેમા મ વન્દ્દ, લેં સું વમા મુદ્દ લેંકા સું મ (A. 96).

† यिंगा lo-ka कोक; = बहेगाहैं hjig-rten world. विंगे नुष्य lo-ke çva-ra, बहेगाहैं व प्रवादिक प्रवादिक प्रवादिक के hjig-rten dwan-phyug epithets of Avalokites'vara Bodhisattva.

well-known title given to the Tibetan translators of Sanskrit works. And lopan = And lo-tsha-wa and lopan = And lo-tsha-wa and lopan = And lo-tsha-wa and lopan = And lopan =

মুন্দির the river Brahmaputra in part of its course through East Assam. Also ৰ চুৰ্ন্দ Lohin-tara: ৰ চুৰ্ন্দ মুন্দির (A. 87). the river Lohintara the source of treasure.

র্বাম log-pa I; vb., pf. and secondary form of aquildog-pa, q.v. 1. to return, to go back: अव र yul-du Gh.; विवाद बार logpa-hbrad Glr., Aga a a s tog-la hdod-do Glr. let us turn back, भुदार्खन पर्व वस phyir log-pahi lam the way back. 2. 35 to come back, to come again. 3. to turn round, to be turned upside down, to tumble down. देखन्य no-log-pa to revolt, rebel. देख्न ध no-ldog-pa to turn away one's face, always used fig. for to turn one's back on, to apostatize: अवर पर पर में में में hkhor-wahi noldog-na if you mean to turn your back to the land of the cycle of existences, র্মণ ম' ই ব' log-po byed-pa to revolt, to rebel; त्वाप क्रमाप log-pa rtsom-pa to plot, to stir up an insurrection Glr., বিশ্বাধানৰ log-pamkhan a rebel Glr. (Jä.).

হাঁবা II: adj. বি, বিদ্যীন, বিদ্যায় reversed, inverted, irrational, wrong; ধন্ এই এন log-paḥi-lam, অন্ধৰ্ম ব lam-log-pa in Mil.=a wrong way; ধন্য মেণ্ডাৰ্মণ log-pola shugs-pa to rush into error, to turn to what is wrong. প্ৰাৰ্থ lta-log or প্ৰাৰ্থ lta-wa log-pa, v. infra বিশাল log-lta. ইমাবল্থ chos-log-pa a wrong faith, false doctrine, heresy; মুবল্ grwa-log, ইবল্ jo-log col an apostate monk or nun; বিশাল log-par and (col.) বিশা log adv. wrong, erroneously, also: back, again. বিশাল মান্ত suspicions (about a thing), often = প্ৰাৰ্থ মুন্ধ lta-log skued-pat to sin (Ja.)

মৃত্যু log-ge-wa [seems to be nearly the same as মৃত্যু log-pa, adj.: ই জিল মৃত্যু বা বিহিন্দ আ prob.: entertaining irrational doubts or scruple; মুহ ইল মৃত্যু বা bań-rim log-ge-wa an inverted মুহ ইল চলনি-rim, q.v.; মৃত্যু বা মৃত্যু log ge-wa-la l-hyer he took it back again Mil.] from Jä. মৃত্যু heresy, heretical observance; মৃত্যু মৃত্যু মৃত্যু মৃত্যু (Rdsa. 19) by bad behaviour one falls into heresy.

र्वन अ log-lta (वनापर अप log-par lta-wa) or क्षार्थिय lta-log निमादिश, निमादर्शन heresy, heretical doctrine, and is of two kinds:-र्षर्-पान्द्रेना प yod-pa hjig-pa and लेना पर नेका प log-par ces-pa. The first one denies rebirth, the effect of charity, of self sacrifice and of doing good, also of wickedness and The second one asserts that happiness and misery are divine gifts and there is no consequence from good or bad actions and no retribution (K. d. 3, 127). Again we read: ब्रेर'सदस कुस नु पहुन प वस दे देवानु 'बुरायदे'क्षाद्यं क्वाइबाक्य 'रुपाक्ष माने (Khrid. 10) the doctrine which holds that all things are permanent or that every thing is perishable is considered heretical on account of both being contrary to the doctrine of Buddha.

Syn. विवास log-rtog; वृष्टु वर्षे वसमाय hkhuwahi bsam-pa (Mnon.).

ৰ্ণ ম log-than a kind of linen (Rtsii.).

विनायक an epithet of Ganes'a (Mnon.).

শ্ব বা চ্ব প্রেই বিশেষ log-pa dud-hyrohi spyod-pa can n. of a religious sect in ancient imes who used to imitate the habits or beasts and so degrading themselves would perform a kind of austerity or penance with the hope of obtaining salvation (Theg.).

व्यापान अध्यापान के श्री के प्रतास के severe ascetical penance performed by certain religious sects in aucient India in which the ascetic used to expose himself to vultures, sometimes burying himself in a trench that they might devour his living body; other ascetics used to burn a part of their body under a slow fire (१ विश्वासम्बद्ध).

র্বাণ গ্রন্থ to hold an erroneous notion as something positively good: ধ্বাণ বি স্থানি misapprehension, mistake, blunder.

ৰ্ণ এই শ্ৰাম log-pahi blo-gros = ব্ৰাম norwa or এপ্ৰাম hkhrul-pa (Mnon.) to blunder, to err, to make mistake.

র্বাধ্য প্রন to wrongly perform a thing. র্বাধ্য প্রনেন ন্র্বাধ্য প্রনেন

ধ্বা বং প্রথম lag-par spobs হ' র' ঐ র পতtsha med-pa shameless; also shamelessness, effrontary, shameless boldness (Mnon.).

জ্বান্থয় বুধান log-par htsho-wa to live by crime—perverse means and actions—by vice, to live in a sinful manner. It is of five kinds:—জ্বান্থয় tshul-hchos; শ্বামান gshog-slons; বি টিমান্থন ব thob-kyis hjal-wa; ইন্প্ৰমান্ত্ৰী বুধান ট্ৰিচ should be avoided by the religious (K. du. 5, 503).

विश्वपात downfall, perversity. विश्वपात downfall, perverse conduct, a sinful life.

ৰ্থান্ত্ৰৰ log-smon-can one who wishes or prays to do evil and what is perverse.

ৰণ শ্ব log-smra or ৰ্ণা এই শ্ব log-par smra-wa falsehood, slander, perverse speech, blasphemy. ৰ্ণা শ্ব বুট ৰণ্ম ইন log-smra-waḥi nags-tshal fig.: the wilderness of the perversity of speech (Yid. 2).

Syn. बॅम श्रुप log-sgrub; बॅम व्हेन रेन loghdren-tshig; श्रुर प वरेनव प व्यु क्रम skur-wa hdebs-pa hphya-tshig (Mñon.).

+ অ্পাশ্য log-gshal — ব্ৰাথৰ বিশান lan log-hjal ingratitude, ungrateful return for a service done.

র্থা শাতীয় log-gyem fornication, adultery; র্থা শাতীয় ব্রেটি ব log-gyem dad-che-wa one given up to adultery, an adulteror, ৰুম্ মার্থা শাতীয় ই না ব্রিম forsake that wife who is given up to adultery (Ce.).

র্থা-প্র loy-çeş = র্বান nor-wa or ব্র্থান hkhrul wa (Mñon.) error, blunder.

ৰৰ খ্ৰী চ st log-sred-can one who delights in vicious actions and sin, has no faith in religion, and blasphemes the sacred Buddhist religion, &c. (K. my. ন, 113).

বিশাস logs 1. the side of anything, আৰু; ই প্ৰাম a hill-side: মুই প্ৰাম ৰক্ষ হ অহেছি ই নি প্ৰাম কৰা কুম ব (Hbrom. P. 147) all sides of the Lari mountain have been overgrown with dense forest of fruit-trees (berry trees); ই বা প্ৰাম rtsig-logs the side of a wall, মানু প্ৰাম mutan-logs fore-side, front-side, ar প্ৰাম rgyab-logs back, back part of a thing; মাই প্ৰাম sahi-logs surface of the earth. 2. direction, side, region: কুছ এই প্ৰাম কুম rkon-pahi logs-nas from the region of the feet, up from the feet (Sch.); ব্যাম কুমাৰ gyas-logs the right side, বাৰ প্ৰাম gyon-

logs the left side frq.; ৰুম আৰম tshur-logs this side, এম আৰম phar-logs the other side, on the other side. আৰম্ভ logs-la aside, apart, অব্যান বিশ্বনা logs-la bshay-pa to put aside, to put out of the way, to clear away. গ্ৰাপ্ত কিন্তু কিন্তু বিশ্বনা বিশ্

র্বাপ স্কুম logs-skyes = বু ম nu-nu বছাল the udder, the female breast (Mnon.).

र्वेग्भ'गरुष पचक.

শ্ৰেষ্ণ ক্ৰিব শ্ৰেই ? Logs chen-pohi ri n. of a mountain in the continent of Purva Videha (K. d. ২, 337).

ৰ্থাম ৰ অন্ধ্ৰ logs-na yod-pa to be distinct, separate, to live by one's self, to be solitary (Schr.).

र्वन्थः प logṣ-pa other, additional: कुन्थः विन्थः प rgyagṣ-logṣ-pa spare-provision (Ja.).

র্ষণ ধৃ logs-su elsewhere; separate, apart, aside. র্মণ ধু নশ্ম ন logs-su bkar-wa or র্মণ ধু প্রমান ব logs-su bar-wa to lay aside. Syn. মুণ্ড বুলান ব বুলান বিদ্যালয় বিশ্বাসন বিদ্যালয় বিশ্বাসন বিদ্যালয় বিশ্বাসন বিদ্যালয় বিশ্বাসন বিদ্যালয় বিশ্বাসন বিদ্যালয় বিশ্বাসন বিদ্যালয় বিশ্বাসন বিদ্যালয় বিশ্বাসন

শ্নি loft or ব্ৰু আ = ব্ৰুজ u khom-pa leisure, spare-time, vacant time, ব্ৰু আ ইন্ আ ভাইন অ ভাইজ u, মাইল u not able, not enabled (A. 28) no time. ব্ৰু আ ব not able, not enabled (A. 28) no time. ব্ৰু আ ব not able, not enabled (A. 28) no time. ব্ৰু আ ব not able, not enabled (A. 28) no time. বিলেজ to have time (enough), you allow the favourable moment to pass away (Mil.); মাইল বুলাইল বুলাইল বিলেজ বিলে

মুদ্র বিল-ka, মুদ্র lon-kha, মুদ্র বা lon-ya ব্যৱহার intestines, entrails, guts.

ৰ্বনৌ loń-ki (Chinese) a kind of red cloth manufactured in China (Rtsii.).

শ্বন্ধ দুব u. of a district in the province of Kong-po.

স্থান ব lon-wa pf. and secondary form of ক্ষেত্ৰ ldon-wa, as vb.: 1. to be blind, and as adj.: blind, blinded, also as sbst.: a blindman. ক্ষ্ম ব lon-po, ক্ষম ব lon-wa-po a blindman (Cs.). 2. also ক্ষম ব lons-pa, =

प्राप्त lon-bu बर म or बर व ankle-bc

ব্রমে' loń-loń uprising in waves, bulging out.

ৰ্ম lons imp. of ৰ্ম ব lon-wa: rise up, awake, get up! ব্যাস্থান্থ বিদ্যালয় বিদ্যালয

कदम बुँद lons-spyod भोग, सम्बोग 1. attainment, enjoyment, esp. with regard to sensual pleasures and eating and drinking: बंदम बुँद-न व छेद long-spyod ça-la-byed they enjoyed themselves on meat, MEN BY AC ? 44 35 lons-spyod cin de-las-byed they lived on the fruits of this tree; बद्दा कुर्य to cohabit, enjoy sensually. 2. plenty, abundance: पार पहर वी विर अ वेंद रवन हु केंद य पश्च they had collected an enormous quantity of food and drink; MEN' 3 a long-che-wa great riches; wealth, property, লুম্মান্ত্রি নুস্ব บัน ปีน long-spyod-kyi bdag-por gyur he became owner of the property (Dzl.); अळ ५ प वु: वदे: ब्रह्म क्षेत्र भेर he was not rich enough to bring an offering (to Buddha) (Ja.). 3. = इंदर हम nor-relsas or वर्ष्ट्र 4 hbyor-pa रेमर्था, विभव wealth, fortune. बार्स केंग्रे अन longspyod-ldan = ধ্রমান্ত্র prosperous, possessed of health, prosperity and happiness;

লমে গুর্বার lons-spyod-gnas বান মাইর buńmdsod treasury, repository (Mñon.). ব্রুম গুরু ইবামাণ perfect happin ess, full enjoyment both materially and spiritually.

সা-্য lod-pa or ব্যু lod-po= বুদ্ৰ lhodpa ... relaxed. 2.= ব ব ব le-lo-can lazy, pareless.

ৰ্চ ইশ্ৰম the poor class of oultivators who are unable to raise a good crop (Rtsii.).

হাঁ lon 1. news, tidings, message:
ক্ৰম্ম lon-bzan good news, ক্ৰম্ম lon-sprin-wa to give notice, send word, send a message; ক্ৰম্ম বি lon-skyur-wa to give a reply; ক্ৰম্ম বি ভ্ৰম বি lon-skig khyer-la cog let me know, send me word.

ই I: los 1. in truth, indeed: এপ্র দুল্ম হন ক্ষা প্র he is indeed the lord protector and refuge. 2. টুন্ ৰূপ প্রতি হন can you go, could you go! ব্যাপ্ত los-thub yes, I can. 3. true, certain ব্যাপ্ত বিশ্ব it is sure and true; certainly it will come to pass. \P ça I: 1. is the twenty-seventh letter of the Tibetan alphabet corresponding in sound to Sanskrit π . It is pronounced like sh in the words shin, sharp, etc. but palatel; acc. to $J\ddot{a}$, in C, it is distinguished from \P only by the following vowel being sounded in the high tone. 2. num. =27.

প্ II: In Budh. various significations are attached to this letter:— এন ব্নন্ধ আৰু পাৰ্ম উন্ধান প্ৰাথম প্

-प III: मांस, चासिय 1. flesh, meat: न वार्यार मेद सेमस ठड्यों सेंगा गाउँद being fond of meat cuts off the life of animals. -9 55-9= इटेंबादबार क्या thin, emaciated; न्यूपना-न yak's flesh, 39 9 mutton; 9985 4 to boil meat, न हैं प to roast meat; न वहुर वार्क ça-boud gsum the three kinds of flesh which are possessed of different peculiar properties: (1) শুক্তব ইব্ৰ human flesh; (2) মুখ গ্ৰী-প otter's flesh; (3) 43 44 Aphyi-wahi-ça the flesh of the marmot (Sman. 3). - १ विकाय sexual instinct. 2. surface of the body, ৰুখ ৰ্ম বু बोच्य [a lump of flesh; a senseless person] S. नृ अ १ अ spots, stripes, etc. on the skin (of an animal); 9595 ca-dkar white or fair complexion. - Tall ca-bkra n. of a cutaneous disease Med. [a kind of white leprosy]S. 3. for ¶, the stag. 4. unit muscle, § ¶ thoracic muscle (Jā.).

Syn. প্রবাস্ত্রিক khrag-skyes; প্রবাধন খ্রুম ও khrag-luş gyur-pa; প্রমান্ত্রম বাস্ত্রমান lus-suńs gsum-pa (শ্রমান).

ৰ্ণীৰ ça-kon for ৰাণ্ডৰ ça-hkhon (Vai. sñ.) grudge, resentment, hatred.

4.85 ça-skad the cawing or croaking of a raven; the cry of the stag.

IMM ça-khug bag in which powdered dried meat is kept by travellers during a journey in Tibet and Mongolia.

first ca-khoy the body of a slaughtered animal, without the skin, head, and entrails, 3:-4 flesh of a large animal, 長本 -4 that of a smaller animal.

न् है ça-khyi; हॅन परे है a hound, a hunter's dog.

শ্ৰ ça-khra বিশ [bile]S.

- পূল্ ça-khrag flesh and blood, meton.

1. for body: পূল্প প্ৰতিষ্ঠ a sound body.

2. for: children born of the same parents.

বাংশন ca-hkhon = শাৰ্থ বাংশ or শিল্প anger, fury, enmity, an enemy; বাংশন প্রথম bearing grudge against a person, harbouring enmity, v. ৰাপন ca-kon.

-শূৰ্ম ça-gos colloq. for প্ৰশূৰ্ম çam-gos lower garment.

ন ব্ৰুক্ত ça-hyuys ঘরাম lit. curled flesh or body [the flower of the tree Rutea frondosa]S.

-পূর্বাধ ça-rgyagş fat meat; পূর্বাধ্য colloq. corpulent; প্রাধ্ ça-rgyagş healthy corpulence. I 3844 gu ça-ñams rgyas health and ill-health; I 3844 gu I becoming healthy after illness or loss of flesh in the body also healthy corpulence.

Syn. ৭ বানান: htshag-bzań; সমম কুম শ্রুলাছrgyas; স্থানা এইং ল sku-ça hbyor-po; স্থাম নমম stobs-bcus; স্থাম শ্রুম stovs-ldan (Mnon.).

প্রিম্বর্ক Ça-shon-can n. of a heretical lama of Tibet who wrote many treatises explaining the Buddhist tenets wrongly and performed Buddhist religious rites in a reversed manner and who afterwards became a convert to Bon. He was called পুরুষ কর্মীত্র and belonged to the সমূম্ব্র sect (D. R.).

শৃত্য ça-can মিজা, মন্নাহনী [a fibrous root; a medicinal plant commonly called Katki]S.

न् डेंब ça-chen महामांच human flesh (Sman.)

न हैं व ça-rjen sa पिश्राच, पलाश्चिन [car-nivorous, a goblin] S.

43 ça-ñe near blood-relation, descendant.

Syn. बुर'4 rgyud-pa; रेन्थ कुर rigs-rgyud (Moon.).

45% ca-dus the month January when meat is cured and rent paid in meat collected by Government and land-lords in Tibet (Rtsii.).

- qac ça-phiñ 1. (Chinese) a kind of tea (Rtsii.). 2. meat cooked with phing (a kind of vermicelli extracted from peas).

নুষ্ঠ ça-mo 1. mushroom. 2. is described as= প্ৰাণী কম্ম sheep-fold (Risii.).

-१ बेर ça-med जन्म a fleshless, emaciated; also, name of a hell.

ન વા જુ *ça-hbu* a maggot.

 \P $\mathfrak{S}^{\mathfrak{s}}$ (a-bur) in W, boil, abscess, ulcer; mark let by a lash, weal $(J\ddot{a}.)$.

শ্বস্থান , asbyan is described as শাস্পা ট্রাট্টা স্পা (Pasii.)

न्ध्र ça-şbran मिल्ला flesh-fly, bluebottle-fly (Jü.).

‡ বুল ça-ma 1. n. of a kind of singing bird like the linnet (K. ko. শু 2). 2. the placenta or after-birth, the bag or pouch in which the embryo is formed and which comes out immediately after the delivery of the child: hence, also, a wet nurse or ঘানা. 3.= মু এ বুল মানালো of the gods (K. my. শু, 7).

ন ইন ব্*a-rmen* fleshy tumour, a lump in the muscular flesh. ন কর ব্*a-tshan dmar-po* a tumour resembling a weal or a wart.

ন্ত ça-rtsi= পুম্ব complexion, colour of the skin: মুখাই মুখ্য বিষয়ে (Hbrom. শ 34) the Brahman's daughter of fair complexion.

নু ক ça-tsha 1. affection; নু ক মান্ (Jig. 35) without affection; acc. to Jä.=a friend; নু ক বন amicable, attached. 2. hot meat.

ৰ্ভ ça-tshe = শ্ৰণ্ড r nickel silver (Jig. 16).

শ্ৰান্ত ça-mishan = শৃংশাম ça-stags (Mñon.)
শঙ্কাৰি [lucky or unlucky marks on the body] S.; শ্ৰান্ত শুনি বিঘা [knowledge of lucky or unlucky marks on the body] S.

-9'-alt ça-hdser wart; -9'-alt one having warts in his ekin.

ৰ ça-za or ৰ শ বিমাৰ 1. prop. flesheater, carnivorous animal. 2. gen.: a class of demons. ৰ সম and ৰ সমী are two kinds of such loathsome demons, the names of others of which are as follows:— Î Y pī-lu, I Q Q PI-LU, Q Q PI-LU, Q Q PI-LU, Q Q PI-LU pī-lu bānā-po, Q Q BBR UN PĪ-lu mthah-yas, ANN U bānā-pa, ANN U BĀNĀ-PO, PĀNĀ Ā gduñ-wa bānā-po, PĀNĀ Ā JĀNĀ Ā GĀNĀ-PO, PĀNĀ Ā mi-bānd-po (K. g. 5 126).

ন্'ই স্থাই ' Ça-zaḥi-gliñ' n. of a cannibal-island situated beyond the island of horned cannibals: মুধ্য মান্ত্র বাল ক্রান্ত্র ক্রান্ত্র (K. d. ২, 335).
ন্যামুধ্য ça-za sṛin-po যালম cannibal hobgoblin.

न इन ca-zug or न न न न व व ca-gang = इन aug.

ন ভান ça-zon মায়ন [dry flesh, one who eats flesh]S.

-পূলা বিশ্ব ça-gzig bdu শ্বিৰ a kind of disease [white leprosy] S.

ন ওবা ধ্বা ঐ Ça-hug stag-sgo n. of a sacred place in Tibet (Deb. ৰ 43).

ন্থি এইব ça-yi-mchog चित्र; as met. = র্মাণী শাস্ত্র sroy-yi-gnas the heart, the seat of life (Minon.).

નુષ્યે સુષ્ય વર્ષ *ça-yi lus-beud* met. = 🛱 પ blood. નુષ્યે માર્વે ક*ça-yi sa-bon र* क्कांd (*Minon.*).

‡ প্রাইণ্ড ça-li ho-ta a religious instruction of the Tantrik class: ক্রেণ্ড্রুবর হ্যান্ত্র ক্রেণ্ড্রুবর ক্রেণ্ড্রের ক্রেণ্ড্রুবর ক্রেণ্ড্রের ক্রেণ্ড্রের ক্রেণ্ড্রুবর ক্রেণ্ড্রের ক্রেন্ত্র ক্রেণ্ড্রের ক্রেণ্ডের ক্রেণ্ড্রের ক্রেণ্ড্রের ক্রেণ্ড্রের ক্রেন ক্রেণ্ডের ক্রেণ্ড

¶'aq ça-lun revenge by death for killing and the like.

ন শ্ৰ ça-log warped, oblique, aslant in W. ($J\ddot{a}$.).

ন লৈ ça-log = ন শ্ৰেণ শ্ৰেণ হ্a-log-log bloated. ন নন্দ্ৰ ça-bçags is explained as স্ত্ৰণ ন ট্ৰ-মন্দ্ৰ (<u>R</u>tsu.)

-প্রত ça-srab = প্রথম ça-ñams (Mñon.).

- পুথা ça-lhag excrescence on any part of the body which, acc. to some, is a sign of wickedness.

প্রাম্পু ই ça-la gya-ri= ৭৭% ই (mystic) (Miñ. 4).

numerical figure (Ya-sel. 56).

প্ল ça-ka a kind of game (Vai. sn.)..

প্রাপ্ত ça-ka-ma, more fully দেউ প্রস্থ saffron from Kashmir, in C.

‡ পাশ পিশ ça-ka çi-la n. of a precious stone, or gem: পাশ পিশাস্থ্য সূত্ৰত সূত্ৰ হৈ তেওঁ হব লৈ কি কাৰ্য কৰি হা is a protection against evil spirits.

প্ৰাই Ça-gañ n. of a place in Tibet প্ৰাই ব n. of a celebrated Lo-tsā-wa of that place (Deb শ, 1).

প্রত্যাদ্ধ (প্রব) ক্রম্থ [medicinal plant Costus speciosus] S.

প্র ça-chu=শ্ম্ প্র goń-mo ক্রিছার the white Crossoptilon grouse (Minon.).

அதி ça-sta= இ klu (Vai. sñ.).

† -9'X'U Ca-ra-pa n. of an Indian saint (Lon. 33).

† প্'ম' মেবীবাঝ' ঐ্ ça-ra hbigs-byed মংবিন্দাৰ as met. = শ্বৰ arrow (Minon.). ্ব-na মৰ hemp, Cs.: flax; প্ৰই-মন মাধ্যক fine linen; প্ৰই-মন a garment made of fine linen.

প্রত্য ça-pos a thick blanket in Ld.

† प्राप्त ça-va-ri मनर a hunter; a hunter-tribe.

Syn. £4.4 rnon-pa; ? 5944 ri-dbags-pa (Mnon.).

‡ ¶aⁿ ya-wa r.-pa n. of Buddhist Tantrik saint, a pupil of Nāgarjuna (K. dun. 6).

9'39 ca-rag dried apricots with little pulp and almost as hard as stones.

역"ス"・哲"え ça-ra ço-re (cf. 明年、"4 <u>b</u>çer-pa) in W. moist (Jä.).

† प्राप्त ça-rar मर्कर a kind of sugar, refined sugar (Cs.).

-9'-93 ca-can a kind of Chinese tea.

न् या प्रु देट: ça-la yu-rih (न व स रहर का

‡ पु देदे पु Çā-rihi-bu मास्प्रित्र the famous early disciple of Buddha.

ৰূপু অবস্থাইন Çā-kya lay-na be-con হত্তথাৰি মাৰ্ফ the S'ākya who carries a club in his hand (Yig. 17) [n. of the father-in-law of Buddha according to the Lalitavistara] S.

পূলা Çā-kya=ইণ্ড মাৰুল n. of a race to which the last Buddha belonged; prob. the Sacce of the ancients; the common names by which Gautama Buddha is universally known:—পুত্ৰেণ্ড প্ৰথম ভিনিম্কলনা; পুত্ৰিপ্ৰতি মাৰুল্ড বুং প্ৰতি কুলাই মাৰুল্ড বুং প্ৰতি কুলাই মাৰুল্ড বুং প্ৰতি কুলাই মাৰুল্ড বুং প্ৰতি কুলাই মাৰুল্ড বুং প্ৰতি কুলাই মাৰুল্ড বুং প্ৰতি কুলাই মাৰুল্ড বুং প্ৰতি কুলাই মাৰুল্ড বুং প্ৰতি কুলাই মাৰুল্ড বুং প্ৰতি কুলাই মাৰুল্ড বুং প্ৰতি কুলাই মাৰুল্ড বুং প্ৰতি কুলাই মাৰুল্ড বুং প্ৰতি কুলাই মাৰুল্ড বুং প্ৰতি কুলাই মাৰুল্ড বুং প্ৰতি কুলাই মাৰুল্ড বুং প্ৰতি কুলাই মাৰুল্ড বুং প্ৰতি কুলাই কু

न् उतेर ने मान्यसिंह ; नृ उते । मान्यपत्र नृ उत्भावेनम section of the Sakya race. नृ उत्भावेनम also called है पुरुष देव देश है the lama who founded the monastery of Sera near Lhasa (Rjenam. 353).

ু çwa r পুৰ্ব, 1. blood. 2.= ভূৰেণ overflowing a rivers and lakes, in Amdo dialect.

পুর ই çwa-na-nw = শান্ত বর্ষা ন ভারিনী, a class of nymph: কান্স্রান্ত কান্ত্রী নার্কান্ত্রী না

Tibet with ten to twelve points on each horn, including under this name some three species.

Syn. 5.484 rwa-bou-pa; (4.19.4. pra-sa dra-ra); 4.9 çwa-wa (Mñon.).

 $\P' \Pi' \S' \Pi' Q$ can rear an of a country in the east of India the inhabitants of which have ears like those of the deer $(K. d. \times 267)$.

「ப்பிக் Çwa-wo sgan n. of a district in Kham (Lon. * 3).

† ¶'N' \$\frac{1}{2} \quad \text{cwa-sa-na} \text{ (mystic) a class of Brāhman (K. g. F, 26).}

† प्राप्त ; spear, lance, pike, of sword also trident (Cs.).

বৰ in প্ৰাট্য আৰু broke, it burst asunder (Sch.).

्वा çag-çag होतं pendant, hanging, projecting.

ব্যাস çags= শ ন্থাম 1. joke, jest, fun:
ন্থাম ই এই বৈ to rally maliciously, to turn
into ridicule with sarcasm; মে ন্থাম a bad
joke. 2. cause of contention, object of a

dispute or a quarrel, matter in dispute, quarrel in gen. (Jä.).

ব্যান cag-ma ব্যান stone or rock, gravel; ব্যান ব্যান gravelly; ব্যান a plain abounding with gravel. ব্যান rocky ground; ব্যান gravel; ব্যান earth mixed up with pebbles, stony sterile ground (Jä.).

the Bons during their religious services (Lon. 9 5) v. 995 gcan.

प्राप्त Çan-kar महर 1. n. of a religious sect in ancient India. Also n. of a Tirthika teacher who held: — इस पर के इन परेत पर्दे। यु रक्ष द्वार के इन परेत पर्दे। यु रक्ष द्वार के प्राप्त के प्राप्त के इन परेत पर्दे। यु रक्ष द्वार कुन परेत पर्दे (Theg. 33). 2. an epithet of Mahes vara.

‡ প্র' বি çań-kha conch shell; প্র' বুর্ম বর্ম বর the country of Shangshung (Yig. 9).

-পুন প্ৰা çan-thag = ১০ ম ইন ব (Jig. 25) warp, the longitudinal threads of cloth; length.

প্রতি çan-lan = মিপুৰ sabre, sword knife (Mnon.).

নি বিল্লেন সীৰ্ম্বীৰ; সীৰ্সীৰ্নি ৷ crane (S. Lex.) (Zam. 5). দুইন্ ইনি ইন a bird of the height of man that subsists on poisonous drugs, &c., a fabulous creature with wings and bird's feet, but otherwise like a human being; ৰুম্নাৰ টুই acc. to Cs.: pheasant or partridge. 2. n. of a flower: ৰুম্নাৰ ইন্তুল্ম নুমন্ত this S'angs'ang flower is not found in India (A. 105); ৰুম্নাৰ বুল্লি ব্ৰাৰ্থ ব্ৰাৰ্থ ব্ৰাৰ্থ বিশাস্থা ভাষাৰ charming is the forest of S'ang-S'ang and juniper (A. 140).

Syn. (4 (47 dshi-wań dshi-pa-ka; 54 4 55 dug-htsho-byed; 45 45 çań-çań dchu (Mnon.).

ন্ম ব্যা-çons = মার্ব মান high and low; any undulating surface.

nose; न्रभष्ठः nostril, न्रभः र tip of the nose. व्याक्ष्मभारतः याहाः दसः न्रभः कृरः पः (याहेरः यः)हुर saying that attachments are bad he knit his nose (i.e., brow) (A. 106).

বিশেষ II: n. of a district of Tsang situated to the north of Tashi-lhumpo (Lon. ৭5). ব্যাস্থানু বিশ্ব Çans-kyi shon-tshal one of the 37 holy places of the Bon (G. Bon. 38). ব্যাস্থানু Cans-rnam glin a town with a monastery in Stang under a Jongpon (Rissi.). ব্যাস্থান্ত cans risa-gser n. of a place in Shang (Deb. ব 11).

বৃদ্ধি নের 1.= ২০ শ্রম straight, perpendicular. 2. mark of punctuation resembling a perpendicular-stroke, also কুল নাই তা ইবা নাই Is a diacritical sign of about the value of our comma or semi-colon; সমানুহ the double perpendicular-strokes dividing sentences, or, in metrical compositions; বাই নাই the four-fold নাই at the end of sections and chapters; ইবাই the dotted নাই, an ornamental form of the ordinary নাই put after the first syllable of a line:

বৃত্য çad-pa or বৃদ্ধ and বৃদ্ধ to comb, to curry, (a horse), also বৃত্তু বৃত্তু থ Also: to brush, to stroke, to rub gently with the hand in W. $(J\ddot{a}.)$. cad-ma curry-comb, horse-comb (Sch.).

বৃৎ আই çad-yar= আ 5 ya-ru a yak-calf one year old: ৰুণ আই বৃণ্ডা বৃণ্ডা ব skin of a yak-calf (Rtsii.).

প্ৰা can 1. union, mounting, lining of:
মান প্ৰা মুন ক্ষান skad-gnis can-sbyor two different languages joined together, n. of a

Sanskrit and Tibetan vocabulary; বিং ল ইণ্ বাৰুণ্ড টুমানুষ্ট্ৰ a wooden vessel mounted with iron bands. 2. small-boat; নুধ a a ferry-man in C. 3. snow-leopard, in W. (cf. ব্যাব). 4. difference, distinction নুধ্ৰ টুমানুষ্ট্ৰ গুলালাকা, decide, differentiate: ব্যাব টুমানুষ্ট্ৰ গুলালাকা, decide is able to decide it. নুধ্ৰ গুলালাকা, or companions i.p.

প্র এ ক pa 1: 1. wrongly spelt for বৰ্ণ, a butcher; ইলাঙ্গাৰ্থ sinful butcher; ব্যাস্থ slaughter-house, butcher's shop, ৰুগ্মী butcher's knife; ৰুগ্মীৰ sinful ignorance of slaughtering an animal. 2. master or rower of a boat, boatman (Jä.).

প্রা II: 1.= ইমান্তমণ নিজ্s-bab-pa, fault বুলা ইনি নার্থা নিম্বা নার্থা নিম্বা নার্থ

‡ ५१५ हैं प Çan-ti-pa n. of an Indian Buddhist teacher (K. dun. 45).

‡ -१३ दे व Çan-di-la or -१३ ५ है व शाखिख-योत्र ; n. of a race (K. du. क, 333).

-প্র'E çan-ja a kind of Chinese tea.

4555 Çan-dun the Chinese provinces of Shantung (Grub. 44).

প্র পুর cab-cub 1. whisper, whispering; jocular saying or speech, a joke; পুর করে শ্বন করে to whisper in the ears. 2. acc.

to Jä. a lie, falsehood, 97'94'95'1 to lie, to cheat; 97'99'89 deceitful, fraudulent, crafty.

বুম can লাব্য geam the lower part of a thing, all that of a country; ব্যাথ a low-lender (opp. to প্রথম and ইণ্ড). প্রথম a low-lender (opp. to প্রথম and ইণ্ড). প্রথম বুলুলানার adv. and postp: below, at foot:
১৯৯ বুম বুম বুম কুম they will be treated of in their respective chapters at the end;
১৯৯ বুম বুম under it, underneath that. বুম প্রথম cam-yos ল্লাম্ব্যম under-vest, under garment; বুম বুম হ্লাম cam-thabs অকার্যম, বিষয়েন, resp. মু বুম হ্লাম হ্লাম cam-thabs অকার্যম, বিষয়েন, resp. মু বুম হ্লাম হ্লাম a cassock-like garment worn by Tibetan monks. বুমান Çam-ma a man or woman of Lower Ladak.

ন্ধাৰ্থ ইব'ল' বৰ Çam-thabs shon-po-can a Tirthika Pandit who preached a perverse system of Tantra and used to wear a blue petticoat: টুংখেণে ইবাবাৰা মন্ত্ৰান্ধ হয় ইবাইন স্থান্ধ কি ভালি was an outsider (i.e., non-Buddhist) called the blue robe (A. 66).

‡ 역사일'인 Çam-bha-la n. of the Buddhist Utopia, probably the capital of the eastern Greeks, i.e., of Bactria, where Buddhism of the Mahayana School in the first century before and first century after Christ flourished. The Tibetans of the fifteenth century A.D. in their anxiety to find it on this earth are alleged to have identified it with the capital of S'ambhala in Tibetan is न्दे न्द्र often spoken of as a country in the northwest of Tibet, fancied to be a kind of paradise. ન્ધમ.કે.લંદુ.લબ.છોવા Journey S'ambhala, n. of a book written by Panchen Paldan Yeshe of Tashi-lhunpo.

east; न्द्रभूष eastern direction or quarter; न्द्रभूष come from the east; न्द्रभूष resides in the east, a resident of the east; न्द्रभूष inhabitant of an eastern country, an

oriental. ৰুমন্ত বিশ্ব the sun (Yig. k. 14).
ৰুমন্ত মুখ্য মূল্য মূল্য কোন, one residing in the eastern hills, one of the early sects of Buddhism. ৰুমন্ত্ৰমূল্য Purva Videha n. of the eastern continent of Buddhist cosmogony. ৰুমন্ত্ৰ south-east. 2. termin. of ৰু—ৰুম into the flesh.

न्द ने नामक दस्य = वन्य or कद्र सेंद् drought, rainlessness.

- প্ৰমাণ্ড gar-gyis forthwith, straight (A. 68); প্ৰমাণ্ড çar-rgyag directly, straight away, at once: প্ৰস্তুপ্ৰুপ্ৰ run at once (Ljans.).

-9x-9x-9x-9x-9x-9x-19x

- প্রাক্তি করে Çar rgya-mtsho chen-po seems to be the Pacific ocean, the great ocean extending to the east of China (Yig. k. 14).

- প্রার্থ বিদ্যান্ত Çar-sgo me-lon glin n. of a place (Resii.).

পুরান্ত Çar-kha n. of a place in Tibet. পুরান্ত the chief or ruler of Shar-kha; also name of a celebrated Lama of that place who was known by the name Pandan Shar kha-wa (Yig. 3).

-AX'E car-ja tea imported to Tibet from Amdo (Jig. 22).

 \P^{XXN} car-ras a kind of cotton cloth formerly manufactured in Béngal and Assam (Yig. 21).

न्य çar-pa 1.= १५ भ समुदित collected, gathered, risen; also: a young man, grown-up youth. 2. जदाय Udayi the rising one; n. of a king of the Litsabyi race न प्राप्त करिया कुरुष्टि देवाम कुष्ट संपद्ध प्रसम्बद्धमा (Lon. २ 5).

 (\vec{x}) (

-পুশ্ব car-wa 1. ভ্ৰম rise, dawning. 2. pf. and secondary form of বুক্স ব; শুলাক্স, sunrise, মুলাবাৰ dawning in the mind. 3. n. of a tribe. 4. n. of king Utthanapada, son of king ১৯৭ বিশ্ব ব, মন্ত্ৰ; this king was a contemporary of Buddha.

প্রান্ধ çar-ma (মুচ্ছাইন্ডা) 1. বছৰী a full-blown female; acc. to Jā. grown-up girls (collective noun). 2. Sch: a strip: প্রেম্বর্ণ çar-rgyab-pa to sew in long stitches.

- পৃথাবৃদ্ধ çal-dkar a kind of white silk scarf used for presentation to gods; it is described as শেখাবাৰ সুখাবাৰ (Rtsii.).

-পৃথাৰ çal-wa a harrow; পৃথাপুথাৰ to harrow (Sch.).

ৰ্থান çal-ma stony ground; mountain side consisting of detritus; ৰ্থান হব full of sharp stones (Ja.).

† न्यास्य द्वा-ma-li याज मिल a tree of hell the leaves of which are sharp and pointed resembling swords, and when hell-beings try to climb up this tree it immediately changes the direction of its sword-like leaves and points towards them to pierce them.

প্রা cas 1. part, ক'ন্ম id.; ব্রমাই থানা ন্মান্ট্রা part of this rice; ন্মান্মায় বর্ষার to distribute,...among (Jü.). 2. some, a few; ন্যান্ম some days; ব্যান্মান্দ in colloq. as "ka-she," ন্মান্ত্রান্দ or দান্মান্ত্রা কা please, give me some, a few (A. 105).

ন্ধাট cas-che or ন্ধাটাৰ 1. = সং ই অভিক, সমূন, অব্দুৱ. 2. অব্কত = মি-শ্ৰ a good deal, the greater part of; much. 3. ইব্যাট or ব্ৰাহ নীল very strong, acute, powerful: ন্ম-সূত্র ন্ধাটাইন (Ya-sel. 19). ই সূত্র ন্ধাটা ব্যাহ ব্যাহ বি

ৰ্থা ইম or ৰ্থা ইব in an eminent degree, in an exceedingly great measure: ৰ্থাইম ই বুম did not grow very powerful or strong.

में द्रां-wa= पुरूष or भ्रेग् रूप स्ति, सर्थ, खत्य pf. and secondary form of ब्रेज 1. vb. to die, to expire, to go out (as light, fire); ने ब्रुण is dead, died. 2. partic and adj. निजीव, lifeless, dead, deceased; वे क्ये क्याप corpse, dead body; विश्व क्याप स्ति क्याप deceased body; विश्व क्याप corpse, dead body; विश्व क्याप स्ति body of the deceased (Ja.); विश्व क्याप the body of the deceased (Ja.); विश्व क्याप the body of the dead, the south, in which quarter of the dead, the south, in which quarter the lord of death dwells; विश्व क्याप व्यव क्याप the food of the dead, i.e., खन्त; also: food given to lamas, &c., at funerals.

নি দী শ *çi-ki-ma* = এই দি শ ব্যুব্ ; sbst. dying, death: নি দী ল'ব in dying; নি দী শ ব্যু = এই দেশ ব্যু he is at the point of death, he is at death's door.

र् ने न Çi-ka भिक n. of a king who mourned at the death of Buddha (K. my. ₱, 526).

‡ শিশাৰ্শী থে Çi-ka ko-la n. of a place in Orissa on the seaside (Dsam.).

‡ বি'বির' ই'থে çi-khan di-la মিৰভিত্ত a peacock (K. ko. শ, 3).

वि. दे प्त çi-ri-ça चिरीष n. of a tree, its flower and fruit (K. du. ३, २७६) [Acacia sirisa] S. वि. १९७१ वि. १९०१ वि. १९७१ वि. १९७१ वि. १९०१ वि.

the fruit called S'iris'a grows five fingers' in breadth on the appearance of the star (planet) S'ukra.

(Ja.). clinking, jingling

4 < q ci-rog in W. a sort of early barley.

‡ শি অ çi-la wrongly for প্রী অ çi-la মীল = প্রশাস, রূপ প্রশাস moral behaviour.

‡ A 45 ça-la dru= 3x4.

বিশা çig 1. for উপ after a final ম. 2.=
(to be) able: ১ টুড়ে টুম ম নিশাইন ম now you have said that you would not be able (to do that work) (A. 60, 133). 3. যুক, কাকা louse; ম নিশা common louse; অপানিশ sheeplouse, tick, টু নিশা flea, মুন্দিশ or এই নিশা bug; নিশা মুন্দিশ to clean from lice; নিশা ডব full of lice.

ন্দান বৈ çig-ge-wa acc. to Jä. 1. standing or lying close together, close-bonded. 2. trembling, tottering, wavering; with and looking this way and that, looking about, perh., also, rolling (the eyes)] (Jä.).

বিশাপী çig-geg = ভূঁং এ মিছিল relaxed; also relaxation. Also: বিশাপ as in ভূঁং বিশাপী প্রকাশী (A. 150) having relaxed; ১ টুং টুম মি বিশাপী মে টুং বিশাপী (A. 150) having relaxed; ১ টুং টুম মি বিশাপী মাই বিশাপী

At' cin I: gerundial particle for & after a final ...

in col. cin-dum; है नेह a berry tree or fruit tree, है कि नेह a leafy tree; अभानेह a withered tree. 2. काछ wood, timber; made of wood; नेह नेब some wood; नह नेह timber,

timber-wood, 55 Ac fire-wood, fuel, \$4 Ac dry-wood.

‡ निद्रान गुड़ çin ka-ku-bha ककुम the Arjuna tree.

Syn. ५४२ वि. देव. देव. dpah-bohi-çin; श्रे5. श्रुव-देद: srid-sgrub çin; द्वाप श्रुव phyogs-grub (Mnon.).

‡ শিং শ্ৰী শু ম çiń ko-kı lā-kṣa কাকিভাছাহাৰ the tree of cuckoo's eye [the plant Astaracantha longifolia] S.; with syn.: রুম্ নিম্ bur-çiń; ই খুন dri-ldan; নু ভুলু শিল khyu-byugmig; রুম্ন বিম্নুম্ন bur-çiń sruń (শ্রুণিতা.).

‡ निर्मा शेष्ठ व çin ka pet-tha (ददिफल) कपिता; the Kapettha tree.

Syn. শৃথ্য ka-ped; সুম্ট skyur-rূtsi; মানুসমান্ত্রি so-ñams-byed; মানুসমান্ত্রি sho-hbrus-can (Mñon.).

‡ निद्याप्त पूर्ण ka-da-mba; कदम्बन्ध the Cadamba tree.

Syn. क्ष्मारुष tshogs-can; क्ष्माराज्यः stobsbzan; त्पारापरे मेट dgah-wahi-çin; दुषक्ष्मारुष gdul-stobs-can; ब्रम्भाराञ्च hbras-man-ldan; पार्वेषाञ्च gçol-ldan; त्पाराज्य dgah-byed; निरा पार्वेषाञ्च çin-bal-can; क्षाप्तराज्य chu-skyar-can (Maon.)

निद्यानिक प्राप्त çin kā-çim-ba-la the (रोचन) Kāçimbalu tree.

Syn. স্থির বারষ্ট্রপথার sgid-pa brtsegs-pa; ইউর rn-tsa-na; খুম ট্রম্মের snań-byed phuńpo (Mňon.).

निद: मुद्र अवे अ ह्रेंग çin-rkun-mahi me-tog चीद-

Syn. कॅम नुष में ज्ञा हैन chom-rkun me-tog ; श्रास्त्र स skra-can-ma; ५६ ठव में duh-can-ma (Mhon.).

নিং শুণ çiń-kun ছিল্প, বন্ধিক asafœtida, used as medicine and as a spice: নিং শুণ ক্ষিত্র নিংকা asafœtida cures worms, cold, and wind in the heart.

নিম্পূর çiń-şńon= **ছণ্ড**ম spyi-shur (mystic) (Miń. 3).

ৰিংস্তু çiń-şku or ৰিং বাস্তুৰ**হ any w**ooden image.

নিং ৰু বৃদ*্ধি skya-nar*; **দাতল** the *Pāṭala* tree.

Syn. ৭২্১৭ই র' 3 hdod-pahi pho-ña; মইং এন mdsod-tha-ma; ম গুরু র'ব me-tog rtsa-nag; প্রথমে নিবা lus-nan-mig; এমে টু নি গুরু হলমিs-kyi me-tog (Mñon.).

निहानीहर है çia kir-ti a carrying-frame for packs, etc.

- প্ৰান্ত্ৰ çin-gi ba-thay creeping parasitical plants.

Syn. ইন rtsa-wa; বন্দ ral-pa; মান rmañ; ইন্ত্র rtsa-phran; নম্ব pathag (Mñon.).

ৰিং দী শ্বীৰ çiń-gi sṛin-bu বুখ; wood-eating worm, moth; a writer.

Syn. g. 93 rtsa-hbu; Ar 34 çin-zan; A. 9.4 yi-ge-pa (Mnon.).

শি- দী भेष çiń-gi mig कुश्चिक, कुकुन्दारा [1. squint-eyed. 2. the plant Shorea robusta]S

निष्णे अन्याम द्वे çin-gi me-tog kha-phye blossoming, the flowering of a tree.

निर्मे हैं प çin-gi rtsa-wa उचमूच the root or foot of a tree. निर्मे हें में çin-gi rtse-mo the top of a tree.

নিং ক্র çin-ryon wood-pecker; নিং ক্র দ্রম্ çin-ryon khra-bo the spotted wood-pecker; নিং ক্রেম্বার্ম çin-ryon myo-nay black woodpecker. নি পুৰ cin-rgyul 1. a tree of extraordinary height or circumference, a giant-tree. 2.= তথ্য ব্যুব the water-god.

নিমেন্দ cin-man মঘুক, বছিন ঘু liquorice; নিমেন্দ ক্রেন্ট্রে

নি মহত্ত্বাৰ çih-mhar ldan-pa; মধুবিক,
দিনী [an aromatic plant, Anethum nanmorium] S Syn. মাই mi-sī; দিন্দাৰ shi-wa
dkar; শাচ্পান্দাৰ gdugs-dkar; মাইলান্দ্ৰান্দ্ৰ মহত্ত্বি me-tog brgyud-pa mhar-ldan; শাহ্মান্ত্ৰ ক্লিম্বান্ত্ৰ-su-skyes; মাইম্বান্ত্ৰ-skyes (Mhon.).

নি এই çin-bend=র ম molasses (mystic) (Min. 4)—নি এই এই ম and মুদ্ধ কী molasses and honey (Sman. 3).

Acan cin-chas 1. wooden utensils, implements. 2. tools for working wood.

‡ नैद है न न çin-ti ka-ka तिककद्रच.

Syn. ৭৭, ૧૫ વેર hdab-ma-çin; ha on tilcan; ક્રેમ્પ્ર snod-ldan; મામ dpal-ldan (Mnon.).

নিং ৰূল cin-tog or নিং ৰূল fruit of a tree, fruit. নিং ৰূল কুলাই cin-tog rgyal-po — কুম নিং নি a sour fruit used for medicinal purposes in appearance it is like the heart (Sman.). নিং ৰূল বিলাম cin-tog lil-wa prob. বিলাম লাজ লাজ লাজ ক most holy among the fruits of India and is particularly sacred to Mahādeva and valued for its medicinal properties. It is one of the ব্যানিক্সান্ত্র eight auspicious objects.

निष्कृत çiñ rta-mo n. of a kind of bird; केमस उन गुण्या जाने मानुस प्रस्त गुण्या अपितः हा मिष्कृत (Ya-sel. 7).

निरुद्ध cih-rta ('lit. wooden horse') रप, म्बट, प्रदिन any chariot, vaggon, cart, or wheeled conveyance; fig. = 347'4, vehicle of 'e doctrine, e.g., 3x 3 34 4 Mahayana & hool of philosophy; निराहायाँकर क wedeled ca riage, chariot; न्युव में नेद ह qualg,i çih. ta or এর এপ বনুর war chariot, of two sub-divisions: — বুণান্ত্র স্থান্ত্র triumphal chariots, and ब्रेंट्स'न्द: भ्रेन्ऑस'डेब'न्य'न् हे एख'डे' ँग ने प्रथम flower chariots, i.e., light conveyances drawn by horses which were used by the rich and by royalty. Ar. 50 PK CIR. cin-rtahi khan-bzan chariot, the body of a waggon; निरुद्धि अइव cin-rtahi mdah the pole, beam, shaft of a cart; Ar. हवे वयद व çin-rtahi hphan-lo chariot-wheel, Ar 50 En cin-rtahi rjes the rack of a car or cart.

Syn. for নিংট; — অধ্যত্ত্ব lam-bgrod; অংশ ঘট্ট্র yofis-bskyod; ইম্পেইব rnam-par-hdren; স্থান্থ্য sgra-ldan; ট্ডার rta-can; অনুবংনিং এইব gñah-çiñ-hdsin; ইআ্ল theg-pa; ঘ্রিং অধ্যত্ত্ব দ hkhor-los hgro-wa; ধাইঅঅসম্প্র pha-rol legshgro (Mhon.).

বিষ্টা দেশ্য cin-rtahi kha-lo-pa মাৰ্থি conductor of a vehicle, charioteer. Is mentioned especially in the early history of young Gautama as recorded in the Dulwa.

Syn. অর্থ বিধ্ mgo-hdren; স্থানী sna-khrid; নিং দ্বি পাৰৈ cih-rtahi-gñen; পুথাই gyas-sdod; শ্বাস্থ্য kha-la sgyur-wa (Mhon.).

निष्कि निष्क निष्क होते-<u>rtahi</u> gñan-çiñ यानाता हो the yoke attached to a chariot to which draught animals or horses are tied.

ने १ एउ। एंस-rta bcu-pa द्यार n. of the king of Ayodhyā whose son was Rāma, the hero of the epic Rāmāyaṇa. ने १ एउ। प्रेस son of Dasaratha, i.e., king Rāma, the vanquisher of Rāvaṇa king of Lankā (Māon.).

নি দ্বন çih-rta-ma = ২বন ন a river, stream (Mhon.).

ৰিং দুৰ্ম cin-rta-mo a toy-bird cut out of wood or sculptured (mystic) (Min. rda. 4).

निष्कृति सुभ çiń-<u>rtahi-luş</u>= 5.5र. य चक्रवाक, चोक the choka bird, a species of duck (Minon.).

নিং সন্মান মানা ব çin ba-glan rmiy-pa the bull's eye-flower.

Syn. শ্রেশস্থা kha-dog gsum-pa; রুষ বিষয় bur-çifi-dri; উম্পাদি tsher-ma-shim; মই উম্ম saḥi tsher-ma; রুম্ম সুমুষ্ট nags-kyi rḥa-ṛtsi; মই ংখুম ট্রা saḥi-ḥgyur-byed (Minon.).

निर्दार छन çin byan-chub or द्वर छन बूँक नेर byan-chub ljon-çin षश्चा, बोचिन्च the peepul tree.

Syn. মার্চির বিং mechod-rten-çin; চুং এই এম khyad-par-guas; বিষ এ pib-pa-la; মুং এই এম glan-pohi-zas; বিং বিংবং এ çin-gi dwan-po. (Mnon.).

নি ব্রমণ্ড ঐব্ধ cin hbras-bu med-pa; a tree without fruit. Syn. ঐ দ্বাৰ্থ শব্দ নিচ্না কৰা কৰিছিল লাভ-tog hbras-med; ব্ৰমণ্ড শ্বাৰণ লাভ-tog hbras-med; ব্ৰমণ্ড শ্বাৰণ লাভ-চ্ছা

नेर अ छ े जाईज धुर çin rma-byahi gtsug-phud कारवी, सुजाक; the peacock's crest tree [a species of grass, cyperus rotundus]S.

Syn. Fásia rto-rgod sgron-me; ng. á.s. rma-bya lo-tsa (Mhon.).

নিং বৃধ্ব çin-dmar = ই ই ই ne-tso-sna (অহাদ্ধ)
parrot's nose; red-tree; but acc. to L_{ex} .

= মুক, a parrot.

Syn. श्रवः वर्षः वर्षः इbal-paḥi hdab-can; प्रवाह्य kkrag-ldan; वर्षः देषः वर्षः के bead-ciñ gar-byed; अञ्चल tsha-lus; वर्षः akro-hdsin; वर्षः के ka-thahga; भे हेवा अनुवादः me-tog myulrih; वान्यः वेदः gçer-çiñ (Mñon.).

नेह ड çin-tsha 1. पुत्रकल, लक्पन, लक्. 2. cinnamon; नेह डेवे के लेज:पन, जियम cinnamon leaf.

Syn. এবাশংব্দ pags-hdab; পুর্য çun-pa; পুষাসক্রী lus-mchoy; অর্থানাক্রী yan-lag-mchoy; মুম্পুর্ম hgro-ldiñ-skyes; উল্লাভ্য cho-ga-can; ইবাপ্তিব্লাইন reg-byed-gdoń (Mnon.).

নিংকা çin-tshal a forest; clip, shaving, splinter.

नेद: डेर. २ नुभ: ठेव *çin-tsher hbraş-can* पनस, चम्पकालु jack-fruit tree.

Syn. প্রপাধ্ব প্রধ্য gtsug-phud-ldan (শ্রমানা).

নিংশার্ক *çin-gshon* a wooden basin, tray, trough; tub.

নিং এইন *çin-hdsin=* কু:নিং the plantain plant (Mnon.).

দিংশাইন cin-gron হ্যাবেল an implement that "eats up" wood, or bores in wood, a gimlet [1. a carpenter's chisel or adze, 2. the Indian fig tree] S.

Syn. Ac. gin-za; Ac. adam çin-hbiyş (Mnon.).

নি মেণ্ডাইন Çiā-bzah a-chos n. of the mother of the great Buddhist reformer Tsongkhapa (Lon. 3, 18).

नेद प्राप्त çin-bzo-pa carpenter.

Syn. नैरःसम्ब çin-mkhan; नैरःवर्धनाय çinhjog-pa; नैरःइंडेऽ çin-rta-byed; नैरःवानवासम्ब çin-gçog-mkhan (Mnon.).

निरंधवं धर्म çin-yan-lag करहक thorn (S. Lex.).

निर्धिरश्दर्भग्रहेंच çin yong-hdu sa-brtol जन्मद्रम the wish-fulfilling tree.

Syn. ব্রহ প্রি gser-çiñ; ব্রহ গ্রী বৃহ্ তের gseryyi gdoñ-can; প্রাই রাজ ku-med lo-ma; ৭৭৭ ৪০ প্র hdab-suń-ldan; ১ অব তর প্রম-yah-can; ৪র র্মবান ব্রথ - phun-tske js-hphel; মার্কি sahrtol; মার্ডিমম sa-hjoms; ৭৭৭ ব্যস্ত প্রি dpayhsum-çiñ (Mñon.).

নিৰ গৈ Jo lenf of a tree, also twig. নিৰ্মান্ত্ৰত ফুল-lo-ma <u>b</u>dun-pa **মম্ম্য** [seven-leaved, the tree Aistonia]S.

Syn. of latter: ঐ এর্ড ্র না mi-māam-hdab; কুটির পুরার rgya-chen çun-pa; আমেরেই পুর yańspahi-çun; ইপ্টিটির ston-gyi me-tog; চুলাই তের dug-lo-can; প্রত্যাম্থর বিম lha-yi bzah-çiñ; মন্ব্যন্ত্র a hdab-bdan-pa (Mñon.).

নি শ্ৰেম্ম দুদ্ৰন্ত্ত্ব çin-lo gsar-du khahbus-pa fresh shoots of leaves.

Syn. ইবা কাই লি ন thoy-mahi lo-ma; জ ন্তু নী ক sha-lu-skyes; আমম দ্বী অ gsar-skyes; টিও শি khyeḥu-kha; মুম্ম ব্যক্তি dah-por hkhruñs; মুম্ম মুম্ম sten-du-hthon; আমম্য আমম্য gsar-pa gsar-pa; শুম্ম myu-yu (শ্রমিon.).

मेद माथ अली cin-ca la-ma-li = शाकाली.

Syn. Ar an ak gin-bal-hasin; Yn a'r k.
grol-wa rin ak kan htsho tshu-brtan (Mhon.).

‡ नेद्र ने रेज çiñ çi-ri-ça भिरीष [the tree Acacia sirisa]S.

Syn. AFTREN me-tog-hjam (Mnon.).

‡ नेद न में çin ça-mi मनी [the S'ami tree]S.

Syn. न गुरे व्युष ça-kuḥi-ḥbraş; नेप shi-wa
(Mnon.).

ब्र ने स çin çi-lu भिन्न a species of tree.

Syn. শিস্ত বৃদ্ধার çi-lu dkar-po ন্যালার হাজন bad-kan-hjoms; থাইমানামের hkhor-man-can; ন্রীবান bsil-wa (Mhon.).

नैद:नुत çiń-çun वल्बल, चौर the bark of trees; perhaps, cinnamon. नैद:नुत नुकेद çiń

cun-gyi chan wine extracted from the bark of a tree, cinnamon wine.

Syn. Ar ann çin Lpays; Ar Ann çin Lkogs (Mnon.).

ूँ 5 है है द l sā-la सालवृत्त the Sāl tree.

Syr \$અલ્દેઅએ rnam-hjoms; \$'લજુર drihgyar; લદ્દન અર્થે hdab-ma-mtho; पहल એ brtanna (Mnon.).

निहासेह पेथि अहपाअ çin sen-yehi mjug-ma (lit. the lion's tail tree).

Syn. এই টাই জিন্স hdri-byed lo-ma; এবে বিবেন ina-dad-hdab; ইম টাইবেন rjes-kyi hdab-ma; ক্ম প্রেম rkań-ldan-ma; মন্ত্রিম rha-mahi hbyor-pa; মন্মান্ত্রিম cha-ças-grub; নুমপুর bumldan (Mñon.).

ें देश हैं \vec{c} $\vec{i}\hat{n}$ \vec{c} $\vec{i}\hat{j}$ -ju सिम्बु, बच्च हुम (lit. thunder-bolt tree).

Syn. FE At rdo-rje-çin; Jahran kun-tu ho-ma; Af sids-dsu (Mnon.).

শ্রিম বুলি-srin স্থা wood-moth, a kind of worm which eats up wood; শ্রিম মুব বুল srin-brun excrement of wood-eating moth which is said to cure disease of worms.

निर्देश çin-ser=भूग्यानिर skyer-pa-çin (Minon.) the yellow tree, berbery.

নি নাম ক্ষাণ প্রমাণ *Çiń-bsah rnal-hbyor-ma* n. of a celebrated female saint of Tibet (*Mñon*.).

निर्णानुसन्तर çin u-dum-wa-ra खदुम्बर, जन्मुफात [the glomerous fig tree]S.

Syn. पर् १ १६० म hdud-hjoms; अर्क १ हैन प्यापन mehos-byin yan-lag; प्राचेर प्रेम gser-ho-ma; हेन हुवे प्राची dsan-buhi hbras (Mnon.).

শ্বিদ্যান sed a file or rasp $(J\ddot{a}.)$.

नेर अपन पह çin a-rha pa-rha 1. अर्कपर्थ [the plant Calotropis gigantea]S. 2. the white species of this is called अनके.

Syn. of 1. જે અદે સેદ હવ ñi-muhi miń-can; જે અદે નેદ ni-mahi-çin; ક્ષ્મ દેવામ વર્ગમાં હવે કાશ્ય- tshogs gzugṣ-can; ঝ আমার ma-gaṣ-pa; র্বীম প্রক nor-ldan; মাঝমাই অমার rma-laş ho-ma-can; অম্বর্ম yid-moş (Mnon.).

Syn. of 2. মণ্ড শেন্ড ন rab-tu gduń-wa; মুশ্ম দ্বন dkah-thub; দ্বি মে ক্রি shi-wahi me-tog; দ্বুশাম নম্পাম্পন phyug-bday-dyah; দি শেষণ cińgeig; মুশাম শ্রুম শেষ শ্রুম নাম ba-su (শ্রুমিন).

निरुष्यमञ्जू çin a-pa ma-rya अपमा व kind of tree.

Syn. ই ই হৰ rtse-mo-can; মান্ত হৰ rma-bya-can; অমান্ত্ৰ lam-bral; বিশ্বী অম hoy-gi-lam-বিচান্ত্ৰী স্থাম bon-buhi sñe-ma; মিন্তি বিন্দু ki-çahi; hdab কীম্বাল (Mhon.).

निष्णितृसुण्यत् çiñ a-ti muk-ta श्रातसुक्तक [a treo called Harimantha] S.

दिस्कारहर çin e-ran-da एरण्ड [the castor oil plant]S.

‡ ोदिकाष्यसुन çin e-la-wa lu-ka एलबाजुक [the fragrant bark of Feronia elephantum]S.

Syn. अगभुष lug-skyes; प्रवेर गुँ के अठड gsergyi bye-ma-can; देश्य dri-rdsas (Mñon.).

দুৰ্ন নিৰ্দ্ধ বাৰ funeral ceremony, religious service done in honour of, or for the memory of, the dead. নিৰ্দ্ধ বাৰাহন, food given at such funeral ceremony or occasion. নিৰ্দ্ধ cid-sa 1. burying ground or cometery. 2. a fruitful field = মান্ত্ৰ মে (Ja.). মান্ত্ৰ মান্ত

repast, of which everybody may partake;

ন্দ্ৰ çid-sran the kind of steelyard in use in ancient times (Lon ২, 9).

বিং Çid-bu prob. S'iva; বিং ই কা Çid-bu ser-şkya n. of a Brāhmaņ sage. বিং ই ইয়া কা প্রতিষ্ঠান কা

প্র 5 cin-tu 1. আরি, অবালা, আয়, য়, ডব্
very, greatly, esp. before adj. and adv.
2. অইব: really, indeed: ৪০ ন্ত্র রমম্ব্রেয়্র্র ব্যাপ্র দুজি he was really an incarnation of
a Bodhisattva (A. 68). 3. or বিত্তা
প্রত্তির phul-tu-phyin or দুল্ম te-por.
বিষ্ট্রের cin-tu-khro বাজ fierce, terrific; বিষ্ট্রের cin-tu dgah-wa= ৬০ বেল্বির্মিন very
pleased, great joy (শ্রুরিন). বিষ্ট্রের্মিন cin-tu hkhor-wa= র্মান or ব্রুর্মিন hkhrul-wa to be
blundering, mistakeful. বিষ্ট্রের্মিন cin-tu
mehog excellent, very good (শ্রুরিন);
বিষ্ট্রেরিন জিলা cin-tu moḥi yi-ge very soft
letters, very feminine letters (Sum-rtag).

AT 5.54 cin-tu-duy = ARR aconite; wolf's bane (MAon.)

ৰিণ্ড ভূম cin-tu byun n. of a class of Brahmans (Mnon.).

নিমন্ত্রী মন্ত্রান্থ çin-tu mi-bূzad-ma n. of a Yakşa princess (K. g. 5, 130).

नैव सुव हम çin-çun-can= भ्रव हा şman-po "(Mñon.).

নিং দু ই যু ব্ৰ çin-tu mi-srun-pa = ধুৰা মুখ্ৰ ম the language of the gods of Tusita heaven.

নিস্থান বুল cin-tu lan-tshha-wa = ৰু বু rgya-tshha the Indian table salt; very saltish (Mñon.).

‡ - শ্বির ই চু *çin-dsi-tà* **ছিলো** n. of a fruit (K. d. শ, 202).

নিব'ম çib-pa to whisper (Jä.).

প্ৰাপ্ত gib gi-lu-lu or 55 in Ld. = the fruit of the dog-rose.

न्वेभाप çim-pa (अप्राप्त) mixed up.

নিশ্বীনা *çim mi-çim* has been explained as মুখনামত্রীয়াও composite, different thing: mixed up together (ktsii.).

শ্বিমান্দ্র çim-ça-pa a kind of tree or wood (৮৩).

out, to stream forth with a noise (Cs.). 2. a musical note (K. my. 7, 293).

.বিথাব çil-wa W. to drip through (Jä.).

নিবা'লৈ çil-ti [a gauze-like texture W.; ব্যানিবা çil-çil, 1. id. 2. Cs.: 'a cant word denoting the noise of anything] Jä.

বু $\mathcal{G}u$ n. of a place in Tibet (Deb. বৃ, θ). বু কুন মু প্রবাস n. of a celebrated lama of Shu.

नु: ব্ল'ব্লাহ'ল çu-dag-dkar-po = আম শঞ্ব gahs-Įdan also called **ভ'হব** or ভ'হব ভিনৰনী a medicinal drug: নু'ব্ৰাহ্ম শন্ইবি: ট্রিন্মার্ (Med.). नु र्वा 🗷 çu-mo-sa pulse.

পুতি çu-wa 1. sbst. b kind of blisterlike irruption on the skin; মপু বিজ্ঞাবন,
an abs ass ulcer, sore. পুত্ৰ an abscess
rises. পুত্ৰ gives pain, পুত্ৰ the abscess
neals; পুৰ্ম the abscess becomes absorbed.
2. কছু seal, seurf, seald (Jā.). 3. a vb.,
with pf. বৰুষ or বুম, fut. বৰু, imp বৰুষ or
বু: (1) to take off, pull off, peel or strip;
ব্ৰম্ভাপ্ত ত to take off a person's clothes;
ব্ৰম্ম বৃত্ৰ " pays-pa shu-wa" (colloq. to give
a good beating). (2) to copy, মৃথ a book,
resp. মুখুম পুত্ৰ ; মুখুম copied (Jā.); মুখুম
মুঝুম hdra-bçus a true copy.

† ¶ Å M X ¾ Çu-ni ka-ra-na n. of a city situated to the south of Kalāpa the capital of the fabulous Shambhala (S. lam. 41).

‡ পু ভূঁ çu-bham মান = এই এবান happiness and good: প্রকাশ প্রমান প্রমান করিব happiness and good be (to all).

বৃষ্ণ çug [1. a thrust, push, knock; প্রশ পুরুষ çug phul-wa to slove (by a more gentle motion) C. 2. in comp.: ব্রুষ্ণ khyo-çug v. ব্রুষ্ণ পুরুষ্ণ হুদ্র-চুহ্ম wife, consort, spouse Schtr. 3. W.: old, but still fit for use. 4. পুরুষ্ণ হুug-çug-la colloq. for পুরুষ্ণ হুub-bur softly, gently, e.g., পুরুষ্ণ hgrowa to walk, to tread, etc.] from Jä.

প্ৰপু çug-gu colloq. for শ্ৰাপ্ত çog-bu.

qq-pa (also called NEW 45: the incense-tree) acc. to Jā. the high, cypress-like juniper-tree of the Himālayā mountains, (Juniperus excelsa). It covers large mountain tracts and is considered sacred,

and much used in religious ceremonies; its berries being burnt as incense. ATRAN the berries of Juniperus squamosa, a low shrub and similar to the English Juniperus cummunis. ATS the smoke or perfume of juniper-incense.

Syn. देवदाब; श्रु. भेनेदः lha-yi-çiñ; प्रकृष्ठिनः क्ष्राः वृद्धाः कृष्ट्याः एक्ष्राः कृष्ट्याः प्रकृष्टिकः कृष्ट्याः कृष्याः कृष्ट्याः कृष्ट्याः कृष्ट्याः कृष्ट्याः कृष्ट्याः कृष्ट्याः कृष्ट्याः कृष्ट्याः

বৃত্য বৃষ্ট cug-gtsañ in Kham dialect: silk of four hues, i.e., white, yellow, red and green colours (Rtsii.).

 $\mathfrak{A}\mathfrak{I}^{\mathfrak{F}}$ 5 *cuy-tshod* a sort of mistletoe, *Viscum oxyccdri*, growing on juniper and gradually killing it. The leaves have a slightly sour taste and are used for culinary purposes W. $(J\ddot{a}.)$.

-पुणाश çugs 1.= ब्रेश-५वर वेग, रभस्, तरस्, स्रोतः velocity, force: कुर गे सुगम rlun-gi çugs the force of the wind, ক্ৰম্বৰ্থ velocity of water, अधि तुन्य consuming power of fire. 2. inherent strength, power, energy: ५५'यदे' सुन्य energy of faith; गुअयापवे सुन्य ardour of love; বৃপ্থ অব পুৰুষ শুষ dyah-wahi çugş-kyiş by the power of joy. इधे बुष्य power or strength of a horse; মুহ ই ত্রী প্রশ্ন elephant's strength. प्रेम् ग्रेस्प्रास्यापा भे प्र the impulse to make water must not be suppressed (Med.); ৭ই ব্ল ইব গুল্ব প্ৰাথ এব these are (the outcome of) the power of former alms; बुनाय हैवे. नुनाय ग्रेस by the power of grace नुनाय. ปิง=ระเสๆงเปิง spontaneously, of one's own accord. नुगमाथाग्रेवाचाउप çugs-la gçolbtab to oppose or try to dissuade one from an undertaking or adventure or from any work, also obstruction to progress of any work : \mathfrak{A} : रे: रे: र्हम नुष्म पुष्म प्राप्त व्याप्त (Λ . 126). नुष्य द्वार प cugs-sgrogs-pa to speak or address in loud and foreible language. 3. a groan: १९१४ दे द्रापुड-dir-uu was explained as अर्थ दे दे to groan loud from pain: १५६६ द्रापुड-तांदर द्रा

র্থাণ নৃত্যু cuys-skad = র্থাণ র cuys-sgra 1. a whistling. 2. calling out loudly or with emphasis; a voice of strength in pulling or in lifting up any object $(J\ddot{a}.)$. র্থাণ quys-pa [a small whistle which in sounding is put quite into the mouth].

तुष्य देप çugs-che-wa चित्रवेग powerful, very strong; great velocity or motion.

ধ্ৰমণ্ড *çuys-hyro* mule, horse. ধ্ৰমণ ৭ৰ্জী *cuys-hyrohi-pha* (lit. father of the mule) an ass, a donkey (*Minon*.).

ৰূপমান্ত্ৰ çugs-hphyo (মুন্ম) ষ্টান্তৰ n. of a number.

 \mathfrak{F}^{Σ} quâ-wa pf. \mathfrak{F}^{Σ} 1. to snore. 2. to hum, to buzz, e.g., of a large beetle $(J\ddot{a}.)$.

 $\P5^{\prime}$ qud-pa 1. pf. fut. $\P5$ to rub, e.g., one thing against another C. 2. to get scratched, excoriated, galled (cf. $\P5^{\prime}$). 3. $\P5^{\prime}$ 97 to steal silently away, to sneak off unperceived $(J\ddot{a}.)$.

- पुत्रं प्रायानम्ब = प्रायान विक्, सोमवन्त्रक bark, rind, peel, skin; मुत्र्भ्य = मुत्र्प्यभ the last expression being also used of the skin of animals (Lex.). मुत्र्प्यहेश्य वह निमृत्त to cast off or change skin as snakes do.

ধুর'ব'ইর *çun-pa-can* বল্**কভানা** having bark, skin or rind; acc. to *Lex.= র* প্রবাধর scaly flsh. ধুর'হার *çun-ldan* = পুর'ব'ইর.

नुत्रायव्हम çun-pa-hjam= हपाय के. stag-paçin (Mnon.) birch tree; soft bark.

तुर परे देश çun-pa dri-shim= मु निष्ट klu-çin (Mñon.).

त्रश्रीद Px Qun-glin-khar n. of grassy swamp of Tibet (Rtsii.). สุล ๆรุธ รุกุร Çun gdon-dkar a place in Tibet (Rtsii.). सुन्त्राचार एक Çun-gsah-bde a district with a Jong in Tibet (Rtsii.).

-পুব'ম çub-pa pf. and imp. পুতৰ, to speak in a low voice; 44354 to whisper त्पर्वमान if you had not spoken even whisperingly (D.R). 353 cub-ou a whispering; signification recite in a low voice; gagaga to speak softly, to whisper in one's ear; প্রথমার্থ to reprehend in a whisper; सेम्बायायवर् परिश्चेर में सुवाद an agreeable low-voiced talk (Jig. 26): পুন পুন çubcub a whispering.

न्त्री çuls (५दॅश पवे नुवस) care, covering, sheath, envelope, paper bag, etc.; ধুবৰ মন্ निषकी without a case, unsheathed; কুম প্রথম resp. এবন প্ৰথ stocking, sock, মুপ্ৰথ knifesheath, an gaw, resp. gangaw a glove.

প্রায় çum-pa pf. বরুমন bçumş or রুমন cums, fut. बनुम beum, imp. नुम or नुमम to weep, shudder: মাধুমামাই do not weep! 5 রুম weeping, lamentation. সুমানুমানুমানু to tremble or shiver with cold, to shudder.

नुर्'तु çur-bu 1.=श्रेरणभरेट्ट स्वचिका. girdle, belt. बुर इ ब्रेड çur-bu-phrehu= क्रे रगुर 35.5 short belt or sash. 2. acc. to Cs.: sore, ulcer. 3. In Tsang = dumpling of flour.

পুথ çul 1. an empty place, a place that has been left, that is no longer occupied; अ. भूर पवे नुष deserted residence, the place which was once inhabited; PK'43K' यदे नुष ruins of a house; रूट नुष क्रिंद्रम your own place becoming empty (by your quitting it). 2. qu a wey, a track, narrow मैं.पार.शेच.ब्रेपांश.से.व्रेथ.तपु.सीव.रेपार.शु. वश.से passage: in his dream the track for travelling to

Western India (appeared); হ'ৰ্জ বুৰ dry channel or passage of water; flatan a long way. garas = ga and acc. to Cs. also — manner method. প্রথান trackless : = প্রথা 25 without remainder or excess, without any trace a thing; a ga the extinguished einder left by a fire. 3, property left by a deceased person: প্রথা হাম অবার্থ রবি his servant got all the property lett by his master; " ga paternal inheritence, patrimony; अनुवादहेंन्य son inheriting his father's property, the heir. 4. or 545 behind: એ લેવર તુવ after a man's death. वन्यमायमामा गुर नुवान् अस (wealth) earned by carnest desire remains behind.

And cul-pa 1. one inheriting a property or occupying the place of one gone away or dead. 2. backbone, back, posteriors (Cs.).

નુવા કે, çul-byi the Tibetan polecat.

পুম'ম çuş-ma anything copied, a copy (Cs.).

प्रे çe 1. also अभूग, अद्भा, mere, only, nothing but (Cs.). 2. num. = 117. 3. ৰ শ্ৰা çe-khag= ৰব্ৰা শ্ৰা, a tribe of Dók-pa: भिष्णपारी श्रार्ड the measure of Dok-pa herdsmen's yak-hair tents (Rtsii.).

ৰ প্ৰত ce-good immodest and unwarrantable conduct, acting not according to one's wish: २६५ अबुद अ भिदायर वे गाउँ र ने गाउँ र ৰণ্ড্ৰহ'ন্ত্ৰম'ই ব should not arrest a person who may be disagreeable unwarrantably (Rtsii.).

नेद' çe-na= हे द ce-na.

A'4 ce-pa, incorrectly for Awa ces-pa.

म निपास çe-bam 1.=पण्य मण official order or document, diploma. = acc. to Cs. register, list, a contract.

বিশ্ব khrig-pa sexual union, copulation (Mnon.).

divine protection; nature, fate, destiny; power, origin of power or authority; strength (Ja.).

-পৃ-ত্য çe-rul fetid, putrid (Sch.).

প্রি I: ced l. vb. = গ্^২ says, said; is analogous to প্রুম্ম: প্রশুরুম্থইন্ধ্রাপ্রশূর্ an old man (or village-head) of Brayryyab-pa said (A. 66). 2. = জ্বিচ the mind; ইম্মানুক্সইন a boy whose mind is not developed and cannot understand what is good and what is injurious, i.e., cannot distinguish between good and bad.

শ্বিজন্ত ced-mthun honourable sir, noble lord; polite address among exalted persons, such as kings, ministers or leaders (K. du. 3, ২৪5).

ন্ত্ৰ cel-bye-wa খুব্দল intellectually developed, accomplished, sensible, having the power of judging or discriminating. ন্ত্ৰে undeveloped; = ৭২ জিন ইবি আnable to distinguish, open, explain (a sign or riddle). ন্ত্ৰি সুষ্টাৰ দুৰ্বি বুচিন্ত ক্ষিক্তিক্ pa one clever in discrimination, in distinguishing one thing from another.

প্রা: 1.= শ্রুম stobs, মন্ত strength, force: ১৭০ বিলেজ a mighty hero; শুরুম strength decreases, begins to fail, শুরুম strength is restored, শুরুম strength is impaired; শুরুম্ব sed skyed-pa to grow strong. শুরুম ced-chun weak, feeble, frail, gen in reference to মুল body. 2. the patriarch Mann of the Hindus.

વેડ III: the approximate direction, region, quarter: જેમરે પેડ વેડ કે below the sun, i.e., between the sun and the horizon (Jä.).

ৰ্ব্যস্থ çed-bday 1. also প্ৰ-শ্ব = ভাল self. 2. one having power or authority, a lord, ruler.

শৃত্য çed-bu নং, মানব, আনা son of Manu, man, human being. In the beginning of this Kalpa (age) a celestial being on account of the exhaustion of Lis merits fell down from heaven to this world; he was called শৃত্য Manu (So-rig. 84). শৃত্যমা দুখা çed-laş-şkiyeş or শৃত্যমা দুখা çedbu las-şkiyeş মানুল, মানব man, humanity, progeny of Manu.

ৰ্বিপ্ৰ সু Çed-pu ser-skya a tribe (A.

ৰ্ ক çed-ma 1. sbst. = ৰ্ব্ . 2. adj. = ৰ্ব্ ১২ (Ja.)

A3 5 5 ce-huhi khyu-ru flock of lambs and kids (A. 15).

ইমন্ত্ৰীৰ *çer-phyin* abbr. for ইমাম্বাট্টাৰাইবাট্টা খ্ৰীৰাৰ সন্ধানাবাদিনা, the title of a division of the Kahyyar. ইমাট্টাৰাট্টাৰাট্টাৰাই n. of a Satra in (K. ko. ক. 307).

ব্ৰংগ ger-wa, pf. এক bger to compare, to confront (Cs.).

বিথা çel কাল, আহিক, আন crystal, glass; is also the term used by Mongols and Siberian Buriats. মুণ্ডি (ব্ৰুণ) srey byed-(çel) burning glass; মহানামান (বিলা) hod-gsal-(çel) glittering or reflecting glass, সমানুহমান বিভাগি লালনাম sbyañs-pahi rdo-(çel) sun-purifxing stone, হ্লানাম্বিল day-pahi rdo-wa cleansing stone or crystal, হ্লানাম্বিল কেন্দ্রা (প্রাক্তিন) also called হল্পি or হল্পেনাম্বিল প্রাক্তিন) also called হল্পি or হল্পেনাম্বিল বিলা বিলামান বিলামান বিলামান বিলামান বিলামান ক্রিকা ক্রিকান ক্র

ৰ্থ ইন *çel-phren* a string of crystal or glass-beads; বৃণানুন *çel-bum* glass-bottle; বৃণানি *çel-mig* or নিণানি spectacles; কুনানি হুবৌদ্ধা telescope; বৃণানি *çel-zla* lit. crystal disc, the moon (Ya-sel. 59.)

ৰূপত্নত çel-dkar ! = ৰূপ çel plain glass. 2. n. of a place in Tibet. 3. sugar (Rtsii.).

শ্বশূর্ম n. of a village situated to the south-west of Lhasa (Risii).

नेवा 5 , d-ta a kind of gum.

- ব্যাম çeş-pa I: vb. = ইবাম resp. মান্ত্রাম 1. to be cognizant of; to know, perceive, apprehend: प्राथम नेश्व to know a thing to be good; नेशयाँ चाजानक, knower; नेश य केंद्र does not know, वहनाय द के नेय when (the soul) is searched for, it is not to be perceived or apprehended; ANGANTS 4 to know and to have faith in or regard for. यद्य those who do not care for knowing सुषाने who knows, who can (a thing). tell, है नेय what (do you) know, है जार भे नेय or ABA a know-nothing, ignoramus, dunce; ই ব্যাহ্যা ব্যাহ্যা knowing (even) the unknown things, knowing everything; কেন্দ্রে clever person; ANUX and he will know; KNIZNIAN I understand counting. be able, in a general sense, न्र न्य to one's best ability, to the utmost of one's power; दे तुम नुमा वि में दि व्युव निमाय a clot of blood could only quiver (showing life in it). With a negative: 31 ANU not being able to speak, 59,59 % ANH dgye-dgu mi çeş-pa they cannot be bent or curved.

প্রথম II: 1.=knowledge, wisdom; the knowing (about a thing). 2.=ইবাৰ মান, বিহন, intelligence, science, learning, ক্ষাৰ কাৰ্যকুত্ত্ব to look upon science as a (sort of) cheating. ক্ষাৰ or knowledge ordinarily is of two kinds: (1) ব্ৰহ ক্ষাৰ knowledge communicated by the organs of sense, i.e.,

physical: (2) એડ વિશ્વ knowledge of the soul: चेद निमानी पार्का कामा उद के खुवा वहेंद या चेद दें this is in reference to all times, past, present and Chos Maon, 73). In Budh. futur retaphysics knowledge is also of ten inds: -(1) हस्य नेस्य धर्मात्रान; (2) धर्म्य गु. वंभेश्वर वाय प्रवित्तक्षान ; (३) हेश्वर्श्वर हेवाश्वर रामेश्वर খলযন্ত্ৰান; (4) শুক ই ম এল । संज्ञतिन्तान; (5) ধুণ यहथा नेशाय दः खज्ञान ; (6) गुरु पुरा नेशाय सस्दयज्ञान ; (7) वर्षेण प नेस प निरोध जान : (3) वस नेस प मार्ग-ज्ञान; (9) अ, प. नेषाय चयज्ञान; (10) की क्रे. प. नेषाय चतुपादज्ञान—[knowledge of (1) objects in general, (2) other's thoughts, (3) succession, (4) illusion, (5) sorrow, (6) origination, (7) cessation, (8) paths, (9) destruction, and (10) absence of origination |S.

ৰ্ম ঐ ces-syo lit. the door of knowledge in science, learning. ব্যাই এই বি ces-syomed-pa without learning; ব্যাই বিৰ ces-syoshan poor in learning.

ন্ধান ges-rgya talent, wisdom. also = ন্ধান্ত কৈ great wisdom, powerful intellect (Khrid. 28).

শ্ৰ্মাণনা çeş-pa-bkra=^{২্}শাণ্ঠন বিভিন্নান versatile intellect, excellent wisdom.

শ্বিষাধানু কাট্র çeş-pa rgyaş-byed বিন্তা = শ্বং শ্ব

শ্বিষ্টের্ ক্রান্ত ই বর্ণ সুর্বান্ত বুল্ফু-dań çeṣ-byaḥi bূdag-ñid mehog = ব্যবস্থার মান্ত্রি the Tentrik system of Kālaehakra (Mňon.).

ANUR GIN Çeş-paḥi bu-ro= AN প্রথম the daughter of Dakṣa, an epithet of Umā, the wife of Mahes'vara (Mňon.).

ন্ধত্ত çeş-bya শ্বর what may be known or ought to be known, ন্ধত্ত শুন every thing worth knowing, all the sciences.

ন্ম ট্রম ces-sybor (55 বর্ম অ) that has consciousness only; a beast, an animal

শৃথাদন্ত্র *çeṣ-bshiñ* স্থান concious, state of knowing.

AND CE cos-you Ts = AND cos-raya (Ja).

শ্বিষ্ঠার professor, teacher.

ৰ্থাৰ্থ ces-rab প্ৰৱা absolute or sublime wisdom, intelligence, or understanding. But in Buddh, absolute wisdom is of three descriptions: (1) ईसायायसपुरायवे नेसारम स्राति-मयीप्रजा: (१) यभभाषायस पुरावरी सेसारव चिन्तामयीप्रजा; (3) वर्भेश्रयायायशानुदाविश्वेषास्य भावनामयीप्रज्ञा [(1) wisdom in listening, (2) wisdom in thinking, and (3) wisdom in meditating]S. We have also ANEATS ges-rab dgu, the nine kinds of knowledge, mentioned in certain Buddhist works: - के वर्ष नेशस्त ; के वर्ष नेशस्त rno-wahi çeş-rab: भुरावदे नेषारव myur-wahi ces-rab : इसपर क्या पर दे वेस रम : देन मुख्य पर दे से सारम कुके पर्व नेसारमः अवदाणसायवे नेसारमः समायासेरायवे ন্মান্ত: আমান্ত্রাঘরীন্ত্রান্ত (K. my. P, 223). Another definition अवास्य वेबाद्याय के अंकार्य बनेद या के इ है। बाद बीश केंबाइस्राय का काइस यर बनेद या नेद या दे that by which all things are known, or brought into cognition is called - প্ৰথম্ব. Again there seem to be three additional kinds of AN XA besides those already mentioned: (1) ग्रथा श्राप्ति प्राप्ता मुक्ता है वा है ग्रथा पर्वे ने साम द (2) वाद्रशास्त्रवासाचेवा यादेवाद्रशास्त्रवासायवे नेसास्य ; (3) સેમ્પ્રાસ્ત્ર મું દ્વાલું હું વાર્કે વાપ પાયે ત્રુપાર $(K.\ d.\ 9,\ 355)$.

Syn. গুমার্কি নিবা-হা০ন ; নিগমার্ক্সমা leys-rtoys; মুক্টু বল kun-tu-riy ; ন্রাজিট্র বে blo-yi byed-pa; রমাইলাট্র rnam-rig byed; মুক্তিন kun-chub; ব্রুরসম don-sems; বিন্যাধ spobs-pa; নুর্মি bloyros; রমার্ক্রি rnam-dpyod; (Mhon.), স্থান হার্মনি-দ্যে (K. d. ম. 26). phyin-pa प्रजापार्मिता the having arrived at the other side of wisdom or divine knowledge, i.e., attainment of perfect spiritual enlightenment and knowledge; n. of the section in Kah-gyur collection of Buddhist scriptures treating of philosophical and doctrinal matters.

ন্ধানন দ্বী এই আনু প্রির্থাই এর হলা দ্বী অনুকাল ইবা আইর এন ক্রিয়ার কিল করিব দিন five treatises said to have been composed by A'ryāsanga under inspiration from Maitreya Bodhisattva (Tan. d. শ্.).

AN মন দুও মে দুণ্টুর এই প্রান্থ মুন্ত বা n. of a treatise in which both Sūtra and Tantra are mixed up (K. g. 3, 466).

ন্ধান্দ টু ধান্দ টুর আই টুর আই টুর আই না of a Tantra containing twenty-five explanations of the mystic word om. (K. y. ব, ২47).

क्षारम मुञ्ज Çes-rab kyi-lha v. वहमाद्याय.

ANX বিষ্ণু Ces-rab brgya-pa সরাম্মন n. of a work containing a hundred wise or elegant sayings by Nāgārjuna (Tan. d. ব, 165).

ক্ষমেন ১১ çeş-rab-can সম্ভাবান one possessed of fine intellect, a wise and learned person.

Syn. मॅं ठ४ yo-can; अशं ठ४ çes-can; अदेश पर मार्गिका-par मार्गिक्षा ; इस अप्रित्र ram-mkhyen; देस पर नेस सिड-par çes; इस पर नेस सिड-par çes; इस पर नेस पर नेस सिड-par çes; इस पर नेस प्राप्त नेस एक-प्राप्त प्राप्त प्राप्त नेस एक-प्राप्त प्राप्त प्राप्त प्राप्त नेस एक-प्राप्त प्राप्त प्राप्त नेस प्राप्त नेस चुड़ विवास प्राप्त नेस ने के देव प्राप्त प्राप्त प्राप्त प्राप्त प्राप्त प्राप्त नेस के के के प्राप्त प्राप

spyan-legs-çes; NK:5-IN:4 mah-du thos-pa (Mnon.).

नेशः रवः वस्य çeş-rab-hchal दुर्मेचा an erratic stupid person.

ন্মাম্মান ces-rab-ma = ন্মান্ত্রান (Mnon.).

ক্ষমবাস্থার Çes-rab lha-mo=১৪১মতে সুর্ক the goddess of wisdom and learning (শ্রুনিকা.).

কামবাইমেন্ত çes-rab sdoń.bu সমান্ত an ethical arck by Nāgārjuna (Tan. d ন, 165).

नेभारत फेंद्र असु विशेष करे कु n. of a Sutra treating of the means of improving and increasing spiritual knowledge (K. gu. क, 207).

ন্ধাংবার্থার মাধ্য মাধ্য মাধ

o I: মান, হান die, dice; শ্ৰাংক co-gdan = শিংক dice-board or a piece of cloth on which dice is thrown at the time of playing; শাঃশ ço-rtse-wa diceplay, to play at dice.

Syn. Aço; & cho-lo; ga a rgyan-po; A ga co-rgyab; aga za-rgyan; & s ga rtsod-rgyan; & ang cho-lo hgyed (Mhon.).

ৰ II: [1. the white willow of Spiti and other Himalayan districts. 2. other plants কুৰ্ব, গুৰুৰ (Vai-sā.)] from Jä.

র্ব III: 1. blast, blight, smit, mildew 2. for ব্যাস ço-gam. 3. num.: 147.

(Deb. 4, 39).

ৰ্বাম ço-gam= ল্ব মন্ত্ৰ (Minon.) customs duty, tax; শ্ৰেষ্ট্ৰ high duty; শ্ৰম ক্ৰ ব to take toll, to levy a duty; শ্ৰম হ to smuggle, to circumvent or defraud a customs officer (Jä.) ৰ বৃধ্য co-gam-pa or ৰ বিষ্টান হৈছে বি আছিল ; collector of tolls, receiver of customs, toll-gatherer: ৰ বৃধ্য এই গুল did the work of a tax-collector.

For co-tshu= \S a pair of scales to weigh g ld and silver; acc. to $J\ddot{a}$. a kind of st el-yar.

+ শ্বি co-be= ধ্ৰ শ্বি rdsun-tshig falsehood, lie.

મું અદ' ço-man a medicinal plant : મું અદ' કાપો કર, વસેવા વદ છેડ (Med.).

南文 ço-ra=本中 çor-wa.

At co-re 1.= PA a thoughtless promise. 2. colloq. for ANA hare-lip. 3. a defect, flaw, notch, gap; also damaged, spoiled $(J\ddot{a}.)$.

‡ में या न ço-lo-ka सोक Sanskrit verse of two, or four lines, etc.

শ্বপ্রশাস co-begries well arranged: স্বাম্ব মুন্দ্রশ্বপ্রশাস্থান cloth of red and white colours arranged in the form of a chessboard (Jig. 13).

শৃষ্ধ Ço-mdo abbr. name of a district in Kham called শ্ৰম্ম (Rtsii.).

Fig. co-so= in grain measure for barley, corn, flour, etc. (Rtsii.).

বিশাহিত also called বিশাহিত a kind of bean the leaves of which are cooked with Tibetan gruel to add flavour to it; বিশাহিত বৃত্ত sa and barley are alike (in price). (Rtsii.).

come! let him come; বন্ধ হ কিন্দের: ব্ৰাইল মুন্দ মেন ইন I do not wish that fruit should come to me from without; ক্লিন্দ্ৰ carry it away; ব্যুখান্ব fetch it; মুন্দ্ৰ bring hither, (with মান inst. of ব্ৰা; take away!); শ্বাই ব to say come, to invite, ইণ্ডাৰ্শ ডেন মাই we are not so much as invited. (Jä.).

ৰ্মান cog-pa 1. ঘৰ wing, ৰ্ণাইণ ঘৰী a bird, one having wings; ৰ্ণানুম to spread the wings; মধ্যে বিশ tail feather. 2. fin of fishes.

न्या प्र çog-bu कागज paper, a sheet of paper; 5 49 China paper; र्वर नेवा Tibet paper; 5、有 silk-paper; रशः र्वेश cotton-paper (also paper of linen rags); नेद नेज bark-paper, पज्य नेज parchment; अवेद न्त्र द्वा न्य dark blue or black paper for writing on in gold or silver; अर्व विव resp. 59.49 the first or the title page of a book; न्येर न्य gold-leaf, thin film of gold; ५५व अंग silver-leaf or paper; न्याहर cogkhan paper house, paper-maker's farm; cog-gan a full sheet of paper; ৰ্পাসুম্ম cog-grans page number; number of leaves in a book. ৰ্পাৰ্থ cog-las-pa paper manufacturer (Rtsii.).

শ্ব বৈ çog-çin the daphne plant, the plant from the bark of which paper is made.

Syn. ক বাঁণান chu-grogs; দুর্ণা এব ston-ka ldan; এব্লান্ত কা hdam-bu can; **5** জী মন bya-yi cas (Mhon.).

বিদ্যালয় বিশেষ কৰিছিল the ridge of a mountain (Lex.). 2. also প্ৰদে or প্ৰদেশ মান্ত a pit, hole, cavity, excavation; a valley: ভূমিন cavity filled with water; মুন্মের্মের valley with meadows, low ground over grown with grass; মুন্দ্রিপ্রাপ্রাপ্রামন the cavities near wings of the nose (Jä.).
3. n. of a place in Tibet; ব্যায়ের কুন্মানর the famous poet and Lo-tsā-wa of Tibet who translated the Kāvyādars'a, the Avadāna kalpalatā and other Sanskrit works into Tibetan verse.

ના g con-bu furrow, નામા લાવો પ્રાથમ consbu hthen-pa to make furrows (Jä.).

শ্বং-শ্বং con-con rough, rugged (Sch.).

বিশেষ con-wa 1. প্রম to hold, contain, to have room in or on: মিন্দা that is not to be got in, there is no room for it; সংগ্রেই অব্যান্ত বিশেষ (A. 22) a copper globular pot (for anointing) that would hold one bre' measure of Magadha. 2.= ১ to comprehend, hold in the mind. 3. pf. বন্দা, fut. বন্দা, imp. ব্যান, to empty, remove, carry or take away (Jā.).

প্র çod I: imp. of মন্ত্র তা মহান hehadpu: ন্ত্র বিজ্ঞান লাভি it. ছাইটাইমান লাভি মান (A. 122) preach or explain the lord's teachings without reserve. ব্যায় explanatory word or word explained.

প্রা: ইব, অধ: the lower, the inferior part of a thing; ইন্ ব্য upper and lower; ইন্ গ্রেছ-çod top and bottom; ইন্ (Vai-sā.) a lower tract of land, with milder climate, opp. to ধুলুম elevated cold region, বিচ্চ to or toward the bottom, down, downwards (Jä.).

বি con a form of dance; the turning to left in pantomimic dancing of women (Yasel. 13). প্রথম বিষয়েশ মান্ত ই প্রথম মান্ত ই প্রথম বিষয়েশ মান্ত ই প্রথম বিষয়েশ মান্ত ই প্রথম বিষয়েশ মান্ত ই প্রথম বিষয়েশ মান্ত ই প্রথম বিষয়েশ মান্ত ই প্রথম বিষয়েশ মান্ত ই প্রথম বিষয়েশ মান্ত ই প্রথম বিষয়েশ মান্ত ই প্রথম বিষয়েশ মান্ত ই প্রথম বিষয়েশ মান্ত ই প্রথম বিষয়েশ মান্ত ই প্রথম ব

বি çob=প্রতি gshob 1. smell of singeing 2. = প্রতি a fib, falsehood, lie; বিষয়ে ব to tell a lie; প্রতি বিষয়ে ব to tell a lie, gen. in joke.

শ্রমাথা çom-pa pf. বর্ষম bçoms or শ্রমম also বর্ষম, bçams fut. বর্ষ, imp. বর্ষম or শ্রম to prepare, make ready, arrange, put in order; ব্রুম্বী ইব্যান্ধ্যাধাত make armaments; ভাইব্যান্ধ্যা made preparations for a religious service (A. 69). ব্যাহ্ম coms-ra preparation, arrangement, fitting out; ব্যাহ্মমম্বীশ্যা ব্যাহ্মম্বার্থা to have made arrangement. ব্যাহ্ম state, pomp, splend our, with ইব্যা to show off, to dress smartly, ব্যাহ্ম stately, grand (Jai.).

र्वेद (or, v अरे ço.re.

ৰ্মান cor-wa to be fled, to be lost, to escape, slip. ব্যাপ্তাৰ run away; সুমুল্য বাৰ্থ কিল away by thieves or robbers; ব্যাপ্তাৰ lost in consequence of debt.

ৰ্থি çol= প্ৰণাম আধিক excess, additional; sometimes wrongly for শ্ৰাণ, ৰ্থাণু ন çol-kyirka হল furrow of the plough. ৰ্থা-ইৰ্ম col-tsogs হলাল; cultivators, husbandmen.

ৰ্থান col-wa 1. intercalation, insertion (Cs.); সুৰ্থ zla-çol intercalary month. 2. prest. tense of অৰ্থান bçol-wa.

শ্বাম col-po a species of willow.

AN cos 1. almost always in conjunction with बहैब the other, of two, e.g., बुद केद শুঠিশুৰ্থ the other woman. 2. = নং or নদ a termination indicating the comparative or superlative degree; ক্ৰ'ৰ্ম the oldest or elder; दे. अनु अम्झः नेश छ । चुदः नावदः hence forth do behave as the wisest or the cleverest person; डूद न्य the younger, the youngest; पद्भामा विकास के स्थापन के प्राप्त के प्राप hundred ladies; ax in the longest the tallest; अव २८ - १३ of the longest duration, उद्भार the most long-lived; देव के नेम the kindest, the principal benefactress (or benefactor); बर्'डे'ब्स'क्स'बर'व्येवस'यम because one is suffering under the chief disease, viz., old age (Jä.).

শ্ৰম বু = শৃষ্ট ম offerings of cakes, etc.; শুমানত çoş-khan offerings made in fanciful designs of temples, caules, etc., gen. by the Bon priests

 $X = A \cap A \cap C$ gra-wa-na the ear (mystic) $X \cap (M \cap C)$

বুঁ Çr মী=১৭০ glory, magnificence; magnificient, splendid, grand. পুঁই Çrī-ri (Tib. ১৭০ ই dpal-ri) মীঘুর্মন is a mountain in the south of India where Nāgārjuna resided in the last stage of his life. পুঁ দুক্ত çrī-khaṇ-da, =১৭০ টু চুক্ত woodapple preserve. পুঁ দুক্ত সমূল ই বিষয়ে বিষয়ে কৰে, i.e., propitiates Rudra the fearful one.

শ্বি gçah = অব প্রথম becoming, worthy, fitting, suitable.

মূল্য gçaḥ-mu= মন্ত্র্ম or কুর মন্ত্র gkyon-med-pa 1. stainless, righteous, upright, honest, good; স্থান্থ blo-gshaḥ-ma an upright, true heart; মাল্টল্যেল্য lit. the pious lady; n. of a Buddhist sanctity of Tibet. 2.=ৰঙ্গ only, merely, mere, nothing but (Jā).

নাৰ্থ বাদ gshah-dkar বন্ধ tin, cf. এই sha-ñe; বাৰ্থ বাদ হাৰ্থ বৃদ্ধ কু এই চেইব আৰু tin (used as a medicine) heals ulcers and renders mercury harmless.

বাংলাম gçag-pa 1. distinction, difference; to distinguish (one from another); to differentiate. 2. v. প্ৰাণ gcog-pa (Jä.).

Syn. बानेवाय gçeg-pa; ५३ व dbye-wa; वायेभा य gseş-pa (Mhon.).

বাংশা gcags right, justice: নুন্দা বুচুণ to investigate the righteousness (of an action); বন্ধানুন্দা court of justice; বন্ধা নুন্দা পুরুষ্কা the chief court of justice or council of the kalons at Lhasa. নুদ্ধা নুন্দা বুণুণ justice or investigation done by government; ने न न न भाषा inquest, inquiry into the death of a person. न न न भाषा या gçays ryyal-wa= न प्रमान प्राप्त gtam-ryyal-wa (Maon.) to win in discussion; न न न न भाषा के द्वारा के प्राप्त क

বৃত্ত gçan a musical instrument, a tambourine especially used by the Bon-po; বৃত্ত বুলি ব to play on the tambourine.

বা-প্র'ব gçah-wa = ব-প্র'ব bçah-wa (Sch.).

 \P - \P 5'4 gcad-pa 1.= \P 5'4 to comb. 2. = \P 5'4 to explain, relate $(J\ddot{a}.)$.

বান্ধ gçam খাঃ 1. the lower part of a thing; প্ৰশংশ অধ্যাহ বুং ক্রান্থ প্রথম বাই ইণ্ডাৰ্থ, according to the meaning of the letter or writing specified below; প্ৰশংশ adv. and postp. down, under, below, beneath; also adv. further down, more towards the end, in the course of; ইণ্ডাৰ্থ beneath or under it. 2. barren শ্ৰাৰ্থ a barren woman, ৰ্ণ্ডাৰ্থ mare, ব্ৰাৰ্থ cow (Jä.).

ৰাপুণ a gçam-ma posterior, later, one following.

Syn. And rjes-ma; Bu phyi-ma; Bru rtin-ma (Mnon.).

 $\P = g_{\varphi}ar \text{ the form of writing called}$ $\P = g_{\varphi}ar \text{ the form of writing called}$

another as soldiers or cattle do, to follow in succession as in measuring grain.

प्राची gçaş-ma Sch.=प्राचित्र gçah-ma.

प्रमिष gçiy, v. प्रीप्य gçib-pa.

म प्रिया प्रदेश मान्य 1.= अवस्य agreeable, gracious, also good, fine: ध्राम सम्बन्धिय

ইন্মাইন্মানু বি এই কুম এই এই এই এই এই এই ও (Yig. k. 87) I pray that you would send me your kind letters uninterruptedly like the wind which encircles the globe; নিম্নাইন্ম a fertile field; মাইন্মান্ত্রিম a rich, fine country; লাইন্মান্ত্রিম gçin-sa, fertile field or plough well. লাইন্মান্ত্রিম gçin-sa, fertile field or land. নিম্নাইন্মান্ত্রিম gçin-sa, fertile field or land. নিম্নাইন্মান্ত্রিম shin-btab-sa minen-po fertile field, cultivation, also মান্ত্রিম আর্থান mi-nan mthun-pa a happy home where there is harmony. 2. মূন, স্বা; ghost, the dead; anything that is dead. লাইন্ম a dead woman; লাইন্মান্ত্রিম gçin-gyi-mags cemetery, cremation ground.

पिन्हें Gçin-rje धर्मराज, प्रेताधिपति, इताना, प्रमन, इरि, दण्डधर, यम the lord of the dead, the god of the lower regions, a ruler who is regarded as the judge of the dead.

দ্বিত্ত সূত্ৰ $G_{cin-rje\ ma-ha\ ka-la}$ one of the most powerful sons of Mahadeva who carrying in his hand a huge club of the size of Sumeru mountain keeps the Asura in perpetual terror $(K.\ g.\ a,\ 3.17)$.

ন্ধ ই ই ছেম্ম Gçin-rjehi chuh-ma the wife of Yama is 5, प्या विषय dud-pas-hgebs. প্ৰি ই প্ৰমান gçin-rjehi-groß the city of Yama is আন্তেশ্ব প্ৰা yah-dag-hgog. প্ৰি ই ই অনু মূল gçin-rjehi mdun-pa the minister of Yama is সুজাত দান-ma-can. প্ৰি ই ই অ প্ৰ প্ৰ হল-rjehi yi-ge-pa the writer of Yama is সুজাত কান-ma-can. প্ৰি ই ই অ প্ৰ প্ৰ হল-rjehi yi-ge-pa the writer of Yama is সুজিল্মান স্থা প্ৰ হল-rjehi gyog-po the servants of Yama are প্ৰশান প্ৰ ব্যৱ বাৰী ক্ষিত্ৰ স্থা বাৰী কান্ধ প্ৰ বিশ্ব কৰাৰ প্ৰ ক্ষিত্ৰ স্থা বাৰী কান্ধ প্ৰ বিশ্ব কৰাৰ প্ৰ ক্ষিত্ৰ স্থা বাৰী কান্ধ বাৰী

শ্ৰিষ্ট র Gçin-rjehi-bu, 1. the son of the lord of death. 2. as met. = শ্ৰিষ্ ant (Mnon.).

প্ৰস্থাই ৰ বি Gçin-rje pho-rog n. of a (মা

শ্ৰিষ্ট্ৰাম $G_{cin-rje}$ phyogs যাম the quarter of the lord of death, the south.

শাৰিব ই শাৰিব ৰূপাই black lord of death, a terrible deity; শাৰিব ই শাৰিব ৰূপাই বিশ্ব কৰা ই কি a Tantra to propitiate the black lord of death (K. g. ই, 29).

শনিব ই শনিব ব্যক্ত $G_{cin-rje}$ g_{ced} $d_{mar-po} =$ এই শানিব g_{cin} g_{cin

শ্ৰী ই শ্ৰী ন্ৰম শ্ৰী বু gçin-rje gçed dmarpohi-rgyud n. of a Tantra on exorcism and also for making enchanted medicines, swords, etc. (K. g. হ, 71).

ৰাশ্বিই বৈশ্বিম Gçin-rjehi-gron মৰৰ the city of the lord of death.

শ²বাই^ই শ্ৰ্ৰ *Gçin-<u>rjeh</u>i-gdon* n. of a fearful evil spirit (*Mñy*. 77).

শৃথি মুখ্য বুলা-rjeni bdag-po মনীম্ব = the planet Saturn (Minon.).

निवाहे वे पाइन gçin-rjehi ta-dan यमपताका the flag or standard of the lord of death.

শ্ৰীৰ ইথ শ্ৰীৰ gçin-rjehi-gshon মন্থি buffalo. Syn. অ'ৰ ma-he (Mnon.).

ণাণীৰ ই এমাৰ বুঁলা *Gein-rje :as-hphrog* n. of a (মান্দ্ৰ) demon.

শ্ৰিমাই gçin-hdre the soul of the dead regarded as a ghost or spectre.

পাৰি ব্যাম gein-hpras the convulsive motions, the writings of a dying creature (Ja.).

প্ৰতিশ্ব gein-rdsas = প্ৰতিন্তি bsho-rten goods and effects belonging to a deceased person which are given to the church to bless his soul. প্ৰতিশ্ব yein-zas = ২ মান food prepared for and offered to the dead; acc. to Jā. food presented to the lamas when a person has died.

मिन्द्र र्वे gçin-pho=निष् çi-lo.

ন্দ্ৰিম gçib-pa or শ্রিম u or ব্রিম u = ম্ব্রীশ্ম u bsgrigs-pa anything arranged, arrangement. শ্রিম মুই শ্ব gçibs-qyahi gral a row or file (of men) that has been marshalled or drawn up (Situ. 82).

न्यान्य çim-pa or निव्य ground down. crushed.

মুন্ধ gçis also মুন্দ ক্রেখ or পুৰুষ; also মুন্দ নি . 1. nature, temper, natural disposition: মুন্দ্র

case, naturally, quite of itself. 2. the person, or the body: প্ৰথম ভন্ত ত্ৰুপূৰ্ণ they anointed the whole body (Jä.).

+ ব্যবিষ্ণান্ত্রবাদ gçis-lugs 1. = ব্রুমাণ্ডবাদ gçis-lugs 1. = ব্রুমাণ্ডবাদ disposition (Yig. 51).

বাণী ব gge-wa pf. নান্য gges, to abuse, revile; নান্য মুখন নান্য even when one is reviled, (one should) not revile in return.

मानेन gçey, v. नार्नाय gçog-pa.

বাৰ্থাম'ন gçegş-pa the honorific form of the vb. to go away, to depart; the one form representing both pres. and past tenses, but mostly used in past sense: gone, proceeded, one going, or gone; বই বহ প্রকাশ gone to happiness, beatitude; also happily gone or passed away, i.e., entered Nirvana. ५ पनेन पनेन्य De-bshinacegs-pa तथागत, gone to the state of तथा or सपाल, i.e., to Nirvana, is the remarkable epithet for a Tathagata or past Buddha, meaning lit. "gone like that," or "gone like those other ones," i.e., he has departed as did the other blessed ones in whose footsteps he trod. रूट महाराष्ट्र महामान gone to one's own residence or abode. देद थ प्रवेषभय is the term used when a Dalai Lama dies; শ্লুম্পুন্দ্র to return, to come back, to die; भूपनेपाय resp. died, when speaking of kings, great lamas and saints वानेवायाच्छ्रेस gçegş-bşkyeş and Buddhas. parting present, gen. a cup of beer or tea at the time of parting; প্ৰপূপ্ত মূল্ৰ parting feast or treat.

¶नेष्य पहुँ gceys-gtor offerings of cakes, &c. to the gods when they are asked to return to their own abodes.

শ্ৰণ্য এই প্ৰি gçegs-pahi go-cha = ম্বীন ইব্যান স্ক্ৰীন বিষয়ে বিষয় বিষয়ে বিষয়ে বিষয়ে বিষয়ে বিষয়ে বিষয়ে বিষয়ে বিষয়ে বিষয়ে বিষয়ে বিষয়ে বিষয়ে বিষয়ে বিষয়ে বিষয়ে বিষয়ে বিষয়ে বিষয়ে বিষয় বিষ

শ্বিদ্ধান প্রতি Geed-dmar spu-til = শ্বিদ্ধান প্রতিষ্ঠান n. of a Bon deity (B. Nam.) প্রদেশ দুম্বেশ্বাম Geed-po dur-hdebs n. of a demon.

শৃণী Gçen n. of an ancient family of Tibet, cognate to S'ākya.

মানুক মন্ত্ৰ Geen-rabs the founder of the Bon religion, his full name being: ত্ৰুল্বুৰ্ম্ম ইন্মানুক দিe omniscient human descendant of Gs'en; স্কুল্মুৰ্ম syrub-geen the Bon doctrine opp. to ক্ষাইম or Saddharma of the Buddhists.

বা বিশ্ব geer-wa I:= ক্র্ম rlan-pa or ক্রম 1. rlon-pa, moist, damp, wet; also ক্রম ন, ক্রম ন, geer-pa and ক্রম ন ব্যাহ্ম ন to get thoroughly wet, to be drenched, to be moistened; ক্রম ন বং বা seems to moisten. In C. ক্রম ন seems

to mean "damp," and শ্বং — "wet." 2. (=%) হব, আই, water, liquid. আই বেইন প্রকাষ geer-beas অন cloud. আই বেইন প্রকাষ geer-pahi-bbras আৰু modesty, bashfulness. অইং ইনি geer-hdsin as met. — % water (Yig.); also — a cloud or that which holds moisture or vapour.

ন্দ্রের II: vb. 1. to ask for, beg for:
কুল্লের I got it by asking for it;
কুল্লের u to interrogate, to question, to try
(judicially); as partic. and sbst. = the
examining or criminal judge. ক্রিব্রের
gçer-dpañ a judge (Yig. 29); ক্রিবের্রির
gçer-bod mi-sna a bailiff, who calls for
the attendance of the plaintiffs and defendants, &c. in a legal suit (Rtsii.). 2. =
ক্রিবে to measure.

বাৰ্থি gço-wa pf. প্ৰথম gços 1. to pour away the same as ন্ৰ্ব bço-wa; ভ্ৰেৰ্ব = ভ্ৰেৰ to pour out water.

বৃ-বি gço-mo in W. a lever (Jä.).

মান্দ্ৰ gçog-pa I: ওমান্দ্ৰমান্ত্ৰ sbst. হব what lifts the body, the wings; also spelt শ্ৰাম cog-pa.

Syn. অৰ্থাৰ্থ gçog-syro; ৰ্থা sgro; ৭৭ন প্ৰ্ৰাণ্থ hdab-gçog; ৭৭ন hdab-ma; ৭৭নম ট্ৰং hyebsbyed (Mnon.).

ইবা নিশ্যম: নাইথ নিশ্যমণ নাইবাবনুধান to offer a killed animal (a sheep) as an atonement; ইবা নিশ্যমান অন sdig-beage smon-lam penitential prayer (Jü.)

বা বিশাষ Gçog-thogs n. of a place in Tibet (B. ch. 4).

মৃত্তি also অব্নম gçoñs, মান্ত narrow place, deep valley: অব্নমান্ত্র many defiles or ravines. অব্নমান্ত্র shiń fields for cultivation on flat slopes or in valleys. প্রস্থেম্প্রমান্ত্রমান্ত্রমান্ত্রমান্ত্রমান্ত্র Amdo, Kham and Gang, these three are cultivated valleys (Yig. 9).

পূর্বি gçog-bu= মান্ত also ওই ইব a vessel for water.

প্রত্থ-pa to comb (Cs.).

मार्निय gçob=र्व çob.

বার্থান gçom-pa = ব্যান com-pa: বানুথা প্রথান gyul-gçom-pa to make preparations for war or battle.

বি gçor 1. = খুম ব or খুম বই বৃশ্ব passage for water, a water-channel. 2. = মু ত আ ক্রম বই ক্রম rrca-co-la bzoṣ-paḥ: skyogṣ a ladle made of horn, also = সুমান্ত a punch or pricker.

বাইনে, pf. নান bear 1. পাইনিয়ালা মান কি move or go in a file gen. one following another, to proceed in procession; also to tell off, as beads of a rosary (passing through one's fingers), hence ক্ষানাই নান ক্ষ

বার্থির II: adj., also প্রার্থির rough, bristly, shaggy, (Jü.).

নাৰ্থি gçol=ৰ্ক or ৰ্ক-প্ৰ্ৰ ব্যা, ছন্ত, জাত্মন্ত plough, the plough in Tibet consisting only of a crooked beam called প্ৰ্ৰেখন্থ ছন্ত্ৰে (without wheels) and the share called প্ৰ্ৰেশ্বন্ধ or ৰ্ক-প্ৰ্ৰাম.

শ্বাস্থ্য বাইৰ one of the seven fabulous mountains mentioned in the Buddhist cosmogony (Sorig. 8).

मान्य अत gçol-ldan = वे 5वे निरं, or कुरेने व नारिकेत. the cocoa-nut (Minon.).

বার্ব্যাই gçol-po poplar-tree (Jä.).

বার্থ্য প্র প্র প্র বি and বর্ণ ব

ব-পৃথ bean I: 1. or মন্থ ম = আন ব্ৰাৰ or মূল্য মূল ব্ৰাৰ কাৰ্য, apportionment, service: ইণ্ট্ৰীমা মুখ্য মূল্য মূল্য মূল্য I did not render any service to Bromston. 2. innundation, flood (A. 101).

प्रमुख्याः = व्याप्य with pf. वन्य beas to slaughter, to kill. अन्यन्य slaughtered a sheep; वन्य प्रमुख्या ने विवास प्रमुख्या के the butcher has opened the belly of a sheep (Situ. 76). वन्यार beas-ra a slaughter house: अवस्य प्रमुख्या he made Lhasa a slaughter house, i.e., massacred many people at Lhasa (J. Zah.).

ব-পৃথা bçah-ma cattle or live-stock kept for slaughter, v. পুৰুষ gçah-ma.

प-प्यार्थ bçags-pa = इंगन to explain, lay open; प्रमुखा-प्राप्त कुर्बgs-par bya-wa रंगनावरचीया anything to be explained or laid open.

प्रमाण discharges: प्रशेष, विड, वर्षस् alvine discharges: प्रमाण क्रिका to discharge ordure; वन्याय व्यवस्था to operate on the bowels. प्रशासभाष बृह्बचेस् a cat, lit. that

which discharges ordure secretly or covers it.

Syn. ৭২২ g hdor-bya; দ্ৰুণ শ্ৰুম khyab-ldan; টুম phyis; শ্লু শ্লুম lto-shigs; ই'ইন dre-chen; কুম খুম rnam-snah (Mhon.).

वन्द्रवाम bçan-lam पायु, गूडमार्ग, चपान the

Syn. বৰা ৰূ hog-sgo; মুহ আন thur-lam; বৰা আন hog-lam; অনুমানই ৰূ bçan-wahi-sgo; আনমা মুহ gsan-khun; কুন rkub; ব্যাম hphons (Mnon.).

पन्द्रश्रेद्र' bçañ-sen विख्खदिर species of catechu tree.

বিশ্বাস bçans-pa leaky; ধ্বমান্দ্রম a leak-hole, full of crevices (Situ. 76).

এ-প্র'ম bçad-pa 1. भाष, भाष्य, भाषित to explain, to declare, prove, enunciate: 34 यनुर्य to expound religion, to preach; बेंड व 55 955 995 he must be set down for dead (Vai-sn.); 495'3N'4 bçad-nes-pa defective explanation or debate, wrong explanation; 4-95's bead-bya the subject to be explained; मन्द्र <u>bçad-şbyar</u> **उ**पनिबन्धन subject of discourse, a discourse written down. 495 www bcad-yam an explanation or lecture in which too much is said or written and conveying little sense with a view to deceive (Situ. 44). F'495'999 lecture. address verbally, 50 495 to explain a book; to recite instances, examples; প্ৰামাধ্য অনুষ্ to elucidate (Situ. 76). 2. = 985.4 to tell. to relate; पन्द्रपदे ईव method of narration; শাল্মান্দ্ৰ to narrate a story.

प्याप्त bçan-pa a cruel person, a butcher, v. न्याप: प्रवापत प्रवापत प्रवापत के butcher slaughters flesh (Situ.). प्रवाप gçan-bu a butcher's son (Hbrom. F, 27).

प-नुश्रां श्रे bçam-ma वश्वना deception. defrauding.

य-प्राप bçar-wa, v. पान्याय त्वन = १९५१ to weigh, weighing; Awaga a to measure with a bre.

D-43.0 bçal-wa 1.= मञ्जूष'4 छल्सादन destroying; destruction, ruin. 2. प्रशासन to wash, to wash out or off, to cleanse by washing, to purge: Fugge washing the mouth, fraga sucd-heal washing or cleansing a vessel; & Taga bathing or washing with water (Situ. 76); AND TANK यन्द्रज्द्रज्ञ यन् विश्वे the Brahmans wash the passage of excrement and urine with water: garaga lto-wa beal-wa to purge य-१०११म bçal-thag = ९५५ स the bowels. hkhrud-ma water with which vessels have been washed. । পূর্বি বেরি কর্মান্ত্র বিষ্ washed out of this transmigratory existence (Khrid. 50). 49445 bçal-nad diarrhœa, indisposition from looseness of the bowels, flux, etc. 49435 bçal-byed laxative; 4-94'34 bçal-sman purgative medicine.

यनेवा प bçig-pa pf. यनेवाम bçigs, v. बहेबाय hjig-pa नामन, नामित, to destroy, break, upset: वृद्धन्वीवाय to subvert religion; विश्वभावनेषाय to infringe justice; न्द्राय বৰ্ণ to dismantle or break down a house; মৃদ্দ বনীশ্বম destroyed the fort.

지역다 bçib-pa, to arrange evenly, with pf. वर्गवम ;= वर्गवम or वर्श्ववम : अत्रमस्य वर वर्गवम arranged evenly or properly; good arrangement (Situ. 76).

45 4 bcu-wa, v. 5 4 cu-wa.

나 다 다 한 다 한 마 한 마 한 lah-wa, उच्चय ; a.cc. to Cs. to sell ; महिमाची भाषा विवा वा बनुवा व to barter, to exchange; द्वाप्त nor-bçugs to exchange property (Situ. 76).

म पन्तरंप beuh-wa=रुभरःपवभाष 1. to bring down, degrade, fall off, fall down. 2.=#5'4 to curse.

ব্ৰহ্ম bçud-pa 1. to take off, to scratch, rub: इर समायवाकायर वनुत, with its talons scratched the skin. (Situ. 76). to purify by fire; 445% purifying fire (Sch). 3. to put into the scabbard, to sheathe Sch.).

प्रभाग beum-pa, v. नुस्य, pf. पनुस्रम्य, resp. of 5'a, to shed tears, to weep. শ্রুবমানপুষ্কম cried for help (S:tu. 76).

মণ্ড bçehu (ef. বৰ্ণ, ৰ çwa) inundation, flood (Jä.).

पन्तरंप bear-wa to singe: रेर पत्र हे mer-bour-to scorches with fire = 4 4 5 44 755 7 me-la spu-bçur btan-wa to cause hair to be singed (Situ. 76).

나 다연기 bçul=여러 journey, road; 다음에 तर = बम 5 on the road; कु वर दुव बुँवम सु बुँद यहें वभावत्वान्य में वभाद in a dream while he was proceeding on a journey in Western India (A. 31). মনুপাশ bcul-ka journey, way (A. 10) ; 디덴데' pcul-kha= 디와 Proad : 원드네시네요. अयवन्य मान्य afterwards travelling secretly on the Nepal road (A. 85). 454' long way or journey.

प्रस्थि b c u s, pf. of स्पापन्य पानस्थ = flayed. the skin taken off, but in 50 agu = copied a book (Situ. 76).

पन्द bçer v. नेराव çer-wa: बाइअ वानेराई gtam-gcer-to compared one's speech or what one has said (Situ. 76).

यन्। प्राप्त bçes-pa 1.=अइत्य, महेत्य to be in accord or harmony with, to be friendly; to be acquainted with. 2. in 434 and a relation, relative, friend; Fagu, an acquaintance, अध्यानेश intimate friend: न्देशयनेश अयद वृह्मका पर सेअअ के they are intent on being of use to their relatives; इंदाय महेदार वनेम मुद्दः भेद you have neither relation nor

friend; বন্ধস্থ অন্টাইন not to depend on friends. বন্ধ লাইন far a friend; ১৭ এই বন্ধ লাইন কিছাল-দিল friend to virtue, pious or holy friend, spiritual friend or adviser; বন্ধ ট্লেং ব্লুড চুলেঃ-kyi khe-hdod-pa to profit by friendship, make a profit out of religion; বন্ধ ইন্ত চুলেঃ-kyi khe-hdod-pa an enemy; ব্লুড বুলিঃ বুলুড vindictiveness; বন্ধ ইন্ত চুলেঃ-med friendless, guideless: অন্ত বন্ধ ইন্ত ব্লুড বুলিঃ বুলুড বুলিঃ বুলুড বুলিঃ বুল

ন এই বি bço-wa = ইপ্রাথ 1. copulation; (or প্রতির mystic term.) to lie with, to have sexual intercourse with: ইন্দ্রেশ্বন্ধ্যমন্ত্র জ de-dań bços-pas bu-skyes after having slept with him, she bore him a son; to engender, to generate, to beget: ধ্রাইমান্থ্যমন্ত্র the son begotten by the swineherd (Jā.). 2. to pour out: ইন্দ্রেশ্ব to pour out water. 3. to yomit.

य-विवा : प bçog-pa, v. नर्नेन प gçog-pa.

বৃদ্ধ চুকেনঃ=১৯৪'ৰ নিন্দ a low place, ravine.

पर्नेर्प bçod-pa v. प्नर्थ निवेदन, representation, rumour, report.

অনুসংগ্ৰ <u>bçor-wa</u>, v. প্ৰহণ, to chase: ইংকুম্মন্দ্ৰ chased game (Situ. 76); ইং 5ব্ম বৃদ্ধ হ' বৃদ্ধ went to chase wild animals (Hbrom. F, 15).

বৰ্ণ bçol=ৰ বৰ্ণ delay, putting off; বৰ্ণবেদ্দ্ৰ to obstruct; প্ৰাথ বৰ্ণবেদ্ধ raised strong objection (A. 110).

ন্ধান bçol-wa to wait, defer, delay: অমান টুবেন্দ্ৰ বুৰ্ণ to put off, postpone doing work. নৰ্থা বংব্ৰ bçol-hdebs or নৰ্থা বংব্ৰ ভাষা দ could not be kept back, diverted from his purpose—relatives are called ন্ত্ৰিন্দ্ৰন্থ the devils' obstruction, i.e., hindrances on the way of deliverance.

অ-প্রাস্থ্য bçol-ma, v. আন্ত্রি মুবা=spirit, wine. অপ্রস্থাস্থ্য bçol-ldan-mñes=কে-(Mnon.) মুবা wine

বিশি bços 1. pf. of বৰ্ণ q. v. 2. resp. for মা food, victuals, provision of the table: বৰ্ণ আৰু বাৰ্ণ বিশ্ব কৰা বিশ

TANG bcos-bu offering-morsel, e.g., small pieces of butter offered to the gods or to the ghosts.

Noa I: the twenty-eighth letter of the Tibetan alphabet corresponding in sound to the Sanskrit wand English S. 2. represents the num. fig. 28.

মা in Buddh. 1. মান্যাথেতি মান্যাথেতি বিদ্যালয় বিশ্ব বিশ্ব কৰি বিশ্ব ব

र्थे III: 1. मड़ी, खमा, भूमि, इरा, श्रामिका, भू, गो, चवनि, मेदिनौ the earth, soil, land, earth as elementary substance; अपनेव digging earth, excavation; No. 3 & sa chu me rlun earth, water, fire, air; अ वश वश्वास मुजिस जिहीत come out from the earth or from the ground; NIX 35 39 a small quantity of earth; ধুম clay, argillaceous earth, প্ৰাম flint and earth; also for ore, metal (like ₹ rdo), শুনীৰ ম gold-ore, ১৯৭ ম silver-ore Cs.; BAN sweepings, offcourings; the ground, अव्यव्द्वाय to sit on the ground, अव्यञ्चराय to fall to the ground. 2.= 444 place, spot, space; 25'N or 49 THIN residence, dwelling house, 夏季 birthplace, one's native place; र्ष5' the place where a person or thing is; ८ अ क्षेत्र अ हैन भेर I have a place where to ask advice. 3. occasion, opportunity,

possib''ity: প্রশাব বিশাবি one cannot get near him: ইট্রেট্র প্রশাবি করি you cannot go to that place, Sir! (Mil.); ইম্ট্রমান্ত্র মান্তর nor-gyiş blu-sa med you cannot ransom yourself by money. Also with respect to men: মান্তর আইমান (কুমাইমা) ইম্ I cannot address myself to anybody else with my words (requests, hopes). 4. position, step, grade: কুম্মাইমাম্মাইমান he took and treated his second wife in the place of the first, i.e., he showed the second the honour due to the first. 5. degree, stage, state; মান্ত্র আর্মি the ten stages or degrees of saintly perfection (from Jü.).

भगुक् द्वर sa-kun doan or भगुक् अद्याद वर वर कुष द = व्हर्षर वंभ क्रुट वरे कुष य साम्बंभीम Chakravartti Rājā, emperor of the universe (Minon.).

মানু sa-kra, or মানু 1. map, plan; মানু বংশামান মানু ব্ৰাথ বিশ্ব কার্য বুল কার্য বুল বিশ্ব বিশ্ব কার্য বুল বিশ্ব

N', ግሩ sa-dkar as met. = ናጣሩ ን white colour, white-wash; lime, chalk.

শৰ্মী sa-rko-wa= ধৰ্ম আদিক a pig; to dig ground.

মাধুম sa-skam dry ground, steppe (Sch.). মাধুম sa-skor tour, travel, journey.

W Sa-skya पाण्डभूमि grey earth; n. of an ancient city with a great monastery in

1256

Tibet; the grand monastery of Sakya in upper Tsang.

মন্ত্রী sa-skyes 1.= বিন, প্রিথ মন্ত্রীৰ বি general term for tree: lit. that grows from the ground. 2. = থুটা মুখ্য lha-ji glumkhan a celestial singer; বাহং নিবাস্কন কুল, the planet Mars (Mangala).

भार्भुदः sa-şkyon सूपान; कुय व king, governor.

Syn. भावश्रुह sa-bsrun; भेहे mi-rje (Minon.

ม มัน 595 นี้ sa-skyon dwan-po an emperor, a great king (Yig. k. 59).

भार्जेव sa-şkyob= र hill, mountain.

শাবৰ্শি sa-bskos = র্মান্তম groń-khyer a town or city (Mňon.).

ম'ল্ডম sa-khamş = ম'ঐ'ল্ডম the element of earth.

NB sa-khu water mixed with clay; NB 29N4 made dirty by earth, dust, etc., soiled with clay

মার্শিন sa-khoń মুখার্ম the interior of the earth. মার্শিন র অনুধান প্রথম the gold that is in the bosom of the earth, i.e., still in the mines.

NISS sa-khyad=NIS land, place, dwelling place (Rtsii.).

one whose power extends over the land, hence = 375 ruler, king.

**§§ sa-khyon the earth's extent or compass, area (Cs.).

শাল sa-khra=শাল map; শাল গ্রাম = শালিল ইণ্ডাই draws a plan of the place (A. 61); ট্রামনালেই ইণ্ডাল ব্যব্দান you also having left the Jo-wo's place (A. 123).

মন্ত্ৰ sa-khra-bo ছীৰ [ashamed] S.

N व्रव sa-khral ground-tax, land-rent.

ষষ্ট্ৰ sa-khri 1. = ਬਾਕੇ ਬੈ sa-yi khri (Mñon.), a seat or chair made of earth. 2. = ਬਾਡ a place. শশ্দ্ৰ sa-mkhan = অথনাৰ one who is well acquainted with a particular place or country; a guide.

which consist for the most part of earth $(J\ddot{a}.)$.

N'TE sa-gyon tough-soil, hard ground.

মান্দ্ৰ sa-dga and মান্ট্ৰম sa-dgyes=দ্ধুৰ the lily (Mñon.).

শ্বা sa-dyra the enemy of a country, i.e., in many cases nothing but a domon $(J\ddot{a}.)$.

মঙ্গল্প sa-mgon भूनाय, चादिनाय a hind, a landlord [n. of Ādi-Buddha]S.

માવનુષ sa-hdul=માનુષ્ય sa-gyos earthquake (\underline{M} non.).

মণ্ডা sa-hgro=মণ্ড peacock, lit. that which walks on the ground.

মানুকাই ব্ৰহ্মব্ৰহাৰ sa-ryyal rje-blon beu-geig n. of a (মান্হ্ৰ) demon who moves with ten frightful attendants and carries mischief wherever he goes.

મધુનમ sa-phogs place, region, tract: વદેનમ વર્ષે મધુનમ <u>hjigs-pahi</u> sa-phyogs an unsafe place or region (Jä.).

માનું ક્લ-bṛgyad the eight stages of saintly perfection, acc. to the S'rāvakayāna school, viz.: રેવામાં કેમ rigs-kyi sa; વનુદ્રપવે મ bṛgyad-paḥi sa; અર્દ્રા-વર્ગમ mathoń-waḥi sa; વદ્યાના રેમ bṣrabs-paḥi sa; વદ્દા-વર્ગમ નેમ તેમ કેમ્યુક-paḥi sa; વદ્દા-વર્ગમ કેમ નેમ નેમ જેમ માના કેમ byaṣ-pa rtogs-paḥi sa; વદ્દા-વર્ગમ nan-thos kyi sa (દ્રમાન્દ્રફ્રિદ્દા-નું 137).

War sa-sgon mound, heap of earth (Mnon.).

মান্ত্র sa-sgre = মান্ত্র আছিল [a bare ground]S.

শাৰ্থ sa-sgrog কুন্ত [the esculent white water-lily] S. (Minon.).

with sa-hos clay, face of the earth.

মাৰ্থ্ৰ sa-shon blue clay, blue earth.

भाषक sa-bcad= अर्दा पन्त 1. a synopsis, a division; = वेउ a chapter. 2.=२अप or \mathfrak{T} २अ order, arrangement (Yig. k. 1).

মান্ত sa-bcu (also called মন্ধ্ৰমণ্ট্ৰম) সুক্ষ্মি, হমগুমি, the ten stages of saintly perfection of a Bodhisattva according to the Mahāyāna school:—(1) হন্দ্ৰেপ্ৰ সম্ভাবিনা beatitude; (2) ইফাইন্য বিদ্যাল spotless purity; (3) ইন্ট্রন্য সমাকাৰ enlightenment; (4) ইন্ট্রন্য অভিযানী illumination; (5) বিন্তু কুন্দ্রেশ স্থানীয়া unconquerable; (6) মান্ত্রিন্য সুক্ষা far reaching; (8) ইন্ট্রন্য সুক্ষা far reaching; (8) ইন্ট্রন্য স্থানা immoveable; (9) বিশ্বামনী বিচ্চালিত জালাভ্যাল legs-paḥi blo-gros নামুদানি righteousness; (10) ইন্ট্রিন্ম chos-kyi sprin ঘর্মনীয়া spiritual cloud.

মান্যাৰ sa-heu-pa হমসুমিক one who has passed all these ten stages or is in the tenth stage.

মানার বিদ্যালয় বিজ্ঞান ক্রান্ত বিদ্যালয় ব্যানার ক্রানার ক্রানার বিজ্ঞান ক্রানার বিজ্ঞান ক্রানার বিজ্ঞান করিছে বিজেছে বিজ্ঞান করিছে বিজ্ঞান

মানার্ড sa-bend = ধানি ছালী হল ; lit. essence of the earth, i.e., sulphur (mystic) (Miñ. 4). মানার্ড বিবার sa-bend ser-po=ধান sulphur (Sman. 443).

No sawha in colloq=place, country, land.

মাইবাই sa-chen-po মহাসুমি a large place, the whole earth; a high degree, e.g., the eighth stage also মহাসুমিক one in that stage.

মান্তবি sa-mtshog নী-আন chief place; a holy land. 2. ছবি অব্দ [a sort of yellow sandalwood] S.

মান্ত্ৰিম sa-mchod-ma = বুমের তিন্দ্র rgyamtsho chen-po নত্তীপনি ocean (Mhon.). মানুকা দুমেন্দুৰ sa-hchag kuńs-myul (মানুক্) n. of a demon.

NARE sa-hchin un lotus.

भाष्ट्र sa-hjo=ब्रॅग 1. lightning. 2. भूचित as met. a hog (Mñon.).

अप्रदेशक :a-hjoms= यण में द क्रद्रीं that which digs a hole, wild boar (Mnon.).

अन्नेद है sa-sāiā khu एकीमण्ड [the inner fluid of the earth]S.

भाषाठभाष sa-gtam-pa=३ hill.

भाहेत sa-rten = व्हेलाहेन hjiy-rten the world.

ম'দুর sa-stan = ম'শুরে a rug, a floor-carpet (Jig.).

মাইন sa-sten surface of the Earth, the higher regions of the Earth. ইন্দ্রিই মাইন the people of the four continents, beasts, the gods of the four Mahārāja kāyika, and the gods of the thirty-three (Trayatrimsa) heavens all live on the surface of this Earth. মাইন মার sa-sten sa মান মান মান the space or region above the surface of this Earth.

মাইন sa-ston bleak arid tract, desert, terms that are synonimous and analogous to it are—্বার্ট্ন dgon-dun; মাই ma-ru; (মব); শুনেগ্রন mya-ham than; অনুবার brlan-bral; মুন্দার skams-pa; ব্রুবার্ট্রিয় hbrog-dgon-ra; ইর্ম্ব byo-mog; অইবান gseg-ma; র্ম্বার্ট্র so-phag-can; ইংলার্ট্র bye-ma-can; ব্রুর্ট্রের-çod (Mhon.).

भ ह्रेंपभ sa-stobs 1. कुनलय, जलख, कुनुद; [water-lily]S. (Monn). 2.= कुनुप (Monn).

মার্ক্ মান্ত্র sa-stobs mig ৰজাৰ [n. of a prince]S.

भावसभा ठर र्वा सार्वभीम a monarch.

ber (Ya-sel. 57).

and sa-thul to prepare the soil, soil made reacy to receive the seed.

মাইলার্থ্য sa-thet nay-pa 1. n. of a (মান্ত্র্ণ) demon. 2. a deity of the Horpa tribe (Jü.).

માં બંધેલ sa-mthil the central region on the globe; મૂમિતના [the surface of the earth] S.

พระ ซั sa-dań-po the first stage of saintly perfection.

*5¶ su-duy lit. earth-poison; evaporation damp or acting like poison on those sleeping on the bare ground.

भार्त् sa-do (v. १व do-po) half a load of earth, a sackful of earth, being half a donkey-load.

with sa-don pit, hole in the ground.

*5 sa-dra Tā. 18/4 and 187, diploma. patent (Sch.).

ষান্ব sa-bdu, মই ন্র্বাই বার্থিব, স্থানি, ছঘিনীঘুনি; স্থানি 1. king, master or owner of land, sovereign. 2. demons gen. of the Nāga class (Māna.); god of the ground of any locality supposed to be a jealous and angry being, of terrific appearance, to whom on many occasions offerings are brought.

ম'বংশালীন sa-bdag khyim= শুবাই শ্বিং rgyal pohi-pho-brań king's residence, palace.

was sa-mdah 1. mouse-trap, also a large trap for catching leopards and other animals. 2. a fabulous plant $(J\ddot{a}.)$.

pointed arrow having a feather at its end which is shot to pierce the earth and also through water (Rtsii.).

ম'ই sa-rde=ভাওৰিশ u-tshugs, persistence, ম'ই বর্গান বন sa-rde btsugs-nas=ভাওৰিশ gursa having urged, insisted upon; ম'ই বুধুনা বন্ধান্ত বিশ্বাস্থিত বিশ্বাস্থানী বিশ্বাস্থ্য বিশ্বাস্থানী বিশ্বাস্থ্য বিশ্বাস্

on my getting the wealth of the kingdom (A. 59).

** \$ sa-rdo a stone of earthy formation; earth and stones.

মাইণ sa-rdog=স্থাম lcags iron (Mnon.).

सञ्ज sa-ldan 1.= र or निर a hill; tree. 2.= नुष्य स्मान् a king, a landholder.

Ne sa-sde n. of a work (Ya-sel. 43).

মান্দ্ৰ sa-nag-po ক্রমান্ন 1. black earth or soil. 2. n. of a place in Tibet; Sa-nag-pa a native of Sanag.

মান্ত্ৰম sa-gnas 1.= শুন the sacred kuça grass of the Hindus and of the Buddhists (Mñon.). 2. district, region, country, landscape: সুন্ধান্ত্ৰিমান্ত্ৰমান্ত্ৰিমান্ত্ৰমান্ত্ৰিমান্ত্ৰমান্ত্ৰমান্ত্ৰিমান্ত্ৰমান্ত্ৰমান্ত্ৰিমান্ত্ৰমান্ত্ন

মাৰ্শ্বিষ্ট্ৰৰ sa-gnod spyin গুৱাৰ [a kind of demi-god living in mountain caverns and attending on the god of wealth]S.

सः वर्षेत्र sa-gnon-pa भूखाक्रमण invading or subduing a country, conquest.

শস্ত্র sa-şna ţña soil of five different places or kinds.

भार्दे sa-snod 1. earthen pot. 2. मधिका [a kind of jasmine] S.

wa sa-pa one belonging to Sa-kya; inhabitant of the earth, of our globe (Sch.).

พ. 45 sa-pan = พ. ฐ. 45 วิ 5 Sa-skya pan-di-ta Sakya Panchen (Yig).

N 535 sa-dpyad = भ वहन् or अधिवहन्य discrimination of land, ascertaining the suitability of land for building sites, &c. (Ya-sel. 33).

भाँ ५ sa-spyod 1. भूषर a land-animal, possessing the earth, man. 2. भाँकि य भूसक, भासक king, ruler, governor. भाँकि ५ ५० वक-spyod dam-pa a pious king or ruler (Yig. k. 36).

Svn. สุขาบั rgyal-po; พ.เกต. sa-donah:

মাধ্রন sa-spyod-ma = বর্গ নি lady, queen; মাধ্রন বৃদ্ধ so-spyod ma-qnas = বর্গ নিই ক্রন the queen's apartments or palace (Moon.).

भार्षु देश के विश्व के के ति n. of a quasi-religious work on the selection of sites for buildings, founding of monasteries, &c.

भायन sa-pag रहक brick, dried in the

મલુ sa-phug પૃથિવીયુષા, कोटर cavern, cave; મલુવા & દું sa-phug chun-hu ક્રુટીર cell, a small cavern.

शासुर sa-phuń earth-heap; श्रेषायशस्त्रिश शासुर ष्ठेषायो विष्य देव्ह्य the two partridges, mother and son were under a mound of earth (Rdsa. 16.)

अपुरानु sa-phur-bu=२ महीकीस a hill, mountain.

भाष्ट्राच्याः sa-phra rabs-can प्रमाणु; matter, atom, atomic particles of earth; the earth.

মান্ধ sa-bon বীকা seed: মান্ধ্বব্দা ধ্বহল sa-bon hdebs-su bcug caused to sow seeds. Also = মান্ধ্ব the semen virile. মান্ধ্ব অমান্ধ্ৰন born of the seed, = কুন্ব rgyud-pa; বান্ধ্ৰন gdun-rgyud (Mnon.) extraction, progeny. মান্ধ্ৰী ইল্ম sa-bon gyi-tshogs the aggregate of seeds, which are:— ইন্দ্ৰিমান্ধ্ৰ rtsa-wahi sabon; মান্ধ্ৰী মান্ধ্ৰ thog-guhi sabon; বৰ্মান্ধ্ৰী মান্ধ্ৰ thog-guhi sa-bon; বৰ্মান্ধ্ৰী মান্ধ্ৰ sa-bon; মান্ধ্ৰী মান্ধ্ৰ sa-bon gyi-sa bon.

स वं रुव प sa-bon rul-pa पूतिबीक putrid or rotten seeds. भार्त्व हुँ द sa-bon skyed = यहेवाहेव hjig-rten, भाहेव sa-rten the world, earth.

भावेद क्रेड्र अ sa-bon skyed-n । बीज स् [bring-ing forth seed; the earth]S.

মার্ম্বরপ্রমা sa-bon ñams নিক্ষান্ত fruitless.

ম ব্ৰুমাই sa-bon mdsod = এই মই ইব্ৰু padmahi ze-hbra anthers of the lotus (Minon).

भाष्ठ su- $\underline{b}lu =$ अर्थ देश गाप्त समारी च heaven (Minon.).

শাবিদ sa-dwah = শুঝার গুণারা-po king, ruler, governor of a place (শূনিতা.). শাবিদ ইন্টা sa-dwah chen-po = শুঝারা ইন্টার great ruler, governor : শাবিদ ইন্টার মারি বাদ দেশী ন্মান ব্যাপিন কর্মান বিদ্যাপিন বিদ্যাপিন কর্মান বিদ্যাপিন বিদ্যাপিন কর্মান বিদ্যাপিন কর্মান বিদ্যাপিন বিদ্যা

মাৰ্বিৰ sa-hbcl bulging soil, soft earth?

भावनेत sa-hbyed कहींचा, भूदार a hoe.

মণ্দ্ৰী Sa-hbri abbr. of মান্ত (Sakya) and নদ্দী সুন্ম (Di-khûng) two monasteries of Tibet (Lon. ৭, 12).

भाग sa-ma-rdo or अभेव र् भेव su-min rdomin neither earth nor stone, conglomerate.

N'শ্রতি বিভাগ Sa-man-te gsum acc. to L.Ç. three different countries called Sa, Man and Te: বিজ্ঞান্ত মান্ত বিভাগ বিজ্ঞান কর্মান ক্রামান ক্রমান কর্মান কর্মান কর্মান কর্মান ক্রমান ক্রমান ক্রমান ক্রমা

মানৰ sa-mal আন্দাম্যা the bare ground used as a bed; [also=death-bed]S.

মানী শান্ধ sa-mi gsod produced no unpleasantness or unhappiness (A. 123).

মানীৰ sa-min (Sch.): 'white sand.'

মার্মি sa-mos = শৃষ্টা ka-mu-da or Utpala, মার্মি কর sa-mos tshal কুনুহবন group of lily plants (Moon.)

भाश्चन sa-smug dark red earth used in medicine: भाश्चन अपूर प्रहेशभानि कुरी प्रमुद्धः Med.

মান্দ্র sa-dmar red earth; মান্দ্র বৈশ্ব n. of small monastery called "Simon-bong" in the neighbourhood of Darjeeling situated on a mountain-slope which consists of red coloured soil (Hook. I.) (Jä.).

માર્ડિય sa-tsiş, યાંદ્રેના sa-tshiy or યાંડેના satsiy stage, post-station.

ম'ৰাইন' sa-gisan a country free from ontagious disease.

মাজ sa-<u>r</u>tsi=১ শৃত্য white-wash or মান্দ্ৰম chalk, lime: মাজ প্ৰথম বুই শৃত্য (<u>R</u>tsii.).

মাই মার্ম চর বুঁচ sa-retsis yon-tan rayud n. of a Bon work corresponding to Gser-hod dam-pa Suvarna l'rabhā.

we sa-tshur a kind of acrid earth used in making paint and in dying (Rtsii.).

boundary; মন্ত্ৰনাথ sa-mtshams border, frontier, boundary; মন্ত্ৰনাথ sa-mtshams hyegspa to guard the boundaries or limits; to mark out the boundaries.

মাবর্ট sa-htsho 1. = ব্ৰামানীমা dyań-gzar çiń (Mnon.). 2. = মার্টুমা sa-skyoń কুমান স্থা; king (Mnon.).

भावक क्षेत्र sa-htsho-skyes ऐरावतहस्ति the elephant of Indra (Mñon.).

માર્જ ૧૬૫ sa-htsho hdab=વે કવે લેક be-tahi çin (Mnon.)

अप्रदेश sa-htsho-ma कोपा the wife of Buddha.

भाव¥देषु≭ sa-htshohi bu-mo 1. जल्पन [lotus]S. 2. व्यदेश thal-dres r of a medicinal plant (Mon.)

भावरित sa-hdsin, 1.=भावरित गाम्बार Gandhara, the modern Kandahar; भूषर mountain. 2.= कुष्य rgyal-po भूमिष्य king (Maon.). 3. symb. fig. 7 (Rtsii.).

মান্ত্রিস্কার ভারমার lit. white mountain, i.e., snowy mountain (Mñon.)

भावदेश भेष sa-hdsin skyes n. of an insect.

মান্ত্র বৃদ্ধের sa-hdsin dwan-po = ই বুবা প্রুর ই Sumeru: বৃদ্ধির ইবা স্থান কর্মান কর্মান কর্মান কর্মান ট্রামান্ত্র মান্ত্র বার্ট্র may your majesty's person (health) remain unchanged and steady like the Sumeru mountain (Yig. k. 60).

শ अप sa-shag ष्टिय ने पर्वतक bitumen [rock-oil, petroleum]S.

संगि sa-gshi मही, चराचर, जोक, भूमितल, सुवन, श्यिवी soil, the earth; site, place.

Syn. ब्रॅंग्वहॅंब nor-hilsin; श्रेष्वॉप mi-quowa; 四天 u brtan-pa; 四五十月5 bskrun-byed; विद्याद के hod-berun byin; वर्षेत्र a hasin-ma; ৰণ্ডৰ shag-ldan; ইইডেম'ন rigi-phur-bu; মধ্য wa mthah-yas; wearea yahs-ldan; वासेर अवास gser-ldan-ma; मुंअईदे प्राथ ठव rgya-mtshoki goscan; ganacathogs hasin; nants kun-bzod; देखेष्ट्रचरुत ri-yi sna-wa can; द्राप्ट्र nor-Idan; बॅर मु ज र्भ nor-gyi blo gros-ma; ङ्जिने अस्यास ठन chu-gter şka-ragş can; इ.सुन chu-skyob; वर्डेर्' म bzod-ma; वर्डेर्' थूर bzod-ldan; देव के ब है दिया rin-chen shin-po; दे अब dri-ldan; ইপান dog-ma; ইবারীনা rten byed-ma; এইন টিংন hchań-byed-ma ; শ্রীং শুর gliń-ldan ; শুতা শ্রী klu-yi gshi; agraiakig hbyun-po hdsinbyed; वश्रूर यदे अम hbyun-pohi yum; रिश्वा में कें র্মান dbyig-yi blo gros-ma; ১৪৭০ইন dbyighdsin; 985 24 boud-ldan; Ar ala glin-hdsin; मासेर मुद्रीद gser-gyi glin ; वस स las-sa ; वह अपुरे कुषामार्ड के helsom-buhi rgyal metshan-can; भाष्ट्रेर sa-sten; पुरावाभावदिवास khur-la mi-hjigs; अ भे विदेश हेन ma-yi hjig-rten (Mhon.)

भ निवेद्धे sa-gshi skyon प्रधिनीयात नुवाद rgyal-po king (Moon.).

भागविष्य sa-gshi fian-pa sandy desert, bleak tract, bad soil, sterile ground.

Syn. আইন sa-stok; ব্রীক্র্ন dgon-duk; অ'S ma-ru; স্থান্ত ৰাজ mya-ham thak; ঘট্টবার্থ brlan-bral; প্রথম skams-pa; এর্লাব্লির্থ hbrog-dgon-pa; বুইল্ gyo-mog; প্রক্রিম আল্ডর gseg-ma so-phag-can; Fixed bye-ma can; As gtsah-çod (Mhon.).

भागविष्याः व sa-gshi bzah-po; सनिका or भागाः व good soil, fertile earth or ground.

Syn. रपपुरम rab-dwans, भाषा ा ा कृष्टकी, अपनित इत-gçin, वपुणुजा हु परिष्म hbru-kun skye wahi-ma (Mhon.).

अपनि १८६५ sa-gshi hdsin धरणीधर the support of the earth, king, mountain.

মান্ত sa-zla = শ্ৰম gold (Yig. k. 2).

শার্থি প্রুম্প sa-zlaḥi lhun-po=প্রাথ দুঁও golden mountain.

भाषाहरू व sa-bzah-po सत्सा [a kind of fragrant earth]S.

শ^{াহ্}বা sa-hog নামন্ত্রাক, ঘারান্ত্র the nether world; nadir, underground. Syn. ক্র'ব্যা rkan-hog; শ্বন্থ্র'বার্থ stobs-ldan gnas; বঃ'ব্য bcu-hog; মু'অ'এইবাইর klu-yi hjig-rten (Minon).

মাৰ্থ sa-hog sde the Naga demi-gods occupying the nether region.

মাৰ্থা থ্ৰন ব sa-hog phren-wa= মন্ত্ৰ ba-bla ছবিবাৰ sulphate of arsenic (Minon.).

মই শুন্ধম sahi-khams ছথিবীঘান্ত element of earth.

भवे कुंद्रेन sahi rgya-byin=कुष य हेन्य भूमीन्द्र an emperor, a great king (Yig. k. 58).

মেই প্ৰা-gon-wa জাতু a lump of earth a clod]S.

મલે ફ્રેન્ટ્ય sahi shiń-po 1.= નાગર gser gold. 2.= દ્રિન્દ્રિંગ Rdo-rje gdan Vajrāsana, Bodhi Gayā; also Aryabhūmi, Magadha (Mnon.) 3. n. of a Bodhisattva. મલે ફ્રેન્ટ્ય વર્ગ વર્ષ વર્ષ પાર્ટ કર્મા તા of a Sūtra containing an account of the attributes of Bodhisattva Bhūmigarbha together with a dhāranī (K. d. દ, 154). મલે ફ્રેન્ટ વર્ગ કર્મા વ્યવસ્થા વર્ષ વર્ષ પાર્ટ પાર્ટ પાર્ચ પાર of a Tantra containing the 108 names of Bhūmigarbha (K. g. 4, 85). মই ব্ৰহ খ্ৰুণ sahi-dhah phyug = মাব্ৰহ ত্ৰ king (Mhon.).

भवे बाब sahi-sla-wa = नासेर gold.

মাম $sa_{g,x}$ (মুম্মাশুর্মাধ্র থ) = $1{,}000{,}000$ স্বিক্তম্ন িত্ত a million.

માપાદ a-yab, માંધાપાદ sovereign, 'father to a country' $(J\ddot{a}.)$.

भाषास्थाय sa-yans-pa a wide open country.

માં ખેરીન બેરાદેવ sa-yi thig-le hdsin = ખુનાર્વિદ દ્વાર (Mhon.) a king, ruler.

भाषी पार्प sa-yi gdu-pa कुवलय, उत्पत्त [a blue water-lily]S.

No. III sahi-gdu bu = I's lily (Mon.)

માં પૈત્રવ sa-yi hdab=5.૧૪ dur-wa rtsa durva grass (Moon.).

মানী মান Sa-yi rna-wa an epithet of Karpa a hero of the war of Kuruksetra, son of Kunti by the sun-god (Mion.).

: অ'নধু ত্রের্ব্র sa-yi hphuh-byed nag-mo (ম'ন্ব্ৰ) a female monster.

માપ્પે મુંચલ sa-yi byi-lam (મ'ગ્રૅવ) n. of demon.

শানী ধ্রাপ sa-yi dsam-bu-ka=মু-নি- klu-çin নামস্থল [the betel plant]S.

মানী ৰাখৰাৰ sa-yi gyab-rgod lit. the wild yak of the ground; n. of a snake (Sman. 108).

মাজিমাৰে Sa-yi san-ga মুলিমার n. of an Indian king who visited Tibet during the time of Hbrom-bstan-pa (Lon. ৭, 4).

भजे ॥ sa-yi lha=भूदेव earth-god, a Brahmana (Mnon.).

भाषे क्षा sa-yi llux-mo बनरेनी sylvan goddess, nymph; भाषे क्षा अन्य मान्य से the goddess who was witness to Buddha Gautama's greatest achievement, his final triumph over the devil.

भागिष्म sa-gyos earthquake, भाइमाय द्वाह শাৰ্মা এই the expressions for earthquake and Earth's six kinds of convulsions are:-भ न्यूज्य slight shock of earthquake; रव.इ. পুৰ্ম strong but partial movement; মুণ্টা মন্দ্ৰিক্ষ universal movement; মান্দ্ৰি ৪৫hgul; दम:5' रमुख rab-tu hgul; मुद्दारु दमा हु रम् kun-tu rab-tu hgul (Mhon.) ; अञ्च sa-ldeg, মন্ত্রিক rab-tu ldeg, পুরত্মন্ত্রিক kun-tu rab-tu | deg. Other terms are: N3535 sa-hur hur, <953535 rab-tu hur-hur; 714.5.44.5.34.34 kun-tu rab-tu hur-hur. Also: बाढेश डेब sa-chem chem; रवानु देश डेब rab-tu chem-chem; AFFIREBABA kun-tu rab-tu chem-chem (K. ko. 7, 259).

‡ NTYU n. of an Indian saint (Lon. 1, 5).

NTA sa-rab fertile land, excellent soil (Rtsii.).

भारिकाय sa-rig-pa पार्थिव [1. king. 2. earthly]S.

মংশ sa-rim route stages; the taking of corvee labour from the different villages in turn. মংশালীখনা শ্রীমান ব্যাথা নি বৃদ্ধালী কাইন ব্যাথা নি বিদ্যালয় কাৰ্যালয় কৰি concerning the stages of the journey should be given by that man (D. çel. 40).

भरेष sa-reg=हे १९१४ rje-rigs the gentleman or Vaiçya caste of India (Māon.).

भारेद अने sa-ren ldan को खुभी [possessor of the precious jewel Kaustubha; an epithet of Vishnu]S.

NEW sa-rlans exhalations, vapours of the earth.

N' A sa-rlog as met. = pig.

भाषात्रैभ sa-la skyes महीज [i. lit. earthborn; a tree. 2. Mars]S.

भाषाव इब sa-la hkhyog सर्प met. a snake.

भ'वा तुः श्चेष्य sa-la sgra-sgrogs = अ । । सयूर Peacock. श्यापद्भर sa-las byun भौम earth-grown [1. the planet Mars. 2. a tree]S.

মান্ত্ৰ sa--lud ñal=মুখ্য glan-po che ছবি elephant.

শন্তম sa-lus = মান gla-wa or মাই তা glartsi can musk deer (Mñon.).

सन्निद्ध sa-gçin-pa प्रधिनी-चोज: [lit. vigour of land; fertile land]S.

भञ्जूदः अ Si-sruń-ma चरावती the river Irawadi (S. Lex.).

NIN sa-sros the time after dusk.

भार्भेष sa-şlog met. a wild boar (Mnon.).

মান্ত্ৰ sa-gsum 1. বিশ্বন the regions above, below, and on the earth: মান্ত্ৰন, and মান্ত্ৰ, 2. the third stage of Buddhist saintly perfection, Prabhākarī the enlightened: মুন্ত্ৰান্ত্ৰান্ত্ৰ (Lam-rim.) I bow down to the feet of the most famous (saints) Nāgarjuna and Āryāsanga who attained to the 3rd stage of saintly perfection.

‡ अ'गां-पे Sa-ka-çe n. of a city in ancient India पद्मा, साकाञ्च.

ষ্টাৰ sa-ga বাদা, বিমান্তা n. of the fourteenth lunar mansion or constellation.

Syn. जुर् असम rgyud-ldan ma; र्पर में क्षु अस dwan-po lha-ldan-ma; व्यवसम्बद्ध gnam-mthon hog (Rtsis.).

भ'गां हु भ Sa-ga skyes राघा, विशाखा; भ'गा हु भ'भ sa-ga skyes-ma विशाख जननी an epithet of Umā the wife of Mahes'vara (Minon.).

মান্ত Sa-ga-ma daughter of the house-holder called দ্বমান্ত্ৰ Bala mitra who was married to the prime minister of Prasenajit king of Kos'ala a contemporary of Buddha (K. d. ন, 114).

মাল্টিয়ান Sa-gaḥi zla-wa the month of Vais'akha (April-May) in which Gautama Buddha was born, and in which he renounced the world and died.

अञ्चल अव sa-gas ña-wa वैकाख पूर्णिमा the full moon in April-Mav

‡ N'È' বা sa-rji-ka medicinal herb, and flower: শইশ্উন্থেই মুই⊊মুই M.

The western continent of Godaniya, which flows like a black line in the western ocean (K. ko. 7, 263).

 ★ N'N'Q Sa-ma-la n. of a sanctuary

 in Manyul (Dus-ye. 39).

** sa-mā ga-mā=* man (mystio) (K. gu. F, 28).

† साञ्चार्डाप Sa-mu-tsa-ya n. of a king (K. dun. 14).

† ম'ম'র Sarana (सरण) n. of the son of বক্তম'ল Charka (ভ্ৰমী) (K. d. ম, 33).

 † N'X'Q sa-ra-la सर न n. of a tree (K. ko. ण, 3).

 $\forall x \in \mathbb{R}$ sa-ra so-ri coarse-grained and fine-grained (corn, seeds, etc.), mixed up together W. $(J\ddot{a})$.

‡ ম ম সু Sa-ra-ha n. of an Indian Buddhist saint: ১ইম খুল ইন্দের বুম ই র ই ম ম ম ক্রম পুল্ম the one who had received real perfection was famed as Sarahā (A. 70).

N'ZK' sa-ran nt a kind of sword (Mnon.).

‡ अप्रे sa-ri स्वातीनचन the fourteenth constellation or lunar mansion.

Syn. कुर ने श्वर flun-gi lha-mo; कुर ने द्वर युव rlun-gi dwan-phyug; व्यवस्था कर कुर ने द्वर mammthon gon (Maon.).

+ N'2.5 sa-ri-ta सरित;= asque hbabchu stream, river, (mystic) (K. g. F. 21).

W. S. Saroruha n. of an Indian Buddhist saint who is said to have sat for seven days on a pyre but was not burnt.

A''? Sa-la 1. n. of a great river in Jambudvīpa, prob. the Salwen? (K. my. ন. 68). 2. prob. a corruption of the word Sāra in Kriṣṇa Sāra n. of a species of antilope; মনু ক্ষেত্ৰ প্ৰথম থ went to India on account of an antilope-skin.

N'ON Sa-lim n. of an Indian king, (prob. Prince Selim who became emperor Jehangir): প্ৰস্থা স্থান স্থ

which according to the Buddhists was the food of our first parents. The plant grew wild and when reaped in the evening new ears came out next morning, to be fit for the sickle in the evening (B. ch. 16).

अविश्व पालितसूस a kind of fine fragrant rice. अविश्व का sa-luhi shin rice field, the field where the fabulous s'āli grain अव grew wild (Mnon.).

ম'থাম sa-leb is explained as ভাষ্টাংখু shallow.

ম'থি খুঝ sa-le sbram আদীকৰ fine grains of gold found in sand; ৪ম ব্লিখন হ্লাইৰ হৈছে (Nag.) natural gold picked up in pieces, not obtained from melting.

† N'5'ग'ः sa-ha-ka-ra सपकार the mangoe-flower (K du. N, 330). अ ५ ग २३ वि. त. of a celestial creeping plant (Yig. k. 37).

† N'5 Z' Su-ha pā-ra n. of a Buddhist monastery of shepherds in the confines of Nepal and Tibet (Dsam.).

 * 지경 결 역
 Sa-he bhe-tar n. of a great

 city in south-west India (Lam-yig. 16).

‡ ব্যাল 1. = অব্যাশনে legs-hons welcome; blessing or good be unto you (mystic) (K. g. দ, 179). 2. বুই ক্লিইন্ডান্ডান্ডান্ডান্ত্ৰ নিৰ্দেশ সৈতি হৈ ও জিলা symbolical of the void nature of all things (K. d. క., 322).

† শুর্বর Swa-bha-than n. of a town. ধার্থার সূত্র বৃত্তর হৈ ব্যাহন ক্র্যাইন let Swa-bhathan the town of the heretics (Muteg-pa) be reduced to dust (A. 18).

‡ श्रु'ना र sā-ga-ra सागर the sea, ocean.

‡ शु ठेळ sā-tstsha साम्ह its Tibetanized form is * * miniature images of Buddha and Bodhisattvas and also Chaityas cast in moulds.

$X \sim S\tilde{a}$ -ra n. of a fabulous golden mountain (K. d. \sim , 281).

† সুখোপী ম sā-la ki-sa র্রিমান্পাম প্রিমাণী ম দ্বা the flower of Sāl tree.

मृत्यसेर व sā-la ser-po चपन ; भेनुर नैर spyishur çih (Mnon.).

মুখাই প্রাণ sā-lahi Ljon-pa প্রমান্দান ইনং sposdkar çin মান্দ্রন the Sāl tree, Shorea Robusta. মুখাই প্রমান্ত্রন the sub-Himālayan regions abounding in medicinal plants and sāl forests: অবিল প্রায় আই প্রমান্ত্রন মান্দ্রন না মুখাই অবলম্ভিত the cool medicinal region of Sāl is a grove of blessings and happiness (Yig.).

सुञ्जाद पर अर्थ sā-lu ljan-paḥi mdo n. of a Sūtra in which the twelve Nidānas (conditions of cyclic existence) have been illustrated from the growth of Salu rice and its seedlings (K. d. 4, 190).

slow in walking or movement (Yig. 43). 2. brawn, callosity; Sch. also has: hair-side (of a skin); মণ্ডৰ brawny, মণ্ডণ a thick brawn. 3.= ? মণ্ W. scale (of a fish) ? মণ্ডৰ scaly.

মবাণ্ড্র sag- $\underline{b}dar$ a rasp, মবাণ্ড্র সুবাণ to rasp $(J\ddot{a}.)$.

মণ্ম্বিষ্ঠ sag-bdag ris= গ্ৰন্থ sug-rmel the smaller species of cardamom (mystic) (Min. 3).

মৃত্যা sag-pa C. a little bubble (Jä.).

ম্বা মাই sag-ram rtsi sulphuric acid (Cs.).

মৃত্যু sag-ri or মৃত্যু sags-ri from Persian Sagrī: 1. shagreen. 2. obliquely cut edge-lining of a robe: শ্ৰমুখ খন্ম ইন্ট্রেম্বে (Rtsii.).

মবা মবা sag-sig বৰাবৰ [moving and resting]S.

মান জন লাম পুর to-morrow; মন পুলার পাম at noon to-morrow; মন পুনার to-morrow; মন পুনার early to-morrow morning; ইন মন the day after. In W. মন is also particle denoting the comparative degree (Jū.).

মন বি san-phod=মন বি next year; মন বি, নিজন 5 a year hence, about this time next year: আন মন বি, বি, বুলার বি, বুলার বি, বুলার বি, বুলার বি, বুলার বি, বুলার বি, বুলার (A. 33).

মহ ব্ৰ san-nub = মহ বৃশ্ to-morrow evening.

‡ अद्र भ san-gha incorrectly for सांख्य; n. of a Tirthika sect of ancient India who used to dress exactly like the Buddhist priests: ক্লিব্ৰুক টুক্তপুৰুষ্ট পুৰুষ্ট পুৰুষ্ট ক্ৰিয়াল কল কৰে কৰিছিল। তেওঁ ক্লিব্ৰুক্ত কৰিছিল। ক্ৰিয়াল কৰিছিল কৰিছিল। ক্ৰিয়াল কৰিছিল কৰিছিল। কৰিছিল কৰিছিল কৰিছিল কৰিছিল। কৰিছিল কৰিছিল কৰিছিল কৰিছিল। কৰিছিল কৰিছিল কৰিছিল কৰিছিল কৰিছিল কৰিছিল কৰিছিল। কৰিছিল কৰ

NC 2' san-ne 1. immaculate, stainless; গুলুমান ই pure white. 2. secret; মন পুৰুদ্ধ speaking secretly, privately, whisperingly. মন খুলুম san-sbugs hole for hidin, money and treasures.

NATE SAR-wa pf. THEN OF NEW, fut.
THE OF HE 1. to do away with, to remove (dirt, etc.), to cleanse, to make clean ANTITUDE. THE BUILT has been cleared, FIRM STATE to be consoled, to be freed from grief or reportence; FIRM STATE to go for recreation or to throw off suffering; FIRM TO be free from sorrow, to comfort.

SCHET to get well, to be free from illness.

2. to take away or off: FIRM HET to remove the cover or lid, to uncover; to recover, to come to one's senses; TATENING to recover from intoxication; TANING to awake from sleep.

3. to spoil, to render unfit or useless (Jä.).

মেন্দ্র san-sbad hidden, latent, concealed.
মন্দ্রি san-sbyin a secret gift, a giver in secret.

মান্য saft-ras cleaning rag, towel: মূর্ম্বামান্ত্রমামান্যমান্ত্রমামান্যমান্ত্রমামান্ত্রমামান্ত্রমামান্ত্রমামান্ত্রমামান্ত্রমা

NE'NE' saĥ-saĥ n. of a number. (Ya-sel 56).

મદ મેદ safe-sef hiding-place, crevice, ઉંઝ નું પ્રદેશ chink of the house.

মনম sans or মনমাথ (সুনের প্লাম্ম) আন purified, freed from, cleansed; evaporation.

মন সুম Sans-rgyas the Tibetan equivalent for any Buddha = ৭ ইন কুল্ম মুম্ব। অংশ্ব ঘই প্ৰস্কৃত্য মন্ত্ৰণ মন্ত্ৰণ one who has become fully awakened from the slumber of

Avidyo. Another explanation is: মাইৰা ধাই र्भ अर्थावसमा उद्भारम purified from all the sins arising from Avidya, -- মুখ: - অ' শুম abounding in knowledge ; also द्वर्भरमाय पे दमामहमा वा. जा. चेसारा मांश चेंसा तथा सर मा चेंसाव हेंसावर Safgy: being liberated from the beginaing and by nature full of knowledge (Tan. shag. & 98). The different epithets of Sangé or Buddha: -- नुभाग जिन ; य५५: २५४ मारजिल; वरेवा हेर वर्ष लोक जिल; परे पाने वास सुगत; दे पदेत प्राचीयाय तथा गतः पुष्पप्रया विसः गुन्मिष्ठेत सर्भेजः ; ५ अ'गषुप्र' अष्टि । विकालकः ; य्यायापुथ वीतरागः ; कवास वर्षेमस chays-hjoms; क्षु वासुमाय विसूत्ति गुड हु वससारु अवित्र thams-cad-समन्तभद्र : mkhyen; बनमाठर हैंगम thams-cad-rtogs; अम. बेर् वुव अनक्क जित् ; वुव पर दिवर में सुनीन्द्र ; अप्रेत्र थाप nekleyen-tha-pa; वर्षे परे तुः स जगद्गुतः वश्या ४५ पात्रेषाय सर्वदर्श है; मर पितृभ पार्ट में rkan-uñis gisowo दिपदानामय; यहँमाञ्जावर्थ भगवान.

भरशकुश में देर इंडिंगश दश व्हास नाना हुइ चेत्र सित्रपतिता [come together, assembled from various Buddhist lands]S.

सद्भुति के sans-ryyas kyi-shin सुद्रचेत्र, सुद्रभूति the fancied sphere of a particular Buddha or Bodhisattva; for instance Sukāvatī is the sphere of Amitābha Buddha, Tibet the chosen land of Avalokites'wara Bodhisattva.

মন্ধানুগ ট্রামান্ট্রমন্থ নাই n. of a Sūtral containing descriptions of the achievements of the Buddha in his former existences (K. d. 3, 235).

Buddha Ratna, of two kinds:— ব্ৰন্থ ব্ৰাইৰ্ছ, i.e., মান্ত্ৰ the most perfect Buddha, and পুৰাইন kun-rdsob গহরবুছ; unreal or artificial Buddha, i.e., his image made of different raterials or substances.

भरभ कुष भु नाइन्थ sans-rgyas sku-gugs सुद-भरीर Buddha's relie, his image or figure; also his tomb चैत्य containing relics. अदसः कुषः ठड्डा बहुदसः क्षुः क्षं Sans-rgyaş canhklıruns llu-mo the goddess Tara.

মন্ধ কুম শাস্থ্য Sańs-ryyas gñis-pa an epithet of the saint Padma Sambhava (Yiy. k. 26).

মন্ত্রত্ব sans-rayas bstan-pa Buddhism, the religion of Buddha.

মন্ধ কুমাইর এই কুর্ sans-rayas thod-pahi-rayad n. of a Tantra in (K. gu. 5, 5).

Newn ব sans-ryyas-pa I. to attain to Nirvāṇa. 2. ৰীৰ a Buddhist, one believing or practising the religion of Buddha; মহমনুস্থেই মুখ্যমন্ত sans-ryyas-pahi grab-nathah the religious doctrines of the Buddhists (Situ. 117).

মন কুম টুইন sańs-ryyas spychi-ma the common mother of all Buddhas; acc. to Tantrikism: the Sakti of all Buddhas, i.e., Prajñāpāramita personified.

মনের মান্ত মান্ত বুরুর্রনাথ n. of a Buddhist sage who visited Tibet through Nepal and became the tutor of Lama Taránátha the great historian of Tibet. He resided for several years at the monastery of Phun-tshogs yliñ in Tsang and afterwards visited Tashilhun-po and Lhasa, where he discussed religious subjects with Panchen Chos-kyi Rgyal-mtshan. At Lhasa he paid homage to Buddha by prostrating himself before the great image which had been brought to Tibet from China by the queen of king Spoñ-btsun syam-po.

মধ্যকুষ্ণ ব্ৰহ্ম Sańs-rayas rab-bdun a succession of seven Buddhas who preceded Gautama Buddha: ইম্মুড Kas'yapa, ক্ষম্মুখ্য Kanaka muni, ব্ৰম্মুখ্য Krakuchanda &c.

NEN कुम श्राम Sans-ryyas Iha-mo बुद देवी an epithet of Vajra Varāhī. अद्याध sans-pa विद्याद purified, awakened.

มะพรั sańs-po the first patriarch of the Bon the name of whose wife was Chu-lcham (G. Bon. 23).

মন্সাধ্ব sañs-spyan সুর বৌষল the eye of Buddha or transcendental wisdom.

মৃত্য II: or শত্থ 1. discriminate, sort; to examine, see, try; সুম্মান্ত্য to try, to test: শুত্তি ভূতি কাইত্মান্ত্ৰত্ম I shall see, whether you are patient; প্ৰত্যুক্ত মৃত্ত্ৰত্মান্ত্ৰত্ম like gold, it is revealed by testing.

মং শিষ্ট sad-khom not getting ill after one has awakened from sleep; মং ঐ শিষ্ট falling ill or feeling unwell as soon as one gets awakened from sleep; মং শিষ্ট অব্যাহ ই ই কাইন কৈ he who remains frosh when roused from sleep is wonderful (Khrid. 22).

মং মান্ট্ৰন্ত sad-mi mi-bdan the picked seven or 'the seven men of trial,' i.e., the seven most distinguished and talented among the young Tibetans who were selected by king Khri-sron deha-btsan to be trained as monks by Acārya S'anti Rakṣita, and thoroughly instructed in religion and sacred sciences. The three elder ones (ক্রাল্ড) among them were: Mañjus'ri of Dpah, Devendra of Rtsans, Kumudika of Bran; while the three junior one's (প্রা) were: Nagendra of Hkhon, Vairochana Rakṣita of Payor, and Acarya Rinchen-chog of Rma and an intermediate one was Katana of Glan.

মৃত্যা : frq. in conjunction with বাইছ resp. ভাৰৰ 1. to cease to sleep, to awake, असः अवन् ह rmis-ma thag-tu directly from that dream; निकाय अस gaim-pa-las from sleep to waken, more precisely अर्थर हेर्य sudpar byed-pa; also fig.: र्ने परे डान good virtuous emotions (Tā. Jü.).

মানুমান্থ sad-mada; ইউন্মানুষ্যামিউৰ word of discrimination মানুষ্যামুখ্য n. of a dynasty of ancient Tibet (Los ৭, 7) (Maon.)

মৃত্যু said-said হল্পাইন বহুলেন্দ্র পুন মৃত্যু (Khrid. 28) in myself faith and repentance arose.

† अत्र त ते म san-ta ni-ka सम्मानक; अत्र 5के प्रक्रिक सम्मानक स्थापना के names of ilowers (K. my. ण, ≈0).

মান শ্ৰন sab-sob 1. something rotten, putrified. 2. incomplete or defective; মন শ্ৰন মন not incomplete, in good order (A. 156).

**S'N Sam-su-kha संस्त n. of a fabulous region situated beyond the snowy mountains of S'ambhala the people of which are hermaphrodites like the Indian Hara-gauri (Lam-yig. 41).

‡ মান দি দি জিলান কিন্তু sam-kri-tahi skad= ইপ্ৰস্থান legs-sbyar-skad উদ্ধৃত্য the refined classical language of India.

SAIC sam-ta a wooden board used as a school-slate in Tibet for drafting and computation. Acc. to Schr. 9844 brtsam-ta NAIS, sam-khra or NAIS pocket-book, notebook, memo-randum-book, tablets.

ম্ম'ব্য sam-dal Ld. moustaches (Jä.).

‡ अअ इ रे sam-bha-ri समारि a religious sect of ancient India (Theg. 33).

‡ Now For Sam-bho-ta lit. the good Bhota, the name by which Thumi or Thonmi the forther of Tibetan literature was known both in India and Tibet.

OF STREET, STR

अअध्यक्ष sam-sum or समञ्ज्ञ sam-ma sum-me with a low voice, lowly, softly (Jä.).

মং sai = মাই or মাঝ in the place; termin. of মা: ইংমানেইর্থ to promote to higher rank or dignity; মান ার্মান্থনেই Buddha the hero who has attained to the stages of saintly perfection; মান্ত্রান্থনিয়ন্ত্র a spiritual hero who has reached the tenth stage of Bodhisattva perfection.

‡ भादा और sa-rwa ma-ni सप भाषा the serpent's gem. It is said to be obtained from the mouth of the serpent, its special quality enabling its possessor to float on water.

‡ अहिंगा sa-rdsi-ka सिक्कांका alkaline earth largely used in India for washing clothes.

Nर'य sar-pa प्रत्यम [fresh, new]S.

মহ হ্রা sar-sor = ম'হ হাই sa-ra so-re (Ja.).

ম্প্রান্ত sal-bab W., prob. also মধ্যমিৰ Mil., gold ornament, gold-laces (Jü.).

ম্থা থা and-le-wa (ইনমান্দ্র ব্ lucid, vividly arising in the mind); clear, bright, brilliant; ম্বাইম্মান lighted up, brilliant, well-lighted = সহমান্দ্র (Jā.).

মন sas=ম'অম instr. of ম.

ম si also মন the sound of whistling through the teeth; মন্দ, মন্ত্র whistling, whistle; মন্দ্র whistling, as a call or sign; মন্ত্র a whistled tune. 2. num.: 58.

श्री si-gla पिष्डक [1. a lump. 2. a bulbous plant]S.

rivers of Jambudvipa. The Sanskrit name of the great river of Tibet formed by the union of the Tamjo-khabab and the Kyi-chu of Lhasa; it is called Lohitya by the Indians (Loh a, 5). Acc. to some: the river Oxus, which is supposed to flow to the south of S'ambhala country (K. d. s, 270). Also = चित्र 5 कि. दे dkar-po white; also TES Kumuda flower (Mhon.).

‡ से ५६ विषय Si-taḥi-bāay भीतापति the husband of Sita, Rāma the hero of Rāmā-yaṇa who resided in अ वास भेड़िन रहा the palace called Puspavati (अतिका.).

 \mathfrak{F}_{si-tu} n. of a place in Kham (J. $Zu\hat{n}$.).

ম' হ si-tha স্বানুশ্ব [the date tree] S.

ম'ম *si-ra*=৯\ত্ত্ব্ব worship (mystic) (K. g. শ, 216).

\$\frac{\frac{1}{2}}{2}\si-ri\ 1. pack-thread, twine C., W.
2. bar, bolt, door-bar (Ja.).

क्षे. १ १८वु si-ri hbu centipede W. (Ja.).

3.720 si-ril a kind of inkhorn, case for carrying an inkstand in one's pocket $\dot{L}d$. $(J\ddot{a}.)$.

‡ ম'থে si-la মিদ্দনী or মন্ধনী a sort of incense. মান্দি বিদ্যাল sillahi tree [Bosnellia thurifera]S.

Syn. মুন ইবি ম glan-pohi-zas; কীৰ্যাব্যাব la-hlah; ইবেন dri-bzan; ইপুৰ ro-ldan; আইন cher-gyo ma; ইন্সেই tshim-byed; ইবাম ব্যাব cleys-bbab; মাজ কৈ than-chu-can; মন্ত্রাব্যাব bend-bzan; মন্ত্রাপ্ত bend-ldan; শ্রুমী çalla-ki (Mion.).

화한화 si-li-ma the breaking up of the (Sch.).

ম্প্র si-li-ii the noise produced by the incessant downpour of rain.

‡ क्षेशुःश्रूर si-su mā-ra भिग्रामार the dolphin.

‡ के तू si-hla= बाद एउन or अंक छै5 सिक, तैलपणि a kind of pomade or perfumed ointment [1. the olibanum tree. 2. incense. 3. turpentine]S.

ইবাম sig-pa jerk, to jerk, to hitch up, to give a hitch as porters do with a load on their back (Cr.); সুমাইবাম to shake or jerk the body. ইবাইবা রাজ্য sig-sig বার্ম মন্ত্র ইবাইবাইবাইম he shook his little head (Rdsa. 11).

মবা'নু siy-hu also ইবাস niy-ru sort of a basket (Schr.).

र्हा कुर sin-skyur curdled milk, sour milk (Sch.)

‡ইন্মাথেই দ্বীন Siń-ga-lahi gliń पिছল-द्वीप the modern Ceylon.

रू रेट में sin-ge=बेट में सिंह the lion.

ইনেটি siń-fie-wa = আইনাস holy, of pure character: মুনাইন চুনিটেন নুমান্ত্র্বিশ্ব প্রান্ত্র্বিশ্ব কর্মান করিব there resided only holy men for the purpose of acquiring perfection (A. 124).

Sin-pa the Tibetan name for the Sikhs of the Panjab derived from such names as Ranjeet Singh, Golab Singh and others.

তা, wool for the third time, by which the finest is obtained. 2. adj. in compounds: ব্ৰহ্ম ব jet-black, very black.

milk, Tartar arrack (Sch.).

 3π sin-tshol Ts. tea-pot, tea-kettle $(J\ddot{a}.)$.

सैद र्पेथ sin-yol, v. सेद र भ in सेद द $\sim n$ -po $(J\ddot{a}.)$.

RENZ sins-po (Ja).

when struck to test its quality. 2. thin, limped 1. of 3=4).

mented rice-water. 1. adj. thin, clear, W. 2. abst. Cs., also are a small-beer, the fourth infusion of s. a weak beverage, without any intoxicating qualities, yet not disrelished on that account (from $J\ddot{a}$.).

ম্ব্ৰ sid-pa to whistle Sch., নিয় sid-sgra := মন্ত্ৰ si-sgra (Jä.).

‡ भेक् हुने हें Sin-du gi-ri सिन्धुनिरि 1. meuntain bordering Sindh. 2. n. of a king of the country of Darada (Dardistan) (K. d. 4, 231).

‡ क्षेत्र इ.स.च sin-dhara-tha n. of a religious work: अविद्याद वेगाल व्यवस्था इस नेमाल हर्य वे क्षेत्र इ.स.च. मासुर अत्र अत्र इ.स.च. १८००).

‡ শিশুম sin-dhar মিশ্রম n. of a religious sect of ancient India. হ্ৰাশুম শাম মিশুম বাহিম্ব বাই those who have nothing to aim at or who desire to resemble the "do nothing" school of the Chinese Buddhists. নিম্মান prob. has reference to this school (They. 33-39).

মানু Sin-dhu the country of Sindhu, modern Sindh, in western India. মিন্তু দুম sin-dhu skyes (lit. native of Sindh) a general term for horses imported from Sindh (Maon.). মিন্তু ম sin-dhu-ra = মিন্তুম ম for মিন্তুম ; minium, red-lead = মানু (Jā.): মিন্তুম মানুষ্ঠ (Med.). মিন্তুম মনুষ্ঠ মেনুষ্ঠ

sin-dhuhi bdag-po = गुभ^ह केत्र^{ञ्} सिम्नु-पति (Mhon.) ! ie ocean.

sibya বিজ্ঞীন to be absorbed, নিৰ্দ্বি s water on the ground; to evaporato, to soak in, to be imbibed; মিন্মির ইমন্ব to be lost in, to vanish in the air; মিন্মুর ইমন্ব to evaporate or vanish quickly.

क्षेत्र वे sib-bi n. of a disease (Ya-sel. 28.)

মৃত্য sib-bu; Cs: a sort of small-pox; Schtr: the measles.

રોસાય sim-pa=વર્ષ 1. to refresh, to be refreshed; acc. to $J\ddot{a}$: good health, prosperity, or vb. to be well, to be well of. રોસાયમ adv.=વર્ષમ happily, contentedly (Yig.).

নীল'ট্র sim-byid = র' as met. the moon, নীল'বইর মীল cool. নীল'র বিদ্যালি নির্দাণি বিদ্যালি that makes a refreshing sound.

মিবা sil or মিঅন্তর sil-sñan and মিঅমিব নুষ্ঠা, বাঘ cymbal; পুৰাম টুমিঅন্ট্রেল leags-kyi sil hkhrol-wa Lex., মিঅনুর মিঅমিব্রেল sil-sñan rol-mo hkhrol-wa to strike the cymbals; মিঅ
পুরুষ a female cymbal player (Tā. Jā.).
মিঅনুরান্ত্রিল sil-khrol-gyi sgra the sound produced by one bell-metal disk striking on another, the sound of a pair of cymbals (Māon.); মিঅম্বের sil-mkhan a cymbal player (Māon.).

ইন ইন sil-sgrog = ম S as met. peacock.

श्रीयापु sil-bu, न्येयापु= इन्द्र a little.

ইপুন sil-ma=ইপুনু 1. separate pieces, particles, dust, fragments. 2. the tinkling sound of a cymbal, হারন্থিসমাধুন্ত বুহি tunefully flows the brook over its boulder bed; ইপুনুন gurgling water; rippling brook (Mil.); also ইপুনুন the rupee

of Ladak, = four-fifths of an Indian rupee (from Jä.).

মিথা মিথা sil-sil কিছিলী, ছদ্ধিনী (Zam. 5) small bell; শ্লেম শুমার tinkling sound of bellets.

য় I: sn 1.= শ্বামান সামা a lucky and good woman, good luck. 2.= 3 ম হা eating (mystic) (K. gu. দ, 179).

য়ু II: 1. ক:, interrog. pron., ধু পীৰ who is; বংকিধু পিছ who is here? টুংধু পীৰ who are von? शुक्रिश्च वर्षेद्र who is it and what is his name? अवद: who went? अववादे who savs, or who said? युष or यु जैब by whom? सुवे of whom, whose? which? मुगार्वे पुस्देश which son of the king? अक्रम, अपन plural forms of who? Collog. The is often used for & in certain districts. 2. correlative and indefinite pron.: सुन्धेन्द्रेन्यवर्षर्थरेन्यक्रेन्द् to him that kills this man, I shall give; र्द्रिन्ध्रत्सुत्वाच्यर्वावास्यावास्यावास्यावास्यावस्यावस्य have not you already asked some body before? ধ, ধাইণ is also used for some body, some one, a certain: सुःभईवः वे नेवा a certain friend; सुःसेरः श्रुप्ति a certain avaricious person, a certain miser.

सुत्र su-su who, who! असुत्र what persons were there? 2. सुत्र चेरच denotes the drawing in the breath in blowing up a fire, the lips being nearly closed, to prevent smoke from entering the mouth.

III: termination: 1. of the term. case after a final N: 55 95N N N gone to his own place or residence. 2. num.: 88.

‡ धुने su-gi vulgar corruption of इनि or पने yoyi.

‡ \$15' su-ta-ya द्वार n. of an elephant that belonged to Kalyana king of the country of Yava (prob. Java) (K. d. 5, 8?).

* \$\frac{1}{2} \Su-ta-ri\ \text{n. of a place in Himavata} \text{ where lived a notorious hunter who was at last devoured by his own rapacious hounds (Tan-shay. 64).

† § ☐X 5 Su-war-ta n. of a Gandharra princess, daughter of king Kabula (K. my. 7, 482).

 $\stackrel{*}{\downarrow}$ शुं अ तु su-ma-nā समनाः a species of flower (K. d. $\stackrel{*}{\sim}$, 282).

‡ शुअराइ ध्रुणार ह su-man-tra bya-ka-ra-ṇa समन्त्रयाकरण n. of a Sanskrit grammar prob. of mystic and *Tantrik* terms by Acharya Chandra Gomin.

‡ প্র'ম su-mi দুদি n. of a medicinal root resembling turnip, imported into Tibet proper from Ladak. ধ্রান্তমান কার্যান্ত্রনিম the three species of Sami of red, yellow-purple, and brown colours are antidotes to all poisons.

‡ शुं शे वें Su-me-tho मुमेशों n of a mountain situated on this side of the mountain called शुःश्रेष su-çru-ma (समीम) (K. d. ₹, 282).

‡ ধুমনি র su-rahi-snod = হম প্রি chan-gr-snod wine-jug, prob. also the kind of water-pot called surai largely used in upper India for cooling water: ধুমনির বিশ্বতি (A. 50) having been poured from wine-jug it was unfit for—.

graph su-lu graph of start denotes perh. the usual sitting posture of Milaraspa who, while reciting his songs, used to stretch out his left leg, drawing up the other, and supporting his right arm on it, his head leaning on his right hand (Jā.).

খুবা sug reward, recompense; ধুবাইৰ sug-rhan id.; ধুবাইৰ sug-rjed mark of honour as a reward C.; ধ্বাধুবা phay-sug a bribe (Jä.).

+ প্রবাধ sug-pa 1. sbst.— অব্য the hand, the four legs of animals; পুণার্থ sug-bris= পুণার্থ hand-writing পুণার্থ পুরুষ্টি করে (Cil. 10) reduced into writing.

য়বান II: root of a kind of medicine! plant used for washing; গুৰ্থন্থ ইন্ধন কৈ বিষয় the blenched sug-pa is a cure for deafness (Med.); গুৰ্থ powdered sug-pa (Rtsii.).

ষ্ট্ৰপান III: vb. to push, jog, nudge a person, in order to awaken or make him attentive; to push open, a door with a a stick; ধুৰ্ণ বৈশু ইন্থ sug-pa-shig byeqpa to push, to shove, to displace (Jā.).

ধ্বাণ দুন sug-pa-skyes= ৰ্ মেন্ট্ৰ (mystic) (Min. 4).

ধুণ্ট suy-po a limb; ধুণ্টা the four limbs of an animal, esp. the lower part of the four limbs (gen. of those that are slaughtered for meat) (Rtsii.).

Syn. ૧૬મ વધુમ વ hthum-gsum-pa; સમ દ્રષ્ટ્રમ ૫૬-મેલા-ma; જેવરે છે મેવ મેં-c-wahi ide-mig (Mnon.).

धुन धुन केंद्र laughing loudly (Rdsa. 10).

মুদ্দ sud-pa to cough, to breathe with difficulty (Cs.), মুদ্দিৰ to die by being choked or suffocated.

 called (invited) the lord Atis'a (A. 155).

ध्राष्ट्र sun-khyud चपवाद scandal.

सुत्र'पर'वित्र'प sun-par hbyin-pa 1. to stun or drown with, to overpower by noise, to silence. 2. to refute, confute, disapprove 3. to renounce, to resign : ধুৰ এট্ৰৰ এই স্থাম strength to renounce (the world) $(J\ddot{a}.)$; ocente in देन्द्र नहिवादिद्र नुसावहेटसाय देस्तर विद्रा 954 to renounce or break through the magic ties of relations (Ya-scl. 7). 3.35.4 sun-phyun-wa=६११प पशुष्य refuted, have obstructed one by logic in controversy, defeated an adversary: ५९ अर वन६ व अभय *७५:३:३*:५स:सु५:धु८:पस by the Madhyamika metaphysical demonstrations he having refuted all one by one (A. 28). 34334 पविःकेष sun-hbyin-pahi txhig = पवनः गुः र्रेन पर्देराय a libel, words of insult or disgrace to another person.

মুখ্য sun-mu খবনান insult, defamation, disgrace, dishonour, refutation. পুল্মই বৃল্ মুখ্য মুখ্য we should not dishonour the great favour (of the lame); ৰহুলামুখ্য মুখ্য खुदी'य sub-pa pf. वस्तम or स्तम, fut. वस्त 1. to stop up, plug up, close, cork; to keep shut, locked up: माम्यावायमासुवाय to stop one's mouth and nose with one's hand; 5394434 to strangle, suffocate, choke a person; to fill up, choke up with 'earth, rubbish, etc. a lake (Glr.). 2. विनेश्वयुष्य to blot out, crase like a letter; to cover, shut up, fig. क्राइस्य to cover the trace or track, to efface every vestige; १ अथ्य to rub out a figure or a drawing; बु:ब्रॅंब्:पवे:बेद:बुव:प to remove the name of a debtor; to hush up, conceal, e.y., other people's offences; to suppress, to avoid, e.g., obeene words; to allow to settle, the mash in brewing (from $J\ddot{a}$.).

सुन सुन sub-sub obliterated, rubbed out, erased; पुन्नीमसुन सुन सुम्यम having rubbed it out with his hand (A. 44).

ষ্টা sum, for শাধুন three, in compounds before consonants: ধুনাই ছিল thirty, ধুনাবন্ধ বিষয় a 3000; ধুনাই also ধুনাম করীয়ালা, হরীয়ালা a third, the third part, বুংনাই লিবাই কিবাই ধুমাইণী sum-cu-tiy or ধুমাণীৰ a medicinal herb growing in the clefts of rocks and amidst grass in Tibet. ধুমাইণীৰ বীষ্টাৰ্থক ক্ষ্মিকাৰ sum-cu tiy removes inflamation of the liver and biliousness. Med.

Sugar sum-cu-pa 1. the 30 letters, of the Tibetan alphabet. 2. The original Tibetan grammar of Sambhota in 30 s'lokas.

सुमाइनाम sum-rtags abbr. of सुमाइनाम बहुनाथ चित्राद्विक्षावतार the work treating of the Tibetan alphabet and the manner of compounding them by affixes, prefixes, surmounting and subjoining letters to them. सुमाइनाम के बहुनाम के बहुनाम के सामाया चित्राकृत्वतार नाम the grammar on the use of affix, prefix, sex, etc. (Situ. 6).

সুধান sum-nulo ছত্ত্বান্তন: where several roads or rivers meet, the junction of roads or rivers (Mnon.).

সুধান Sum-pa or মুখ্য 1. n. of a province and that of a monastery in Amdo. 2. acc. to Jä. adj. putrid, rancid, rotten. 3. vb. to bind or tie together, to draw together; to condense (Sch.).

মুখ্য শ্ৰেষ্ট্ৰ Sum-pa mikhan-po (lit. the abbot of Sumpa n. of a celebrated Tibetan author who wrote various works among which those on medicine, astronomy, history, and of Buddhism, geopraphy are full of interest. He was born in Amdo; his real name was আনুষ্মান্থ্য হুইন (Yeshepaljor).

খুব'ৰর sur-phan, red pepper v. ধাড়ান্ধর র

ধুনাইৰ sum-rtsen = মই ইম শ্ৰম the heaven (Minon.) নিৰ্দ্ধ the heavenly residence of Brahmā, Vishnu and S'iva (Jig. 21).

‡ धुर भ sur-ya 1. मर्थ the sun. 2. colocynth. 3. n. of a disease.

 $\S^{\times}\S^{\times}$ sur-sur coarse-grained, e.g., grits W. $(J\ddot{a}.)$.

সুধা sul 1. an artificial plait in a dress; বুল ৰবন ইবুল চুলু বুলু ইবুল the lamaic petticoat, etc., which is also without plaits (Jiy. 11). 2. furrow, channel, groove, trench, ditch; হবা, ইপুল lateral valley, ravine, hollow; ইপুল কুলু হৈ তুই a town in a lateral

valley; হ্ৰাধ্ৰ narrow ravine between rocks; শধ্ৰ the fluting in a column (Jä.).

धव[ा]ठेन sul-can furrowed, having plaits or folds.

सुवाम sul-ma an angular, ा grooved vessel.

I'A' sul-mai the third stomach of ruminating animals, the realterium or book tripe (Sch.).

सुध sus instr. of सु.

ধুৰ ব sus-pa collog. the bolly, stomach: awara swollen belly.

रें se 1. one of the six early tribos of Tibet (Jig. 6). 2. n. of a kind of small bird (Rtsii.). 3.= के देन, इट इत a little, very small: स व्युक्त के देन नेन नेन in his cheeks there were slight depressions (or wrinkles) (A. 80). 4. num.: 118.

ই'ষ্র'ম se-khra-ma species of fly (Rtsii.).

ই বিশ্ব n. of a place in Tibet (Deb. শু. 29).

তাe's fingers. ইপ্ৰাপ্ত বিশ্ব

से केंद्र se-rgod for से व्युक्त se-hbru-rgod; wild pomegranate: से केंद्र व्युक्ष दुवा केंद्र अदेव केंद्र सेव.

ই উম ই Se-chen chos-rje Tibetan n. of one of the Tartar emperors of China (Lon. ৰ 11).

ম'দ শ্বা'ৰ্ম se-ta rog-po a species of an aquatic bird (Rtsii.).

se-tran yellow beads of a resary coming from the central part of Tiber (18.).

ই(ই se-dri, শ্ৰীই gse-dri the disagreeable smell of the sweat of the armpits; মুই-মুখ্য se-dri bsnam-pa baving that smell (Pth.) (Jä.).

র'ন্ব্র se-bdud n. of a (মান্ব্ৰা, demon.

वे व दर है se-wa rah-rta the horse on which a वे व द demon rides.

ই হ Se-rdur n. of a place in Tibet: মুক্তুর কুমানইর কুমানইর কুমানইর কুমানইন কুমানইন কুমানক (A. 121).

र्रात se-wa or न्येन qse-wa, न्येन bse-wa 1. a thorny plant bearing white flowers resembling the rose; acc. to Ja. rose-bush, rose-plant. rose ; वासेन अर्व से व से हेव gser-mdog se-wa me-tog prob. the yellow rose; wild roses with beautiful and rich blossoms frequently adorn the slopes of the lower hills in the Himālayā mountains; in C. hip, haw: निर्मेष çin se-wa is mentioned as the food of the silk-worm (Jü.). 2. in Rang se-wa ra-ti, Ra se-wa is the fruit of a plant which is used for gold and silver weighment; it is about two grains in weight: नुषः दः २६ वः नवेरः से सः र हैना नहेना गुरः are do not give even one grain of gold to this king (A. 128).

ম'ব্ৰ'ব &e-wan nas-pa n. of one of the disciples of Milaraspa. (Lon. 4, 21).

নার se-bo prob. for নার্ড grey, মান্ত skruse-bo grey hair; মান্ত্র mgo-se-wo (resp. ব্যুক্তর dwu-se-wo) a grey-headed person (Jä.)

A'5 se-bya one who calculates and studies the times and place of the issuing

of the Su-bulay demon from the nether regions to do mischief to men and cattle; a Su-bulay astrologer.

शेवड se-hbu a bad-smelling insect.

भेष्यु se-hbru कनक दाजिम्ब pomegranate; भेष्युओ १९ se-hbru me-toy pomegranate flower

Syn. অধ্বর্ধ ব্যে mchin-nad-dgra আর্শ্রন্থর mdsod-ldan; মিশে sked-ma; ম্ব্রি:ঐশরি sprehuyi çin (Máon.).

के वर्षेण se-hbrog spite, malice; backbiting: देशका अध्यक्ष द्वाप वर्षे वर्षेण प्रमुद्ध प्रविद्ध दें दें those not being pleased grew spiteful and behaved maliciously.

ই se-mo ছাইনে a necklace (Zum. 5). মুদ্র necklace (of amber); also a string of pearls or precious stone, a kind of ornament made of pearls (Hbrom. 131).

ইংশ্ৰ se-moy C. venereal disease; ইয় se-rma syphilitic ulcers (Sch.); v. ইংশ্ৰম

ম'ব্নাম Se-dmar n. of a ferry near the monastery of Sam-ye: ই'ব্যাইব্যাই প্রাথান ই'ব্যাইনিম from there he proceeded to the ferry of Se-mar. (A. 91).

ইও ইন্দ্ৰি sehu <u>r</u>ta-khrid the groom of the chief of a class of demons.

श्रे'Щा se-yab= मश्रे' भव (श्रुत) चिचं a fig.

ম' ম' ম' ব se-yo re-wa scanty grey-hair: প্রুমনু বিশ্ব বিশ্ব কর্ম ক্রিমি মাই ম'ব্র্বাধা there was a grey-headed old man said to be 500 years old (A. 70).

Se-ra, lit. place of wild rose or brier; n. of a large monastery near Lhasa.

ইংশ্বেদ্ধ্য sa-rag dur-sman carrot in W.

a sa se-rul a kind of mineral earth used as medicine, probably bismuth; also yak-eow's dung collected in autumn for

manure (Jig. 9). A $50' \circ 5$ $9' \circ 5$

सेदेव se-rel half open, W. (Ja.).

মান্দ্ৰপৃথ Se-lo sa-phyays the housesweeper of the king of Sa-bdag demons.

से प्रदेश se-çar re-wa whitish brown: , अव्युद्ध अनुद्ध द्वाप से प्रदेश another old female ascetic (yogini) whose flowing locks were whitish brown (A. 69).

सेसे se-se, से इंट a kind of brick-tea (Rtsii. 74).

ইবা seg, মলামল seg-seg obliquely, awry, মলালহ্যে to cut obliquely.

ইবি বু seg-bya n. of an aquatic bird, prob. snipe (Rtsii.).

থানা স seg-ma small stones, gravel W. $(J\ddot{a}.)$.

सेवास ठेड segs-can शर्कारिल gravelly.

श्रेद्र' sen, v. प्रस्ट gsen.

‡ ইনিমে sen-ge five the lion—only known mythologically.

Syn. ইংব্ৰম এম তব ri-dbags zas-can; প্রহেউ মইনম glan-po-gjoms; ব্র্বান্তির hphog-byed; ব্রমণ্টিরন nags-kyi dican; বাইন প্রাথ gdon-ha-pa; দাপ্রথ kha-ha-pa; ইন্মণ্টিরন tshogs-kyi bdag-po; হল্পান্তর ral-pa-can (কিম্বী); বার্বাপ্রতিপ্রথ gtsugs-phud ha-pa; হেই তব ha-ro-can; ইংব্রমান্ত্রান ri-dbags ryyal-po; ব্যাস্থান বিল্লান nam-mkhah-gnon; র্মান্ত্রান ram-par-gnon; ইংক্রমান্ত্রান gder-chags dwan-po; ক্র-ম্নান্ত্রাম্বান cha-ças-hjigs (Mann).

মিন্দ্ৰামন্ত sen-dkar gsan-wa an officinal plant which has the property of removing

barreness: केट रणर जन्म मन्त्र विश्व हिंग कुर कुर कि bluft-hjug brings issue.

स्रेट में क्षेत्र seń-ge-skrod=युः दिहः klu-çiń नाग-इ.म. (Mńon.) [a species of Euphorbia used in offerings to the snake-goddess Manasā]S.

सर ने उद sen-ge-con=शुं-नद boat (Mnon.)

মান্দি প্রস্তৃত্ব seń-whi syra syrog-pa an epithet of the son of Kamadeva (Mion.).

श्रेट प्रिक्ट señ-gehi çiñ-rta-ma an epithet of the wife of Mahes'vara (Mnon.).

सेट ने दर्शनसकें sen-ge hjigs-med n. of a medicinal herb; सेट ने दर्शनसकेंद्र सर्ग कवा दुस्त व नर्शे। Senge-hjigs-med cures fracture in the bones of the head.

सेट में अंदे पु से हिकेय, सिंहिकापुत्र, राहु the planet Rahu.

Syn. A 984 sgra-gean (Mnon.).

स्ति प्रश्न दि Sen-ge bzan-po सिंहमद् an Indian Buddhist Pandit who wrote a commentary on the Prajñāpāramitā (K. dun. 38).

রম পাইৰ sen-ge-rtsen an epithet of Jampal Bodhisattva (Mnon.).

केट नेदे हैं seft-gehi-kkri सिंडासन a throne so called from its being supported by golden lions. The throne on which Buddha's image is seated borne by eight lions.

श्रेट ने श्रिष्ट Seh-gehi sgra the sixth in the list of the thousand Buddhas of the present Bhadra-kalpa (Situ. 42).

মান্দ্রী মুন্ধুল্ম এই মার্ম্ Sen-gehi sgra bsgragspahi mdo n. of a Sútra in (K. d. ন, 183).

केट केट इब sen-gehi rtsal विश्वनित्रमः; the prowess of the lion; one powerful as the lion.

सेट नेदि स्थाप seft-gehi ral-pa the mane of the lion.

केर नेवे देनाम sen-gehi-rigs - as met. a dog.

মি বিষয়ে কথাই মেই Seń-geş shuş-puḥi mdo the Sûtra ielivered at the request of prince cimha tlesson of king Ajāta S'utru (K. ko. ক. 73).

মি সুমান্দ্র মৃত্যু sen-leam akar-mohi nusho=মুম্মন্ত glacial water, natural icewater, glacier stream (Sman. 351).

REQUE sen-idan prob. a wrong spelling of REQUE also REZE a tree growing on the southern lower ranges of the Himalayas, having red wood, and a bark which by the poor is used for tea called RE; its sap serves as an officinal drug Lt. (Jä.).

মিন্ট্রে sen-lden ছাইছ; Acacia Catechu. Syn. ইম্পেইড়ে byis-paḥi nu-ma; মুণ্ড্রিম glu-len-ma (Maon.). Damaru (drumlets) made of this wood emit a very musical sound. It is of three species, red, yellow and white (Liq.): আন্মন্ত্রিপুর্বিশ্বেশি ইম্পেইড্রেম্বাম ট্রিমের (A. 31) and my best of all the deities is Dolma of Sengdeng forest.

মিন্ট্রনের্ম sch-<u>l</u>den nan-ma an inferior species of Acacia catechu.

Syn. वन्दाविशेष्ट्रिष्टः bçah-uahi seh-ldeh; द्वैय-द्यु tshil-dgra; त्वाविश्ययान् zla-vahi yal-ga (Mhon.).

মন প্ৰনাধন sen-lden ldan one of the seven fabulous golden mountains of the Buddhist cosmogony (So-rig. 8).

होत हैं। sen-po, = प्येट ये 1. clean, white, cf. मुकेट 2. Sch.: thin, airy, transparent, not dense or tight; केट येट id. (Sch.: open, free, roomy, spacious); है के केट केट येट इंड skye-bo sen-sen-por gyur they became very thin, lean, pale people (Jü.).

ইনি sen-wa pf. ব্যাহম, fut. ব্যাহ, also ব্যাহ, to lift up, to raise what was hanging down or drooping; মুদ্দমান্তির ব্যাহরী he goes to take some recreation; দুলমান্ত্রাবারী to refresh the wearied body; দুলমান্ত্রাবারী কেন্দ্রের কুন্দের bracing air; সুনিমান to recreate, to divert one's self; সুনিমান to take a constitutional walk, মিন্সামান্ত্রাব to drive out, to take the air in a cerriage (I'th.); সুনিম্বাহন্ত্র consolatory, giving comfort (Jü.).

बेह-नृहः sen-çan अवदात white, bleached. बेह-नृहः sen-çan, for बेह-चूह-

No. 4x sch-sor = 95 N 45 losing sight of, oversight, escaping from the memory (Yig. 24.)

शेंद्र sed a file, rasp. (Ja.)

‡ মান্দ্র sen-dha-pa prob. Tibetanized form of the word Siddha = ন্মন্ত্রিকাথ a Buddhist monk or mendicant; মান্দ্র and মন্দ্র are its corrupt forms.

सेत्र से sen-mo वन्य सेत्र से or resp. प्रमासेत्र करन, nail of finger, वन्य सेत्र toe-nail; सेत्र वन a gripe, pinch, nip, twitch; सेत्र से उदेवस्य to pinch, squeeze; सेत्र से सम्बद्ध न वालिन scratched by the nails; सेत्र वेश as much as may be put on a finger nail, a small quantity (Sch.); सेत्र संभ्य सम्बद्ध grown or appeared on the nails, सेत्र ते a white spot, such as will some times appear on the nails of the fingers (Jä.).

Syn. ইমর্ফ sder-mo; অল্থেই ইমন lag-paḥi tsher-ma; অল্থেই বেএ ব lag-paḥi dpaḥ-wo; অল্থিই তেওঁ lag-srid-can; এই মুখ্যুমানু hdod-myos kags-kyu; ইম্ম ট্রিস sor-mo-skyes; শ্বমট্র slar-skye; রাম্ম নিব-ga-ra (Unon.).

सेद अदे जर sen-mohi as met. peacook.

হাঁ¤ seb, v. শুমান gseb.

মান sem-me (ধুমানমান) slightly smiling: ইমান নামান কৰিব আৰু মানামান কৰিব লাগুমান (A. 96) the lord slightly smiling said, be patient, sir.

येअअ sems चिम, मनस् ; सलः; resp. ध्रण्य 1. soul. as power of moral volition, spirit; सेमक ग्रेष्ट्रिय sems-kyi khañ-pa चित्र the heart where the soul resides; অণ্ৰহণী ট্ৰণ্ট the doer in the heart; अअअव्याद्याद्य to have power or influence over one's mind or self; মীসমাম্ম এম ga his mind became cheered, the mind was joyous. १६५ जन्म गुःसेम्स passionate mind; lustful mind. attament, stagar নই মধ্য passionless mind. গুৰু প্ৰিই মধ্য the eternal spirit. 2. mind, resp. অ5 uid and ह्ये blo: क्षेत्रक के दुवा वायेषक पाणिक । सेमस दुवा परे মার্থনামান্ত্রম (K. d. a, 214) it is good to control the mind, he who has controlled his mind will obtain happiness; মনমান্ত্ৰ্ the mind is sick, is troubled; ইম্মান্ত্ৰ্ব্যাধ sems hkhrugs-pa a mind agitated and troubled by sorrow, affliction, vexation etc.; पर्वेद् पदि सेम्ब forbearance, patient endurance, fortitude, constancy; সুর্বি, মধ্য malice; नेशरपद्र अव्यविसेश्व mind full of wisdom. knowledge. सेमधानी वर्षा च चक्याचित्र a steady, firm mind, not to become agitated or ruffled at heart; सेअस् विरुद्ध at the bottom or depth of the heart; अअभ निंद कुर = हुना नहुव misery, grief (Mnon.): सेअअ विंद र कुर्य one very much grieved, deeply concerned; মন্ত্রত a timid, weak minded person; মসমাৰ্ক্তন to lose one's senses, spirits; ইসমা प्रे बुद्ध sems-kyi spyod-pa चित्र बदित intellectual powers, mental faculties (Vai.-sh.).

Syn. 🕉 shih; 🗚 नैभाईन rnum-çes-rten (Mnon.).

রথম ট্রাইন মন্ত্র্র sems-kyi lofts-spyod thought, thinking, imagination.

Syn. রমার্কীবা rnam-rtoy; মধ্যমার্কী bsammno; মার্কীম্মান mno-bsam. (Mhon.)

নিমান্ত্র sems skyed-pa to suffer thoughts or inclinations to rise in one's mind, as e.g., বংশ্ ক্রমান্ত্র নিমান্ত্র libidinous thoughts arise; also: to nourish, indulge desires, passions, to give way to them; often use in reflective sense: নিমান্ত্র ব to humble one's self before a person; also বংলাল নিমান্ত্র দিল্লাল self before a person; also বংলাল নিমান্ত্র দিল্লাল self before himself (Jä.).

মন্ত্র sems-skyo repentance; weariness.

Syn. ખેર નું yid-skyo; દેશ પર વધુર Res-parhbynh; નું દેશ skyo-hes; ખેર વધુર yid-hbynh; નું નુષ skyo-cas (Mhon.).

ন্ধন্ম বন্ধু ব sems-bskyed বিদ্যান্যৰ notion, thought, idea, any thing arising or dawning in the mind; these as enumerated in Hbum, Pharphyin, Lamrin and Legs-bçad gser-phireh are of two kinds: সুবাই বামনি নিমানি ক্রিন্দানীবাহ and ব্রামানি নিমানি ক্রিমানি নিমানি বামনি বিদ্যানি নিমানি বামনি বিদ্যানি নিমানি বামনি বিদ্যানি বি

রিমমানি হ্র sems-khoń-chud= ধ্রণান্থ sdugbsńał suffering, sorrow, grief (Mňon.).

ষ্ট্রমধ্য শাস্ত্র semṣ-ṃkhan intelligent, sensible : ইমধ্য শাস্ত্র শাস্ত্র শাস্ত্র not one sensible person was present (Glr., Jä.).

ষ্ঠিমমণ্ট্রাই sems-hkhyog-po=মিংম ইনি ইনি ইনি বি mi-dran-po min-pa one who is not straightforward (Mhon.) = মুখ্য ইন্ত্র to be dissimulating, one behaving artfully, cunningly.

রমমান্ত্রথ sems-hkhral a mind afflicted, painfully agitated (Sch.).

ন্ধ্যমণ ব্রুগ্র ব্যুগ্র বাই নুখু the so-called five but really four causes which agitate the mind:— 1. শুসুগ্রন্থ termination of friendship, loss of friends and relations. 2. ব্যুগ্রান্থ fall from prosperity, loss of wealth, etc. 3. শুন্ধান সম্প্রাণ indifferent state of health, the state of health being not uniform. 4. মিন্সান্ধ্যমণ ব্রুক্তমণ (ইন্ট্রান্থ ব্যুগ্রান্ধ্যমণ ব্রুক্তমণ (ইন্ট্রান্থ ব্যুগ্রান্ধ্যমণ ব্রুক্তমণ (ইন্ট্রান্থ ব্যুগ্রান্ধ্যমণ ব্রুক্তমণ (ইন্ট্রান্থ ব্যুগ্রান্ধ্যমণ ব্যুক্ত

unitary) the consequences of the acts of the former states of life (K. Ju. 4, 49).

सेक्ष्य र प्रदेश व sems-dgah-dgu-wa to be merry, sheerful; merriment, enjoy-naest

মুখ্য হা sems-can মুন, মন্দ্ৰ animated being, man, animat (in Kham and Amdo the term is applied only to the lower animals). ইয়ম তর্ and মূল্যশ্য srog-chags are sometimes confounded together, the last term though in a general sense applying to animated beings being seldom used to signify humanity.

Syn. এর্থান hyro-ua; শ্বী এর্থ skye-hyro; রমম এর sems-lan; শ্বী এর skye-ldan; শ্বীর skye-uo; রমমাণ্ডর sems-pa-can; র্থান্তবাম srog-chays; সমাথ্র çes-ldan; প্রমাত্র lus-can; শ্বীমান্ত skyesbn (Minon.).

নিম্পান্তর দেখেব sems-can-dan idan-pa big with child, pregnant. নিম্পান্তর নুবাম sems-can-shugs=5 নি মুন্তা bud-med sbrum-pa a pregnant woman (Mhon.).

वेश्रम क्ष्मा व sems-chays-pa to be fond of, loving, to be passionately devoted to a person or object.

ন্ধন্দ্ৰ বিশ্ব কা স্থান্দ sems-hjah phab-nas smras-pa = নিন্দান স্থান্দ্ৰ বিশ্ব কা উমান্ত বাচ্চ স্থান্দ্ৰ to discourse on religious matters with an accordant mind.

RAN' 55 sems-nid the soul, spirit, mind, the inner working; memory, intelligence, consciousness.

Syn. শুমা çes-pa; ইনম sems; ইনম scmspa; ষ্ট্রীন রুমার রুমা উর্বা nah-gi byed-pa; বর্বা dran-pa; রু blo; ইবাবা rig-pa; রুমানুম rnamçes; প্রাণ্ট্রী kun-gshi; অব্ভির্মিণ yid-byed (Maon.).

सेक्षभः कुरूष sems-sñoms = सेक्षभः कुरः sems-chun or भे क्षूर्भभः कुरः a timid person (Nag. 29). মন্দের sems-rten a keepsake, token (Pth.).

सेनम देवस प sems-thebs-pa mental absorption, to be absorbed in thought.

केशभा ५६ भाष sems-dwans-pa चेतसः पुसारः clearness of understanding [extension of knowledge] S.

রমম্মন্ত্র sems-bde cheerfulness, ease of heart.

सेश्राप्त्य sems-sdug=ध्यापश्य sdug-bshal खेद, चिनपीड़ा sadness, sorrow; misery, mental depression (Minon.).

ইমধ্যর sems-nad heart-grief, affliction:

ইন্সংগ্ৰ sems-ral (yoga) a peaceful state of mind, a concentrated mind. ইন্সংগ্ৰহ 5 ধন্মগ্ৰাথন্ত্ৰসম্পূৰ্ম (Situ. 71) the mind to be brought into perfect rest must have good thoughts.

सेश्वरूप ५ विष्युष्य sems anal-du mi-gnaş-pa a restless mind, a mind not in equanimity.

Syn. इव दुने व्यवस्था rnal-du mi-gnas-pa; वव भे येवस bag-mi-phebs; वे व्यभे व्यवस्थ shi-la mignas; सपुर से ठर्ग hphyah-mo-can (Mhon.).

মন্ত্রপ্রতার sems snum-pa=১৭৭৭ to be glad, gladness (Mñon.).

মন্ত্র ওলাছ-pa বিন, বিশান, মান্ত্রা; pf. ইন্নন্ত্র বা ব্যান্ত্র কিন্তুলার, fut. বন্ধন, imp. ইন্ন 1. to think: এই বুলাই ইন্নন্ত্র কা বা ব্যান্তর কিন্তুলার কি বিলিজার thought as follows, he had the following thoughts; ইব্যাহ ইন্নন্তর কা think perversely, to take the wrong view of a thing; to meditate, muse, ponder; ইন্নন্তর বিচতালির লা meditation, lost in thoughts; ইব্যাহ কা meditation, lost in thoughts; ইব্যাহ কাম্যান্ত্র immersed in melancholy thoughts (Dzl.); ইন্নন্তর বিভাগ বিশাল কিল্লান্তর কা ব্যাহ কা বিশাল কিল্লান্তর কা ব্যাহ কা ব্যা

रोअस्य ४ sems-pa can श्वनःसत्वा pregnant, bearing child.

ইমম'ন্থৰ sems-dpah a brave mind; হুম'ঙ্ক' ইমম'ন্থৰ a purified, brave and powerful minded soul, a saint of the Mahāyāna school.

ইন্থ sems-dpah chen-po **দহানত** a saintly soul that has attained high perfection.

सेअश दुवाय sems-phyos-pa जनाना: distracted mind, mind unable to fix on anything.

রমধ্যবৈদ্য sems bem-po= প্রবাধ lkug-pa idiot, stupid, fool (Mñon.).

+ রমমান্ত্রহার্ত্র sems-blon blon-po = আধ্বাথ a depressed heart.

রিন্ধান বৃ sems ma-bde uneasiness of the mind, unhappy state of mind.

RANK BE. sems-man having many desires, speculating on many things.

સેમમાં મેં દ્વારા sems mi-dyah-wa disconsolate, unhappy; displeased, dissatisfied.

রমধ্য নি প্রথম sems mi-gnas-pa a vacillating, unsteady mind unsteadiness, fickle-minded (Mhon.).

Syn. इम नापेट rnam-gyen; भे हेन mi-brten (Mnon.).

নিমান্ত্রপথি প্রথমন sems-tsam-paḥi grubmthah the doctrinel philosophy of the
Yogacārya Buddhist school which is
divided into two sects: নিমান্ত্রম্থ জলাজ্বtsam rnam bden-pa and নিমান্ত্রম্থ জলাজ্বtsam rnam bden-pa. ইউইউড়ান মান্ত্র
sems-tsam rnam brdsnr-pa. ইউইউড়ান মান্ত্র
spiritual tutor Kanala Raksita belonged
to the Rnam-brdsnn-pa sect of the Yogacārya school.

রক্ষাৎর্ক semş-litsher fatigue, weariness, disgust (Sch.)

রমধান্ত্র sems-gshan বিদান্তর regardless; thinking differently.

मेश्रम अध्यक्ष sems-yahs-pa magnanimous, one with liberal views.

Syn. Ā fān uku blo-khog yahs-pa; Ā & a blo-khe-ku; annuku bsam-pa-yahs (Mhon.).

सेश्रय मुणेद म sems-gyen-wa विश्विप्त चिन्न, विसनाः inattention, wandering, absent-mindedness; to be disturbed.

ন্ধ্যম বৃথিদ্ধ sems-gyens disturbed mind= ধুবানপ্ল şduy-bṣnal suffering, sorrow (Mnon.).

নিধ্যাথম sems-las or নিধ্যাথম ট brain-work; a philosopher; one who thinks of many subjects (Minon.).

ন্ধন্য sems-çes-pa पण्डित;=आप्स a learned man, a sage (Mñon.).

রিলম'নীম'নিম semş-çeş-khyim=ব্দং বিই'নিম the residence of a sage; also that of a hero.

ইন্ধান্থ sems-gso or ইন্ধান্থ্য consolation, to console; ইন্ধান্থ্য ধ্রুমান্থ্য নাম্ধ্র (Rdsa. 19) be consoled, do not be troubled in mind.

शेंद्र sehu 1. दाङ्गिन pomegranate. 2. a little tooth $(J\ddot{u}.)$.

ই ser 1. for মহা. 2. মহাত্ত corruption, putrefaction. মহাত্তৰ rancid 8.g. (Ja.).

ইংশা ser-ka=মংশ 1. crack গুলংগ্ৰেখ কংশানুহ there is a crack in the porcelain cup; a cert, slit fissure, crevice, gap, মুখ chast or cleft in a rock; কুইং a large pap. 2.= মুখ্য মুখিং a hole; ইংশেশুন্য to lose or stop up a hole or crack.

हिर्मु ser-skya lamas and laymen, i.e., Buddhist monks who dress in yellow and layman who dress in plain or in white. 2. कापन, पाण्डर yellowish white, brown; निर्माश्रम मारे; of fair complexion, of white-yellow colour.

 $\Re x \text{ y a ser-skya-ma n. of a } Yaksa \text{ princess } (K. g. 5, 130).$

Residue ser-ske yellow-sash used by Buddhist monks of Tibet (Rtsii.).

सेर' ser-kha v. सेर'न.

बेर एवं ser-khu-se धुर कर विशेष एवं कुण संध्य वर्षर इ.स.चे वर्षर (Khrid. 130) for what has that old beggar settled in the city?

ইং ট্রশ্ব ser-khyim-pa= ১ ব ব ব, a Buddhist monk of the Tantrik school who while doing priestly duties (chiefly astrological) lives as a householder and keeps female company; বৰ্ম মুদ্ধে মান্ত্ৰীয় বিশ্ব বৰ্মীয় he converted even the ordained monks into householder priests (A. 66).

Regal ser-khral fees paid to a Serkyim-pa priest for protection against damage done by hail, i.e., money paid to a Tantrik lama for his preventive ceremonies against hail storms.

सेर ज्ञ ser-ga-ma turmeric, curcuma (Sch.).

মংশ্ৰম ser-gos = শ্ৰম মংশ্ৰ yellow robe, the dress of a Buddhist monk (Khrid. 18).

भैर ठेन ser-can पितवा brass.

Residuelle a yellow flower in W. Saxifraga flagellaries $(J\ddot{a}.)$.

भेर त्या अञ्चलका क्रमा प्रशीowish black.

रोर । ser-sna मात्सये avarice; सेर भू छेऽ । to be avaricious.

Syn. ৭কুমমান hchums-pa; ৭চুমোন hjuns-pa; ইন্ম shib-mo; কল্প cha-phra; সুদ্দীম sran-ches (Mhon.).

सेर धु ठत ser-sna-can मन्तर, ऋषण a covetous person, a miser.

बेर प्रय Ser-sua-wa n. of a heretical sect of ancient India (Theg. 39).

श्रेर दें ser-po पीत, अवदात, गौर pale, fair, yellow.

क्षेर २ श्रेंद्र ser-hphren clerical procession, $(J\ddot{a}.)$.

शेर व ser-wa उपखनर्ष, उदकनक hail, hail-stones.

Syn. মুবগুর্মান sprin-gyi rus-pa; মুবগুর্ sprin-gyi rdo; ভালামান chu-mkhregs; মুবগুর্ গাঁহের sprin-gyi goh-bu; মুবগুলান sprin-gyi ka-wa; ইঞ্জিন rdo-yi char; মাইনানান lo-log gçed (Mhon.).

बेर g ser-bu, v. वबेर g bser-bu.

নিম্প = বর্ত্তর্ক a Buddhist nun: ইথা গ্রীনিম্কা ইংগ্রহণ ক্ষত্র (A. 90).

হাম-rowed barley, late barley. 3. in the Amdo dialect a Buddhist monk; মম্প্রান্থ ser-mo-wa the lama.

মং কীৰ্ম ser-rtahi-gos = ম্বৰ্মমাৰ্ম the robe made of the bark of Kalpadruma tree. (Nag. 58).

ইবি sel 1. discord, dissension, কমন্ত্র domestic dispute. 2. a kind of incantation, like বৃহদ্ধ to exorcise, make use of conjurations or incantations (Mil., Ja.). ন্ধান্ত sel-dgah = এই সমাত্ৰাৰ delighting in conquest; also quarrelsome, one fond of brawls.

ইথি sel-wa অধনয় তব্তীয় দিশতের, লিছবির; pf., fut. নমৰ, imp. ইন, tò throw off, to remove, esp. impurities, hence to cleanse; to pick, to pick off; to blot out, cross out: গুলির্মাণন to blot out a debt; to clear, অসমীশান to clear a path or road; লাগ্রিখান to repair (damages), to redress (grievances), ব্রমাণন to cure a disease, মুর্মান্থ dispel (darkness) (Jä.).

রিথ টাম তর sel-zer can incorrectly for শ্রীপ টাম তর ছিলায় the moon.

র্ম I: so 1. num.: 148. 2. in Budh. = কল্মণ attachment, adherence, desire (K. g. দ, 179). 3. = ইন্ট বহুদ ন a mild drink (mystic) (K. g. দ, 179), also in ইন্টেশ্ড ইন্মার্ম (mystic) (K. g. দ, 28).

Syn. resp. ইনম tshems; প্র' ট্র ldad-byed; প্র'ট্র gcod-byed; মইন mehe-wa; প্রমান্ত্রীম gñis-skyes (Mñon.).

ই III: 1. for ম in conjunction with certain words, e.g., মানাইনাম for মানাইনাম land boundary; মন্মান্ত্রীন fian-sor skye-wa to be born in an inferior place. 2.= মুন্ধ skyid-

pa happiness, comfort, joy; শ্বাহার বাবারীর do enjoy, let us enjoy, শ্রী বার্ম্ = মী দ্রীর বা skyid-pa; বির বার্ম্ হার্ম দ্রান্ত্র দ্রুম হার্ম হার্ম বার্ম here east, west, south, north, in all directions there is no happiness. 3.=বার্ম look ent, guard, spying, শারীর to watch, to spy, to loctout; শারীর peep-hole; শার keeper, guard, watchman, spy, emissary, মারীর বার্ম ব

N IV: 1. অপুন্দ a grammatical termination: ইম্ম for ইম্ম C., also Glr. 2. num. for মুখ্য sum-cu in the abbreviated numbers 31—39 (Jä.).

ম হল্ম so-dkar white tooth.

अञ्ज्ञा sa-şkyag दम्ममल impurities in the teeth.

শাদ্দি আদ্দির g so-khahi mkhar-bu=ে এই মন্ত্রী a staff or stick to take rest by leaning on it while travelling. মুখ্যালি আদ্দের বুম্বার্থ (Khrid. 57) a word of honour is to be depended on like the traveller's stick.

শ্লেন so-khrab= अवर्षेभाय नैस्तिक natural not artificial.

ম'ট্র মার্কান So-khri bisan-po successor of the first king of Tibet Nathi-tsan-po (Yig. 63).

ম'ৰ্শ্ম so-gos= শক্ত lip.

ম দী so-gri a saw.

র মুখ্য so-hyrig-pa समदन्त ; one with even and symmetrical teeth.

মার্ল so-syo mouth, the lips. মার্লিই বিশ্বন ব্যার্লিই অবংশ ইবা (A. 132) Lo-tsā-wa, do not allow such expressions to come out of your lips.

মা so-sgra lit. the teeth sound, a whistle; মা বাংলাৰ so-sgra hdebs-pa the

whistling through the teeth, in the magic performances of the Besspo (Ja).

ৰ্ম্বীন so-şyrib= শহু the cover of the teeth, i.e., the lips.

ইংসৈ so-can হিন্দি, ছানি—আমেইট glan-poche elephant (Minon.).

AREK so-hehin = No lip.

ই'শীপ্ৰ so-ynis-pa হ'লি with two tusks, an elephant (Mhon.).

शक्त 80-8to-wa = अधिर दि चिन्य (Ya-8el. 55).

ষ্ট্ৰ so-drey tartar formed in the teeth.

ই: এব so-<u>l</u>dun = মুম ই ট বল ক, বন্দী, বিমন্ত্র elephant (*Mূ*non.)

₹35 so-bud a tooth that has fallen out.

ই ন্দ্ৰ ভাষা so-brad-byed gnawing flesh from the bones: শ্ৰাম্থ ই ন্থাৰ্থ ই নুহাইচ (A. 14) the left one was biting flesh from a human arm.

र्शेश्वर so-mun = में निर्वाहरना a hair-comb.

३ so-rtsi तामुल tooth-paint; spiced betel leaves used by the Indians which give colour to the teeth.

** so-shs a small white spot on the tooth.

ইংঘীও so-bshi-pa the four-tusked, an epithet of Indra's elephant (Maon.).

মান্ত so-sed tooth-brush.

মানৰ so-rul irregular teeth, teeth having space between them.

মানিং so-cin হলকান্ত tooth-pick; n. of a plant the twigs of which are used for rubbing or cleansing the teeth. মানিং বা আবাচনা হৈ tooth-brushing wood has five attributes: it induces salivation and regulates the bile or liver, suppresses phlegm, removes had smell from the mouth, improves the sight (K. du. 4, 26).

মন্ত্ৰ so-srub gap in the teeth (Sch.).

হাঁ বা so-ga = ইমণ sos-ka.

‡ अर्द्रश्च so-to rog-po n. of a bird, the feathers of which are used in making a black dye for gray hairs (Sman. 153).

র্জ'প্রবা so-thag weaving linen.

া বুঝা so-nams, also মাৰ্ম, বাৰমা commerce, business; husbandry, মাৰ্মমান্ত্ৰিয় to till the ground, to practise agriculture, farming; মাৰ্মমান্ত্ৰায়, মাৰ্মমান্ত্ৰায়, মাৰ্মমান্ত্ৰায়, মাৰ্মমান্ত্ৰায়, মাৰ্মমান্ত্ৰায়, মাৰ্মমান্ত্ৰায়, মাৰ্মমান্ত্ৰায়, trading, tending and rearing up cattle, etc: মুন্মান্ত্ৰান্ত্ৰীমান্ত্ৰমান্ত্ৰায় a man who had not always done husbandry (A. 10).

氡'u so-pa watchman.

अंभि का का मिनार area-nut, which according to Tibetan works is beneficial to the teeth.

র্ম 'এবা so-phag brick, tile; also collective noun, brick-work, tiling (Ja.).

র্মান sc-wa ধান unhusked paddy or grain; acc. to Jä. coarse, thick-shelled barley.

N'S so-bya an aquatic bird S.g. (Jä.).

र्शे अ so-ma 1.= इंसप fresh meat in U and Tsang; in the dialect of Amdo and Kham=न्याप new. 2. सोम a climbing plant the juice of which was offered in libations to the gods; the Hindus also worshipped it on account of its intoxicating qualities.

‡ अन्य So-ma na-tha सोमनाय n. of a Bramanical sanctuary (Dus-ye. 29, 39).

‡ ऑ おこま so-ma ra-ṛtsa भङ्ग, सोमरस hemp; अअर हिंदि hemp cultivation.

Syn. त्र पर कुष्ण म zla-wahi leng-ma; त्र पर कुष्ण म zla-wahi leng-ma hzuñ-po; द्राय-wahi rgyal; कुष्ण म वाहः व leng-ma hzuñ-po; द्राय-पर विश्व कि hbras-bu; मर्ग मेर्ड कुष्ण मार्थ कुष्ण मार्य कुष्ण मार्थ कुष्ण मार्थ कुष्ण मार्थ कुष्ण मार्थ कुष्ण मार्थ कुष्ण मार्थ कुष्ण

র্মন নম্ব so-mi-bsod v. ম্বাম্ব 1. = মানুব্দ mi-skyrd-pa unhappy, uncomfortable; এই কুমান্মনি নম্ব থে বিন্দ্র মান্ত was no need to go, there was no unhappiness whatever (A. 124). 2. ব্যৱ; unsteadiness, fickleness, wavering.

Syn. ઋગ વાળેર rnam-gyen; સેઅસ સંગામસ ફાલ્માક-માર્ગ gnaz (Mnon.).

**sa so-rtsam flour of rice and barley mixed together.

ম' কৈ so-rtsi = ধুম্ক উন্ত skyur-rtsi chenpo pomelo (Mnon.).

মানিম so-tshis or মানিমানি ক্রাম = ট্রিমান্ট্রামানিম house-keeping, management of domestic concerns, husbandry; ef. মান্দ agriculture (Jü.).

ষ্টাৰ্থৰ so-hdsin=অঞ্চলাৰ্থৰ 1. occupying the confines of a country or region. কুইন্ট্টান্থনি কুইন্থনি প্ৰথম (A. 152) a place for guarding the boundaries between Tibet and India. 2. শক্ত lip.

+ ইউমানুহ' so-zos-kyań = ই হুম ইন্মানুহ' in whatever manner impeded or delayed; in pro. = মানুহ

মন্ত্ৰ so-zur gnub three lamas called So, Zur, and Nub, who belonged to the Rnin-mu sect. ইনেন্দ্ৰীয়েশ্বাৰ্থ (Khrid. 23).

श्राप्त so-ras = श्राप्ता देवे प्रभा linen.

ম'থুবা so-lug lees of liquors, yeast of beer (Sch.).

র্যাথ so-le fresh, well preserved.

মানাইন so-le sdod to remain or appear fresh, fresh looking; ই আনাইন কমন্ত্ৰ মূত্ৰ মানাইন্থ there (in that) blossoms appearing which remained fresh for seven days (A. 107)

র্মাত্র so-log high road, causeway !' (Ja.).

শ্বেষ্ so-bsod = দুব্ৰাইণ comfortable, শ্বী প্ৰাথ্য ভূটি শ্ৰী প্ৰাথ্য কৰিব আনি কৰিব আনু unconfortable: ব্ৰোমান্তমমানুহ শ্ৰেষ্ট্ৰ বিশ্বন্ত I lived comfortably at Chim-phu.

‡ ጃዓ ጣላች ጣ sohu gan-dhi-ka n. of a flower (K. g. క. 82).

Non-hrub mineed meat; also pounded dried meat.

ম'র্ম so-so=ৰ ১১ দুনি, ছঘৰু 1. [distinct, separate, single, individual, মুখ্য ছঘনুৰ individuality, distinctness, difference, মাই মুখ্য মুখ্য the victuals came into the hands of the individual persons (Dzl.); মুখ্য মুখ্য বিশ্ব মুখ্য হৈ জালুulation,' each for himself, holding forth his vessel. 2. various; diverse, different, মুখ্য মুখ্য different opinions, dissension; মুখ্য মুখ্য to separate, disjoin, divided, মুখ্য মুখ্য to set, put, lay apart], from Jü.

one separated (from the saints), one distinct from incarnate beings, an ordinary man; a lay man; as to his spiritual condition: a man in his natural state, one not yet enlightened.

রার্থ a so-sor hkhrul সনিত্তন [repelled, beaten back] S.

মান্দ্র বিদেশ্র so-sor go-war byed ব্যথনি comprehension [cause, reason, proof]S. মান্দ্র গুল-sor go-byed সনিবানিনি [accurate understanding of the particulars of anything]S. ই:ইম্-এর্থা so-sor hyoy স্থারয়ন্ত্র [obstruction]8

শ্ৰ্মান্ত্ৰ so-so-hgro ব্ৰাহ্মান্ত্ৰা gait or manner of walking or movement (M̄non.).

ইং কৈ so-sor gyur 1. separated. 2. প্রিমু [a surety, security]S.

र्संस् क्षेर क्षेर क्षेर क्षेर क्षेर प्रदेश so-sorbshad (Mñon.). गरपूर करवीर n. of flower (Mñon.).

कॅ:बॅर देश य so-sor neg-pu प्रतिनियम, प्रतिनियंति [general rule, general prevulence] S.

র্ষার্ক্তমন so-sor bcoms নিব্দ্ধ vanquished, subdued.

अध्याप्त कर su-sor hehin प्रतिवर्धन, विष्टम, बन्धुर [obstruction, ruggedness]S.

র্মার্থম so-sor hjoms স্থানিয়ান [reaction. resistance] S.

র্মার্থন গুরু so-sor ñin-byed প্রবিধিবা [every day]S.

মান্ত্র so-sor-māan = শ্রেমাণ khaşblañş-pa (Mñon.) promise, assurance.

র্মার্ক্রন্থ so-sor <u>rtogs</u>-pa प्रत्यवेचाणा, प्रति-संख्या [watchfulne-s, knowledge]S.

ইংশ্বং ও so-sor thar-pa, also ইংশ্বং এই স্থানিদীৰ, liberation, deliverance; ইংশ্বং এই সং the Sûtra on deliverance, code of moral and monastic discipline, containing 250 rules for the priesthood.

র মন্ত্রিণ so-sor thob-pa সনিজ্ঞ [received back]S.

श्.श्रद ब्रेट 80-801. हें बार्य = वर्डेस.त or वर्डेस (Quon')

মান্দ্ৰ ও so-sor bsdus-pa সমাদা [1. drawing back. 2. combination of a group of letters into one whole] S.

য় মন্থ্য 30-sor gnas residing separately; সনিতাৰ [removal, setting aside] S.

রার্থ্য so-sor gnań-wa প্রান্ধা [brilliance, ingenuity] S.

মার্থমন্ত্র so-sor spañ-va প্রনার [rules of moral discipline, rules of conduct]S.

শ্ৰম ৭৭৭, 80-80r hbad individual exertion ধ্ৰম্মান [repairing, reforming]S.

র্মার বি so-sor smra-wa **খনিবার, সনিবার** [auswer, reply]S.

बॅबेहा so-sor hdsin प्रतियत [effort, endenvour]S.

ऑअंश्वर्षाय so-sor bshag-pa प्रत्यवस्थान [removal, setting aside]S.

র্ম মন্ত্রীম so-sor hshes प्रतीच्छ [to receive, follow]S.

মান্ত্রম so-sor zas sesame.

क्षं केंद्र स्टारेषा या ४०-४०० १०००-१०००-१० प्रतिमं विद् [accurate understanding] ४. क्षं कें भ्रम्भ स्वायकः देवाय पने प्रतिमं विद्: 1. क्षेत्र क्षं कें भ्रम स्वायकः देवाय, २. इंक्षं क्षं भ्रम्भ स्वायकः देवाय, ३. देवायके क्षेत्र कें भ्रम स्वायकः देवाय, ४. विकायकें क्षं भ्रम स्वायकः देवाय, ४. विकायकें क्षं भ्रम स्वायकः देवाय,

र्स सम्बन्धाः ४ so-sor bears-pa प्रतिदेशना [enjoining, teaching | S.

র্মার্থন এবং so-sor brad প্রবিশিষ্ট [demonstration].

র্মান্ত্র পৃথ্য ব so-sor <u>r</u>sal-wa 1. illumination, enlightenment. 2. স্বারিকা [every day]S.

র্থ ওঁ উ so-so-cha a medicinal herb, an emetic (Vai. sñ.).

য়ঀ soy, v. য়ঀ sob.

র্মণান sog-kha-pa n. of a kind of medicinal grain. র্মণান অমানুদ্ধ ক্রান্ত ব্যাহনীর Med. Sog-kha-pa stops vomiting.

ম্পান্ত n. of a river in east Tibet: ইন্ধা ম্পান্ত দেহ টুন্থই চুমান্ত দেহ এইপান then at the time of arriving at the bank of Sog-chu in a house... (A. 38).

धन्यह्न hoarding money.

र्भिया प soy-pa 1. sbst., also भवाभाय sogs-pa shoulder-blade, scahula, भवायके के दर अनु

pahi me-lon the flat part of it, अवापु sog-yn the narrow extremity of it; अव्याप sog-mo hdebs-pa to divine from the shoulder-blade; अवञ्च sog-lhu shoulder as a piece of meat for boiling (Jā.).

র্মান II: ময়ম; vb. (also: প্রকাণ, বর্ষণ্থ, বর্ষণ্থ, বর্ষণ্থ, গ্রামণ্ড) pf. বর্ষণ্য, fut. বর্ষণ, to gather, heap up, hoard up, র্ষণ্যইণ্ড ব্যান to collect, to earn, to hoard; র্ষণ্যই ব্যাস one who hoards, or accumulates money or wealth, প্রায়ণ্যইণ ইণ্য without having collected and deposited the daily requisites, the things wanted every day (Mil.); বর্ষণ্য ক্ষামারণ্য or ইণ্যারণ্য to collect, to accumulate merits, অসমের্যাণ্য repeated commission of sins; প্রাণ্যুক্ত morbid matter consisting in too great an accumulation of humours; ব্রাণ্যুক্ত রাণ্য to collect an army (Ja.).

হান হিল্প কৰা কৰা a Mugh, Tartar, Mongol (S. Lex.) ইবাই a Mongolian woman, ইবাইবা Mongol child, Mongol boy, ইবাইম Mongol dress or fashion of dress, ইবাই Mongol horse. There was a tribe prob. of Tartary and Kabul who were Buddhists and used to go on pilgrimage to Gayā. ইবাই বাইম ইবাইম া ১ sog-ma प्रसास hay, straw, blade, stalk, ইবা বু green corn that begins to sprout (Sch.). ইবা ইবাম sog-tshiys joint on a stalk of straw, a knot on a stalk (Cs.); ইবা বুই a small blade of straw, chaff; ইবা মাই বুই a shoe of straw; ইবাই, ইবাইম, ইবাইম stubbles (Jä.).

ইবি ও sog-le কৰৰ, মাল, a saw: ইবাইম শুইবে to saw to pieces; ইবাইন the toothedge of a saw, also botanical term: serreated (of leaves) (Vai. sh. Jä.). ৰ্থ কুব sog-le rgyab saw-back, the back of certain animals, fish, etc., resembling a saw.

स्वाये श्वेष sog-le-sgrib = ग्रु-दिहः klu-çin. (Mnon.)

শ্বাপ্ট ইন্নম প্রান্ধ so justifi sems-ldan-mu = ৪°. এই পাঠুনাল (Mñou.) a fierce woman, the woman with a heart as rough as the teeth of a saw; a cruel heartless woman.

र्से**पार्स soys gen. व स्वास, स्वादि,** देस्वास इतादि ,= वर्षे तुराय, अन्त्रय inving this or these before; as chief, and so forth "and the like" usually preceded by ब, as in : अव स्वाम परिश्वेष क्याम prop. the beings headed by man; पद्राया सन्धायसम्बद्धाः decorated with little flags and the like. এইবৃষ্ট instead of which always वास्वाय or यद may be used; often अनुष alone; after (व)अनुष (व) usually a comma is to be supplied, and the words following are to be considered as in apposition: भे ने हैं अया सन्याप देनायरे শ্ৰমণ্ড writing, arithmetic and so on, the five sciences; প্রম্থ্য gold and the others, viz. metals; ই মৃত্যুম the three ₹ sounds, ₹, ₹, ₹ (J\(\alpha\).

ইনি তিন্তু গ্ৰহ্ম না বিষয় বি

র্মির'ম son pa 1. v. ইন. 2. v. শ্রম্ম, মুর্মান (Jü.).

র্মি sob 1. null, void. voin, empty; বিন্ধন্ধন hollow tree, spongy wood; ৰুম্ধন, বিন্ধন্ধন, বিন্ধন (Vai. sň.). 2. also প্ৰন some thing stuffed (as a chair); অনুধুন cushion, bolster, mattress; এবছাইন the stuffed skin of an animal; ইম্পিইন the stuffed skin of a lion (Jā.).

শ্ব নি sob-khra (originally a Chinese word signifying inferior tea) (Jig.) bad in its quality; শ্বং inferior tea.

হাঁটা som 1.= গ্লম सम, समक equal, even. 2. বাইন, ইন্ডান-tree. 3. or = ইন্ডম — ইন্ডম শ্রীবা imp. of ইন্ডম্ব.

+ र्री अं $\hat{\beta}$ som- $\tilde{n}i$ र्राध $^{\circ}$ γ वे द् $\mathbf{a} = \hat{\mathbf{a}}^{i}$ श्च सन्देश, संभ्य. विसत्त doubt.

শ্ব sor 1. also ব্যুহ gimlet; হুমাণ্ডব্ৰুব্য এই ইন a sor of trephine. 2. v. ইন ই. 3. v. মন as in: ইন্দ্ৰব্যুথ to put in its place; নন ইন, ইন্দ্ৰহণ or ব্হুহ্ণ to restore, renew, e.g., exhausted strength: ইন্দ্ৰহণ্ড্ৰা ইন্দ্ৰহণ্ড্ৰা ইন্দ্ৰহণ্ড্ৰা ইন্দ্ৰহণ্ড্ৰা ইন্দ্ৰহণ্ড্ৰা ইন্দ্ৰহণ্ড্ৰা ইন্দ্ৰহণ্ড্ৰা ইন্দ্ৰহণ্ড্ৰা ইন্দ্ৰহণ্ড্ৰা ইন্দ্ৰহণ্ড্ৰা কি the time of the lord's return (its) mouth, eyes, etc. had all healed. ইন্দ্ৰহণ্ড্ৰা ইন্দ্ৰহণ্ড্ৰা ইন্দ্ৰহণ্ড্ৰা

ম্ম জor-mo = অব্ধাই অথাৰ, also মহুৰ্ফ finger; ম্ম ক্ষাৰহম্ম মহিলাক্ত্ৰি web-fingers, one whose fingers are joined to each र्थवा

others (S. Lex.); ব্ৰমান্য toe. মান্ত্ৰ sorgdub মান্ত্ৰ মান্ত্ৰ finger-ring, মান্ত্ৰ the joint
of a finger. মান্ত্ৰ বিষয়ে মান্ত্ৰ fingerless.
2. inch: মান্ত্ৰ বি four-inched; মান্ত্ৰ বিষয়ে বিদ্যালয় fivefinger breadth. মান্ত্ৰিৰ sor-mo bshipa=ম্মান্ত্ৰ (Mnon.) a mild purgative-fruit.
3. symbolical of ten by reason of there
being ten fingers on the two hands
(Rtsii.).

মংস্কি খ্রুম অংশ ক্ষেত্র আই sor-mohi phreń-wala phan-pahi mdo n. of a Sūtra delivered by Buddha for the benefit of Aĥguli Málá (K. d. শ, 208).

ম্থান sol-wa আদ্ধাৰ; ইমাইবাৰ anything burnt, ইবাৰণ charcoal; ইবাৰটাই charcoal fire, ই ইবা coal. 2. imp. of ৰাইবা to pray, to beg. 3. অন্ধাৰ, কুল, মন্ত্ৰন্থই the planet Mars which glows like live coal.

শ্বশ্বস্থা হ'ল Sol-nag thań-po n. of a place in Tibet: ইব্যান্ত্রপুর্বার্থ হৈ প্রবাহী বিশ্বস্থা from thence he arrived at the great plain of Sol-nag-thań-po (A. 91).

র্মথান sol-po resp. friendly, kind, affable C., W. (Jä.).

अवास्त्र sol-mand कव्यमित a gem worn on the neck; nape-joint.

হাজ sos 1. instr. of ম: ম্থামান্ত্র ব to bite (Sch.), also to back-bite, to culumnate. 2. a pf. form of প্রতা: বুং মুখাব disease cured কুমান মুখান ব বাবে disease cured impaired (health).

ইংশা sos-ka বিহাৰ, মীম্ম the summer season. ইংশা ই বি দুষ্ণ sos-ka tsha-nahi dus the hot season, from about the middle of April till the middle of June.

Syn. #পাচ্চ ১ৰ tsha-gduń-can; #5/১ৰ tshadcan; ইমান্ত্ৰীপ প্ৰভঃ-sreg; ইন্ইন্ড্ৰ drod-hoń-duş (Rtsi.) র্মান্মন্ত্র sos-ka-bshad=৭ছ৭ সাইন hjahmtshon v. ৭ছ৭ (Mhon.) rainbow.

র্মান্ত্র $sos-dal = \hat{\mathfrak{I}}^{q-1}$ without haste or hurry about a thing, slowly, leisurely (A. 131).

র্মানাই য sos-gdal= ভূম ভূম lhod-lhod slow, with relaxation; গ্রুণ লাই শুনাম মানাই ব at the place of study be slow (A. 132).

માં કેન્ sos-zin 1. મેં એમ કેન્ પ so-yis zin-pa caught by the teeth. 2. tetanus, lock-jaw $(J\ddot{a}.)$.

Ŋ sra for Ŋ¬.

ষ্টা sra-wa, also ষ্ট and ষ্টা (Cs.), কারন, কুম, কছম, মাম, ঘন, বৃত্ত hard, solid, thick, firm, compact; ষ্টাম বৃত্ত মাম firm and compact; ষ্টাম solidity, hardness, compactness, of wood, meat, etc., কাষ্ট্র hearty, vigorous old age; মাইবাসমায় proof against cut and thrust (Jū.).

মুখনু মানু ক্ষা sṛu-bṛk yan-hdin করিনা জ্বাজ্য coarse blanket used by Buddhist monks in ancient India.

સુભ્વસ sra-hbras n. of a medicinal fruit. સુભ્વસ અલે કુર્યું કુમમાં ત્રેલ પર ઉંડ Med.

Syn. ६ घ हेर्ज dru-wa chen-mo; भे हेन् सेर me-tog-ser; अन ह zug-rhu (Mhon.).

য় ষ্ট sra-rtsi hard varnish, raisin, gum; মুষ্ট বিদ sra-rtsi-çiń = প্রমান্দ্রনি spos-dkarçiń Sāl tree (Mňon.).

ষ্ট্র sra-sra कल्मप = ইশা $\sin (S. Lex.)$.

श्र्वा'य srag-pa तिनिर (Zam. 6).

ধ্বা-পুথ srag-çul ভয় violent (S. Lex.).

শুনি' sṛan I: 1.= শুন আদ a hamlet, village. 2. বুল a pair of scales, balance; মুন্মেন্থ্ৰমণ or ব্ৰথম, to weigh, to balance.

3. ঘৰ weight, in a general sense, মুন গুরু ঘলনক one pala, মুন টুব্ আইঘৰ one half of a pala; কুমুন Chinese weight or steel-yard. 4. as money = ten sho, i.e., an ounce, মুন শুন one ounce (of silver), মুন মু two ounces, মুন মুন two pounds of medicine.

ST II:= Base open passage or ground a monastery or temple, which lit. straight way; idiom.: forthwith, at once, without delay; ST as acc. to Sch.: tortuous path 3% street, lane (Ghr.); 3% the road which a person habitually walks (Jä.).

NEW Stan-cha balance and what belongs to it (Sch.). NEW stan-thay the string of a pair of scales or that of a steel-yard by which it is held or suspended. NEW stan-malah scale-beam or lever of a pair of scales (Sch.). NEW stan-phor scale, scale-pan or pot.

মুদ্ধান sran-nun a street or lane running through a town or village: ইৰ্মায়ন ৰূমেন ইন্ ই ইন্মায়ন প্ৰকাশ প্ৰকাশ কৰা then when he had gone into a long lane (A. 131).

মুন্দ srañ-wa to straighten, to make straight a crooked thing; adj. ওয়া straight; শ্বেম্বায়ন a straight arrow, a bamboo arrow.

₹5 Squd n. of a district in Tibet, situated midway between Tashi-lhunpo in Tsang and Sakya (Lon. 3, 11).

মুদ্ স srad-ma pease v. মুদ্দ

র্বা ও sran-bu = মুদ্ধ নন্দু, হ্বৰ thread, yarn (Kag. 29): প্রদেশ্ভ to twist or roll yarn into thread.

ষ্ট্ৰ sran-pa 1. akin to মূৰ v. ante sbst. hardship, severe distress or toil; মুব্ৰু toilsomely, rigorously; মুব্ৰু one that

endures; ষ্কুটি sran-che-wa = ষ্কুট্রম্প্র sran-thub-mkhun one who can endure much. 2. pf., and fuc. ব্যুক্ত bsran, imp. ষ্কুট্রমে to bear (with patience), endure, to be nardened; ষ্কুট্রমে to hold out, to sturd, to endure much. ষ্কুট্রম thub-=ব্রুদ্ধ bzod-pa endurance, patience (Mnon.). Also, as ষ্ট্রম্বে-wa (opp. to ষ্কুট্রা thod-po and ব্রুদ্ধ hbol-mo) hard, firm, durable, regid, strict. ষ্ট্রম্বে sdug-sran hardiness (Mil., Ja.).

ষ্ট্র'ঝ sran-ma 1. grain, like ধ্বাই, e.g., of Indian corn. 2. माष, धनक peas, pulses. ชี้จ.พธู.ฮูะ. field of peas. There are several species of this, viz.: white, yellow red, green, black, large or small. সুৰ্ব্ধুৎ मस्दर [a sort of pulse or lentil]S.; अन्येर srad-ser; भेद ध्रद नेतु अ-न mon-sran çehu ma-ça; अंत्र सुद्र वेव अंद्र न्यूद वि mon-sran leb-mo dkar-po. ম্ব্লেম sran-mahi lo-ma leaf of the pea. মুণ্ডুম sran-ljan মূর [a kind of kidneybean S. Other terms : ผูรลิสาม mun-gahi lo-ma; রুমানুর nus-ldan; 5াইবাস্তর bya-rog mud-ga (Minon.). ฐานา sran-phun a heap of pease; \$4.50 sran-phub pease-straw: মণ্ট্ৰ sran-phye flour of pease; মুণ্টা দ্বা sranme-tog blossoms of the pea.

ষ্ট্ৰ srab বিদ্যা bridle, also হুই মান; মুন দ্বাৰু হুই এন ত a complete riding-gear. মুন ট্ৰাম, মুন দ্বাম srab-skyogs (Cs.) the rems; মুন হুবাম srab-leags the bit (Cs.) মুন মন্ত্ৰই srab-mthur the halter; মুন মন্ত্ৰ srab-mdah reins (Jä.).

ষ্বাধ srab-pa 1. narrow, slight, ইবাইব ষ্বাধ lesser sin or defilement. 2. shallow, loose, not close; ষ্বামন্ত্ৰ inner sole, welt; ষ্বামন্ত্ৰী thickness, dimension (Jä.).

মুন্*ম srav-mo* নর thin, fine, slender (Zam. 6) শ্বারুদ্ধের্মান্ত্রমূল like cloth, leather, paper, clouds.

ষ্ম ষ্ট্রম srab-srib=মন মন 1. twilight, dusk; ব্যাথমান প্রমান্ত্রমান প্রমান (Ridsa.). 2. dark, obscure.

ষ্ঠা sram ববু 1. or কুমুন otter; different species of otter are:— মুণ্মুন rock-otter; গুমুন fish-otter. 2. otter-skin, sable-skin (Jä.).

Syn. কুণীয়ুও cha-yi sprehu; প্লং উপাংপ্রেম skad-cig-dhugs; সুংইর na-hdsin; কুণীয়ুর chahi sre-mon; কুণ্ডের char-hdsam; কুণীয়ুর cha-yi byi-rea; ওপাণ-শুর্তিং hay-pa nechodbyed (Mnon.).

x = syar adv. of x = sra; severely, rigorously (Sch.).

ষ্ঠা spas or মুখ্য resp. for গু son, male child, ১ইন্মুম, কুখ্মুম son of a chief or king, a prince; কুখ্মুম son of a chief or king, a prince; কুখ্মুম son of a Buddha (in spiritual sense), a Bodhisattva; মুম্ম a prince, a nobleman's son. গুৰুষমুম or গুৰুষমুম spiritual son or daughter; মুম্মুমুগুরুষমুম spiritual son or daughter; মুম্মুমুগুরুষমুম ব্যুদ্ধ disciple, গুরুষমুম কুম্মুরু the eight spiritual sons or disciples of Buddha, গুরুষমুম বিশ্বুমুম লিল্ফোনালয়ের, মুম্মুরু spas-bu=মুম্মুমুরু, মুম্মুরু spas-bu spiritual sons or daughter, young lady, princess. মুম্মুরু spas-tshab an adopted son or child.

ম sri I: শ্রশ blood (mystic) (K. g. দ, 179). 2. a species of devil or demon, devouring esp. children, a vampire, also শ্রুম sri-nan Sch., কুম্ম chuń-sri Glr., মুম্ম phuń-sri Mil. a devil bringing misfortune; they are supposed to live in under-ground places, and are also called অম্প্রীম mas-kyi-sri; মুম্ম sri-lań a devil rises from below; মুম্ম sri-non-pa to suppress such an evil spirit (Jā.). 3. Sri has been described in Rtsii. as শ্রুম্ম শুরুম্ম a kind of wild animal.

মুঁ II: or স্থান sri-wa pf. নমুন bূsris, fut. নমু bূsri to retain; to be parsimonious,

† বাা: respect, deference, reverence (to lama, parents and elders, &c.): মুণ্ড sri-shu-na or more frq. মুণ্ড মানু-shu-na = মান্ট ইণ্ড bkur-sti-bhed-pu paying respect; মুণ্ড মানু-shu-na or মুণ্ডমানু sri-shu-mkhan one showing deference.

ষ্ঠিৰু বিষয় sripe rgya-phibs n. of one of the gilt domes of the great monastery of Sam-ye (ব্যয়-শ্রম): ইন্দ্রেইন্টুইব্যয়নুহান্ত্র বিষয় বালিক then he resided for a fort night under the dome of Sri. (A. 97).

ষ্ট্ৰীক Srihi-chu n. of a tributary of the Tsang-po which tows a little above the town of Lhartse in upper Tsang: ছল্মনুহ ন্থায়ী কুম্মনুহ্য হল্মনুহ

ই 3 sgihu स्तवत्सा a weman whose child dies after birth

শ্বিজ্ঞান sribu-nag mulberry tree (Ja.).

‡ ৡছ শাচন spin-ka ta-ka মন্ত্রাহক [the aquatic plant Trapa bispinosa]S.; n. of a tree the wood of which is used in the sacrificial fire (K, g, 5, 333).

মুন্দ srin-wa pf. মন্ত্রিম hering, fut.
মন্ত্রিম herin 1. (cognate to ইন্দ্র) to extend, stretch, stretch out. 2. to fling far away
C. 3. to postpone: এই মন্ত্রিম ন hehi-wahi
teshe srin-wa put off the term of death; to prolong life; to wait, to tarry. 4. (মন্ত্রুম ন)
to send, প্রিক্তিম ন প্রিম্বান স্থান মন্ত্রিম ন ভারা
মন্ত্রম ন. 5. প্রিক্তিম ভারাপ্রেম নাল-wa to bring up, train up, to rear Glr. (Ja.).

মুন্ধ srin-mo ম্যানী, অমা, sister, মুম্মন busrin, মিন্মন muń-srin, resp. পুদ্মান Leam-srin brother and sister, cousins (Jä.). Syn. & AN the-shes; ZN bam (Mnon.)

মুন্ত I: srid=এই আন্ত height. 1. length, extension. মুন্ত srid-du ইমা; in length; মুম্মুন্ত মুন্ত নাজুন a cavern eighteen cubits long; with regard to time:= বহুৰ till, during, ৭ই or ইমুন্ত বিজ্ঞান du sing, কি or ইমুন্ত বিজ্ঞান du sing, কি long a time, কিমুন্ত is rid-du also ইমুন্ত ci-srid-de how long? also, as long as; when followed by আন: be it ever so long; also মুন্ত মুন্ত-par or মুন্ত মুন্ত in extension. 2. symbolical fig.: 14 (Rtsis.).

મુખ્યમ spid la met-helaem-pas falling out with one another about the government કુવામું rgyal-srid, દ્વામાં માં મુખ્ય માં માં મુખ્ય કુવામાં કુવામા કુવામાં કુવામા કુવામા કુવામાં કુવામા કુવામા કુવામાં કુવામા કુવામાં કુવામા કુવામાં કુવામા ક

भेर द्वर का d-thun short reign, a short-lived government.

মুদ্দেশ্য Srid-rje brań-skar the eldest son of the patriarch king of the Bon called মন্দ্র Sańs-po (G. Bon. 23).

শ্বিষ্থা srid-sgrub মিন, অর্থান 1. white. 2. n. of a celebrated mathematician who lived during Buddha Gautama's time (K. d. № 113), [the astologer Arjuna was the Buddha's mathematical teacher] ₺.

মুণ্ডুৰ srid-syrub-ma an epithet of the river Sita (Mnon.).

মুদ্ধীব-নিং srid-sgrib-çin **অন্ত নত্ত** [the tree Terminalia arjuna]S.

মুব্ৰ srid-pa I : 1. अब : প্ৰথম hkhor-wa transmigratory existence, মুদ্ৰাই বৰ্ষৰ sridpahi-dgon भूकानार | forest of the world S. খ্রীর্থেই নাইর্ম্ম এটিম ন spid-pahi bison-rar hkhorwt to coam or wander in the prisonencios re of transmigratory existence, the state of being, life; স্থ্যিশাৰ্শ সময় মুন্তুই ব to experience, to pass through, other periods of existence (Vai. इते.), श्रद्भाय अरमभविक ชิรซิพ erid-phyi-ma Sch.: the future period of life, of existence. 2. things existing, the world : श्रेर्य बहेबाय the destruction of the world, श्रेऽ य मासुम srid-pa grum चिस्तवन the three worlds श्वेर य नासुक कुं अर्वोद srid-pa qsum qyi mgon the lord protector of the three worlds (Yig. 3). খ্রী এই প্রতি প্রতি srid-pahi hkhor-lo भवचन the revolving world, the transmigatory system (the cycle of existence); શ્રી ૧ પાર્વ કા d-pahi isho the ocean of existence (Mil.); ዿ፝ጟቑ፞፞ዼ፞ፙጜቜ፞፞፞ዿዄ srid-pahi chuklun chen-p, stream of existence (Mil.); also a single being, commonly however श्चित्यय spid-pa-pi; वर देवे श्चित्य ber-dohi spidpa, बर श्रेर्य bar srid-pa बर अर्दे श्रेर्य bar-ma dohi-srid-pa the beings in the Bardo, v. 45. ξ bar-do. 3. Symb. num.: 3. (Rtsii.).

মুঁহ এ বৰ্ষ মেই অই srid-pa hpho-wahi-md । भवसंक्रान्ति a Sūtra on the termination of worldly life, i.e., death (K. d. ই 279).

ইংশন srid-pa-ma भवानी an epithet of the wife of Mahādeva (Mānn.).

ম্বিম্ম srid-pahi syron-me lamp of the world (Yig. k.), met. the sun (Mnon.).

પ્રેલ્ડિંગ કાર્યું-કાર્યાને-hdsin=પ્રેલ્ડિંગ કાર્યુંpa-hasin (Milon.) an epithet of Mahes'vara.

163

kun-la srid-na since springing up and passing away is the lot of all men Dal.: 45'4' 99' \$5 phan-pa shig-srid healing is possible दे'मबेर'5'मदेर'श्चेर'श्वर्थ'रथ accordingly thinking it might possibly be true; the verb is usually put in the infinitive mood terminating in 4: रे. भेरपन्द श्रेर de-yin-pa han-srid after all it might be this man, it might be he Mil.; बदैजबँद यभिष्ठेर হঁবর ฐีมชาริร he will scarcely come back, he will have escaped to Tibet Glr.; sometimes with the root of the verb: ፙፍ એ ጇ້ຽ yon-mi-srid Mil.; অব্ৰাণ্ড আই স্থান bdag-thar-yan sridkyis as it is a possible case, that I might be released Dz/.; শ ম্বি ইব ma-srid-cig may it not be or happen] from Jä.

ম্বি মিন্দুৰ Sind-hbyor মৰমুনি [n. of a celebrated Sanskrit poet who lived in the latter half of the 7th century A.D.]S.

মিণ ৰ srid-shu=মিণ্ড पাৰ্কিফা also ন্যুন্টু praise [service]S. ইন্টেজ্নেমমান্ত্রিন্ত্রন্ত্র্ব বন্দ্রবামান্ত্রন্থ্র I pray whatever idols there are may be worshipped (স্থ্রামান 4).

ম্বী মুন দী বিশান্তী srid-srun-gi-rig-byed অথকা-বং Atharva Veda.

মিন্মুন এইন srid-srun-hdsin = ম্ব্রুম sridpa-hdsin (Mnon.) an epithet of Mahes'vara.

श्चित्र spid-spuns भयके, भयकेन् [a priest versed in the Atharva Veda]S.

र्भेर srin for भैरूप, भैरुष and भैरूम q. v.

NITS spin-klad 1. n. of a disease in which worms grow in the brains (L.C.). 2. sort of flint-stone (Sch.).

มีรัสธ srtn-glan 1.=มีรัฐจิญธายกพรร srinbnh-glan-thabs-nad (?). 2. having the staggers (of horses); being mad (Ja.).

মুঁজনইন্নম spin-hjoms 1. antidote for worms; 2. বিত্তক [a dove-cot, an aviary]N.

মিশ্বাস spin-phran-ma=ব্ৰাস grog-ma ant (Mīnon.) মুণ্ডাৰ srin-thor small uleer or tumour (Ja.).

🖺 र 🏋 srin-po अव्याद, कर्ष्ट्र, निमाचर, राज्यस (S. Lex. and Zam. 6) cannibal demons, figuring in Indian and Tibetan mythology. with red neck and eyes, which drink blood and subsist on dead bodies. They are supposed to be, for the most part, of an enormous size, generally hostile to mankind, going about at night to do mischief to living beings. Their chief abode was Lanka (Ceylon), while Tibet and Mongolia were also originally inhabited by them. The Tibetans, acc. to the Mani Kambum, are descendants of a monkey emanation from Avalokites'vara who had married a srin-mo or female demon living in the rocks; এই শ্বৰ hdre-srin a bobgoblin.

ইন্ট্ৰিপুৰ্ত srin-pohi ryyal-po বাৰজ, বাজনাবাজ king of the Rakṣasa. His sword is styled বৰ্ণী নুন্দ্ৰিনি ral-gri cla-ua dkod; n. of his general: অব্ ১৯৪৭ এই নাৰ lag-mehog htsah-ua-po; n. of his ministers: মাব্যাৰ্থী কৈ hyro-hyed and মাজ, বৈষ্ট্ৰিক me-tso; n. of his pupils: প্ৰা shi-ua and পাৰ্থ ইন্ত্ৰিক mkh-h--rje-skyes; n. of his capital city জ্বা Laĥkā; ইন্টাই ব্যামট rtse-mohi rol-mtsho is a lake for his water sport and diversion; n. of his ইন্টাই ব্যামট rtse-wahi sa-gshi or play ground: এই মান্ এই hehi-med-hphren; n. of his pleasure grove: শুল্ম কিন্তু ব্যামিক আৰু কিনা mya-han med-pahi stobs; names of his tanks or দুল্ম tteń-ka: আইন ব্যাম ক্ৰিক্তিয়া pad-ma-can,

विद्वित्यर देद य hod-zer şkyed-par byed-pa (Maon.).

Syn. बद निवेदिन विकित्सिक्तं कृषिवनुकः दूर् स्थान कृष्या

श्री के द्वारी 'केव' द्वा 'केव' द्वा 'व प्रवाद केवा वी कीट names of some great kings of the Raksasa:ggra-ggrogs; र् र थर nor-ldan; रूअ'यर'नह्म'नेर rnam-par hjug-byed; als gser-rna; gsa bum-rna (कुमानण); गनिव हे gçin-rje; गहेना भे दे njigs-byed; sourceequ'es rnam-par hjigsbyed : भै पार्य mi-bad-pa ; हैन खर प्राप्त मां कुल sdig-ldan dwan-po-rgyal; san'u hthab-pa; बेब्स पर २३व प legs-par hthab-pa; अर्ड. mdun; अर्ट है नासुअय mulun-rtse qsum-pa; अर्व नासुअय mao-qsum-pa; अर्चे अवर धमाय mgo-mtha yas-pa all of whom assembled to hear the sermons of Buddha when he had visited Ceylon to preach his doctrine there (K. g. 5, 126). มิสาฮจิ เรอสาฮ ค. คมาซิ มิระ names of some of the chiefs of Raksasa: A Tak hros-bshin; พลิ.น.นระ. mche-wa-bsaf ; รุๆ นั่งเฉาสุรุม drag-po rab-atum; बहेनाम बहेनाम श्रे hjigs-hjigs-lta; अन 95 skrag-byed; वहेन्स 95 देन व hjigs-byed chenpo: मनिवाहेर देवा g gein-rjehi dril-bu; इमायर बदेनमा बहेनमा श्रु rnam-par hjigs-hjigs-lta; मानवे से zla-wahi şde (K. g. 4, 114).

ষ্ট্ৰাম্থি শাইৰ Srin-pohi-gdon n. of a fearful gdon or evil spirit (Mag., ch. 77).

মুন্ধবি প্রসিদ্ধান দ্বী মিচ srin-mohi gtso-mo rnams-kyi-min names of some of the Raksasa princesses:—মুন্ধানত্ব srin-mo so-can; মুন্ধান্ত্ৰিম শুন্দ gsrin-mo gyens-byed; মুন্ধান মান্দ্র sgin-mo mtshan-mo-rmu, ম্বের্ম so-hehah-ma; ম্নের্ম rmons-byed-ma; ব্রিম dyod-ma; ম্নের্ম gloy-lee-ra; রুইন bu-tsali, ব্রম্মের bod-mo chen-mo all of whom with atte clant goblin maid-servants came to hear the sermons of Buddha and took their seats on one side of the great teacher (K. g. n. 117).

মুধ্য srin-bal acc. to (Vai-sh.) = মেন্দ্র cotton, flock-sik; raw silk (Sch., Schtr.).

মুৰ মুখ তব sgin-bal can ঘিদ লব [sewing thread]S.

ষ্ণ srin-bu=৭৪ or ৭৭ মণ hu-srin কৰি, বৰ insect, worm, vermin; ৰু মণ ryynsrin, বিম্মান khoń-srin intestinal worm; ইমন phyi-srin vermin living on the skin. ১৯ মণ dar-srin silk-worm. হম্মান chu-srin=হ্যামান্ত chu-yi srin-po sea-monster, crocodile.

মণ্ডাম srin-bu kwa-kwa maggot-worm, generally infesting the mouth of the rectum (K. d. f., 214).

ষ্ট্র ব্যান প্র spin-bu pad-ma जलोकस् leech.
Syn. এব্ল pad-ma; इ.चे. খ্লান chu-yi şnah-wa; প্রশান্তর khrag-hthuh; শ্লান spin-bu; শলান হল za-ma-tog-can; হুমানই শ্লান rus-pahi-zoh (Mhon.).

মুব্র গুড় srin-bu spn-can, মুব্র শ্রেশব্দ srin-bu kha-gnag; মুব্র মুব্র srin-bu spromed; মুব্র মেন্ট্র srin-bu rab-phye, মুব্র ফা ঘং মুক্র বিরু মিন্দ্র srin-bu ram-par rmons-byed; মুব্র রুম্বের্মিট্র srin-bu med-moog-byed; মুব্র মুক্র srin-bu hyren-byed, etc.; are different kinds of worms that infest the human body, and enumerated in h. d. 1, 367.

মুন্তুঐ ষ্ট্ৰং <u>erin-bu</u> me-khyer खद्योत, खद्योतक firefly: শিষ্ঠ মুন্তুঐ ষ্ট্ৰং ফুণ্ডুমণ্ড্ৰাইন মুন্ত্ৰ (A. 70) I am like a fire-fly, (how can I) illuminate the world! Syn. শাদ্রপুর mkha-snañ; বৃদ্ধরে dkarhod: কম্পাদ্রির nam-mkhahi-hod; ক্রথম্বি শ্র দুর nam-mkhahi mu-khynd; পুরশ্নী বান্ত্র ñinni-gsal; ব্যুক্ত hod-can; ব্যুম্বির hod-kyi sa-bon; অম্বর্ lam-hod. (Mñon.)

মুন্নুন্মন এব srin-bu dmar-leb पाৰাম [the tree Butea frondosa]S.

মুন্তুইন্ srin-buhi-nad disease caused by worms in the stomach, skin, brains etc. (Man. ch. 50).

ইণ্ড srin-bya = ৭ই ও মানা lit. demonbird, i.e., nocturnal bird, owl etc.

kyn. এবাৰ বিষ্টু ধুৰ কৰ্ষ hyal-hdahi rdsancan; aga বিষ্টু hbyan-pohi-bya; গ্ৰিক বিষয়ের প্রান-mo dy di-bral; গ্ৰিক প্রতিন ক্রান-mo-yib; सेर দুল্লি ser-skyahi lla-byed; सेव सेर ठेन migser can; বাং মিনি ব্রমেণ্ড্র yad-mohi dbyans-ldan (Man.).

र्श्वे srin-mo यातुधान, यामि [a demon] S.

्रेड्डीअडेव spin-mo muche-wa दानिक a wild boar, a monster with huge teeth.

देशके sgin-çin mulbery-tree (Jä.).

ञ्जे प्रा spin-lag अनामिका, अनामा the ring tinger.

Syn. ซิรุษฐ์จ srin-masub; มีระมีรุ min-mee (Mhon.).

+ ব্রুল spib or ব্রুম spibs 1. darkness, gloore, night. 2. shady side of a high mountain, north side of a mountain.

Syn จัฐมหาย bsgribs-pa; จิจริ grib-ri; พรรม mtshan-ma (Mnon.).

ลือจ spib-pa vb. (pf. ล็จพจ spibs-pa or รลู้จจ ซารีส shaded, convered), to grow dark or dusky.

মুব spil silk-worm (Sch.).

र्म or असे sru-mo माहला mother's sister, aunt.

মুন্ত srug-pa W. for মুন্ত sprug-pa, মুন্ত srub-pa and ১মুন্ত dkrug-pa: 1. to shake, to shake out. 2. to stir, stir up, twirl. 3. to make to totter (Jä.).

ষুদ্দে sruh-wa 1. vb., pf. ব্যুদ্ধ bsruńs or BEN sruńs, fut. DBE bsruń, imp. มา bsruñs or มา sruñ रच; 1. to watch to keep guard, to guard, to keep in custody, to save from, to protect, to shelter; ন্তুমান to keep one's self unpolluted, pure, chaste; न्र्नुस्न bdag-sruñ-wa to guard one's self, or in a special sense, to live as a bdag-srun hermit; to preserve; बद्वा वार्वेद या बस्या ठदाया सुद्रसा नेवा may I be preserved from every harm (Do.); অব্যাথা মুনান্ত ৰ্মিৰ bday-la srun-du-gsol I pray to protect me (Do.). 2. to be cautious, to beware of, to guard against: ९६ ग्रॅड्र वर्गे वर्गे प्राप्त कर মৃত্যুমত to guard against accidents, &c., from ghosts, evil spirits and demons; સુરુ ૧૮૮માં જો જેરાય સૂંદ 🗗 lus-dan nag-gi nes-pa ราแก่-แล or ผู้ผรุมเคา lug-dan กิลยูsrun-wa to be cautions of what one does or says. 3. to keep, to observe faithfully, a promise, laws; 디메드및도 레모터 bkahsruñ-mkhan obedient, one who faithfully carries out a behest. 4. to hinder, forbid, prohibit; ইশ্রম গ্রুম মন্মার্ম মুদ্র rigs-kyis bdagpos srun Indas ches-kyis-srun it is forbidden, it is prohibited, by the degree of kindred, by the husband, by religion in general $(J\ddot{a}.)$.

guarding, watch, guard. 2. the person or the thing that guards, esp. an amulet, preventive, preservative; \$5.05989 srun-wa blags-pa to suspend an amulet, to the neck or other part of the body] Ja.

মুন মুন stun-shed an amulot consisting of enchanted threads.

হু আনু srun-mkhan keeper, guardian, watchman.

शुर्देष srun-hkhor a talisman, a disk made gen. of threads consecrated by an incarnate lama.

synfic synfilmed described silk-raconsecrated by incarnate lamas and prosented to their devotees in return for presents made by them.

Nr. q v sruñ-wa-pa u guard, a keeper.

मुद्द श्रामन-bu or मुद्द श्रामन-po= मुद्द अपन् इराम-mkhan.

ষ্ট্ৰ- গ্ৰহণন-bycd = প্ৰ- গ্ৰহণ yron-khyer a city (Minon.) অবলি; the city of Avanti in ancient Malwa (S. Lex.). 2. এই custodian of treasures, a demi-god.

মুন্দ sruń-ma guardian, ১৮৭৭ বিইমুন্দ dmyal-wahi sruń-ma guardian of the infernal regions; ১৯৯৮ বিশ্বর মুন্দ বার্থ মুন্দ মুন্দ বার্থ মুন্দ মুন্

बुद्धद sṛuń-ṃdsaḍ गोप्ता [a preserver]S. बुद्धाय sṛuṅṣ-pa=ध्याय ग्रप्त latent, kept secret or hidden.

মুখ্য sṛun-pa or ব্যুখ্য bṣrun-pa=৭১৭৭ hdul-wa or বহুৰ ব b̞tul-wa calm, soft, mild; mildness, gentleness, meekness. বৃদ্ধান ব্যুখ্য কিছিল cɨn-tu mɨ-bṣrun-shɨñ very wild, being unruly; malicious, malignant, of demons (Mil., Jä.). মান্ত্র্বা mɨ-bṣrun-pa = মান্তর্বা mɨ-ruñṣ-pa rough, wild, uncultivated, rude.

ষুধ্য srun-po adj.=মুধ্য srun-pa esp. of horses: quiet, tame.

বুলা symb-ka a kind of grain valued for its medicinal properties: প্ৰশাসন্তৰ প্ৰস্কৃতিক কৰিবলৈ

মুন্ত sguó-pa তাৰ্মন, দাম; pf. imp.
বন্ধন b.rubs or মুন্ত srubs, fut. নমুন bsrub
1. to sti:, stir up to churn; ছাত্ত জা
মান্দ্রন to churn tea, milk, &c., শুমুন্ত
sho-srub-pa to make butter. 2. to rummage, to rake up, to stir to turn over.
3. to rub, two pieces of word against each
other to produce fire (Jä.).

য়ৢঀ৽ঀ srub-thag the rope with which the piston of a churner, i.e., the churning rod is twirled, gen. when making butter.

ষ্থা ট্র srubs-byed দাবা the churner.

মুন্দ srubs a cleft, slit, gap, fissure; মুন্দ্রন্থ bray-srubs chasm or cleft in a rock, intermediate space, interval, interstice; rent in a dress; disunion, separation; wound (Lex.); মুন্দ্র srub-hbye Lt.; মুন্দ্রন্থ srubs-hthor (Sch.) a severing, a wound has been made; মুন্দ্রন্থ srubs-gtor-wa to rend asunder, to tear (Sch., Jä.).

মূনমান্ত্র প্রমান srubş-med-yoş = প্রমান ত্র প্রত্ন ক্রিক very fine silk robe (Minon.).

MAS srum resp. for meat, flesh of animals used as food; MAS srum-khog an animal slaughtered and cut up for a person of quality $(J\ddot{u})$.

য়ুখাই srul-po = চুণাই hrul-po সর্ভান, বুনন (Zam. 6). 1. rotten, putrid, decomposed. 2. evil demon, malignant spirit (Mil.); পুন মুনাই luş-srul-po evil spirits with rotten body; sorcerer (Lex.). মুনাইন বুনি, Srulpohi-gdon n. of a frightful evil spirit. NATE srul-wa pf. and fut. AN a bsrul 1. to be corrupted, decomposed, of the human body (Vai-sn.). 2. to stir, to mix and stir. 3. to shove, to move to and fro (Ja.).

सुव म srul-mo नर्जरा decayed.

srus unripe ears of wheat, etc., unripe grains of Indian corn, wheat &c. and heat &c.

Syn. ४७ so-ma; अञ्चय ma-nams-pa; अभेर rma-med; वेशपात्र हैं byis-pa za-byed. (Mnon.).

র বৃত্ত sre-nag Lex. soot; W. মু বৃত্ত sremag (Ja.).

মুণি ব spe-wa I: sbst. a certain shrub (Cs.) II: vb., pf. এইম bsres, fut. এই bsre, imp. এইম bsres or ইম sres, trans. to এইএ hdre-wa 1. to mix with, to mingle, to admix; সংগ্রান mar-la sre-wa to mix with butter (Lt.), কে ই ইম এ chañ-chu sre-wa to mix beer with water (Med.); ইইম এ drehu sre-wa to breed mules; এইম এ bsres-pa mixed up, confused, of narration (Tā.); fig. P ইম kha sre-wa or শুমাও lus sre-wa to communicate with another, i.e., live, eat, drink, smoke with a person (Do.); ইম্বামিত skyid-sdug sre-wa to share pleasure and pain, joy and sorrow (Glr.). 2 add, to add up, cast up, sum up (Jā.).

भू दें *sye-wo* (?) दुरावेर पवे हिस्से सं वहेनाय सु दुरा वस चुरावस अपना पर होरायर सा (*Khrid. 39*).

ই জ sre-mo or ই মান sre-mon নদ্ধন weasel. Acc to (S. Lex.) = ইও এ, মুই মান श्रे अन sre-mog v. श्रे अन sre-nag.

શું પૈદ s_{T^c-lon} હ્રદ દુવે દેવમ ankle-joint [1. S_{ch} : the sinew above the heel. 2. n. of a medicine] $J\ddot{u}$.

মুণান II: vb., pf. অগ্নীনাম bsreg, গ্লাম sregs fut. এগ্লা bsreg, imp. এগ্লা bsreg or অগ্নাম bsregs হয়ন 1. to burn, to consume, to destroy by or with fire, খ্লাগ্লান sreg burnt offerings; স্থাম গ্লাম leags-sreg red-hot iron. 2. to roast, fry, bake; to tan, to make swarthy: গ্লাম না-mas (to be tanned) by the sun (Jä.).

শ্বীশাশ্বৰ্থ sreg-gnas বিনা cemetery.

Syn. 5 x A dur-khrod; x ա որդա ro-yi-guas, (Mhon.).

มีๆ 95 sreg-byed= จิจิจิร pi-pi-lin piper longum (Mnon.).

মীশুংশ srey-rdsas ছবি: clarified butter and other articles required to be thrown in the sacrificial fire.

श्रेण' sreg-≈a हुतामन, हुतसुक् fire.

য়বান sreg-ma 1. baked; anything burnt; 2 . আৰম্, মন্ধ্ (a barren spot]S.

ষ্ট্ৰপ্ৰ sreg-blugs আছুনি sacrificial offerings, oblations made to the gods.

মুঁহ' sren মান্ত্রহ' mi-sren C.=মানুহ' mirkyan, v. কুম্ম rkyan-pa (Jä.).

মুঁ ব্ sred (Vui-sh.), মুব sred S.g., a species of corn.

মুদ্ধি-pa=কণ্মাণ্ড 1. symb. num.: 8. 2. ভাজনা, ভান, হআ, আলা vb., sbst., adj. to desire, the desire, desirous, মাথ of food

হ্ব্যেই ইন্থ love; শহাম্ম ট ইন্থ carnal desire; র্মেম ইন্থ nor-la sred-pa hankering after riches, শ্রেম্ম rol-mo-la (liking) music; মুখ ইন্থ ইনে yul-sred-pa chuñ-wa not much attached to his native country: ৭ইশ ইন্ম ইন্থ hjig-rten-la sred-pa avarice, covetousness, attachment to worldliness, ৭[₹] নি ইন্ hdod-sred-ca covetous, greedy (Pth.), অশ্য ইন্ ইন chags-sred-can lecherous libidinous (Pth.); য়ৢয়্থমাজ্ম য়ুৠম quite free of any desire (as is Buddha) (Jā.).

মী গুলান sred-ryyal-ma a deity of the Bonpo (Mil., (Jü.).

মিণ্ডৰ sred-ldan passionate, very earnest. মিণ্ডৰ sred-pa-can = ৭২৭ খনত or কৰ্মাণত স্ passionately attached, also very lewd, lascivous.

ম্বি sred-po a lover (Cs.).

ষ্ট্ৰহ'ৰ sred-mo sweet-heart.

ম্বিশান্ত srel-bya as met. = শ্ৰম gold.

মুখি sres or মুখা sres-pa দিম to mix up; ধাই মোন phar-tshur sres-pa to mix up together this and that.

‡ ই sro ardour ম নি ব lose spirits, to be disheartened; হ্রন্ম hugs-sro W., heat, passion, wrath, anger. ম তিন sro-can furious, raging (Jä.).

মুন sro-wa pf. বর্ষ bsros or ব্য sros, fut. ব্য bsro imp. ব্রম bsros or ব্য bsro to warm, এ অন্ত্রন to make warm, hot at the fire, সুনৰ in the sun; বংল এই ব্রীমন্ত্রন্ত্র

hyam-pahi drod-kyiş bu-bsro (a mother foments her child with a gentle warmth $(J\ddot{a}.)$.

श्रें ग।

মু 'J' .r.o-ma িছা; শ্ৰণ গ্রাম্ন 1. egg of a louse, i nit C., W., শ্ৰণ শ্রাহ্ çig-sro-hdu nits are increasing fast (S.g.). 2. small bubble. 3. a medicinal herb, শ্রুমান্দ sroma sch-gr n. of a medicinal herb (Ja.). শ্রুমান্দ স্বাহ্ন sroma nag-po শ্রুমান্দ্রমান্দরমান্দ্রমান্দ

ষ্ট্ৰ sro-lo (Med.) Sedum and similar plants; মুন্দ্ৰ

ર્ક્ષે વેદ sro-lon a kind of bird (Ya-se/

र्श्वमा srog जीव, जीविस, प्राच ; for र्श्वमा क्षाम ; = a life; अँग कर्य life extinct, death; अँग मार्डर्यर्ग सुरुषाय srog-good-pa-dag-spans-pa to give up killing etc.; श्रें वाचेत्य srog-lenpa, taking life, श्रॅग्राव्यूयाच srog-dun hphral-wa id., esp. to execute, to put to death (Glr.); য় বাবে বর্ণ ব srog-dan hbral-wa to die; শ্ৰুব্ৰুৰ srog-hbul-wa to sacrifice, to yield up one's life; শ্রু প্রাথম srog-hdorwa to cast away, to sacrifice one's life; ર્મે વાવામાં જૂપ srog-la mi-lta-wa to make light of one's self; अँग ५८ पहुँ प sroy-dan bsdo-wa to risk, to hazard one's life; \$9 ৰূব' srog-skyob-pa to save life; প্ৰাণ্ডির্থ srog-hbyin-pa: to save, to preserve life; মুশ্ৰেষ্টাৰ srog-htsho-wa to sustain life, also to recover, to grow well again; again; again; १ वर केर वेद quickly give life (Cāṇ.).

মুনামুন srog-şkyob deliverer, redeemer, saviour (Jä.).

NAMES stog-khun 1. the hole or passage through which life passes away. 2. the deep cut or stab, by which Tibetan

butchers kill animals (Hw. 1. 44)
R-235° arog-khun hbyed-pa to stab in this
manner (Ja).

র্থাপুন srog-gi ka-wa n. of a vein (Ja.).

র্ষণ নিষ্ম srog-gi-gnas বিশ the heart. Syn প্রি: snin; ধন নিমন্ত্র rnam-çes-rten (Mnon.).

শ্বাণ এ দ্বা sroy-gi me-tog = ণাখন gi-wah নাণিখনা; also শ্লেম্প্রীম dom-mkhris bear's bile used as medicine (Sman. 355).

র্মণ জ্ব srog-can, র্মণ হা srog-ldan জাল, জীবক having life, living, alive; a living being.

র্থ প্রত্য sron-good on summaria killing, taking the life of an inimal; র্থ প্রত্যালয় ইণ্ড one who does the work of killing, a butcher, a slaughterer.

শ্বিক্ৰা srog-chags পাৰক, জীব, সাৰী this term comprises all animated beings including the gods, but in practice it signifies insects and worms only; মিল্লার্ড বিশ্বিকাশ বিশ্বিকাশ কর্মান্ত all men and other living beings. শ্বিকাশ উত্তেশ srog-chags kyi phuhpo ব্য a flock, herd, or collection of animals; generally a swarm of flies or a number of worms or insects.

র্ম বা ক্রমণ শ্রী সৃষ্ট শ্রাল srog-chags kyi-ña-cu luka ক্রিয়াক; Syn. র্ম বা ক্রমণ ইন্ম srog-chags ih-mo; মন্ত্র sa-srin-tal; মন্ত্রিন sahihkhri-çin (Mhon.).

শ্বাত্রবাদন্তের sroy-chays rkan-man মিনি; an insect having many feet [a smal! earthworm]S.

भूजिक्नमः अन् pregnant woman (Mnon.).

র্ষ্ত্রশৃষ্ট্র srog-chays phra-mo নীত insects, animalculæ.

র্ম বাংশ srog-thag=১৪১ থবা dpyak-thag.

মূল বৃদ্ধান জ্বলা sroy-bday chen-po = ব জ্ব Pehar or বিদ্যান Pe-dkar the guardian genius of the monastery of Sam-ye.

র্ম্বি srog-hphrog সাৰ্ভবৰ depriving an animal of its life.

র্মণ এই sroy-med lifeless, inanimate.

ইবান-১৭ বান sroy-med dungs = মার্চ্ছ নির্মাণ mehod-me oil-burner, an oil-lamp which is kept burning before the gods in a Buddhist temple; so called because though it has no life, yet it draws air for its existence (Mamohi skañ-gso).

র্মিজ srog-rtsa (শাইন্স) root of life, vein of life.

র্থাণ্থ∛ন srog-tsho-wa জীৰ to sustain life.

র্থ কুন srog-rlun সাল, সালবায় life, lifebreath. র্থা কুন এই সংখ্যাই ই শাধ্য the three precious articles keeping in the life-wind are ৰিন শুর, চন শুর, শান্ত উ (Sman.).

মূল দৈ srog-çiñ অব, ব্ছে=মু-দি 1. the life-tree. The later Indian Buddhist used to preserve a particular tree believing that the duration of his life depended on its existence. 2. axle, axle-tree; ক্রেড্রের্ট্

ষ্ট্ৰ sron for ষ্ট্ৰ ব straight forward, righteous; মুন্দ্ৰ ক্ষম make straight; মুন্দ্ৰ sron-btsam the righteous (king).

बुँद व sron-po विदय lit. growing straight and upright, as met. a tree.

মুন্দ sroń-wa [pf. ব্যুম্ম bsrańs, fut. ব্যুম্ bsrań, imp. মুন্দ sroń or মুন্দ srońs to make straight, to straighten, opp. to অব্দ yon-po what is awry, crooked Lex.; আইন বুহুল-sroń-wa to beat out nails; মুন্দ ব্যুম্ম sku-drań-por bsrańs-te (he sat)

straight and erect, cf. also No. sran and and Anti beran-po] Jü.

Name of Nopal. He was so called on account of his righteousness and thoroughness in the duties of religion and government. He it was who first introduced the chief promoter of Buddhism and Buddhist-Sanskrit literature in that country.

মুহমান srons-pa adj. straight, not bent or crooked.

Syn. ६८ व drań-po: व्यक्तिभेर hkhyog-med (Mnon.)

মুদ্ৰেশ্য srod-hkhor gen. after dusk or after dawn.

₹5 stod-za evening and morning tea served to the monks of a Tibetan monastery after dusk or at dawn.

মুন্থেই srod-hjin (মুন্দুমান্ত প্রাম্) the middle part of the evening.

**Signature of signature of sig

মৃত্যুত্ব srod-la rgyu-wa বিদেশ lit. moving about (for prey) at dusk or at dawn: a tiger, or often a Rākṣasa.

श्रॅ red-la sa चपाड one taking one's food at dusk or at dawn, a hob-goblin.

મેં ૧લ્લા કરાવી-lost dusk-blind. Acc. to Ja. day-blind, nyctalops, seeing better in a mild than in a bright light.

ম্ব্ৰীয় srol colloq. = মুণ্মার্থ luys-srol usage, custom, common use, habitual practice, habit; Na ass. srol-bank good custom: also=सदमें good doctrine or religion. देर जे ने वे कें बेर प्रम der yi-gehi spol med-pas as the art of writing was not yet in use there Glr.: ष्ट्र-श्रेथ पश्र प्राच प्राचित्र हिन् keep in mind the good old customs (Glr.); মুল কল্মান srolchags-pa, Au 5 aux a srol-du hgyur-wa (Cs.) to become the custom (of a person; or that of a country); garia phyag-srol is said to be a respectful expression for व्यवाचित्र मुं श्रेव lag-len-gyi srol (Ja.) विवास पवि द्ये র্ষ্থ দুর্জনার legs-pahi dpe-srol btsug-src (Glr.) having introduced good customs for imitation; র্বার্থ thob-srol claim, title, right, founded on old custom (Jä.).

র্থানুর srol-rgyun any established custom, law or usage: শাসাম্বাদ্যবি শ্লুবাদ্যবি শ্লুবাদ্যবি শূবাদ্যবি ্যবিদ্যবিদ্যবি শূবাদ্যবিদ্যবি

র্থাপ্র্বিধ srol-gtod-pa to introduce a practice (Glr.).

ৰূপন্দৰ srol-hdsin adhering to or following the old practice or custom; a follower.

মুখাৰ ব্ৰাথ srol-hdsug-pa to institute a custom.

র্ম অন srol-lam = প্রশাস d lugg-srol (Rtsii.), customary way or method of doing a work; an established practice.

ষ্ট্ৰ বিশ্ব srol-gon-pu n. of medicinal herb: র্থ শ্বংথ উন্ধন্ধলিত বৃত্ত কৰা কৰা কৰা হবা কৰ

মুন sros 1. v. মুন sro-wa. 2. Cs. sbst. = মুন srod twilight, dusk of evening, মুন মান mun-sros-pa dusky, dark (Glr.);
মুন্ন মুন্ন sa-sros-nas when it grew dark (Jä.).

ই slu or শ্ব sla-wa 1: adj., also শুর্ম thin, of fluids, opp. to শ্ব and র্বার.
2.=ই বেইব easy, opp to স্বেই dkah-wo; শ্বেই ব্যুক্ত, easy work or doing; নিম্বার্থ জালা knowledge is not easily obtained; usally with the supine: ইব্যুক্ত স্থান লাভিন্ত প্রার্থ লাভিন্ত প্রার্থ কালা the root of the verb: শ্র go-sla easy to comprehend (Jā.). ইব্যুক্ত হাa-wa easy to perceive; ব্যুক্ত বি las-sla-wa lit. easy work.

St. sla-ha or ETNE iron pan for parching grain; ENE earthen pan, for cooking, parching grain; heating stove in which charcoal or dried cattle-dung, etc. are used as fuel.

Syn. ৰিম্প্র ther-po; স্থামার্থ্য leags-snod; শ্বিমার ক্লিত্র-paḥi-gshi; শ্বিমার ফ্লিত্র-dsas (Mnon.).

ষ্ঠান হাল্ড-pa = শ্রন্থ slog-pa robe, furcoat. মন্ত্রন্থ মন্ত্রন্থ a robe made of goat skin or bear's skin; শ্রন্থ sgo-slog or more corr. ব্যাধান dgo-slog hunting-coat, made of the skin of an antelope; ক্রিন spyañ-slog furcoat of a wolf's skin; মেশ্রন tshar-log coat of lamb's skins; মেশ্রন tshar-log coat of lamb's skins; মেশ্রন tshar-log coat of lamb's skins; মেশ্রন tshar-log coat of lamb's skins;

শ্বন slan 1. colloq. for মান sla-ha. 2. মান slan-wa মুন্দ্ৰ raise vertically or perpendicularly.

 $3 \subset P$ slan-kha = $4 \times P$ 1. (at) the time of rising or raising. 2. shelf, shelves, stand $(J\ddot{a}.)$.

শ্বনি slan-wa to accept, to take প্রথমন স্থান to distribute food; মুর্মুন্ত বি to receive alms, to beg alms. v. শ্বনি slon-wa.

শ্রহ বৈশম slan-dregs শ্বহ বৈশম soot adhering to a cooking pan.

ষ্ঠিত slad, eleg. for ও; শ্বন্থ কা in future, henceforward; শ্বন্থ না দুলি কা in future, behind: শ্বন্থ না দুলি বিশ্বন্থ না কি walk behind one. 2. = ইমান্ত after; শ্বন্থ slad-na c. genit. = বিশান্ত; শ্বন্থ slad-nas adv. aferwards, hereafter; subsequently; শ্বন্থ slad-kyi subsequent, later, posterior (Jā.).

55 \$lad-du 1. on account of, for the sake of. 2 = 5 5 behind, afterwards.

মুন্ত slad-ma = ইম'ল after, that which comes after or follows, the hind part, the later or latter part: মুন্টুৰ afterwards, hereafter: মুন্ত্ৰেম অৱনা in future.

ম্বান্ত slad-mar adv.= ইমান্ত rjes-su, প্রমান্ত physis-su afterwards.

+ মুদ্ধৰ stad-rol= বু ধৰ phyi-ro বাছা outside, hind part, back part (Lex.).

ঠুৱালা, to mix, esp. with something of an inferior quality, hence to adulterate, vitiate, to spoil, to corrupt; মুন্দ্রীম skyon-gyis or মুন্দ্রীম অন্যান্ধর্ম not marred by any defects. মুন্দ্রিকাম অন্যান্ধর্ম quite unfitted by perversity; আন্দ্রীম অন্যান্ধর্ম without any thing detrimental, not subject to any noxious influence (Vai.-sh.); ইন্মান্দ্রিক্ত ব্যক্তিয়ালী having made him drunk and thus disabled him (Jä.).

+ শ্রু ক slad-tsha = ই প্রিং mi-gtsan, also মন্দ্র চুকুন-wa ordure, feces; gen. human excrement. ঠাক stan=শ্ব*patch, patching. 2. the furred ear coverings used by Tibetan ladies. 3.= শ্ব5; শ্বৰ-হেন্দ্ৰ বিজ্ঞান (J\vec{a}.).

মুণ্' şlan-pa= মুণ্' şbyar-wa 1. to mend, patch (Sch.). 2. v. মুগ্ (Jä.).

अवय for श्रेंवय.

মুখাই প্রথম stab-wah bshi beah-wa মিশাবর্ণমামি [teaching the subject of discipline]S.; মুখাইন instruction, letters containing direction or orders (Rtsii.). In Sikk, prayer or peticion to one's superior or official head.

AN' \mathcal{A} slam-pa 1. to roast slightly, to parch, to make brown by exposing to heat e.g., meal C., W. 2. to roast, to fry $(J\ddot{a})$.

শ্বমান star-skyes 1. বিবাব hair, nail. 2. = আন শ্বমান yań-skyar-skyes grown or born again (Mňon.).

শ্বৰ-স্থান-স্থ şlar-grib-ma a shadow picture or photograph, an effigy; v. শ্বৰ-শ্বৰণ.

श्रुर केंप प şlar-rgol-wa प्रतिचिप्त [rejected] S.

শ্রমণ্ট্র 1. a rejoinder, reply. 2. n. of a class of Brahman (Mnon.).

শ্বম্প্রাম্প্র stur-btan-wa বিমর্জন having forsaken, having cast away.

শ্বং বৃণ slar-dug=ব্নান aconite (Minon.).

শ্বংশ্ব star-bsdu-wa to reduplicate, শ্বংশ্ব ভ্রম-ডিdu-wa to reduplicate, শ্বংশ্ব ভ্রম-ডিdu-wa to reduplicate, শ্বংশ্ব কার্য দুল্ল

শ্বন্ধ slar-byas mthun effigy, v. শ্বন প্রশাস slar-gruys (Mhon.).

মুহ'ৰ্ছ slar-hbyun দুন্দু [re-generation, re-existence; a young widow remarried] S.

ধ্বংশার্থান şlar-gaugs সমিনা representation, image, picture of a thing or person.

Syn. শুৰে şkudra; শাঃশাশান্তৰ gzugs-brñan; শ্বমান্ত্ৰীন্ম şlar-grib-ma; শ্বমান্ত্ৰশাশান্তৰ şlar-byasmthun (Milon.).

মুম্খান্থ slar-yan hyro গম্ম [transmigration, rotation] S.

শ্বংশনীশাম star-gcegs return; gone back; বিন্দ্ৰেশ্বন্ধন he went away again; শ্বন্ধন I beg you would come back, pray come back.

হ্বান্ত বুর্ক্ মুন্ত মু

yellowish red apple, or Indian apple (opp. to II ku-çu Tibetan apple); acc. to Co. cherry; cherries, however, are scarcely known in Tibet. No sli-tsi small, wild-growing, cherry-like dwarf apple, Pyrus baccata (Jü.). In Sikk. No sli=pears.

slu-wa বস্থান, কীনব; pf. নমুখ bslus, fut. নমু bslu, imp. নমুখ bslus, to entice, allure, ensnare, beguile, seduce: প্ৰশ্বৰম সম্প্ৰাম সংগ্ৰহ to deceive or delude others by

মু দ্বি slu-khrid enticement, seduction, leading one into bad actions; bait; ব্যুক্ত ক্রি মু দ্বি bzah pohi slu-khrid enticement to a good purpose; also elopement (Jä.). মু বি slu-hdrid = মাল্ল মুক্ত লাল্ল ক্রিড ক্রিড লাল্ল to seduce; deception, seduction: ১৭৭১ বিশ স্থান মুন্দির ক্রিড (A. 5). মু কর slu-med not capable of seduction or deceit; upright, sincere লিখখা [without pain, unmoved] &.

মু भे ঐশ Slu-mi-mes n. of a individual. ক নি ম্বা সু শী ঐশ (A. 122).

\$\frac{3}{8}\] sle [1. a course blanket $T_{\delta,,=\delta,\Xi,\delta}$, a. \cdot 2. n. of the capital of Ladak] $J\ddot{a}$.

মুটি ম sle-tres this is mentioned in Liq. as a word of the Shañ-shuñ dialect. 1. n. of a creeper or climbing plant (Jā.).
2. বিশ্ব-ভাষ্য [universal medicine] S. কুমুখি; মুটিম টুমুম্বন্দ্ৰ (K. y. s, 47).

Syn. इ.पर. कुणाम zla-wahi leng-ma; धूर है रे २५० इ.l. प्रति-ट्रांशों hdab; कु ५ २४ ट्राप्टायी-ldan; इ.परे भगुष प ४४ zla-wahi myul-pa-can; नभाभे ६ ट्रायड-med; २४ वे६ htsho-byed; प्रायम ४४ bu-zascan; प्रदर्भ प ४४ yahs-pa-can (Mon.).

ষ্ঠ বি sle-po in U, ষ্টাৰ şle-wa or ষ্টাৰ্থ şlewo a flat basket (Jä.).

A sle-wa 1. vb., $\sqrt{3}$ bsle-pa, $\sqrt{3}$ lhe-wa, pf. $\sqrt{3}$ to twist, plait, braid the hair, to make a basket, etc.; to knit. 2. sbst. distortion, dislocation (of a limb) (Cs.).

東西 sle-wo 1. one that has a distorted limb. 2. a bamboo basket to carry loads.

মুনিশ sle-mig a distorted eye (Cs.).

মুন্দ্র sle-yon (মনমন্ত মুন্দ্র অন্তর্ মুন্দ্র orookedness and cunning; craft, deceit, trickery; মুন্দ্র সুন্দ্র sle-yon byed-pa to cheat, deceive, impose upon (Cs.),

ষ্ট্ৰী 5 sled knitting-needlei n Ld. (Jü.).

ষ্ট্রীন sleb or স্থান sleb-pa, pf. মন্ত্রীন byslebs, resp. এইন hbyon-pa 1. to arrive; শ্বাম্থা phar-sleb to arrive there, on further side; ইম্মান tshur-sleb to come this side or here; স্থান tshur-sleb to come this side or here; স্থান বিজ্ঞান slebs-zin I have arrived, he has arrived; স্থান ইম্মান is expected to come, মুন্ন ইম্মান do come, he says; স্থান ইম্মান has arrived. 2. to reach, to extend to a certain place or point. 3. coming in (of interest, rent, duties), hence স্থান sleb income, receipt of customs, etc.; স্থান বিজ্ঞান beb-tho account of receipts (Jä.)

ৰ্ম şlo the contents of the stomach of sheep or kid; ৰ্ম হাo-dron warm fresh dung or contents of the stomach.

र्ह्हा इकि क्या [a winnowing basket] S.

র্বান I: sloy-pa 1. sbst. v. শ্বৰণ slag-pa.; vb., pf. অপ্রৰণ্ড bsloys, fut. অপ্রৰণ bsloy (trans. to প্ৰণ ldoy-pa) to turn round or about, to turn upside down or inside out; কুণ্ণ লুকে শ্বৰণ rkyal-pa phyi-nañ sloy-pa to turn out the inside of a bag; শিশুপ্রণ mig-slog-pa to roll one's eyes; শশ্বৰণ sa-sloy-pa to plough up, turn up, to dig the soil (Jü.).

4 প্রাথ II: a coat or robe of lamb or kid skin (or one lined with the same).

AL slon I: Maid, pf. Dain beluke, Man slans, fut. ANE bslan or NE slan, imp. NE slon or NEW slons, causat, and transit. form of 25.4. 1. to cause to rise, to help to rise: ฉัส นาลัก mnon-par sion-wa to raise fully, to develope : The gyendu sloñ-wa to raise upwards or ver cally, No a slon-wa-po a lifter, raiser, one who starts anything as a question, proposal, &c. ; 59585 A dgra-ru sloh-wa to cause a person to rise in revolt, an enemy, to make a person one's enemy; অমন্ত্রিনী * Fra bsad-pahi mi-ro slon-wa to resuscitate the slain. 2. to excite, cause, inspire (compassion, fear, terror, etc.); ध्रव ६व वेस, भू नय गुरु त्राव स्थापश्चर भाते (Glr., Mil.) quite excited by envy and aversion. 3. to kindle (a disease) into action, hence ब्रॅंट रेड slon-skyan the exciting cause (of a disease); to raise, to erect, a pile, post, wall: No Prop. erected or set up $(J\ddot{a}.)$.

র্ম II: signifies ধ্ৰাপ্ত don-gñer or อุสรุาฐิมม (Mnon.). 1. to ask, require : มู โคง rasta klu-shig ha-la dpe-slon a Lu asks me for the book (Dzl.); 9 % & K NK MK A bu-mo chun-mar slon-wa to ask a man's daughter in marraige; ME a SEN I slonwahi dhos-po alms or articles obtained from begging; भिचा to beg, to try to get by hegging: 35.25.785 E chun-zad bşlan-no we beg for a little of it! 42 MENGEN BE he having obtained it from his father by begging took it; বর্ষ্ট্রমান্ত্রত beod-sñoms slon-wa to collect alms by begging. 2. to collect, to gather, e.g. riches. 3. to examine, to probe (a wound): য় বাময় ৸য়ৢয়য় rma-gsar mdsug-mos slon to examine, probe a fresh wound with the finger; also: to search a man's house. 4. to give: শঞ্জাবীৰ सुभाग होन gather some of the remnants of the meal, and give them to me! $(J\ddot{a}.)$.

+ श्लेंद्र şlon-phor = हुर विदेश सिंचा पात्र the mendicant's begging platter or almsbowl.

র্ম slon-mo alms, মিষা, যাৰ্জা begging, alms. র্ম শান্ত slon-mkhan—র্ম মের slon-wa-po or র্ম রান ব one who begs, a beggar. র্ম রাম্ম ব slon-mo slon-wa or রাম রার্ম ব slon-mo slon-wa or রাম রার্ম ব slon-mo slon-wa to live by begging, alms.

Syn. ans sinu brod-snoms-pa.

子 র্মিন slon-pa=র্শ্ব zlog-pa 1. to return, repulse. Acc. to Sch. to patch, to mend. 2. ১৭৯ ফ ব্রুম্ব ক্রেম্বর্থ to dissemble, to feign (Sch.). 3. Cs.: to thrust out.

ম্ব্রাম slot-pa I. vb., pf. অম্বর্থ bslabs. fut. and Islab, imp. Ha slob or Han to learn, to teach: ১ প্রার I learn, teach me: ১মার্থি I teach, ইংলান্স্বার্থিক শী্মান্ শ্বন্ধ্ৰম both the abbot and instructor taught him the art of translating and interpreting; ८ है भ देन श्रेच वर्द प्रशासिक as I should like to learn something of mathematics, teach me! and unique bslabspas ces-te when he had learned it; and de व्यवस्थापद्भाव as learning is difficult, even if one is taught; NASARTU slob-tu hjugpa to let one take lessons, to have or get one instructed; जन्दन श्रुवाय yon-tan şlobspa to teach, also, to learn good, useful, things $(J\ddot{a}.)$.

র্বিনা: sbst. 1. the act of learning.
2. = র্বিনা slob-ya teacher, instructor: বুলা
র্বানার্থ bram-ze slob-pa-rnams Brāhmans
as instructors; ব্যব্যান hphags-pa
slob-pa-rnam the venerable preceptors
(Buddhist saints). র্বান pupil student;

1302

ฐามมัก slob mu-myon-wa to become a student; also with as a negative = to have had no instruction or education; สารติราย slob hkhrid-pu to teach (Jä.).

র্বিশুহ slob-khyad W. use, practice, exercise (Ja.).

শ্বিম slob-grava ("lobta)" school, schoolroom, school house.

মুন্ত্ৰিম slob-grous school-fellow, codisciple.

র্ম্বন্তু stob-ryynd (opp. to মনুহ hierachical succession) spiritual inheritance or succession.

র্ম্বাপ্ট্র slob-gñer student, scholar, মুব महेर मार ५ वर्षेस slob-gñer gañ-du-bgyis where have you studied? at what college have been a student? (Jä.).

র্ম্বিত্র stob-dpon যুব, স্থানার্য chief in teaching, gen. in spiritual matters; teacher, instructor, master, frq.; also a college title=professor. প্রবিদ্যার শুর্মির চর বর্ম । acquire the talents, good qualities of your teacher (Lam-rim. 26).

ลีก จกรพ slob-hbuns = รู ลัก bu-slob scholar. pupil, disciple.

মুল্ম şlob-ma মিছা, মিছা pupil, disciple. รุธัง ลัจ dios-slob one's own pupil, พะสูจ yah-slob a pupil's pupil.

ৰ্মান slob-tshig instruction, teaching, precepts, advice.

Syn. affa bsgo-wa; affa brjod-pa; fau slob-pa; इन्मिश्च dran-bskul and मनेन्यस्य gshen-bşkul (Mnon.).

ลัจพ şlobş 1. imp. of ลัจจ. 2. exercise. practice, experience ; भेवा श्रेंबस ६५ व के miy-stobs han-pa skye a bad custom of seeing begins to prevail, (viz., that of looking downward, and minding only earthly things) (Ja.).

বামবা'ন gsag-pa Sch. 1. to sew together (Ja.). 2. to hoard v. अवाय. इंट नुसम्प nor-asaq-pa to hoard up riches.

বাষ্ট্রেরর্গ, for প্রাথম 1. যায়, যায়, secret, hidden: প্রত্তের the secret revealed : প্রত মই সুম mystic dance, secret dancing and singing (Illrom. 94); প্রমেণ্ড প্রস্থার secret conversation, speech, words, &c. 2. कीपीन [a privity, a piece of cloth worn on the privities S.

THE general assecret room (Cs.).

मास्त हुमास qsah-shaqs ग्राप्तवाद, मन्त्र charms, secret religious instructions, mysterious ineantations; পুমুহ পূম্ मन्स्रवादी versed in mysticism.

শ্ৰম প্ৰাম কুম Gsań-sñags-rgyal the lord of mysticism, an epithet of 美宝 att Rdo-rje hchañ or Buddha Vajradhara (Mñon.).

म्बर ह्वार वेन वे gsun-snuys thig-le (कुर के जेर ryyud-kyi-şkor) n. of a work on mysticism. न्यर ह्वाय वेवा येवे भूर वश्चर वयर व हु चुर (1. 66) after translating the treatise on San-nag thig le' (essence of mysticism) he entered the Pravrajya, i.e., became an ordained monk.

नाभर हेन gsun-chen 1. रहस्य a great secret, mystery; 2. one versed in the Tantrik cult or the occult science of the Buddhists; an adept in mysticism. क्रेब्र पङ्ग् पवे वाशवा है५ qsan-chen betan-pahi qsalbyed a complementary address for a high Rňiĥ-ma lama, signifying the illuminator of the doctrine, (Yig. k. 67). 2. human excrement; a privy (Sman. 144).

पायर पाइस gsan-gtam = पायर देवा gsan-tshiy secret or confidential conversation (Mnon.).

पायदः पाईर ysan-gtor गुद्धा, उत्प्रोचण sprinkling of consecrated water in mystical religious rites.

मायदः र्दर qsun-rdor = मायदः परे पद्मा व qsunwahi bdag-po 笔管 REK rdorje hehans.

The state of grant-bdag an epithet of grant Phyag-rdor Vajrapāņi, also that of Vais'ravaņa (Mnon.).

শুমান পুরন্ধ gsań-gnas 1. mysteries, secrets:
শুমান বি শুমান স্থান gsań-wahi gnas-du magsuńs he taught many mysteries many,
secret doctrines $(J\ddot{u}.)$ 2. secret abode, a
place where secret matters are done or
secret affairs are discussed; private parts
of the body, pudenda, privities.

শুনা-spyod 1.= ইপ্রাণ hkhrig-ma (Mñon.) copulation, sexual union. 2. privy, necessary, water closet (Jä.).

ৰ্মান্ত Gsan-phu n. of a district situated to the west of Lhasa (Lon. ৰ, 18).

মান্দি I: gsañ-wa vb. to do a thing secretly, to conceal: ব্ৰম্মান্দি to conceal treasures, পূর্বামন্দি to hide one's fault; ব্যুম্ন ইন্ধান্দি gsañ-ste ston-pa to reveal a thing treated as a secret, to let out a secret, to hide one's self, to be concealed; হলম্পুনিশ্বামন্দিল বুলাই ব্যুম্বান্দিন ইন্ধানি বুলাই ব্যুম্বান্দিন ইন্ধানি বুলাই বুলাই হিন্দিন ইন্ধানি বুলাই বুলাই হিন্দিন হিন্দিন ইন্ধানি ইন্ধানি ই

বাধান বি II: sbst 1. মূহ, মুহান, হেছম secret things, a secret, mysticism; ব্যাহন হৈ মুহান প্রথম এই বুলন কোন চুলন কি কি bday-po = বুলন ব্যাহন মিল বি বুলন কি bday-po = বুলন বুলন বি বুলন বি বুলন বুলন কি কি বুলন কি কি বুলন কি কি বুলন কি কি বুলন কি কি বুলন কি কি বুলন কি বুল

न्यस्य व gsan-wa hdus-pa गुद्धसमाज the communion of the mystic adepts; the Tantrik cult of the Buddhist; also the Tantrik pantheon.

ग्राह्म प्रकार

The sexual ergans (Med.).

শ্ৰম নিউই নিউ শিক্তি নিজ্ঞান n. of a Tuntra (K. g. a, 267).

শ্বমান প্রী হ বুধ প্র ক্রিন্ত spythi ryyud n. of a Tantra (K. g. š, 71).

শ্বমন্দ্র শ্বরণ gsuń-wa sgrigs-pa a conspiracy, secret arrangement or design, intrigue.

नास्त्रः नुन्ने नुन्ने प्रिति प्रिति क्षुत्र gsan-wa ryyan-yyn bkod-pahi-ryyud n. of a Tantra (K, g, 4.76).

বৃষ্ণ বৃষ্ণ বৃষ্ণ বৃষ্ণ বিজ্ঞান-wa dem-pa-ma \mathbf{n} . of a Yaksini princess $(K, y, \mathcal{F}, 130)$.

প্রথা Gsań-wa-pa মুদ্ধ a class of Yakṣa living in the Himalayas, and in Tibet during the Pauranic times; the shamans of Tibet were also thus known to the early Indians.

স্থান ক প্রায়াল্য বিশ্ব gsań-wa me-lha bsenpahi lta-wa n. of the doctrine of a sect of Tirthika school of ancient India (Theg. 30).

বৃষ্ণ gsañ-wiḥi blu-mi a secret spiritual guide; an epithet of Mahes'vara (Mñon.).

गुरुद्र पर्व ने प्रकृति gsañ-waḥi bday-ñid गुद्धाता, गूड्या mysticism.

न्या व gsan-wa-şmra मन्त्र a charm.

ৰ্মন্ত্ৰন Gsan-dwan = ৰ্মন্তন্থ যুম্বনীয়ুৰ Kuvera, the deity of wealth who rules over the Guhyaka spirits.

THE 3 gent-bya that which should be kept secret.

1304

THE TH asan-hos that which is confidential, fit to be kept secret.

नुभद्र अन् qsan-tshig = नुभद्र नुष्म secret speech हैदावास्त्रिप्ये वासदाक्ष्याः इसमा ह्यायाद्रसम्बद्धाः श्रेष री स (C. yya.) the secrets of one's heart, should not be revealed to the wicked.

मार्था gsad put out: अर से सुर क्षे पुर क्षे परtinguished, just as wind puts out a lamp or candle.

माभ5'य asad-pa मरण death.

পামার'ম gsan-pa resp. to hear, to listen to; ট্রেপ্রাব্দ listen to me! (Mil.); ম্ব্রাণী ষ্ট্ৰাথ প্ৰাৰ্থ do listen to my word! to hear a person teaching, expounding, etc. $(J\ddot{a})$.

पार्थिय विश्वतिन्त्रात, v. विश्वतित मानास्वति to reply, 34 94 940 to return kindness.

বাষ্ট্য gsah, also ব্যুৎ bsah, the snowleopard, varying in colour from pale lemon to pure white, with clusters of black spots; living on the higher mountains of Tibet.

বাধার 'অম asah-yas (মুন্ম) n. of a number (Ya-sel. 56).

मार्थर | gsar-pa or म्यर प नव, नतन, नवीन fresh, new; young; good. उपानु प्राथ very fresh; अर्देश पर गमर य श्राभिनव quite new; गमर শুল্ম a new friend; লুমহানুহম newly born; अन न नामर प fresh mutton; अनमर प a fresh wound; वज्ञानुसद्ध bride, newly married wife; ๆพร.รู. คพร.ชวิ.ศ flesh of animals that have just been slaughtered: FINE an edge or blade just sharpened; FE THE new house, প্ৰশ্বধৰ new clothes, ধ্ৰম্প্ৰ fresh butter; 5 9Nx a horse not yet broken শ্বমং এর্থান্ত gsar-hyrog-pa Sch.: to tell each other news; to make new aquaintance. THE GEAR-rain old and new, stale and fresh, is used as abstr. noun to signify: age, duration, existence. ज्ञार ज्ञार ज्ञार

হ্ব প্রতিষ্ঠ rtsid-good-pa inquire into, investigate, examine, study. ANTICAN fresh arrival.

Syn. नमर म gsar-po; सरम sar-pa; म अ 80ma: भग अ yaq-ma: नेन ५ गर्नेन cin-tu-gshon: প্ৰশ্ৰ gshon-nu; বাহা চুহান-po; ব্যাপ্ৰীৰ rabashon (Mnon.).

मध्य क्षेत्र gsar-şkyeş नवजात new-born; fresh shoots and leaves, buds (Mhon.).

শ্ৰহ ইন্ধ্য gsar-stod নৰ new.

प्रश्न g gsar-bu 1. नवक: इन विण प्रश्न प्रश्न शिका thog gsar-bu fresh harvested grain, new corn. 2. beginner, tyro, novice (Jä.).

MNX'5'EEN'U gear-da hons-pa a new comer;= মার্কার্য mgron-po (Mñon.) guest.

প্ৰথম gsar-ma modern, recent, new. The term gen. signifies the reformed or new school of Buddhism (opp. to \$5.50 Rāin-ma). ज्यू अय gsar-ma-pa one of the new schools of Buddhism in Tibet.

MNK AN genr-nus fresh or new barley.

ৰাম্য qsar-htshe (ব্ৰুংব্ৰংক্ৰ্) fresh disease or accident.

नायर अर् केर्प gsar-slad med-pa == नायर वर्डे. क्षेत्र (Yig. k. 13) without any recent injury to health.

ব্যাহ বৃষ্ট্য gear-beog newly made or manufactured articles.

নাম্ব gsal 1. কাম, মির separate, বজুল, distinct, অন্ধ expressed, ম্ব'শ্ৰথ সন্ধায় illuminated, fully manifest. 2. for analysis ग्रल pale.

পাষ্যাত্র gsal-wa I: vb. to be clear, bright; বুমৰ বৃহ টুর্ হ to make clear, to elucidate, श्रर-वर बेद ज्ञाब when (the sun) shines bright again; ধ্বং ঐ ৭৯ শৃহ বৃধ্য বৃধ্য বিশ্ব flaming up once more, like an expiring lamp; क्षर दे भुक्ष केर व्यवस्थ है than-he tham-mer gsul-te appearing bright, clear and glorious; न्या

1305

ম-ট্র্র makes clear; ব্যাথ বা it has become clear, is made evident; also বিহুর, explained: ৭১৭ বার ব্যাথ বা it is explained in the Dulwa, it is clear there; ব্যাথ মন মুহ্রি ব to elucidate, to describe clearly.

শ্বাম ব III: 1.= কুম'ৰ বন্ধ fully blown, copious in fullness. 2.=৯ইর'ৰ সকত manifest. 3.≔বর্ষুণ'ৰ নিবাস্তন [set aside, turned away]S. 4.=মুণ্ডাৰ fame.

বামবে p gsal-kha = বামবে a gsal-cha.

শৃষ্ণ সুশ্ৰ gsal-grags স্নীন, স্থিন fame [celebrated, well-known]S.

শুম্ব gsal-cha message; শুম্ব ক'ৰি শুৰু বি I request (you) to give me a clear account; pray send me a message.

माभव केष gsal-chen महारोचन [great lustre; the sun]S.

শুপানুত্র Gsal-rgyal king Prasenajit, son of king Brahmadatta born on the same day that Gautama Buddha was born (K. du. শ, 3).

ৰ্মাণ মার্থ- gsul-mthon the sky, clear sight or vision.

শ্বমথ প্রৱা-ldan 1. = শ্বমথ মাড্র বুলান্ the sun [brilliant; fire]S.; the blue colour, sky-colour = এইন mthiń (Mňon.). 2. = an

epithet of Buddha; the son of the moon, one of the planets in Indian and Tibetan astronomy (Mion.).

শ্ৰমণ প্ৰকাশ Gsal-Idan- na কামী the city of Kās'i, modern Benares.

শুপথ বচন থ gsal-btab-pa to refresh the memory, to meditate: হই বৃত্ত এই স্থান ই কৈ বাদে কৰি প্ৰায় কৰি কৰি প্ৰায় কৰি কৰি দিলা became as if new to me (A. 23).

ৰ্মাণ প্ৰথম gsal-gnas as met. = মান the sky, the void space.

শৃত্য ন প্রত্তি নি দুজন দুল্ল দুল্ল the birth place of শৃত্য ন দুল্ল দুল্ল দুল founder of the Bon religion of Tibet (G. Lon. 12).

শৃথা বাই বিমান্ত gsal-wahi nor-bu= গ স ব্যুদান্ the sun (Mňon.).

শ্ৰমণ মুই Gsal-wahi bu-mo হাল্লায়ণী 1. the daughter of Daksa an epithet of Durgā. 2.= ৰ স্ব.

শ্বন্ধ কু gsal-wahi-sgo = শ্বন্ধ a learned man, a sage (Mānon.).

শৃথ্য বৃথি বুজা-waḥi-sgra clear voice, কলকভান্তি murmuring noise.

ৰ্ম্থানই সাম gsal-wahi ma-ma মাবিবা [the mother of the patriarch Daksa]S.

ৰ্মৰ 35 gsal-byed = মিল 1. the eye (Maon.). 2. অন্তৰ the consonants; ৰ্মৰ 35 নুমত্ত the thirty consonants of the Tibetan alphabet.

শ্বমণ্ড Gsal-ma মন্ত্ৰনা prosperous, n. of a goddess.

বাধবারী gsal-me lamp, candle (Rtsii.).

পৃথক ব'ৰ্ডম gsal-la-dwans bright and sparkling, pure, free from impurities.

Syn. 985 554 gtsań-dbańs; \$925 rhogmed (Mhon.).

न्यस्य देंद्र Gsal-hdsin n. of a place (Bon. ch. 4).

न्यान क्षा gsal-hos प्रकास explicit, clear.

नुस्य वे व gsal-le-wa very clear.

বাধার বিশ্ব gsal-çiñ (Ñag. 68) a pointed stake for empaling malefactors; ব্যাথ বিশ্ব হুলাব to impale. ব্যাথ বিশ্ব gsal-çiñ-pa an impaler; one who has been impaled.

মান্ত্ৰ প্ৰতিষ্ঠান কৰিব ব to shake and throw up in a backward direction; প্ৰশাসনীৰ কৰিব বিষয়াল up the body, to shake it; বেলেৰ্থৰ he shakes his mane; ব্যুক্তির Cs.: the shaking of one's shoulder, (probfor: shrugging); to winnow, to fan, to sift (Jā.).

ম্পিইম gsiń-ma 1. beer brewed out of rice or any other grain. 2. pasture-ground, meadow. 3. moor, fen (Sch.). 4. a flower growing in the pastures of Tibet resembling the daisy: ইত্যুক্ত পুষ্ঠিত সমূচ্য দুখিত সমূচ্

মুখি বু gsir-wa ব্যাহ্র Cs. 1. 'to whirl about, to twist; এন প্রাথহান to whirl a spindle, এবে প্রাথহান Cs.: 'to whirl an arrow.' 2. W. to move by a repeated pushing; to smooth, to make even, with a plane, knife, etc.; to slide, glide, slip down a slope (Ja.).

নাইবি'ন gsil-wa 1. = ন্যুম'ন bsyyur-wa to multiply in arithmetic (Rtsis.). 2. to divide, split, চুলন্ত্ৰমূলীক'ন to cut to pieces, লুকীৰ'নৰ wool that has been well combed. 3. to toll, sound, ring: ইব'ন্ত্ৰীৰ ন to ring a bell. সাম্প্ৰীৰ v. সাম্প্ৰ or লুগুৰ bronze which emits a ringing sound when struck (Mion.). শ্ৰীৰ'ধুন gsil-ṣūan pleasant ringing sound, a kind of cymbal.

+ প্রথা ট্রা gsil-byed or প্রথা নিং gsil-çin the stuff which a Tantrik Buddhist monk

carries in his hand with tinkling bells attached to it.

ন্ধিয়াম gsil-pa and শ্ৰীৰণ gsil-ma, ইবান্ত sil-bu (Jä.).

মাধুনা gsug, নধুনাথ = নহম্থ, ধনানাধ্য bribery, bribe; remuneration, reward নধুনাম বিশ্ব কি should receive reward and royal favours (Ç. doñ. 1).

বুঙালি-wa বাবন, vb., pf. বাঙ্কা gsuñs, imp. বাঙ্কা = classical শ্রুম জালান-wa 1. to speak, talk, say, ইপ্রেম বাঙ্কা do not say so! such an expression should not come from you; শুর বাঙ্কা বিজ্ঞান gsuñ-wa to tell a falsehood, to speak lies. 2. to explain; to ask: মিন্ত্রি বাঙ্কা বাঙকা বাঙকা বাঙ্ক

নার নিম্নার কৈ gsuń-yi bdud-rtsi = বাস্থ বছরে বা, lit. the nectar of speech, a complimentary expression applied to a person's speech, address, or advice (Yig. k. 25). ৰাধ্য বিষয়ে বৃত্তির প্রতিষ্ঠা প্রথম-yi dwan-phyug chen-po = ব্রত্তিব্যাধ্য বিষয়ে an epithet of Manju S'rī Bodhisattva (Situ. 6).

শ্বং শ্বি gsun-gin saying, talking about, reciting, reading or preaching: শ্বং প্রথম দুর্থ শ্বং শ্বং (A. 13) when he was reading the Tantra class of Buddhist scriptures.

বাধুম বুজান-bgros report, statement, opinion

ম্ভানীৰ্থ gsun-gleas = নাণ বৰি diploma, written authority: মন্ত্ৰ নাম নাম দুৰ বিষয় কৰা কৰিছিল কৰিছ

শন্ত বিশ্বস্থান gsuń-gleń byyżs-pa a discussion or discourse had on religious subjects.

ৰাধুমে ৰ gsun-chos মাৰ্থিন a religious discourse or sermon delivered ornally.

শাধ্য সাইন gsuń-mehid=নাম্প্রের resp. talk, discourse, speech; নাম্প্রের reply to such a speech.

বায়েন সেইবা $gsu\hat{n}$ -mchog last advice, precept; also principal word, main dogma, e.g., the Om-mani padme hūm $(J\ddot{a})$.

ৰাধু জু gsuń-sñan a harmonious voice, an agreeable, speech.

সমূহ সূত্র প্রধান malad a knot of charmed silk used as a talisman, it is described as হুমান প্রধান কর্মান ক্রামান ক্রমান ক্রমান ক্রমান কর্মান কর্মান কর্মান ক্রমান ক্রমান ক্রমান ক্রমান ক্রমান

ৰাধু- মুন্দ gsun-spros conversation between or among persons of rank; ৰাধ্য- দ্বীন gsun-

bris written precept, advice, letter, statement.

ৰাধ্য প্ৰজ্ঞান-byed=P kha or শ্ৰাম্থ ৰ জ্ঞানwahi sgo the mouth (Mnon.).

ৰাষ্ট্ৰ বিষয়েন নিয়া স্থান sermon, religious discourse : sacred writings.

્રાંક the twelf divisions of the apothegms of Buddha:—(1) અર્દ્ધિરેટ, (2) દ્વારમ પ્રેમાવફ્રદ વર્ષ્ટ રે. (3) શુદ્ધ-પારેટ, (4) કેવામ સાવકદ પારેટ, (5) કદ્દ-પારેટ. (6) શ્રદ્ધ-પારેટ. (7) ફ્રેનમ પાર્ટ પારેટ. (8) દેલું પારેટ. (9) શ્રદ્ધ-પારેટ. (10) ત્રિક્ષ પારેટ. (11) ક્રાંડ પુદ્ધ-પારેટ. (12) વ્યક્ત પારેટ.

याधुरुषः वृष gsuns-çol प्रज्ञकोदर.

ৰাষ্ট্ৰ gsud-pa or মন্ত্ৰ 1. বিশ্ববিদ্ধা a form of cholera, n. of a disease produced by indigestion, by undigested food: মন্ত্ৰ বায়ুব্ৰবৃত্তিমন্ত্ৰ (May. 22). প্রবিশ্বসূত্র stands for বিশ্ববিদ্ধা spasmodic cholera which elsewhere is rendered সমস্ত্ৰ dyspepsia. 2. acc. to Sch. vb.=to be lost, to be dispersed. 3. W. to fill with food beyond satiety, to stuff, to cram (Jā.).

पाशुअ gsum ति three; पाशुअाम, पाशुअाम the three, all the three. প্রথম gsum-pa ন্নীয the third; containing three; শ্রুমাই gsum-po the three; नुषुअ 5 gsum-cha a third part; প্রুল প্রাথ two thirds (Rtsii). প্রুল is used also elliptically for বৃশ্বভাইৰ পাধুন, বিৰো the three precious ones: পাধুনাৰ भुष्यस्य विभाष्ट्र the Sûtra on seeking protection of the Three Precious Ones (K. d. ঠ ৫১১১). বন্ধুবাধানুহমান্ত্র্বাধানুম three times innumerable Kalpa. This usage should also be noticed: ক্রাইন মান্ত্র্বাপন্ত্রমান বি old woman with her (two) sons, the three; ৰুখাই খবা সুধাৰাধ্যুধ the king and his 4934 the excellent, the middling and the inferior ones, the three.

1308

नासुमाञ्चनम gsum-sñags जिल्ल [a Vedic metre]S. শৃধুন প্রশৃষ্ণ বিভূঘাবলি a series of three charms.

প্রমায়ণ gsum-sbrul the third stage in incarnations [emanation of the third degree,= সুন্ধু আ ñiñ-ṣbrul] Jä.

প্রথম gsum-sgra = মুম্ম sbran-ma the bee, also fly.

गधुमञ्ज qsum-ldan चेता possessed of three parts.

ण्युअ २३ ५ व gsum-ldan-dus चेतासुम the age in which out of four parts three perts (of merits) existed in human beings.

শাধুনাইৰ gsum-rtsen বিবিৰ the heavon. माधुम हे ब ५वद विदिवेश the lord of heaven.

শন্ত শন্ত পুষ্ঠ পুষ্ঠ পুষ্ঠ পুষ্ঠ পুষ্ঠ কৰিছে a gram-btsegs three things piled one upon another: এই অ'বাব্ৰ' বাধুনা বই বাম three stuffed cushions piled up one upon another; मर्यान्यम्बहेन्न a three storied house.

প্রধার asum-zur three-cornered.

지정지'의 gsur-ma a thing slightly burnt, singed; 44x3 gsur-dri the smell of it (Jä.).

মাসুমান gsuş-pa, কান্তৰ [belly, stomach, ๆผมบลัง gsus-pa sbos the belly is swollen or distended] Lex.; 48445 gsus-nad dropsy of the boily; THENTY gsus-reed the belly and the waist; the middle part of the body, the waist (Sch.); Syn. ዓማና 5 byań-bya; ጀባ lto-wa (Mhor.).

पासुसाय विषय asus-pa hyens = व्यादस (Mhon.) full stomach.

गुषुषाय हे लम्बोदर large protuberant belly or stomach (Mnon.).

नामुखार्च के gaus-po-che=नामुखाय के or मूद्रप के महाकोष्टिल 1. a large belly. 2. n. of a country (K. d. 5, 365).

वाध्या प्रिमा के म qsuş-khyim che-wa = क्रेंच के पे नुस्नोदर a large belly: ग्रेन हे पनेर भुभर्ग रसर

व वाश्वम हिम हे व the red-coloured manfesitation of the Lord of death has a huge belly (A. 17).

শাধুমানপুদ্রে Gsus-hphyan-po n. of a deity $(J\ddot{a}.).$

প্রথম ইম'ডব gsus-rdsin-can pot-belly, large belly (Mron.).

पारी प्र gse-wa 1. v. क्षेत्र. 2. v. मुक्त्य.

याशे' र gse-ru for वर्षे र गण्डार, मुक्कि rhinoceros.

नुषेन पद्द gseg-brdar Sch. a file (instrument), v अण् जाइन sag-gdar.

पारेपा'र gseg-ma 1. मर्करा sugar. 2. कङ्कर pebbles, small stones; यायेय येप ठेव full of stones (Ja.).

पारोपा पा-पद पुडलु-तुर्वत = अन्य पहिला त mendicant's staff (Lex.).

प्रदेर gsen, also सेट sen = पर अर्डभम 1. intermediate space, opening; cleft, chink, crevice, fissure, leak, v. farar sub. far; अविद sgo-sen chink of a door; पानेद पश्चप gsen-bsrub-pa Sch. to stop up, plug up, crevices, etc. 2. harmonious, well-sounding. 3. sharp, acute, sarafac rna-wa-geen quick ear Sch. 4. in ने3 प्रमेर it signifies त्रुट्य grassy valley or plain.

বাইনে gsen-pa leaky, cracky, full of fissures (Sch.).

ज्वेर व cautious, watchful.

বাইনি gseh-wa (colloq. and form of ग्रास्त्र) गोपन to conceal; ग्राइम ग्रासेट व to keep information or news secret.

বাইাম'খাব gsen-yab balcony. 💆 শুমানুৰ द्वार र व नासेर अव दर अर्थेर मु के म वहें वि वह द in this garden house with its excellent balcony and wide view you should (rejoice).

বৃষ্টি gsed several larger species of Loncera (Jä.).

বাইনি ব gsed-pa also বন্ধন্য to pick out, sort, to pull or pluck in pieces; ব্যাপ্তন্ত্র to assort wool.

মানি gseb=ন্দ seb 1. stallion, a male horse or camel. 2. the narrow interstices between persons or things through together, hence with ৰ, 5 and ৰ=between among, with ৰুম= from between: ট্ৰিফিনিয়ার কৰিব the dog leaps into the midst of the people; ইমেনিয়ার ক্রিয়ার বিষয়ার ষয় বিষয় বিষয় বিষয়ার বিষয় বি

বাইন বাহ gseb-lam a passage through thickets, a secret path, by-way between rocks and underwood.

ম্বাই gser মুবন, নীবিল, আছা, কাল্পন, স্থল 1. gold; in Tibet gold is called rinchen dañ-po the first precious (article). অন্যান্ত্ৰ ক্ষেত্ৰ ক্ষিত্ৰ ক্ষেত্ৰ ক্

Syn. ইন্ট্র্মণ্ড্রন্থ্র্ন্ন rin-chen mdog-ban; ইন্ট্র্মণ্ড্রিম tshon-hdus-hyrim; ইন্ট্রেম বি এর্ন-mchog; ঠম্বান্ধ্রিম tsam-pa skyes; স্থান্ধ্রম কর্মান্ত্র্নি, পুরা-দ্রান্ধ skyes; ইন্ট্রেম পুরা-দ্রান্ধ skyes; ইন্ট্রেম পুরা-দ্রান্ধরম; মন্দ্রম্ভর্ম mdog-ldan; মন্দ্রম্ভর্ম mdans-ldan; মন্দ্রম্ভর্ম mdog-ldan; মন্দ্রম্ভর্ম yam-ya skyes; ইন্মন্ট্রম ri-las-skyes; মান্ধ্রম me-yi sa-bon; ক্র্মান্ত্রম cha-ças sbyans; শিশ্বা

ক্রম kha-dog chen-po; মুগ্রমুগু bum-bṛgyaskyeş; মাজিল্ল sa-yi ala-wa এই দেল্ল htshowa şgrol; দল্পান্ত bṣṛeg-bya; মাজিল্ল sa-leəbram; ইম্মুর্মির rin-chen dah-po (Mhon.).

মান ই বাব geer-gyi-bkah royal edict, the ling's command, government order; ব্যুমন মুন্দ্র প্রান্থ কিন্তু হালু আইন্ এই ব্যুম ব্যুমন বিষয় the royal edict was received loyally by the subjects (Yig. 4. 60).

ৰাম ব্ৰীস্কৃত্য gser-gyi skud-pa 1. gold wire. 2. n. of a medicinal grass: নামত ব্ৰীস্কৃত্য আই ক্তি স্কৃত্য ক্তিয়াৰ (Med.).

শ্বীম্প্রিম্প gser-gyi hkhor-lo the golden wheel, one of the eight auspicious articles (খ্রুমন্ত্রন র্যা) of the Buddhists.

ন্ধৰ শুন্ম gsar-gyi-dgra as met. = স্থান (lit. the enemy of gold) iron (Mñon.).

म्बेर मुँ हुन्य gser-gyi chun-po हेमदाम gold necklace or chain.

প্রত্তি gser-gyi-ña 1. the golden fish, one of the eight auspicious articles of the Buddhists. 2. n. of a precious gem.

पायेर मुझे हें न gser-yyi me-tog सुवर्ष कुसुम, क्रिमपुष्य the golden flower; चम्पकपुष्य Magnolia champ ika.

Syn. বর্মার ব্যার bsod-nams-bsuń (Mnon.).

बाबेर कुँ अंत्र क्षुष gser-gyi mon-lhas सवर्ष दाम gold braided head ornament, also necklace.

দাম দ্বী কুমেন gser-yyi şdon-po = ই # lit. golden plant, a kind of aquatic grass (Min. 3).

ৰাম দ্বী ৭২ব তৰ gser-gyi hdab can an epithet of Vishnu (Mñon.).

नावेद ने अर्डन gser-gyi-mchog the finest gold.

Syn. ध्यापुर प्रश्नि dsam-bu chu-gser; क्र प्रमुद्द प्रश्निक कृत्युग्वर्य-pa; ध्यापुर के dsam-bu na-di (Mhon.). ন্ত্ৰম নুষ্ট্ৰ gser-gyi bye-ma 1. golden sand. 2. a kind of mineral used for medicinal purpose. ন্ত্ৰমন্ত্ৰ প্ৰস্কৃতি অধ্যাদ্য মুখ্

ग्रेस गुे. गृत्र गुरु क्षा प्रकार के सम्प्रितमा golden image.

व्योर ने रवायाय gser-gyi hog-pags भेखला a gold sash, but gen. an apron with little gold bells attached to its edge which ladies of rank wear in Tibet.

ৰাই দুই বার্ধ gser-gyi ri-bdan the seven golden mountains:—বার্থ দিন হর্ম gñah-ciñ-hdsin; বার্থ মন্থ হাইব gçol-mdah-hdsin; ইন ইন হর্ম seh-ldeñ-can; মুন মুন lta-na-sduy; ইন rta-rna; মুন হুন rnam-hdud; মুন্ত ন ভ্রম mu-khyud-hdsin (Mdsod.).

ৰ্ম শ্বী মই ৰ Gser-gyi-bṛtsiy n. of an island in the Eastern ocean (K. d. ম, 269).

নাম-সুঁথি Gser-gyi ri-wo ইনারি the golden mountain situated beyond the mountain of Pragjyotisa, where the tree of gold called Sa-le-dam abounds (K. d. ম. 283).

न्यवेर कुँदियान gser-gyi ril-wa = न्येर कुँक व भुन golden water pot.

ৰাই টুপ্তৰ gser-gyi lus ইমাল golden body; a complimentary address for noble ladies.

વાયેર ગુંધુદ્દ gser-yyi phud-pu a kind of medicinal grain. વાયેર ગુંધુદ્દ વ્યાબદ્દેશ વાંગુ કદ્દર (Med.).

শ্বিমণ্ড্ৰিপুৰ্বিত্তৰ gser-gyi gtsug-phud-can the golden crest; n. of a bird.

Syn. ৭৭৭ বাৰ্ষাৰ hdab-yçog bkra-pa; ঝানং বার্টি কুমার mkhah-hyrohi ryyal-po; &শামার chun-hlay (Minon.).

ৰাইন গ্ৰীপ্ৰসাধ gser-gyi sbram-bu 1. = প্ৰই ইপাই gser-rdog-po (Kag. 53) piece-gold, pieces of pure gold that are picked up from sand; pure, unalloyed gold: প্ৰায়ণ্ডান হণ্টা শ্ৰেম প্ৰীপ্ৰসাধ কিই ইউছিল গ্ৰাহা (A. 23) all the others each presented him with a piece of gold worth a 4.

णवेर भु ς gser-skud= णवेर गुँ भु ς ' खन्द खन्न $gold\ thread$.

ৰ্থমন্ত্ৰ gser-skya pale, whitish gold (Rtsii.).

প্রমান্ত gser-skyems lit. golden-drink, wine that is offered to royalty, &c. for drink; now-a-days wine offered to the gods and the Grand Lama which is touched with gold and grain wrongly as a justification for that name (Lon. এ).

पायेर प gser-kha सवर्ष खनि gold mine.

প্রথম নি gser-khri golden chair, throne, hierarchical chair.

বামিং দে: Gser-khań 1. n. of a (মান্ত্ৰ) demon. 2. n. of a certain noble man's family and castle in Amdo; বামিং দে: ইন্ত্ৰত n. of a celebrated lama of Amdo belonging to that family.

याक्षेत्र अपनि gser-mkhan goldsmith.

वाक्षेत्र आवर gser-mkhar a royal castle.

শ্রম-মন্ত্র gser-hyyur-mkhan an alchemist.

নান্ধ পুৰা শ্বন sger-gug-srafi an ounce of gold of Gugé: নান্ধম পুৰা শ্বন শ্বন শ্বন having offered three hundred ounces of Gugé gold (A. 79).

वासेर अवार gser-mgar goldsmith (Minon.).

प्रशेष भूट है geer-glin सुवर्ष द्वीप prob. the ancient Pegu where Buddhism flourished in the ninth and tenth centuries A.D.

ৰাষ্ট্ৰমাৰ্থী gser-mgo golden-flower (mystic) (Min-rda.).

ৰ্থম ব্যুক্ত gser-hygur-rtsi a chemical preparation said to convert other metals into gold. Nāgājuna is said to have known such secrets of alchemy.

प्रवेद अध्यास्त्र Gser-minal-can हिर्द्यामें an epithet of Brahmā (Minon.).

ন্ধান কৰা Ger-can 1. কাম্বী the golden city, n. of a city in southern India. 2. সবাস্থা n. of an officinal plant (S. Lex.).

Name of a river between Ladak and Lahul where the people of Lahul paid tribute in gold to former kings ी Ladak. प्रवेद कर्मा व ser-chu gtañ-wa रसवर्क to gild with gold.

यात्रेम. के. ब्रह्म gser-cho-lon a kind of precious stone called भोषमान्ति.

শ্রম্প্রিম ট্রা gser-lig n. of a bitter medicinal herb: শ্রম্প্রম্পর্ক্র রথ ব্যক্তির (Med.).

ৰাইম ৰূপ gser-tog golden badge, button.

ৰান্ত্ৰ gser-thal gold-dust, oxide of gold: ৰান্ত্ৰৰ বৃহন্ত্ৰ ক্ষেত্ৰ ক্ষেত্ৰ বৃহন্ত্ৰ বৃহন্ত বৃহন্ত (oxidized) gold dust applied externally removes fleshy excrescences (Med.).

ण्येर पुत्र *Gser-thub* कनकम् नि n. of the second Tathagata (Buddha) of the present Kalpa.

ৰ্থাং ৰাচ্বাৰণত geer-gauge-can having a golden-dome, a gilt-dome in the shape of a royal umbrella constructed on the top of a palace or eastle: মুন্দ্র বাইন্দ্র বাই

प्रोतेर अर्ग gser-mdog सुवर्ष वर्ष gold-colour; प्रोतेर अर्ग ठन n. of a monastery in Tibet.

ৰাই প্ৰৰ gser-<u>l</u>dan = জ ১ ম myrobalan. 2. **ইনৰ** n. of the capital of Indra (Sorig. 30).

ৰাম্ম ই'' স gser-rde ñi-ma = মুম্মাল্ম white mustard (Sman. 109).

म्बोदः र्ड् geer-rdo gold-stone, gold-ore: म्बोदः र्ड्भः कु बेदः अञ्चलकार्यदेव पद होत

Svn. १९२३ के bbab-chu; भागवे sa-gshi; इत्रजी ५ ston-gy-dus; पाश्यक्षणाय gzah-lhag-pa; श्रम lha-mo धासु u-mā; कार्यभागाय chu-bo Gah-gā.

ৰ্থমে gser-pa gold-searcher, gold-washer; dealer in gold.

শ্রমান্ত gser-phur মুবনানা the polar star, the fixed star.

Syn. শ্বন্ধান skar-ma brtan-pa; ইব্রা stod-phur (শ্রন্তন).

শ্বং হুং gser-phud n. of a medicinal herb used as an emetic (Med.).

यहेर व्हेट gser-hphren gold-chain, n. of a work.

শ্ৰমণ্ড gser-bu n. of a bird of golden colour $(K. ko. \, \P, \, \mathcal{S})$.

न्येर धुरम gser-sbyans refined gold, purified gold (Yig. k. 13).

न्यें के geer-me = न्येर ने के हैंग geer-gyi metog gold flower.

म्बोर घर इन gser-min-can (इ.व.व. na-ga ge-sar) नागनेगर (Maon.).

क्षेत्र अवास्त्र geer-mig-can lit. with goldeneyes, a fish; an owl. ৰাম্বৰ্গৰ gser-dmar-po lit. red gold জীবিদ a compound of copper and gold.

ৰান্ত্ৰ বাই স gser-gtso-ma = বান্ত্ৰ ম refined gold $(J\ddot{a}.)$.

न्तेर अदसः gser-zans gold-gilt, gold laid on copper.

गसेर प्रऑप gser-bzo-wa goldsmith.

Syn. শৃথিম শাদৰ gser-mekhan; শৃথিম শ্রশম gsermyar; দ্রুক্ত শ্রীথ ৭ জ khu-tshur-gyiş htsho-wa; ক্লুবেই ৭ হাব-wahi-hjug (Minon.).

দ্বান্ধ geer-shal=এম্ম lit. golden face, a polite expression, for the face of kings, queens and grand lamas, also used as a compliment to respectable ladies. দ্বান্ধ্যমেন্দ্র বিশ্বস্থা করি মেন্দ্র করি (Yig. k. 80), thanks for your very great kindness, I have been as pleased as if from an actual interview.

শ্বীমান্থ yser-shal-mjal any interview with kings, queens, princesses and hierarchs.

শুন্তম A gser-sho a gold piece of the weight of an English sovereign.

দ্বান্ধ্য প্রতি মুক্ত gser-gshuń riń-mohikluń = ক্রান্থ্য an epithet of the Ganges. (Yig. k. 85).

पासेर विद्या gser-hod सवर्ष प्रभा golden lustre, क्योर विद्या gser-hod-can= श्रेण glog lightening (Mhon.).

কাৰ অব gser-yig golden letter, the royal mail; 'কাৰ অব্য gser-yig-pu bearer of a royal-letter,' an ambassador, envoy (Glr., Jü.).

ৰান্ত্ৰ মাৰ বিশ্ব geer-sal le-sbram pure gold. ৰান্ত্ৰ geer-lhad-can alloyed gold.

Syn. कुन पासेर rgyan-gser; र् ठन पासेर rwa-cau-gser (Mhon.).

শ্ৰম পুৰু gser-çog leaf-gold, gold-foil.

প্রত্যা ger-sṛañ an ounce of gold; a gold coin=16 rupees, a gold Mohur (Jä.).

শ্বীম gseş 1.=মুখ order, class; বৃদ্ধানী nań-gses, as in বৃদ্ধানীশ্ব. 2. reciprocal, mutual (Vai. sń. Jä.).

আই ব gso-un pf. প্রথ gsos, বর্ম bsos (= व htsho-wa) 1. पोषण to feed, nourish; to bring up, nurse up, train : প্রায়ণ easy to bring up, to nourish; 3 at to rear a child. 55 वर्ष वार्य to feed or rear up a beast; পুশ্বুশ্ব to nourish the body, to restore health; also নুমান্ত্রিন or নুমানুন প্র प्रतिपालयति, to foster: गुर्थे पर १६५ wishes to cure, nourish, or bring up. 2. चिकित्सा. प्रतिषिध, प्रतिचत to mend, to repair, curing, healing; প্রত্যাহী treats medically; to stop, remove, to put an end to (of a disease); ম্থাৰ্থিৰ to rest, to recreate one's self; ট্রিমান্স্বিব to repair a house; to restore, rebuild, re-establish, what had been destroyed, to kindle again, stir up again, a fire; देप प्राप्त to repair (a house), to refresh, to comfort; सेमस वृद्धान resp. श्रुवास वृद्धान to console. প্ৰাথ্য gso-dkah difficult to cure; বার্থ.পানথ aso-mkhan fosterer, restorer. cherisher.

यार्थ प्रवे द्वार्थ gso-wahi lha-mo = भ्रष्ट अप मु रेवती the constellation of Revati.

ৰ্ষাংস্থাই gso-ggah-byed = ছুং ই ই ই ব্ skyur-rtsi chen-po সন্ধি a kind of citron; the larger species of lime used for medicinal purpose (Mnon.).

ৰ্ষ ৰব্ম gso-thabs way of curing, manner of healing (Med.).

नार्थ वेन gso-thig cure-drop.

শুর্ম gso-dpyad= ব্রুণ্ম গ্রেম (মুন্ ট্রুইন্স্
শুর্ম) the mode of healing, method of

treatment of disease and the science of medicine, = अते १२ वायुर्वेद the science of preserving or prolonging life (Mnon.). ण्य ५५५ छे चिकितस्रति treats medically, makes medical treatment or cure.

শার্ষ-মুধ্য ageo-dpyad-mkhan physician, a restorer of health (Mnon.).

वर्श-१९८ ए १९०-कृष्यत्ये - pa = श्रुवः य or वर्षः ने दः व htsho-byed-pa a physician (Mhon.).

गर्भः बुद्ध व्हार्या विकित्सानिया the work of healing; suffau nourisning, bringing up or rearing.

প্রাথ gso-wa-po 1. physician (Med.). 2. a fosterer, ways the parents (Mnon.).

¶₹5 gso-bya the thing to be cured, the disease (Med.).

ৰ্ভ ই gso-byed 1. the healing substance, the remedy; the healing person, a physician. $2 = \mathbb{E} \operatorname{dog}(M\tilde{n}on.)$.

বার্য প্রথ aso-tshul= ज्रांच्यम method of healing.

मार्स रेम gso-rig or गर्स परे रेम म चिकित्सा विद्या the science of medicine, the healing art. नास रेना में निवा बहुव नाय में में श्री में ग n. of a medical work in 293 block-print leaves; न्यार प्राप्त देना এই বছুর বৰ্ষণ treatise on the healing art; मुद्रःवावकुष one hundred recipes or compounded medicines, n. of a medical work by Siddha Nagarjuna.

मार्के हुँदः च gso-şbyon-wa 1. for देशायानार्के दा removing faults, and भेषाय हैंद व washing or cleansing of sin by making confession to a priest. 2. पोषच reparation by penitence or repentance, প্রাষ্ট্র এর ব, taking the vow of Poshadha (fasting) वाक हुँद अवाबकाय observing the Posadha vow of fasting or making confession of sin. १ व विश्व व के स्थाय सुर म observing rigidly religious vows for one full day.

ग्राह्में प्राप्त qso-sbyon-pa पोषि i one who has taken the vow of Posadha. প্রান্ত प्राथा कुडा-इ ्राम bshag-pa to observe the yow of tas ing.

ন্র্রাপ্তমান্ত্র Gso-sbyon-hphags (Uposadha) m of ancestor of Gautama Buddha.

নার্ধবা'শ gsoga-pa v. খণ্ড; pf. বমণ bsay or वसवास bsirgs चयन to collect, to gather, to hoard: প্রণ্ড বুর hoards, gathers: মু न्यन नेमाय knows how to collect food. मार्थमा श्रद ने मासुन goog lank shi gsum in कर हिरामविसायरान्त्रवास्माराये वास्मार्थाः वार्यवास्मान्या विसानिसानी के प्राप्त the cause of each of the three diseases of wind, bile and phlegm its development and cure, &c. (Hbum. 20). न्धन aky gsoy-hjoy hoarding, accumulating ricnes.

ๆฟั้น นี้ ason-po 1.=ระนั dran-po (ที่สม. 69) straightforward, sincere; প্রত্যুত্র ১৯ মৃত্যু to speak faithfully: ঈর্থ ব্লু অপুল वर्षा बेट हे अर् देर या यवेद र पार्वेद येर हों स after making reverence to the teachers what you have to say speak out truly (Hbrom. F, 27). 2. पृष्ववादी = धूर धु व one who speaks out a thing before hand.

ৰ্মন gson, imp. of ৰামনাৰ gsan-wa as in ন্ত্ৰান্ত্ৰ বিশ্ব keep the conversation secret (Nag. 68). Also there occurs : প্রমেপ্র gsons-cig keep it confidential, (Situ. 105).

प्रार्थित gsod-pa= २९४१ प, pf. प्रश् bsad, fut. (Lex. usually) and, imp. \$5,50d 1. हिंस, वध, चात्क to kill, slay, murder, slaughter, বাইই-এতাব্ৰাবাদ to delight in killing; वर्षर्द्र १ १६वाय putting to death, causing to be killed; वसर अवन्यवेन flesh of an animal just slaughtered; questions; पदे न fresh meat; कुंब धम न्यूर परं be executed

by the authority of king; answars at the time of or just on the point of being executed.

লম্প্রি gsod-gcod the act of murdering; murder, slaughter; লুম্প্রের পুর্বিশ্বর বিশ্বর প্রত্তিবাদ্ধার fear of murder or massacre; লুম্প্রের প্রত্তিবাদ্ধার করি লাজনিক byed-pa to murder, to slaughter a great deal; massacreing. 2. to put out, extinguish: ইম্ম্ন্র ব্যব্দ put out that lamp before gods. প্রস্থান্থ to destroy the importance or excellence of a person or thing, hence to despise.

ৰ্ম্ব্ৰত্ব good-pa-po murderer, slaughterer.

শুম্ব gsod-byed বন্ধন, ঘানক 1. killer, murderer, শুম্ব টুর্ ইব্ধ the murderous hunts man. 2. মনন, নাব the lord of death, the evil one, Māra. শুম্ব টুর্ টুশ্ম্ম gsod-byed-kyi gnas নমান slaughter house, the place of execution.

শ্র্ম gsod-sa place of execution.

প্ৰাৰ্থ gsod-lugs manner of killing.

वार्षर ह्वाभागे हैं वा उन gsod-rtags me-tog can = करवीर (Mhon.).

वास्त्वेत् श्रुद्ध ने अवाद्य gsod-byed sbyah-ki nagpo=वृ वृष्य अवाद्य क्रवागुम्मु न (Şman. 109).

वासर द gsod-po = वेवाम प भे र प.

লুম্ব 1. for লুম্ব্র বা or লুম্ব্র : লুম্ব্র ব্রু ক্লি warm blood of a living animal. 2. imp. of লুম্ব্র (ছেন্তু).

মুখির এ gson-pa I: 1. intrs. vb., to live, to be alive, পুষ্কুৰ he, she, etc. is alive, —to remain alive, to save or preserve one's own life, ধুৰ নুষ্কুৰ ক্ষুত্ৰ though I

could save my life by telling a falsehood; magaranas, I do not wish to live (any longer), of the fire: to burn, and was W. does burn now? 2. trans. vb. to wake, to rouse from sleep by shaking, to urge on, to hurry on by force, whereas are is only done by words (Jä.).

শ্র্ম gson-ena collog. for শ্র্ম : ধ্রাংশ শ্র্ম a live pigeon; শ্র্ম শ্র্ম the living and the dead (Cs.); শ্র্ম ন্ম্ম gson-bsreg a creature burnt alive; ই নিশ্র শ্র্ম ন্ম্ম শ্রুম বার্ম ন্ম্ম শ্রুম বার্ম নাম্ম দি burn a person alive (Jä.).

ম্প্রির gsol বিশ্ব; hollow, empty, bloated; without substance. প্রব্যান gsol-gsob stuffed, spongy.

বাইবি'ম gsob-pa=কুমে'a; pf. বনৰ bsab fut. বানৰ gsab, 1. to fill out or up, to supply, complete, make up; to cure (wounds). 2. to pay, repay, return; ৰুব্ধ a loan (Sch.); বৈশ্বীক্ষ to return a kindness (Glr., Jä.).

प्रसम् नेह. gsom-cin=बह नेह. pine tree.

আইন gsor 1. of প্ৰথম আইন আইন এ বুল ছ ব বন্ধ, আই a punch, an awl, gimlet. 2. supine of আইন. মৃহ্য gsor-wa to brandish, flourish.

স্থিম হেই মাম gsor-hdem-pa a kind of medicinal grass: প্রত্তেশ্রেম ইন্মান কর্মার করিব the gsor-hdem-pa is useful in wounds from burning.

ৰ্থিয় gsol 1. for ৰ্ডাৰ. 2. in Sikk. = enter dinment, feast.

প্রথাইন gsol-chen= শ্রুমাইন ল great show or festival; in Hindi: tamasha.

प्रवात gsol-pa= श्रुप प चाह said.

বৃথি ন gsol-wa I: vb., 1.= ৰূপ shu-wa एक; to ask for, to heg for: ब्याद्य अँगावी भूवशान्यक है he besought the king to save his life: इंड पाय ब्रेंड यहा बरेय भाषर महाया हैया ask the teacher to say the prayers; বছৰ 5 পৃথ্য I beg (you) to explain; ব্ৰ্ন্থানুষ্থ I beg you to consider; श्रु वार्षवाच to worship a god, by offering libations (Jä.). 2. resp. for प्राप or भेराप to dress to put on: भाषान पार्या मार्थित वाक्ष्मा में सामा मार्थित पार्थित वाक्ष्मा वाक्ष्मा पार्थित प to put on a garment, clerical robs, cap, shoes; শ্লবংশ্ৰন অ'বং ক্রম্ম অ'ব্যাক putting the cloak on the teacher (Ma.). 3. खादन, भोजन to eat, to drink, to take or offer a meal; गर्भेभ सर अहें द हैग do eat, take food! गर्भेथ मर भर्दर कर has finished his meal; प्राय पर अर्दर गुनावनुष is eating; जुवादावनुभाकर प्रस्थान्म as the king had drunk rice-wine; to take, to give, administer (medicine); to place (food etc.) before, to serve up for clerical person (Dsl.). ๆสัต สังผรัฐ ชิๆ I place it before you, help yourself! ৰুকাইমাকনাকাৰা স্থানুমা কাইক the king took a bath; NAW HIN HAM STASla sku-khrus gsol-lo they administered a bath to the prince; अडेन न्यून to assume, to receive a name, to give a name; 52. ্ৰবামাৰ বাইৰ বাইৰ a demon has entered his ग्रेंबार हैंन, क्रम हेंग्र न्त्र present or offering of food.

ম্প্রিম II:=1. বুম্ব sbst. पৃথেলা; স্মা-মনা pre cr, request, entreaty; ন্ম্বেম্বর্ম্য - l-wa ! lebs-pa to make a request, to entreat, to pray for. 2. food: ন্ম্বেম্ব্র্ম্য to take food, to eat, dine.

ৰাই প্ৰান্ত ysol-dkar W. resp. for বৃদ্ধ আৰু crockery, china cup to take tea or wine.

শ্ৰামুগ gsol-skrum meat prepared for the table of a man of rank.

ৰ্শ্ন প্ৰজ্ঞান gsol-kha 1. request, prayer (Sch.). 2. meat, and drink Sch. 3.= শ্ৰহন (Jiy.).

প্রথান gsol-khun resp for প্রাইন thubtshun a kitchen (Minon.).

শ্ৰমণ হৰ gsol-han poisoned food (Glr.).
শ্ৰমণ স্থূপ gsol-loog dining table.
শ্ৰমণ কৰে gsol-cluth resp. of কৰ

শ্ৰথ মাৰ্চ্চ gsol-mehod prayer and offerings. न्या gsol-ja resp. for ह tea, न्या हर्ने gsol-sa sgron= वृद्धवाद वनुव offering tea, teaentertainment. प्राथम gsol-na fish dressed for the table of a respected person, for food of a great man. প্ৰতীন gsol-tib tea-pot (Jä.). वार्षवाञ्चन gsol-thug= प्रवेशाञ्चन (Jig.) porridge or gruel made of barley flour with meat and dried curds. न्यू भवस asol-thabs fire-place, kitchen. प्रस्थ ब्रेट gsol-ldon=3x3x gur-gur, churn; hookah. শ্রমণ্ড্রের gsol-dpon lit. head-cook, mastercook, ordinarily=a private who receives prayers and requests. শ্ৰহণ মহ gsol-mar resp. for মহ butter. gsol-tshigs dinner (Jü.); मुझ्य देव gsol-shib resp. for 344 fine parched barley flour for a great man's food. न्यंब न्यंन gsol-gyog under-waiter, table servant.

gen. distribution of money, victuals, &c., by a person of rank to common people.

ৰাষ্থাৰ্থনাম gsol-phogs resp. for ৰ্থনাম salary, allowance.

ন্ধি এ gsos-pa ঘাৰৰ, pf. নুষ্ণা bsos-pa (Nag. 76). to foster, cherish v. নুষ্ণা নুষ্ণা 35.4 to cure বু:মানুষ্ণা not keeping, retaining a child alive; নুষ্ণা বু foster-son.

ৰ্মমান gsos-ma cure, medicine; ৰ্মমান ২২৭মান gsos-ma hdebs-pa to apply a remedy.

ANQ beak v. THE geah.

चश्चम b_sag-pa pf. चश्चश्न, ईवश्चश्चश्य (Situ. 76) = ईवश्चश्य accumulation of religious merits; hearding money. v. वृश्चन्य or स्वाय.

TNK'Q bsah-bu resp. for 35 food, fare (Glr.); TNK'RQN bsah-hbras resp. a dish of rice (Jä.).

ব্যাহম ১৪৯৪ 1. incense, frank incense. ব্যাহম ব্যাহ ১৪৯৪-১৪৪ incense removes defilement. ব্যাহম বৃদ্ধান ১৪৯৪-১৪৪ incense removes defilement. ব্যাহম বৃদ্ধান ১৯৯৪-১৯৪৪ বিষয়ে ১৯৯৪ বিষয়ে

মেত্ৰ bead-pa দাবিব killed, also killing: শ্রাক্রমান্থ্য erog-chays bead-pa killing animals (Situ. 76) v. বৃষ্ট্ৰ, ব্যাস্থ্য geab-bya কমা animal to be slaughtered.

নাৰনা, নাজুৰা 1. thought, reflection, wish, imagination, fancy: ব্যাস্থান্থ ইংলা-pa fian-pa sem-pa to foster bad thoughts (Do.); ব্যাস্থান্থ ইংলা-pa tsam-pa tsam-gyis quick as thought; গ্ৰাম্থান্থ স্থান্থ বিষয়ে ব্যাস্থান্থ কি he was constantly haunted by those thoughts (Dsl.);

वसमा ने समि प्रति व अचिना inconceivable, beyond the reach of human intellect, incomprehensible etc.; र्डसः तत्ररः यसः तस्रशः तत्ररः थ्रूषाः यः মৰ a good way of thinking is worth more than good (external) religion (Mil.); মন তব malicious, wicked. 2. the will: মমন यादन यानावन वासुकान क्षेत्र या हुनाय नद र्ष्यद if you have borne ill will to others, you will receive a rough return. श्रे देवाची वसमय दूर (or वर्षेत्र 5) 394 to execute, to carry out a person's will; वसमाय द्वर म कुर यस as it did not go according to their wish ; वसमाया दे वसाम क्षेत्र do not try to divert me from my purpose (Dzl.); प्रसम्पदः पुरःच occurred in the mind; ব্যাস্থ্যব্যাহ ই good intention or design (Mil.); desire, mind, inclination, liking, प्राप्त or नार्यायदेश्यमभाय thirst for blood, murderous disposition (Glr.). 3. soul, heart: ব্যাস্থাই হৰ ম ব্যুব (by doing so) you injure your thag-pa nas from the bottom of the heart.

Syn. agraiu hgohs-pa azzu hdun-pa (Mhon.).

वसस्य परे भूवस bsam-pahi-stobs चाम्यवल resolution, strength of mind, determination.

ব্যসংশ্ৰ ব্যুব *hsam-don-hgrub* আম্ম, আই-বিকি fulfilment (of one's) desire or object.

ব্যস্ত্র বৃষ্ণ bsam-pa mann-phyogs bent of mind, inclination.

বিষ্ণান bsam-pa fut tense and secondary form of বিষয়ে sems-pa: ব্রেম্মান thought, having thought (Situ. 76), has a pf. ব্যামান bsams-pa, ব্যামান কৈ বিশানা; not to be thought, cannot be thought of, inconceivable; ব্যামান বিশান having thought about it; also of one's own interest, = ব্যামান ব্যামান বিশান having meditated upon, reflected, pondered (A. 57).

वसअ गुँभ भे हुव य वस १६ मा विकास परिवर्त n. of a very great number [n. of a chapter of

1317

the Prajñāpāramita which treats of the inconceivable S.

นมม ศิมามิ คูถ นลิ สูล ชัลิ มรุ bsam-gyi mikhyab-pahi rghal-pohi mulo n. of a Sutra (K. d. 3, 8).

पान state of complete abstraction, contemplation, meditation, concentration is thoughts; esp. that mystic meditation which at length evolves an astral counterpart of the meditator—the counterpart existing in Dewachan contemporan counterpart the meditator who continues on earth.

Syn. harda tin-he hdsin; na and ral-hbyor; and shi-gnas; which man-hjog (Mnon.).

TABLE 1954 35.44 beam-gtan by ed-pa to concentrate the mind on a certain moral virtue, to transpose one's self into the state of contemplation or meditation $(J\ddot{a}.)$.

TANN 可持下馬 bsam-gtan khań-bu=兔頂 ri-khrod (Mnon.) mountain retreat of Buddhist sages and saints, hermitage on a lonely mountain.

ব্যাস বাহন ট্র সাই কুন্ত <u>b</u>sam-gtan phyi-mahi rgyud a Tantra containing descriptions of contemplation in 53 stanzas (K. g. *, 108).

ব্যক্ত কর্ম কর্ম <u>b</u>lo-bsam, thinking, wishing etc., working of the mind; ব্যক্ত ক্রিন্ত ব লাজিন ব resp. প্রবাদন্দেশ ব to think, to meditate, consider, think upon; ব্যক্ত ক্রিন্ত ক্রিন্ত <u>byed-kyi bsam-blo</u> wish to do good, a mind directed towards what is good.

Syn. এই অমন mno-hsam; ইন দীৰ rnam-rtog; জ্বিদ্বী অম yid-kyi-lus (Mhon.).

द्यस्य प्रथम कृत्या-pa yahş-pa = ह्वॅ विवापास य कृति-khoy yahş-pa, सेत्रसापास श्राप्य semş yahş-pa broad heart, magnanimity (Mhon.).

ব্যাসংখ্য বৃদ্ধ বৃদ্ধ করে bsam-hphellion-dwan = ব্যাস্থা বৃদ্ধ the wish fulfilling tree, the fabulous Kalpadruma (Y : q. k. 33).

ব্যমন ব্যামন beam-hphel ma-mu = বু মাই ইম্ ই (Yig. ' 35) the great ocean.

વક ન મું દેદમાં $b_{sam-blo}$ the $f_{s-pa} = a_{n} + f_{n}$ વક ન $f_{sam-blo}$ $f_{$

ব্যসন্ত *bsam-bya* জাঁথ object of meditation, the deity or person who is thought of or meditated.

THE THE CONTROL OF THE PARTY OF

Syn. প্রবাশ সর্ব phogs-mthun; অনুসন্ত্র mñam-byed; অর্ড্রম আর্ম র্মুর mtshuñs-par spyod; অনুসাম অর্থা myrin-geiy; ব্রহমা অর্থা dbyañs-geiy; অনুমা অনুমা myrin-pa mñam; অবং অর্থা umthah-geiy-pa; ব্র্যা অধ্যা hjuy-pa geiy (Mñon.).

จพะเช้า bsam-sbyor design, roject, plan, จพะเช้า ประสาร byor bzah-po good design, or เจ๋า หลา-pa bad design; จพะเช้า ธิราน bsam-sbyor byed-pa to plan, to scheme, to project a plan (C., Jä.).

ব্যান বিষয় bsam-çes knowing or reading another's mind; acc. to Jä. consciousness.

ব্যান ব্যান bsam-bsahu seminal vesicle.

বাম বৈ bsar-wa = ব gral-şgrig-pa to arrange; arrangement: অনুস্থান প্রবাদ ম (Situ. 76) arranged the things or furniture.

ত্যামে bsal-wa=ৰূমন phyes-wa ভাৰতৰ opened, disclosed, revealed, cleared up: ৰূমন চুক্তি কিন্তু কিন্

1318

मध्य हैन्स hsal-tshags मीचन, प्रश्क straining, filtering; to clear or purify water of animal life, &c.

Syn. สิจาธ sel-wa; สัจาธ sol-wa (Mักอก.).

ন্ধান্য <u>b</u>sig-pa pf. নামন্ম <u>b</u>sigs, to fan ঝনান্ম স্থান নামন্দ্ৰ to fan the body with the hand (Situ. 76) v. নামন্দ্ৰ.

বামির্ম bsid-pa 1. to mend, repair. 2. pf. of বামির্ম to pick, sort, hair, wool; মন্মামির্ম to sort wool.

্রম্বর bsir-wa 1. শ্রম্ম, 2. W. sip (Jä.).

বিধীয়ানা I: bsil-wa to cut, চুমানুম্মারীয়াই cut into pieces (Situ. 76).

বর্ধার II: 1.=মুদ্র gran-mo adj. and sbst. भौतल, हिम cool, coolness; यहीय पर श्चरंय भीतीभूत, भीतीभाव become cold, the state of being cold [calm composure, equanimity] S.; क्रियमध्याम देन a cool house. মনীথামধন coolness is wholesome (Lt.). वर्षेत्र वर्षे के के bsil-wahi chu-kyeş=वर्षेत्र व. vb., to col; also resp. for 9554 hkhrad-pa to wash, auradur to wash the mouth and face. ক্রম্মার্থিনে এছং the heat changes to coolness. ब्रूर मध्येष lean-bsil 'willow shade,' cool place under a willow; वशेष वेद पुद व being shady and cool; শার্ম ঘমীঝার্ম it is cold, the weather is cold (Kag. 69). ্বনম্বনীয় water for cooling the $\operatorname{teet}^{-}(Cs.)$; কুর্নুন্মনামূল্মনীয়ামমনাধ্য to^{-} wash the body with warm water (Cs.); to shed, মুধ্ ক্রম্ভার বা বরীক shed many tears (Ja.).

a dome, a turret on the roof of a house; also: a cool room, a summer house, summer residence (Ja.).

वसैय त्रिव hsil-grib श्रीतलकाया ; cool, grateful shade.

বৰীবাবস্থান bsil-hthun cool draught, a cooling drink or beverage (Sch.).

यश्रीय व्हें bsil-ldan विमवत, हिमेधाम the Himālayā; Tibet.

વર્ષવ થુમ વર્ષ છેડ \underline{b} sil- \underline{l} dan \underline{b} lsho-byed $\underline{=}$ વર્ષવ છેડ \underline{b} sil-byed (Mann.).

মন্ত্ৰ মন্ত্ৰী প্ৰস্কৃতি Bsil-ld in sa-lahi smanljon n. of Tibet; though the fanciful Indians who had very little knowledge of Tibet implied by that name the Himālayan regions which abound in Sâl trees and medicinal plants (Yig. k. 52).

मसेय मार्मा bsil-gdugs parasol.

মনীথান শাধুন bsil-wa gsum the three cooling medicines:— হ'লে, গুম্পুন and ধুণান্নীথ, i.e.. bamboo manna, saffron and small cardamom (Miñ. 1).

নধীথানু *bূsil-bu* eool or coolness; নধীথানুই টুন *bূsil-buḥi rূluß* ফীনভালিন, ভিদলায় a cool breeze.

মনীয়ামনি হৈ ৰাজ <u>b</u>sil-wahi <u>hod-zer</u> moonbeam, the cooling beam.

মন্ত্ৰি Lisil-wa hdsin = ইপ্ৰী ক'ন thoy-yi lo-ma रক্ষদ n. of a medicinal fruit (Mhon.).

पर्वेव हैं 5 bsil-byed 1. देवद्रम, तुवार snow, hoar-frost; also the coolers: the moon, cloud, wind, and sandal wood.

पर्राथ म्हारी-इस\$ or प्रतीय प्रवेश मध्य cooling food.

यमेथ म्था bsil-gyab विधवन, खजन a fan.

Syn. रूप्पण rlun-gyab; पर्राया कूट beil-wa stob (Mhon.).

ক্ষানাই bsil-ri=শৃৎসাই snowy mountain, the cool or shady side of a mountain; also a hill of Magada near S'itavana cemetry (Ya-sel. 34).

पञ्जाप bsu-wa = वेपस्पस् phebs-bsu, perf. and imp. व्युष (Nag. 69), प्रत्य द्वासन to go to meet: अ.व. वश्याप्तर the mother goes to meet her son; 99 9 9 had gene to receive the party; न्यु अ नेन let him go to neet; वशुभावम प्रत्यह्र गम्य having received or escerted him; to join, to make advances, to interest one's self for; to go to meet (solemnly), to welcome a respected person; মুব্ৰুম্ম mdun-bsus (Situ. 76) advanced to receive प्राप्ति हे हे प्राप्ति वास्ति वास्ति है से Will क to meet the arriving pandit; ব্যুবৰু কৰ্ম great festivities on the occasion of reception: বৰ্জান্ত্ৰপুৰ we till lead her home as your bride. 2. defined as 24.5.45k. শ্রীপুর shon-du bun pahi sman medicine that is first taken to be followed by another immediately (Lic.).

THE ASSET LESS OF THE PROPERTY OF A PROPERTY OF OFFICIAL WHEN COMING to a place.

ag. h bsu-mi an escort, the men going to receive a gentleman or lady coming from a distance.

বস্তু শ্রুব bsu-sman clyster (Sch.).

ইন্দ্র bsuń ইন্দ্রইন জweet smell; ইন্দ্রইন ক্রনের্ট্র dri-bsuń shim-pa broho I enjoy the sweet fragrance. ব্যুক্তির ক্রিট্রেট্র bsuń-yi grońkhyer and ব্যুক্তির ক্রিট্রেট্র bsuń-yi grońkhyer chen-po are names of very sweet scented flowers (K. my. ন, 29). ব্যুক্তের bsuń-med fragrance. ব্যুক্তির bsuń-myos and ব্যুক্তির ক্রিট্রেটর bsuń-myos chen-po are names of two kinds of fragrant flowers.

ব্যুক্ত চূল্যা-pa dissolute: ব্যুক্ত কর্তি to be dissolute; to be irregular in habits. ব্যুক্ত চূল্যা-চূহkyur (Sch.): irregularity

of life, dissoluteness; नेमसन्धन् दस्य वृद्धः व abandoned prodigality.

वसुन रेश . hsun-tsum disgusting, obscene (Sch.).

ন্ধ্রাম bsub-pa, pf. মন্ত্রন, to obliterate, ক্রেইমামন্ত্রন rubbed out the foot mark (Situ. ?ে.

2.= ভূমান sem-pa to close or shut (Cs.)
ইন্দ্ৰেমান্ত্ৰকাষ্ট্ৰ বন্ধন to draw together the mouth-string of a cloth pouch or bag; (Situ. 76) to shut up the mouths of a vessel or cotton-cloth bag.

বধুম বুলি bsur-smyig W. clyster = বধু: মুন (Jä.).

অধুৰা desus-pa incorrectly for ব্যুখন = শ্লুন ব্যুখন কৰে belly, stomach.

ন্ধ bse 1. ইব se-wa. 2. for বই 5, বই ত্রব n. of a buckle or shield made of rhinoceros skin. বই শ্লম bse-sgam, বই শ্লম g leather-box or box lined with leather; বই শ্লম bse-sgo leather-door, or a door-like target made of hides (Jä.). 3. a kind of demon. বই ব্যুম্বাই প্রবাধ bse-bbros-pahi shags the charm to drive away বই demon: দ্বি বিশ্ব জাই বিশ্ব (K. g. ই, 52).

কাৰ্প rhinoceros hide of which shields are made.

प्रशेष कर्गविषायनगिक्य one who concentrates his mind on a subject in the manner of a rhinoceros which looks to its horn with the only intention of killing his adversary. 2. in Tibet is applied to the clumsy-looking deer known to sportsmen as the "serow." 3. three species of grain having medicinal properties: वर्ष

5 ব্ৰহ্ম white seru; বৰ হ ব্ৰহ্ম black seru; বৰ হ দুৰ্ঘ the spotted seru. বৰ দুহ bse-sbur a kind of grain with disagreeable odour.

মই শু bse-ma-nu=ই ব্লু pomogranate seed (mystic) (Min. 3).

এই ঠিse-mo নক্তৰ species of weasel.

বাই অব bse-yab মুক্তন skyur-ma a kind of sweet and acidulous medicinal fruit.

বর্থনাম'ন bseys-pa to come from one side, to come across one's way (Sch.); to come into collision with.

বাইনি টুseম-pa=চ্নাথ or শুনামন্থাও to revive spirit, to awaken, rouse; ইল্থান্থনি ক্রিন্দ্রেট (A. 135) as advice for rousing one's spirits.

বাইনি <u>b</u>sed-pa, v. আইন্ u gsed-pa to sort, to discriminate; ইন শ্নেইন্ u to enter into details (Situ. 76).

बन्देर 545 the bow for setting a drill in motion (Sch.).

বাই ঠsen-mo, শ্ৰাহ্য a female evil spirit.

+ বন্ধ দুখা bsen-khus-pa = শ্রম্ম ব gñenkslus-pa to allure, seduce (by the show of friendship).

ম্থাম bser in কাই মুখন mulehu-bser (Situ. 76) = কাই পুর্বাই মিট্ ইন্ট্রের to see, examine if an arrow is crooked or not.

বাইন beer, or ব্যুক্ত resp. of জুল rlund wind: ব্যুক্ত বৃদ্ধে আনম whence does the cold wind: blow (Hbrom. দ, 18); the term beer is generally applied to a cold breeze: ব্যুক্ত বুজাইব he is affected by a cold wind (Sch.).

2. the feeling of cold: মুক্ত্রক্ত বৃদ্ধে ব্যুক্ত বুজাইব কাল্য is not your honour feeling cold; বেtching cold; ব্যুক্ত বুজাইত চূলে-du-yon you will feel cold (Jü.).

पनेर स beer-ma = हुर gen. wind in the stomach. यनेर सभि में प beer-ma mi-skye-wa = हुर से भे प rlun mi-skye-wa in बर्द सभी पुरुष समित स्थानिक स्थानि

নন্দ ম bser-mo adj. or sbst. দুব্দন্দ মান্দ্র হ'ল W., did you not feel very cold ? দন্দ মান্দ্র honorif. a catarrh, a cold (Jä.).

বইথে bsel= দুখন skyel-ma 1. অৱসম followers, retinue. 2. v. + ঘন্নৰ bsel-uca to protect from danger, remove fear or cause of danger. অসমনীৰ convoy; safe conduct, escort.

বন্ধৰ bsel-pa safe-guard, guide; অন্যামীৰ ইণ্ড to accompany and protect one on the way, to escort him.

বৃষ্ঠান bso-wa resp. মে বৃষ্টান to take rest, refresh one's self, to remove fatigue by rest.

বর্ধনাম <u>b</u>sog-pa form of ইন্দ্, pf. ব্যাদ্ধ or ব্যাদ্ধ, ইন্দেশ্য accumulated wealth; hoarded treasure (Situ. 76).

ជនីជៈជី bsoń-po=្មនុះធី straight, honest.

+ বর্ষা জুনম bsod-sñoms described as: ব্রহ্ম এতালুবা এই হৈম মুখুর্ব over enjoyment. ব্রহ্ম জুনম bscd-sñoms বিদ্ধা alms of cooked food, edible things or money, gifts presented to clerical persons; food to the departed or to the manes of the dead; ব্রহ্মেমান্ত্রমান a receiver of such alms, ব্রহ্মেমান্ত্রমান to live by alms, on charity; ব্রহ্মেমান্ত্রমান বিষ্কামান্ত্রমান ব্রহ্মেমান্ত্রমান to beg, ask, collect alms; ব্রহ্মেমান্ত্রমান to prepare an entertainment for the priesthood (Jā.).

মান্ত্ৰ bood-btags for মান্ত্ৰ মানুদ্ মান্ত্ৰ, a kind of silk scarf which is believed to bring good luck to the person receiving it as a present. মুখ্ন নই bsod-bde, resp. মুখ্ম ন 1. good fortune, happiness, felicity; মুখ্য নই কৰ happy, মুখ্য নই কৰ wery happy and fortunate, মুখ্য নাম মুখ্য প্রাথম কর্ম নাম মুখ্য নিজ্ঞ (Schl.) his destiny is a very high one; সুম্মুখ্য নাম মুখ্য নাম মুখ্য নাম মুখ্য নাম মুখ্য বুলা কর্ম নাম মুখ্য নাম

Syn. র্কম chos; অব্যান্তম legs-byas; প্রথান নাচ্ছ skal-wa bzań; শি ই ট্র অর্ক্র্য kha-rje khyu-mchog; ঽয়মান্বাৰ ন নিক্রান্ত-dyah-wa; ব্রা নাই ইবাম dge-wahitshogs; নাই অব্যাম bde-legs; ইবাম্ব sdiy-zad; ব্যাধ dam-pa (Mñon.).

বর্ষ ব্যান কুম নাইব Bsod-nams rgyal-misan n. of a hierarch of Sakya (Lon. ৭, 12).

বর্ষদ্বর্থ কুর্ত্ত <u>b</u>so<u>d</u>-nams rgyun-<u>b</u>yas प্रचा-দিল্ল one who is adorned with moral virtues.

ব্যব্ৰন্থ তব্ bsod-nams-can a meritorious person, a virtuous, pious person.

Syn. ব্যক্ত উর ও dpal-yon ldan-pa; এবন মুন্দ legs-byaş-pa; উন এব choş-ldan; ম্পত্র kal-ldan; বুল মুন্দ প্রম bzah-byaş; দাই তব kha-rjecan; নিল্মপ্র legs-ldan; বর্মব্রমম্প্র্য bsodnams ldan-pa (Man.).

वर्षर दशका है व bsod-nams che-wa नहापुष a very virtuous person; of great moral merit.

মুখ্য মুখ্য মুখ্য <u>B</u>sod-nams-mchoy the best moral virtue; n. cf a prince, son of king ১৭૫°৪৭ dpas-byin (K. d. হ., 183).

মর্থির মধ্যক্ষমান্তর মধ্যক কিন্দ্র মধ্যক ক

प्रेर् क्सभ हैतम के केंग्न पहेंद्र bood-nams stobskyi rags-brjod पुष्पवल-चवदान the moral life-story of Punyabala (K. d. ध्य. 1).

মুখ্য বুষ্ণ Bsod-nams dar-rgyas increased and abundant merits; n. of the father of Dalai Lama Kalzang Gyatsho (মুখ্যমুখ্য বুষ্ণ কুলি) (Lon. ২, ৫1)

মুর্বিন্ধম প্রবৃ <u>b</u>sod-nams-ld:m **ywan**ন্, খন্য the pious, one possessed of virtue, moral merit, &c.

বর্ষ্য ব্যক্ত Bsod-nums-hpyel দুখ্যবন্ধন, increase of moral merit; n. of a certain king of Benares (Hbrom. F, 37).

पर्वत अध्यक्षित bsol-name-shin तीर्थ a holy place, प्रवाचित्र a place of pilgrimage, a place where deeds of virtue and piety were done and a visit to which brings merit.

দু বার্থির bsod-pa = ব্রুমের bzań-po, নিশ্মধ pleasing, very good agreeable. ব্রুমের্ম ব্রুম good and bad. Acc. to Jü. vb., to be pleased with, to take delight in, to like.

নুষ্ণ এই কা bsod-pahi-zas স্থান জাহা;= এম বৃদ্ধেই good food, well prepared, dressed, boiled (Zam. 9).

ন্ধ্ৰ bsol is explained as ৰগুৰুষা নই ন.

বৰ্ষী bsos in ব্যান্থ 1. indemnification, damages paid for bodily injury. 2. to recreate; বেশ্বাম fal-bsos refreshed (Situ. 76). v. pf. of ব্যান্থ : সুসম্প্রমণ্থ repaired

damage or things which had been injured; regained strength, &c.

বিষ্ঠান straightened; মুপ্ৰাম্থ anything that was crooked or bent, made straight (Situ. 64).

ব্যুদ্ধে bsraft-po straight, upright.

বিশ্বন্ধন the crooked (thing) made straight; পূর্বস্থন made the middle or the main portion of a thing straight (Situ. 76); v. সুন্দ sron-wa.

বস্ত্র bsrad, v. পর্যাপ bsrod-pa.

ব্যুগ্ৰহালি endurance, patience forbearance.

ন্ধ্ৰ বিষয়ে কৰি কৰিছিল কৰিছি

বিষ্ণাই <u>b</u>srab-pa 1. pf. বন্ধন to be diminished; শ্বন্ধন্থন = শ্বন্ধন্থন হৈ এই ব shadow or darkness has vanished, diminished; শুন্ধন্থন there is not much of darkness (Situ. 76). 2. (v. মূন srab) to bridle, keep under, restrain, check, curb, refrain; নন্ধন্থন্ধন্ধ to restrain the passions.

মুখ্যান <u>bsrai-wa</u> দিয় to separate, to sort, to choose: মুইন্ম্বন্ধ্বাইন (Buton. 1-12) choosing each a sharp knife. (মুক্সমুখ্য v. মুখন srei-wa.

মু ন bsri-wa, pf. মুখ্য bsris 1. = ব্যাধান্ত বি to economize, to save, ব্যাম্থান savings; ব্যাম্থানী economy in riches. 2. fondness, liking (Situ. 76). নমী মুখ্য bsri-wa-med নিয়াব cruel, unrelenting (S. Lex.). বিশ্ব হৈ bsrin, fut., pf. নম্বন্ধ bsrins (Kag. 69); = ইন্দ্রন্ধন rin-du bskur-wa prolonged, to send to or cast to a distance: অপান্ধন despatched a letter. স্বাধ্বন tshe-bsrins = স্থান prolonged life; longevity (Situ. 76).

নমু এবান bsri-tshags economy, frugality; carefully keeping stores and treasures. প্রুমে এই নম্মান্ত বিশ্বাস কর্মান্ত বিশ্বাস there should be perfect economy in every respect in internals and externals (D. cel. 5).

คลิพ u <u>bsris-pa</u>=คิส u stinginess; ลู คลิพ มี มีรุน without stinginess and hiding (*Någ*.).

বিষ্ঠান গুলান-ফ্রান্ড ক্রান্ড চুল্লান জ্বান্ড চুল্লান জ্বান্ড চুল্লান চ্চান্ত ক্রান্ড চ্চান্ত ক্রান্ড চ্চান্ত ক্রান্ড চ্চান্ত ক্রান্ড চ্চান্ত ক্রান্ড চ্চান্ত ক্রান্ড চ্চান্ত ক্রান্ড চ্চান্ত ক্রান্ড চ্চান্ত ক্রান্ত ক্রান্ত চ্চান্ত
Syn. শুন্থ 35 skyabs-byed; भूग्य skyob-pa (Mnon.).

ব্যুক্ত bsruñ-ma gen. spirits that guard Buddhism or Buddhist institutions and living saints.

च्यु र भेदे हें गुथ <u>b</u>srun-mihi-tshoys र चिवरों a body of guards; कुव देवे भु च्यु रूस ए १kubrruns-pa or च्यु र प् bsrun-pa royal body guard (Mnon.).

ন্ধু প্ৰি <u>bsruń-hkhor</u> or ব্যুগ্নিই ক্লিক্টি magie charm used as a protection against evil spirits.

মুদ্ৰেশ্ব heruń-hkhor-wa = ইন্থান shagepa or ইন্থান্ত্ৰ, (Mnon.), a Tantrik priest who by the efficacy of his charms drives away evil spirits and thereby guards people against evil.

मधुर अर्द bsrun-mdsad a guard, watcher.

বৃষ্ণ <u>b</u>srun-pa= ৭৪খণ <u>b</u>tul-wa tamed, disciplined, civilized.

ন্ধুন্য <u>b</u>srub-pa, মন্থন churned; ^১জেন্দ মন্ধ্রন্য <u>ho-ma dań ja-b</u>srub-pa) v. মুন; ন্ধ্রন্ত <u>b</u>srub-bycd=্রিম the sun (মিল্লান).

าลัก <u>bsre-wa</u> v. ลัก to mix: พระการักสิก ทุกัลm-du <u>bsre-wa</u> to mix together.

Syn. ऋषाप tshig-pa ; ॐषाप tshig-ma ; ९ॐषाप htshig-pa (Mnon.).

ম্থ্যুদ্দ <u>brsey-khañ</u> বিন্য funeral pyre, erematory.

বয়পুর bsrey-bya স্বান্থর, ছবিদ্ anything to be burnt in the sacrificial fire.

মন্ত্ৰীৰ <u>barey-blugs</u> আদ্ধূনি clarified butter poured in the sacrificial fire as an oblation.

สมิน bsret (จะกา hchań-na, ๆริกา gñerwa) to maintain, keep (Nag. 69); ธกมา ฉมินารี chuń-ma bsret-to maintained his wife (Situ. 76).

विश्वेषय <u>bsres-pa</u> = बेड्रेषय <u>hdres-pa</u> mixed up ($\hat{N}ag$. 69); चाकीचं mixture; ६५६ ४ आ milk with water; सम्बन्ध, मित्रू mixed up (as articles of food). Syn. श्रेष्ट spel-ua.

ন্ধ্ৰ <u>b</u>sro-wa v. শ্ৰুণ (শুজ্জন্মণ ñi-ma-la gsro-wa) শুজুজ্ব নুচ্ছন গলৈ na la drod-btah-wa, pf. নুষ্ধ <u>b</u>sros, মহনুষ্ধ mcr-bsros dried in the sun, on fire, &c. (Situ. 77).

নুষ্ঠ দিন <u>bsro-khań</u> = খন #ন' kitchen; পূর্বনা দিন bakery (Mñon.).

বাষ্ট্র ন bsrod-pa or নিয়ন্ত $bsred-pa = \widetilde{\mathfrak{A}}$ sro-wa to dry, by exposing to the rays of the sun (Sch.).

and bsla-wa, v. Na sla-wa.

মুদ্র টুslan-wa তন্ত্রিকা; = মুদ্র ব to raise, to list up; v. মুদ্র slan-wa, pf. মুদ্র টুs'ans: সুদ্র মুদ্র gyen-du-চুslans lifted up (Nag. 70).

াপুর্' lad-pa to corrupt, to pollute, o spoil to alloy gold or silver with base metals: পুষাইন শ্রমস্থানমুর্থন প্রন্মানী the king's bed being polluted with defilement (A. 144). নার b্রার্থ adulteration, প্রশ্রমানী corrupted by others (Situ. 77); নার্য b্রার্থ-bya will be corrupted, নার্যামনী having been corrupted.

মুধ্য <u>bslan = মুখ্য collected</u> or মুধ্যাও put in, arrange: প্রমান্ত মুধ্যাও মুধ্যাও kept them together on one side (Situ. ??).

पश्चिम <u>b</u>slab, pf. पश्चम्ब <u>b</u>sabs, श्नापामश्चर्य education, teaching of arts and sciences (Situ. 77), v. ब्रिंग्य şlob-pa. 1. sbst. शिचा training, culture; doctrine. चश्चिम.त.चुस्रुस বিমিতা the three moral trainings:-1. ध्रुण पार्ह्य विभव ग्रेजिया पश्चिमी विभाग | training in higher conduct S. 2. धुन्य हैर देव हैं जु यश्चय अधिसमाधिशिचा [training in higher meditation S. 3. প্রশ্ব প্রথমন শুলার্থ আছি-সন্ধামিত্রা [training in higher wisdom] S. $(K.\ du.\ u,\ 41)$. ପଧୁସ ଓ ସ୍ୱୃଷ୍ୟ ସ୍ତି ହୁଁ ଅଧ୍ୟ the three vows for three moral trainings: - * ** so-thar, प्रत्येशस byan-sems and प्रस्थिम मु อังเน qsan-snags-gyi sdom-pa=the vows for ordinary salvation, vows for Bodhisattva, and those for mystic cult (for entrance to Nirvana by the less direct but the most delicate way of Tantra).

বন্ধবন্ধ কর bslabs-çes-can student, studious, also = শ্বশংঘত কিছিল (Mñon.) an educated or trained person.

নমুন দ্বি bslaa-ston = নশ্বংব্র consultation, or instruction: শ্বাইর ইর উহ্মেন্ট্রনাম্প্র দ্বিনাল্ডর বিশ্ব

your own responsibility decide matters of importance without asking for instruction (D. cel. 12).

চ্চাৰ বিশ্ব ক্ষাৰ dogma, tenet. ব্যাব ভা belabbya মিত্ৰা what is to be learnt, doctrine, precept, admonition: এইলাইন মিউমান্ত্র্মান্ত্র মান্ত্র ক্ষার ভারতি ক্ষার ভারতি কিছিল ক্ষার ভারতি doctrines or rules of life and social intercourse (Glr.); ব্যাব ভাইন্ম to give admonitions, to exhort, reprimand (Jü.).

মন্ত্ৰ প্ৰী *bslab-pahi-gshi* মিলাঘৰ the basis of study (*Situ*) [the subjects of study] &:

মন্ত্র পৃষ্ঠ bslab-glsan the spiritual purity, keeping one's morals and vows pure.

one's grievances, prayer or supplication (Rtsii. 9).

ক্ষুণ চূর্নান্ধ v. মুণ (vulg. মুণ) pf.
ব্যুম্ব চূর্নান্ধ pa, imp. মুন হানঃ; 1. ransom,
র্ণুব্যুণ srog চূর্নান্ধ to ransom life,
এই ব্যুগ্ন চূর্নান্ধ চূর্নান্ধ to save one
from death by paying money, etc. ব্যুগ্ন
চূর্নান্ধ চূনাঃ-bya চূর্নান্ধ ransomed life
(Situ. 77). 2. to seduce, decoy: ব্যুগ্ন
চূর্নান্ধান্ধ persuasive language or sweet
words; ব্যুগ্র ক্রেব্রুগ্র ব্রুগ্র ক্রেব্রুগ্র ক্রেব্রুগ্র ক্রেব্রুগ্র ক্রেব্রুগ্র ক্রেব্রুগ্র ক্রেব্রুগ্র ক্রেব্রুগ্র ক্রেব্রুগর ক্রেব্র ক্রেব্রুগর ক্রেব্রুগর ক্রেব্রুগর ক্রেব্রুগর ক্রেব্রুগর ক্রেব্র ক্রেব্রুগর ক্রেব্র

মন্ত্র bilu-rdo fig. temptation, bait, lit. the stone that is thrown at a dog to divert his attention: প্রমান মন্ত্র মুখ্য মুখ্য মান্ত্রী I have left off the temptations of worldly life (Khrid. 18).

ha I: is the twenty-ninth litter of the Tibel in sighabet corresponding to the Sanskrit wand English h; it represents the numeral 29.

স III: 1. breath, গ্ৰহ্মণান ha-hdebs-pa to breathe. 2. colloq. nearly=ৰ yonder, further: গ্লাম-gi over there; গ্ৰাম্থ ha-la-rgyug (speaking contemptuously) go to that place i.e., do not stay here, be gone!; গ্ৰাম্থ residing there; one residing at an unknown place.

5 hua I: 1. in Budh.: દૃષ્ણેમાય ફેર્લ્યું મેં દ્વામાં વિદ્યા છે. દુષ્ણેમાં પ્રત્યા કર્યા કરમાં રહ્યા કરતા છે. ક્ષેત્ર (Hbum. ન, 283). 2. (Chinese) a picture, a painting.

5 II: 1. in শ্ৰম ট্ৰ'হু gos-kyi-hwa collar of a coat.

দুৰ্শনি ha-go-wa to understand, to comprehend in C., and W. মণ্ডানুম I have understood it; মণ্ডানুম I did not understand; গুম্বা নুমানী আমে (Rdsa.). গুণ্ডানুম বা is explained as আনুষ্ঠানুম্বা ব্

5, ठिट ha-can चित्र, चित्र; adv. excessive, good deal, very, too much: अटन वस वर्ष वर्ष के इट ज्या अपने के his passing out of misery (death) was really too soon; इ.उट जेन्सप

very good, excellent; গতে কিন্তুৰ very large great; গতে ৯৯ এ too many; গতে আন প্ৰ exceedingly good, গতে হেন্দ্ৰ very bad; গতে মিন্দ্ৰ আনিহুবি very long, very far; গতে মিন্দ্ৰ নানিহুব not very far; গতে মিন্দ্ৰ নানিহুব not very far; গতে মিন্দ্ৰ নানিহুবি not very near or close. গতে শ্বামন স্থানি ভালানিহুবি do not prattle much. গতে শ্বামন আনিহুবি very big or stout: গতে শ্বামন ব্যক্তিমান বিষয়ে

The discrete series of the Buddhist Kusanagari (Kusinera) in Asam to far from the place called Friends who resembles the Buddhist Kusanagari (Kusinera) the place where Buddha died. It is called by them Tsamchog-tong (5 ** **Eq. **).

† 5.5.43.5 Ha-nu man-ta Hanumana, lit. he with high cheeks, a Mongolian or a Hun; the monkey-warrior in the epic of Rāmāyana, the devoted general and messenger of Rāma.

Syn. बॅर ३५ hod-ldan; ष्य ३६ वेटे ६ andsanahi bu; भेषा पाइम प mig-gsum-pa; ५ पार छेट घॅ ३ dgah-byed pho-na (Mhon.).

9'4 Hapa a native of a Ha in Bhutan, = Has-pa.

ラ゚゙゚ヸ゚゚ゔ゚ヸ ha-pa ha-pa to breathe out steam or vapour (Jä.).

5' A ha-po n. of a medicinal herb.

দু'এবাৰ ha-yegs woe (to you, etc.)! in W. (Jä.)

5'X ha-ra W. to play at dice (Ja.).

५.४.५.४ ha-ra hu-re in W. impetuous, violent, impudent; also र्वा प्राप्त व spyod-partsub-pa rude behaviour or conduct.

‡ 5'रे ha-ri इरि, श्रुक parrot.

‡ 5 दे के मा ha-ri-ni-ka इरिपीक n. of a flower (K. ko. म, 4).

‡ ५ दे जिला ha-ri-ta-ka इरितक vegetables, greens, pot herbs (Vai. इत.).

‡ ५ दे ५ ha-ri-dra परिहा the turmeric plant, Curcuma (Jü.).

‡ দু ই ঠেই বৃদ্ধ ha-ri tsan-dan স্করিবন্দন the finest species of white sandal wood.

‡ 5、元、カー ha-re ña-ka n. of a medicinal plant.

5 বৈ ha-re a statue; চ ই বিল ha-re-lon blind like a statue, i.e., having eyes but without sight like a statue: চ ই বিল নি মুখা সাইচ বৈ (A. 136).

† 5'Q ha-la or গ'ৰ' গ'ৰ ছলাছল 1. poison in general. 2. a Tantrik form or aspect of the Bodhisattva Avolokites' vara (মুগ্ৰুমাণ্ডীৰ্ম).

5. Clay ha-lam======= (Rtsii.) about, just, nearly, tolerably, rather: 3.55.5.22. rearly like that (Vai. sf.).

দুৰ্থী Aa-las-pa= অভাইন্থ vb. to be astonished, frightened: গুনিংম্ম = অভীনাইন nothing to be wondered at; ধ্বালাছিলানাবেই বিজ্ঞান (Rূdsa.). আনাইন্ট্ৰেথ to be struck with wonder, to be surprized.

इ.स.च.च ha-lun ma-go-wa= ६६ अ चिव colloq. not understanding the meaning. इ.स.च.च.च.च is explained as न्यापर ब्रेट्स बेड्सर स्ट.च.

পূর্বা ha-lo=এইপুণ্ড (Yig. k. 51) the holly-hock. But acc. to Jā. a flower, in gen. esp. a large beautiful garden flower, গুল্ল a simple flower, not a double flower; সুষ্টা বুবুৰ a double গুলা flower.

5'-95' ha-çan 1. a Chinese Buddhist priest or scholar who is also represented by a mask in religious plays. 2.5-95' n. of a hill in Tibet suppossed to be the abode of demons.

ক নি ha-çig a mineral medicine, used as remedy for the stone; acc. to (Vai. sh.). = শ্বি নি thod-le-kor alabaster.

দু' শ্বা Hu-sag (মুর্মাই প্রথ ইবা) n. of a country of the Lalo (Dsam.).

দিন্দিনিক-ho in the mystic language of the gods of the Apara-nirmāna Rataya celestial regions = খবংনিকালিংনয়: ধূণ্মান্ত্র আছিল, গণ্ডিব চি ha-ha thob-byed=মুধ্
বহুং ব; গণ্ডিব চি ha-ha thob-byed=মুধ্
বহুং ব; গণ্ডিব ভার্মান্ত ব্যাহ্য করিছা cessation from misery and গণ্ডিব ভার্মান্ত (K. ko. শ, 235).

52 hahi a Chinese word=shoe in C.

দু সূথা hwags गण्ड, prob. sugared medicine, like lozenges: মুম্নালু মুম্মানি মুম্ম

‡ तृ त् hä-lå हाला beer.

うた han 1. vulg.=vacant or vacancy; またいれいに = またったった。 2.=ったいをいい to squander, to dissipate.

স্থান প্ৰান্ত প্ৰ of the second wife the king of মান্ত্ৰ demons.

সংখ্যা han-phan ser-po=@মান byara-wan of a king of মান্দ্ৰ demons.

ችርጃ haĥ-wa to pant, to gasp (Jä.).

द्गर भेंद्र han-yon a kind of brick-tea

ন্থান han-son or গ্ৰাম misunderstanding, misapprehension.

55 had sudden; let alone! be off! W. 55 ይላ had-kyis suddenly; 55 ይላ ወደር to rise suddenly.

为 বৈ hud-de (idiom.) = গ্ৰামৰ্থন to look with dumb-surprise, to be astounded and senseless: মি ব্যায়মাণ স্বাধ্য ব্যায় ব্যায় বিশ্ব প্র

55.35 had-sman n. of a kind of fruit (S. kar. 179).

55 মেন had-rams indigo of the best quality.

59'-9 hab-ça violence.

53'25' han-ldan in W. 1. dumb, mute, a confused, unmeaning speech. 2. imbecile, weak of mind $(J\ddot{a}.)$.

54'54 han-hon, v. 5'4'5' \$ ha-na ho-ne.

59 hab 1. a mouthful: 59 35 4, 59 59 59 to eat quickly; to devour greedily, e.g., of dogs, pigs, etc. 2. a stitch, in sewing: 59 35 4 hab htsham-pa to make here a stitch and there a stitch, as in quilting (Mil. Jä.). 3. 59 55 4 to laugh sneeringly.

সূত্রতিই hab-bcad a needy wretch, a starving person.

সূম প্রিমে hab-thob-pa to gain or take by plend r, to loot, to get by snatching away from cother's possession or as in the case of doga: মুখ্যুম্ব মুখ্যুম্

รถ ค.ฮ. hab-ça che a dispute, a quarrel. จึง ฮังสุรณ์ จังสุรณ์ quarrel with merciless violence (A. 144). รถ ค.ฮ.รุง hab-ça bycd-pa in Mil., to dispute, to quarrel.

সুধান ham-pa 1. av trice, covetousness, greediness; সুমানাত্রির to be covetous; সুমানাত্রির be not covetous! W. 2. strength, force; সুমানাত্রির taken away by force. 3. courage, bravery W., of men and animals. সুমান্ত্র white film on liquids, etc., mould (Jai.).

has exaggeration, hyperbole; 54

সেখা has-pa a hitch, doubt, discrepancy, error; কাৰ্ম্ম has-pa-çor = মাৰ্ম্ম মাধ্য in taking or giving money or things to another party if there be difference in the accounts, &c., or in cash balances their falling short, is called ক্ষাৰ্ম্ম মাধ্য কিন্তুল has-pa mi-hdug there is no hitch (about it); ক্ষাৰ্ম কিন্তুল has-pa chen-po mi-hdug nothing to be afraid of, or to doubt.

5N'A' Has-po-ri n. of a hill at a short distance from the grand monastery of Sam-ye.

5মাই ই'ৰহ' Haş-po ri-than n. of a place of Bon pilgrimage in Tibet.

५भ ह्या डंड. haş-stag tshan n. of a place in Bhutan.

hi = numeral. 59.

‡ है'र hi-ra हीरन diamond.

है दे hi-ri corn-stack: है १९६ वय to build

કું રેજિ hi-lin a noise; કું રેજ વક્ક અલ્લ hi-lin btan-mkhan; a bully, brawler (Jü.).

‡ ই বিশ্ব শ্ব Hi-lon-çan n. of a river mentioned in the Purana (K. my. F, 198.)—prob. the Mongolian river Khelenchuan.

নি hi-hi 1. the laughter of displeasure; or anger. 2. (mystic) = বাৰ্ষ্য প্ৰেট্টাৰ gsodpahi ston-mo (K. g. ম, 216).

हैदे न hihi-ka breast-bone (Sch.).

দ্বিশা hig, or দ্বিশা hig-ka the act of shuddering, also of sobbing; also, defined as ধুনা নিম্মান কৰিব rnam-çes yar hpho-wa the departing of the soul from the body.

 \mathfrak{Z} hu 1. a kind of tea (Rtsii.). 2. represents num. 89. 3. in W. breath $(J\ddot{a}$.).

3.5 hu-khyu the sound of sighing (Ja.).

रु दुना दु hu-thug-thu Mongolian equiv. for व्यव्याप वार्य the venerable, the most holy.

3'5 Hu-na 1. For the Mongols or the Indo-Mongolian family to which the Tibetans are allied. 2. n. of a place in Tibet (B. ch. 4).

दु बुन *Hu-thug* 1. n. of one of 36 border countries of Tibet (*Jig. 31*). 2. for 3 बुन प hu-thug-pa in डेक कुर वर्ष के बुक पर दु बुन पॅक्र हुनका पर क्षान (*Khrid. 121*).

 $\mathfrak{F} = hu - \underline{b} de$ a kind of sword used by the Mongols (Jig. 31).

‡ तु पु गुरु । hu-lu kun-da इलुकच n. of a bird of the land of Asura (K. d. ९, 15).

हैं अर्ट hum-ndsad क्वार an expression of challenge and fearlessness, gen. to alarm an enemy.

35' Hun n. of a Chinese imperial dynasty (Grub. 9, 5).

ষ্ট্ৰ দৈ hām-na in which hām=the expression of anger: ম signifies I, myself and ই ম ক্রি ক্রি ক্রি ক্রি ক্রি ক্রি ক্রি নি নি 18).

55'B5' hun-khun a pyramid; a triangle or triangular figure gen. used in mysticism.

ষ্ট্ৰ hūm= ল্ল'ব্লি প্ৰথম khro-bohi shags as a mystic expression of wrath from the lips of a frightful deity. The Tantrik lama also in vanquishing an evil spirit or an inimical god uses the expression Hūm to terrorize him.

33 hun W. in news, tidings, intelligence, information; disclosure, explanation, opinion, idea; 35.25 unexpectedly, unawares $(J\ddot{u}.)$.

বুল hub a gulf, a draught: ৰ্লাজন বুলাই ব্যুম প্ৰা at first take only one mouthful, one draught at a time (Glr.); বুলাকলৈ one mouthful, বুলাই hub-do two mouthfuls (Cs.). বুলাইল্ম hub-phogs a kind of tea (Rtsii.). ৰূম hur 1. has been explained as ভ ন্তিওই আনিবাম স্থাপু তু 2. কুম কুম to stare at out of wonder or surprise, an expression of amazement: আইবামিবা ইবা আকুম কুম নামুম (<u>R</u>dsa.).

final hur-wa to be quick, active, dextrous. 5x an hur-thag quickly, immediately, with dispatch.

hur-po 1. quick, alert, dextrous, ciever 2. hot. hasty, passionate in Ld

ৰূম hus moisture, humidity, ৰূম কৰ wet; ৰূম হল injured by damp; ব্যাহ্ম হল ক্লাইল ক্লাইল ক্লাইল the book having got damp, let it dry.

দি he-he a sound made unconsciously while laughing दे दे दुक्त हैं दूस हैं दूस केंद्र विशेष हैं दूस हैं दूस हैं (Rdsa.).

দ্বিশা he-bay, 1.=ছেণ্ডা difference: ৭ই থা দ্বিশাইণ্ডা makes no difference. 2. provocation, taunt.

‡ है निर्मा he-va-dsra हेवस = रिप्राय हैं हे also called है है kye <u>rdo-rje</u> (Mnon.) n. of a series of treatises (Jü.).

नेषा भें heg-po stale, putrid, rancid.

 \mathfrak{FQ} \cong hel-po in W. wide, extended; of garments: wide, easy; $\mathfrak{Fq} = hel-wa$ id. and sbst.: width $(J\ddot{a})$.

₹ h · num. : 149.

‡ तें अ ho-ma होम prop.: burnt-offering of clarified butter: अ हुद the triangular, pyramid shaped fire-pit in which burnt offerings are made; acc. to Jä. a small pit or a triangular box used for such an offering. अ ३६,4 to sacrifice.

Syn. नेर या मन çin-la za-wa; नेर कुल çinskyes; वर्ष 35 htsho-byed.

53 hon a weight equal to ten Chinese li (Rtsii.).

33'33 hon-hon stupid, foolish (Cs.).

質なず hob-ho W.: bent in, or battered (Jä.).

For hom the acc. to Jä., a Mongol word signifying a pad placed under a camel's load

मिंग a Tartar. र्ड देव सेश ह्न the Mongol Jinghis Khan. इंट बेर न्द्र ने र्ड स्था का of a Tartar tribe in Glr.; इंट सुध hor-yul Turkestan.

55 & hor-zla Tibetan month.

KA MEN hor-khons deficiencies, gaps.

ja and hor-chams trunks, cups, trays, bucklers made of leather and painted.

** hor-tin oblation cups manufactured in Mongolia (Jig. 21).

*5.5 hor-du a Mongolian encampment from *5. Hor Tartar or Mongolian and 5 du smoke. Each nomad's tent represents a fire-place and chimney, i.e., a family.

Frich hor-don Turkostan quiver (Jig. 24).

Fig. 1. Tartar-like, i.e., of rude and rough manners. 2. [Sch.: confiscation, 55.25 9984 to confiscate] Jä.

Tibetan from the northern provinces, a herdsman of North Tibet. 2. Crossoptilon pheasant. সুম্পুস্থ a species of hawk (Sch.).

र्भ hor-se a painted leather trunk manufactured in Turkestan (Jig. 21).

ৰ্ণ নি hor-şle a kind of coarse blanket manufatured in Turkestan: ইন্ট্রান্ত্রমন্ত্রী নিম্ম প্রন্থ ক ক্রেমার ক্রিয়ার (Rtsii.).

ইয়ান hol-wa vb. to loosen the soil: মাধ্যমেশ the ground must be loosened, be made soft.

গুল hrag=ব্ৰ or মুন্ম a cleft, a gap, fissures: ইব্ৰুম্ম লুমে গুল দুলাইন ই (Jig. 63).

59 4 hrag-pa hardness; hard like stone, tough.

Syn. No sra-wa; J. I gyon-po (Mnon.).

 ጃ 55. a single man and woman, also = ጃ ጜሩ celibate.

55 માં hrad-pa [1. to thrust, to push violently, to stem firmly. 2. to scratch; સે વાલ કર્યા (his Reverence) made several scratchings with his hand at the door Mil. 3. to exert one's self, to make every effort W.] from Jä.

50 50 hrab-hrib for so so rab-rib.

54 hral torn.

50'0 hral-wa to rend, tear up, tear to pieces, e.g., of a beast of prey; to tear up a persons body $(J\ddot{a}.)$; acc. to Lic. 50'25'4 not in pieces, entire.

5 hri 1.=5 shame (mystic) (K. g. 9.28). 2. essence, substance; a mystical word ($J\ddot{a}$.).

র্মান hrig-pa W. to hang (a thief);

ইপাইনে hril-po [1. round, globular; ইপাইনে hril-hril byed-pa to writhe with pain; ইপাইনোপ্নেইনি hril-hril kad-kar byed-pa to be writhing, and then again stretching one's self or starting up (Pth.). 2. whole entire ইংগ্রম tshe-hril-por for the whole life (Glr.); অপ্রথম মানুষ্ণাম wrapping up his whole head (Glr.). 3. close, dense; ইপারম্বান hril-hduz-te hdug-pa to sit or stand close to gether in rows (Mil.), and in C.] from Jä.

55'A hrud-pa adj. rough, rugged; severe, strict; also 55'A hrud-po adj. jagged, in C.

531' A hrum-pa to break, to smash (Sch.).

বুথান hrul-wa, also সুখন, adj. and sbst. ragged, tattered; raggedness; সময়ন মানু

he put on a ragged dress (A. 97). 2. sbst. rags, tatters: ব্ৰিম্যু কুমাই বুর্থ to put on rags for a garment; ইমানবাৰ মুন্হ্র্থক সুন্দ্র বিশ্ব ই (A. 99).

র মান hrem-pa swollen; ইন ম hrem-me id. (Jä.).

র্ব hrob grit bits; ১১৭ রূব dñul-hr silver bit; প্রবৃত্ত medicines not pounded.

র্বাইন hrob-hrob gravel; gravelly; in bits, into pieces.

স্থায় irrob-sraft a tael, an ounce of silver in lump used as a currency: শু'ন্দ্ৰ' মূল ক্ৰ তা ইল হৈ (S. kar. 199).

द्वे the whole class of petty or minor gods; and esp. the dwellers in one of the upper zones of Mount Sumeru who are ever at war with the tha-ma-yin or Asuras inhabiting the zone just beneath them. Buddhas and Bodhisattvas are regarded as superior Lha. Kings and nobles are complimented with the title of Lha. In Tibet the higher ge-lon or lamas are held to be superior in grade and in power to tha.

Syn. २ के केद् hchi-med; न्या केद ryas-med; भ्रायम पहुम पहुम क्रिका-gsum-pa; भ्रायम प्रिका-प्रकार क्रिका-प्रकार क

The g lha, however, embrace multitudinous and varied collocations of deities, among which may be enumerated the following: (1) भै अभेते हैं the gods of the sun; (2) अध्याप के विवाद या; (3) दें भी the gods of

riches; (4) ব্ৰহ্ম dyah-ldan the gods of Tushita heaven; (5) ব্ৰহ্ম ব্যানাল বিলঃ the gods of the illumined heaven; (6) জুন লু the gods of the wind, (7) পুৰাইন ইন্মান লু Maharaj Kāyika; (8) মুন্য grub-pa Siddhā; (9) ব্ৰহ্ম drag-po Rudra; (10) ব্ৰহ্ম rig-hdsin Vidvādhara; (12) কুন্ম chu-skyes the gods of the clouds; (13) ব্ৰহ্ম chu-skyes the gods of the clouds; (13) ব্ৰহ্ম srin-po Rakshasa gods; (14) মুন্ন srin-po Rakshasa gods; (15) ব্ৰহ্ম dri-za the perfume-eating gods or Gandharva; (16) ফ্রন্ম স্ক Kinnara, the ugly-face gods; (17) ব্রহ্ম gash-wa grub-pa Guhyak Siddhāḥ; (19) ব্রহ্ম hbyuh-po the Bhūta.

ष्ट्री शुःशान lhahi glu-mkhan the divine musicialis: भ्रमभागांध्र पदे श्रु १९८म अन्द skabs-gsum-pahi glu-dbyahs-mkhan; श्रु ६३ मुद्द सुद्द स्ट्र अध्य में dbyahs-dan-no १९८म भ्रम् व dbyahs-syrog-pa; दे अभ्रम dri-zu-skyes; दे ३ dri-za (Mhon.).

পুন পুন প্র প্র llahi Ljon-çin ইবছ म; the celestial trees: ব্যশ্নমন পুন প্র প্র প্র (Yig. k, 27) কল্যন্তর; আমান প্র দার্থিকার; কুনাই দ্বাম rgyamtsho-skyes; অব ইম yid-mos; লামি হাম kan-bi di-ra কারিবার; সংগ্রেশ্ব ছবিশ্বন; ন্য হাম মন্ত্রা; এব্য প্র legs-khyab (Mhon.).

સુવૈ વર્ષ !haḥi-btuñ-wa the drink of the gods.

Syn. 9578 bedud-retsi; 97.995 bele-hehun (Minon.).

মান ল sa-wa-ka; মার্ হিমানুহ mtho-ri-kluh; প্ল অ. কু বা বহুং হৈ lha-yi chu-wo bend-rin (Mhon.).

প্রতি হৈ ইনি lhahi-dran-sron ইব্লি; the heavenly sages: এই অমা দ্বীম mchu-lus-skyes; মানুহা ল me-sbyin-bu আল; কুমান (Mann.).

वृति भ्रदाय lhahi şman-pa स्वर्गवेद्य the celestial physicians: अर्थ देश भ्रदाय व भ्रद क्रिया के क्रिया क्

বুন আম পাদ্ধ Ihahi gar-mkhan the celestial dancers: ६५ पर हैं अ dran-pahi इत्तट-ma; अ द म mu-na-kā; अर्थ देश क्षे भे प्रभाव mtho-ris Ihahi gar-mkhan (Mnon.).

ब्रिश भूर २४६ म lhaḥi şmad-tshoñ-ma खर्ग-ब्रह्मा the heavenly courtezans: मर्ब रेम भूर २४६ व्याप मुंभ भूष mtho-ris şmad htshoñ-lays myos-skyes; इ. भुग रवा रवार chu-skyes rag-dgaḥ; ब्रॉव रंट उन glog-hod-can; रवार वर मेह ह dgaḥwahi çiñ-rta; वेवाम वर्गु म legs-bryyan-ma; इ. नेट वर्गु उन chu-çiñ brla-can; पर दवार में paddkar-mo (Miñon).

পুনি ক্লান Ihahi bla-ma the teachers of the gods: অন্যাকুল Sańs-ryyas (Buddha) and বুমানু Phar-bu (Vrhaspati).

ञ्चरिः नामेर १५५० / Ihahi gser-hdab n. of a flower (K. my. न, 20).

भूते भुषा अ Thahi leng-ma= गुःनिः dlu-ciñ पर्द भे १२६ hord-mi-ldan (Mñon.).

ञ्ज भेक रज्ञ *lha-min-dgra* देत्यारि the enemy of the Daitya's (demons) i.e., the gods.

भू भेर १६ हा lha-min sñiñ-khu जाना = कर

भूभेन भ्र lha-min-lha = र भ्र वरण ; (Mñon.).

ञ्जू अ Ilia-mo देवी, मानृका, सहा a goddess, princess, lady

মু রান্ত্র tha-mo-bdun the seven goddesses:—(1) ক্ষেত্র tshañs-ma; (2) চ্বার dwañ-mo; (3) ঘার phag-mo; (4) চ্বার drag-mo; (5) প্রাম্ক thus-han-mo; (6) চ্বান্ত্রাম khyab-hpug-ma; (7) মার্কি ব্য gshon-nu-ma.

ञ्जू अन्द्र tha-mo-rta a certain insect.

ञ्ज के भ्रु व्युवाम Lha-mo ह्युग्रा-hphrul-ma माया-देवी the mother of Gautama Buddha.

असंभुत्युवार वाजेन में नेषा छावते जुर n. of a Tantra much used by the Rāin-ma sect (K. g. 1).

भू अं अध्या ने निर्देश lha-mo mo-phag-gi çin-rta-can = अधि भू अधिक्ष (Mhon.). सु अहे प्राप्त प्राप्त कर tha-mo dri-me med-pas shus-pahi-mdo n. of a Sútra delivered by Buddha at the request of king Ajāta S'atru's daughter.

भू अं डेब अंद्रप्य श्रुद पहुंच पद भद्द lha-mo chenmo dpal-lun bstan-pahi-mdo n. of a Sútra (K. d. प. 397).

পু. রান্বাৰা ব্রুম বিষাধ্য থাই এই lha-mo dpalphreń-gis shus-pahi-mdo a Sútra delivered
at the request of king Prasenjit's daughter
princes Dpal Phreń (K. ko. ♣, 419).

with Lhar-tse a district in upper Tsang belonging to the jurisdiction of the Tashi Lama, with a large monastery In English maps it is called Jang Lhar-che (Tsang Lhartse).

ভূষ্ট হলম্প্র lha-retse dpon-mo n. of a Tibetan Buddhist saintess of Lhartse. (Mnon.).

ञ्च हे देव परि न्यम lha-rise rol-pahi-gnas = देश अन्य sky, heaven (Mñon.).

क्ष^{क्ष}ेट्र व lha-tshe rin-po दीघासुको देवाः the gods of extraordinary longevity.

মুন্দর্গন tha-mtshams n. of the 16th lunar mansion স্বর্থায় নৱর.

Syn. विष् से lag-so; अर्दर देवे **ञ्च m**dsah-wohilha; विषा व lag-pa (Rtsii.).

Q = 55 Q N lha-za dan grags n. of the queen of Srid-rje bran-dkar son of Sans-po the founder of the first Bon dynasty of Tibet (G. Bon. 23).

धु पाँ lha-bzo 1. देवककी, विश्वककी the art of making images of gods. 2. also धु पाँ व देविशालियन, लष्ट, खत divine artist, a framer of gods.

opp. to the drag-po (rudra) aspect.

পুর্ব lha-sho=ৰুম্মারীৰ gańs-thig snow drop, ice-drop (mystic) (Miń. rda. 4).

भ्राप्त्रं lha-hdsug occurs in भ्राप्यप्त्रं मृतियो केरासर्यर् सम्बद्ध

g जेश वर्ष व lha-yis htsho-wa= भु जित्र skugñer or धु जित्र lha-gñer (Mñon.) a priest in charge of the images of deities, etc. contained in a temple or monastery.

अस्य lha-rdsas silk searf for presentation with letters.

कुष्य कृष्ट tha-yul gun-than and कृष्टिय are two of the 37 holy places of the Bon (G. Bon. 37).

মুন্ধ lha-ras=মুন্ধ satin, silk, handkerchief used by kings and gods (Yig. k. 3).

ञ्च दे न्हें अन् Lha-ri gzim-phug n. of a small monastery with a large library presided over by an incarnate lama in Tsang.

ञ्चा lha-ru=ञ्चाय or ञ्चा lhar, ञ्चाउ क्रेप tha-ru skyes born as a god or among the gods in heaven.

જુ રેવાલે સેંદ વે *Lha-riy-pahi-seń-ye* an Indian pandit from whom Thon-mi Sambhota had learnt the Sanskrit language (Situ. 1).

भू देव *lha-reg* = भू वाँच silk searf for presentation (Yig. 4).

প্লুপ্ৰাপ্ত্ৰাৰ tha-la-phyoys এই বৃত্তি ইন্ধ্ৰ a mode of movement or gait in walking (Minon.).

ञ्जू वामू इंप्य llu-la gtor-wa इय to propitiate the gods by showing eatables to them.

ङ्ग्यभञ्जेस *lha-lus-skyes* देवतानि originated from the gods, god born.

क्षु वस ववस ववे अर्ड होत्र lhu-laş babş-paḥi mchod-rten देवाच्चार the memorial temple of Buddha's return from heaven.

grav. Lha-luft n. of a district in the province of Lhobrag, the birth place of Lhalung Paldor, the assassin of king Langdarma (Deb. 4, 32).

ध्राष्ट्र lha-khan गन्धो न, विद्यार shrine, temple, sanctuary.

Syn. गुर्जु अन् १८८ gtsug-lag-khañ; गुर्ज दे अ gan-den-la; क्षु भे गुरुभ गुरे । tha-yi gnas-gsha (Mica.)

क्षु विराय ///a-khan-pa देवपुरीन [belonging to the divine mansion] S.

धुं पेंच tha-yos=ं धुं हें ये tha-ṛdsas or धुं रेग silk scarf enclosed as a present to accompany a letter: अर्गानुः देन बर न्यावरे अर्थभग नुरे धुं पेंच वर्ष (Yiy. k. 4).

ध्राप्त tha-dgu n. of a अ वर्ष demon.

भू गुण वेंद्र lha-rgyal-bod v. हुस येन्सप.

মুনুমার lha-rgyal-lo glory be to the gods; প্রমাই মুনুমার (Situ. 24) invocation to the gods by throwing a handful of barley flour to the wind (Rtsii.).

ञ्जूष अर्धेन अ lha-ryyal mtshon-ma= १६९' अर्थेन hjah-mtshon, rainbow (Mnon.).

প্ল'ৰ lha-yeig gen. প্ল'ৰ ইৰ her or his or your majesty, your highness; acc. to Jä. Sir? dear lord or king. 2. princess.

ञ्चा lha-chen महादेव a great and mighty deity; an address for kings like Sire.

ভূ'ৰ্কম'ৰ tha-chos-pa=ৰ্কম'ৰ (Situ. 124) one who performs religious service, a priest.

খুৰুম tha-leam a princess, a nobleman's wife, a great mistress: ৪৯ম এই ই পুলুম মু-রুম কর্মান কর্মানী ব্যাম হৈছে। (Yig. k. 49). to the feet of her ladyship the princess who is possessed of a loving and affectionate heart.

g & lha-rje physician. This title was first conferred on the court physician of king Thi-sron deu-tsan (Yig.).

भू% lha-nid दरत, देवन godhead, divinity.

ञ्ज पार्ने tha-gner = भु पार्ने इku-gner कायजीव a priest in charge of idols (Mnon.).

ayar Lha-syan n. of a place in Kham.

क्षु हैं *lha-rten* image or temple of a god or of gods.

श्रु नार्दे अन्य *lha-gtor za-wa* (lit. the eater of offerings made to the gods) = as met. इ र्ष a erow (Mhon.).

পুৰ lha-tho (prob. for পুই ৰ মান lhahi-tho-yor) heaps of stone erected on mountain passes or on the tops of mountains as votive cairns.

পুরুষ *lha-naş* 1. barley grain offered to the gods (*Rtsü*.). 2. from the gods.

319, Lha-bu n. of a place in the district of Hol-dgah (Rtsii.).

graphs u that dag-byed $1 = g^{2-9} 5 \cdot 5$. nectar, ambrosia. 2. a. n. of the river Ganges (Yig. k, 85).

মুখ্ৰ Lha-ldan n. of the city of Lhasa; it is also called প্ৰথম पश्चन because containing in its grand monastery five miraculously sprung images মন্ত্ৰপুথ্য প্ৰকাশন কৈ বিধি (Lon. ৭, 6).

ञ्जामहर Lha-gdon n. of a place in the province of पुरुषर in upper Tibet: कर कुरुषर केश ए व (A. 66).

및 950 tha-hdab= 및 취다.

and the hity. 2. the class of gods and the class of men $(J\ddot{a}.)$.

क्षा कि पान पर्य Lha Tho-tho-ri gñan-htsan one of the famous early kings of Tibet (J. Zah.).

भू अर्थेट के तूं व Lha-mthon lo-tsa-uca n. of a Tibetan Sanskrit scholar.

মু'ৰ্ব lha-nad hysterics; madness (Sch.).

ম্বুণ্ডাৰ tha-gnas 1. celestial region, abode of the gods. 2. as met:= মুণ্ডাৰ cloud.

ভূ'ৰুব lha-phyag honorific of ধুব paying homage or making salutation: শ্লুবার্থ বুঝারুর বুঝারুর প্রান্থ বুঝারুর (Yig. k. 2) honours shown to the প্লু gods, worship paid to them; প্রবাধারণ প্রবাধারণ প্রবাধারণ কি bowing towards the four points of the compass in token of reverence to the gods (Jä.). প্রস্থাব্যুবার্থ ব to salute respected persons in letters and otherwise.

ञ्चः त्वर वेषयः भूव Lha-dwan legs-skyob an epithet of Indra (Mñon.).

§ 3 Lha-phyi (Lab-chi) n. of an outer mountain of the Gauri Sankar or Everest group as seen from Tibet.

মুখ্য tha-phruy a descendant from the gods, child of the gods; as a mask (Schl. 235).

and the was sap or resinous juice of trees (Jig. 17).

The Line bla-ma n. of the father of Bromston ($\underline{H}brom$. \mathbb{P} , $\Im \gamma$).

gravity tha-ma-yin use in ancient times the Asura occupied the celestial regions, but in later times they were expelled by the Dera or Lha invaders; therefore in all accounts of the Asura they are called gravity that the elder brothers of the gods, i.e., the earlier gods (Mhon.); but in later days were denominated tha-ma-yin or tha-min. They rank as one of the six classes of beings inhabiting Mount Sumeru at different zones.

Syn. ga gan-skyes; ga ge sbyin-bynn; ga ac sbyin-bynn; ga ac sbyin-mahi-bu; ga an aa lha-

las-rgan; ইন টুগ্ন shon-gyi-lha; মার্চ গ্রিব ব্রার্থ mehod-sbyin dyra-wo; ব্রাহ বির ব্রার্থ dwah-pohi-dyra; এ মার্চ মার্ব মার্চ মার্ব মার্চ মার্ব মার্চ মার্চ মার্চ মার্চ মার্চ মার্চ মার্চ মার্চ মার্চ মার্চ মার

মুখ্য ইব lha-ma-srin gods, Asura, and Rakṣasa, ic.; or, perhaps, also মুখ্য ইবি হুলু ha-ma srin şde-bryyad the eight classes of gods, Asura, Rakṣasa etc. i.e., the whole world of spirits (Jä.).

ञ्जूरिम thaḥi-ma देवमाता, चिद्दित the mother of the gods.

পুন বিশাস llahi-rol-mo the muses, goddesses born as musicians: পুর বিশাসুম পুন বিশাস্ক পুন বিশাসক

ञ्जूषे अत्र देश *lhahi-tshon-ris* the celestial colours, the rainbow. Syn. १६९ *hjaḥ*, १६९ अर्डे १ *hjah-mtshon* (Mñon.).

धूरे नेर ! lhahi-çin=सुग्य çuy-pa देवदाव the deodar; also the juniper, acc. to Lex. ववक, पारिकात, इरिचन्दन [a tree of paradise]S. (Mnon.).

ञ्चरे वैदस पनि Lhaḥi-gnaṣ-gshi = पर्डण थन । । । vihāra, monastery (M̃non.).

প্তর: ব্যাশ ব্যাক Lhaḥi-dinay-dpon ইবারীনাথারি the warrior general of the gods, Kumāra Shadānana the youngest son of Mahes'vara (Māon.).

લું એ ૧૬૦ lha-yi-hdab=્રું નેદ klu-çih (Maon.).

धूदे पहुन् में lhaḥi bṭsun-mo चएसरा [celestial damsels residing in the sky and regarded as the wives of the Gandharvas] S.

कृति ह्वं ज्ञाभारत व्यवभागी हमायते अर् a Sūtra delivered by Buddha at the request of the daughters of king Prasenajit (K. ko. a, 419). ભૂવે દુષ્ય વેશ્વસ પ્રેપ્ય પ્રાથમ થયે અર્દ n. of a Sutra delivered at the request of a Devaputra (K. d. 4, 62).

পু টেইন Lhu-yi şlob-dpon হছমানি, মুনাক্ত্র্য the teacher or spiritual guide of the gods.

भू के ज्ञास Lha-yi bla-ma Vrhaspati the renowned teacher of the gods, who is said to have been formerly an ordinary god whose name was Sarvajña. On account of his profound learning and perfect command over the Sanskrit language and literature he was appointed tutor to Indra the king of the gods. Indra having had little leisure to devote to study it was arranged that Vrhaspati should teach the children of the gods and so he came to be the teacher of the gods or heavenly schoolmaster (Mñon).

છું ત્યમ lhu-lam = સુવામ લૅવ custom, usage: वार म बूंट म राष्ट्र र वॉवे छू जम महेंस पवे कुंद महेंच रस प (Yig. h. 2).

মু অম ক্র *lha-las-ryan* lit. senior (in birth) to the gods, i.e., the Asura (Mñon.).

ভূপি lha-çeş ইবস a wisc man; a diviner, an astrologer.

क्षु वसस्य lha- $\underline{b}sa\hat{n}s$ (क्षु व वसस्य प्रमृद्ध व) offerings of incense to the gods ($\hat{N}ag$. 64).

ञ्चन्य lha-bços नैवेच [an offering of eatables presented to a deity]S.

By M. Lha-sa Rayfa the capital of Tibet, so called from the time that the first image of Buddha was brought thither from China during the reign of king Sron-bisan syam-po in the first quarter of the seventh century A. D. This famous city is situated on the Kyi Chhu at an altitude of 11,600 feet above the level of the sea, in lat. 29° 39' N., long. 91° 6' E.

পুৰ্ক্ষ Lha-gsol 1. n. of a place in the district of Dwag-po, S.E. Tibet (Rtsii.). 2. invocation and offerings to the local gods.

a structure in the structure of the sold who have undertaken to guard Buddhism in Tibet.

સુંદ tha-fia knee pan, લુમાર્સ વાપમ પહેલું દ માલા વદ્વાય to bend down the right knee; ભૂદ the bend of the knee પ્ર. (Jä.).

및'디 lha-wa to soften, slough, suppurate.

9.5 lha-ru cartilage.

क्षुं झें दसर झें हे Lha-mo dmar-mo tsamun-di the Indian goddess Chamandi है सुद्देश रवाची रे के क्षेत्र न वेश मुन्य पुन्न भेत, है रन न ने नुदेश में पठर दें (K. y. ब. 317).

क्षा इन्हें ने दुन्ने हा that mo duri-gi nu-shocan an officinal herb growing in the clefts of rocks and with leaves resembling those of the bamboo and yielding milky juice after incision; is used in ulcers and wounds.

द्वा भेद पत्रे भे दु दे ठेद lha-min bse-yi nu-shocan also called प35 के दिन्दी n. of a medicinal plant the leaves of which are used for wounds and sores.

জু প্ৰশাস্থ্য কৈ থকা টু ই E Lho-brag grub-chentas-kyi: rdo-rje n. of a Tibetan Buddhist saint and author who wrote volumes called প্ৰশাস্থ্য কুই belonging to Lhobrag. Tsongkhā-pa visited him.

લું પૈદમ lha-sdins n. of a place in Yar- klan: વનુત્રમ સખ્ય ૧૬૬૧ છે. પૈદમાસ વનુસ (A. 93).

ञ्चार Thu-rje-rays a physician who made himself famous by constructing a river embankment: रन्भा अर्द प्याप्त भू कर भूत being constructed by Rays it is still called Lha-rje-rays (A. 90).

প্রবা lhag I: অবিক, অবিহিন্ধ, অব exceeding, more, beyond; also adj. excellent, surpassing, excelling, superior: ৭ই অমাপুৰা এই ব্যৱহার কিন্তু

ञ्जा II: 1. रौडियं य, बुध the son of the moon, a planet: ज्ञान्य अवाप gsah-lhag-pa बुधग्रह the planet mercury. 2. or ञ्जाप lhag-pa बुधगर; Wednesday.

Syn. 교통자 zla-şkycş; 코딩 zla-bu; 영자 피경미 디 luṣ-gciy-pa; અંદર 얼리 현지자 때 mdsaḥ-lhahi groyṣ-po; 존 디자드자 영화 ṣño-bsaṅṣ-luṣ; 불자 અ ṣṇarma; 영 অ초하지 lha-ṃtshamṣ; 참 첫자 등자 sosor-ṣkycṣ; 퀄디 프리크 및 ryyal-poḥi-bu; 데짜대 연주 gsal-ldan; 首자연주 등자 thoṣ-ldan-ṣkycṣ; 최저 등도 등자 tshim-byed-ṣkycṣ; 씨무자 디 ṃkhaṣ-pa (Mñon.).

প্রবাধন thay-par adv. more, mostly with adj., but also with verbs: নিম্নু পুৰাধন çin-tu thay-par far more; very exceedingly, uncommonly; প্রবাধন বিশ্বতি বিশ্বতি কিন্তুৰ্বাধন extremely, excessively, further, furthermore (Jū.).

পুণান *lhag-ma* স্বেম্ম remainder, the excess: ই অম পুণান the remaining portion of it.

धून परे द्वर धुन than-puhi dwan-phyng अधी-भ्रम emperor, supreme lord or king. धून परे द्वर धुन्म अधीश्वरी empress or supreme queen.

ञ्जूषायते ञ्च lhag-pahi-lha अधिदेव [presiding deity]S.

প্লবাধন নিজ্ঞান lhag-paḥi çeṣ-rab অভিসন্ত্র। transcendental wisdom.

পুৰাৰ প্ৰকাষ lhag-par ldan-ma a lady possessing more than what is necessary or one ordinarily possesses; n. of a Yaksha princess (K. g. 5, 130).

মুশ ৰবুঁৰ lhag-hbyor opulent, very wealthy.

Syn. ağx'4' da hhyor-pa chen-po; gq' da phyuy-chen (Mñon.).

প্রকার thay-med=all, entire, the whole, leaving nothing behind.

Syn. II kun ; INN X5 thams-cad (Máon.). YIII lhag-gis = Y5 Lt than-her.

পুৰাম thag-pa or পুৰ্ম = কুল rlun (Nag. 64) the while but acc. to Ja. usually signifies: cold wind. পুৰ্ম ম thays-nar = কুল ভাৰ cold piercing wind.

ञुगारा lhags-pa सामम to approach, to meet, to assemble with other persons; to be adjacent or contiguous: देर अतः प्रदेश दर्श्याम प्रेचन it is well that you should have now come to this place (A. 23); अद्या मुख्य मुख

सूर दें Ihan-ne (कर्देश्यम्बायक देर विशेष विशेष (कर्देश्यम्बायक देर के प्र) विशेष clear, distinct, bright, resplendent.

Syn. क्षम के Iham-me; क्षम के Ihan-ne.
(Mnon.).

ञ्चर श्रुर गुर्श्न *lhañ-lhañ-gtsug* one of the thirty-seven sacred places of the Bon (G. Bon. 35).

बुद २ अंदर *than-tsher* (प्रश्न ५६ हें अ.स. २ चेंच परे: इंग) an impressive expression; words that one feels.

প্রতি lhad 1. interpolation; ইমাথাপ্রতি interpolation in religious works. প্রমাপ্রতি 5.পর্যাথটাইৰ phyis-lhad-du beug-pahi tshiy a later interpolation. 2. a baser substance mixed up with a finer one, an alloy. \$1.55 thad-can adulterated, alloyed; \$1.55 thad-med unadulterated, pure, genuine, real, without alloy.

শুর than মত together, পুর প্রথ (when refering to the subject of the action), পুর ব্য than-nas (as ablative case), পুর ও together, with one another, পুর ও মত মত্ত্বাক gone together or along with. পুর ও অও existing or living together.

धूत केम than-skyes or धुत है प के म than-ciy skyes-pa सहजा, सहजात born together with, as twins; also, esp., धू tha or बड़े hdre born together with every human being.

মুখ্য Man-rgyas 1. a state council; a society or company; acc. to Jā. partner of the seal, i.e., a colleague using the same seal in official business (মুখ্য সুখ্য টাইট thar-rgyas-kyi the-tse or মুখ্য spyi-dam). 2. = মুখ্য বুটা than-acic.

ञ्च परिवा Ihan-geig together with, altogether; अन्यविष् ह id.; अन्यविष् हो Ihan-eig hyromoving together as do a party of dancers, soldiers &c. (Minon.). अन्यविष्यान्त्रभाव Ihan-eig gnas-pa सङ्गास; to live together in harmony, to live as husband and wife. अन्यविष्यान्त्रभाव Ihan-eig spyod-ma as met. = व्याम bride, wife (Minon.).

भूत होत परे जुन than byed-pahi rgyan सहकारी. [auxiliary cause or dependence] S.

भूत्रवृद*े lhan-hbyuñ* सार्धम्, सहम् [together. a friend, companion]S.

भूष है than-te=53 है.

भूत ने than-ne=भूत दे विरोचन [shining: the sun] S.

धूम से धूम य *lhab-se-lhab-pa* to flutter to and fro, to glimmer $(J\ddot{a}_{\cdot})$.

ञ्जन श्रुव lhab-lhub 1. विभूषण excessive ornamentation; slovenly dress; wide,

thowing; ব্ৰাইমপুৰ প্পুৰ a silk-cloak unnecessarily large with flowing sleeves.

ञ्जूवस thabs मध्य [middle]S.

अभे lham पाइका, जपानत् a felt boot, a shoe; ৰুত্মে a Chinese boot, ইবাত্মে a Mongol boot. अअ'र्ज्ञेण lham-sgrog or अअ'र्जे उपान्ह shoe-strap, latchet; string for lacing felt leggings; প্রশাস্থা lham-mthil boot-sole; gay y lham-yu leg of a boot; શુક્રમભુ-દેદ boots with long legs (Sch.).; থুন শুহ lham-krad pieces of leather used for patching soles; প্লুম ব্ৰিণ tham-gog wornboots; পুৰুৰ্মুৰ tham-hgram the upperleather or vamp; প্লুন র্য় প্রান্ত lham-sgro quecan पुला buskins; श्लूम भुक्त lham-yu chad सुण्डपुला a sort of slippers to which cotton leggings are attached. প্রুম' ই' মই' रेन व के lham-ñe-wahi rin-po-che पाद्कोपरत shoes as a precious article owned by a Cakravarttī Rāja, its possession saving him from many inconveniences, besides enabling 'im to walk on the surface of water (K. 1. 3, 149). ผูม ฉรับ lham-bzo-wa चामार a shoe-maker.

Syn. পুৰাৰ phyags; মইল'প্পম mchil-lham; বঙৰাপ্পম beag-lham; মইল'প্পম mthil-lham; রুং ম'বমুং' tsher-ma-bsruń (Mnon.).

ञ्चम श्रे lham-me भासित illumined, blazing, bright.

প্রমাণীয় thams-kyis at once, all, every thing.

ञ्जर 'Qर्जे lhar-hyro (९कॅ पवे रेक्स प hyro-wahi rim-pa) (Mhon.).

कृर वर्डम *lhar-beas* सहदेव together with the gods; the youngest son of Pandu Rāja (*Mñon.*), also (A. K.).

মুখ lhas=95 শ্ৰম a place where many live huddled together;= মাহা, শ্ৰমানা, নামানা pen, fold, enclosure for cattle.

ञ्चसम lhaş-ma वेसी, रच्च braid; wicker-work; also of pastry, twisted cake; rope.

ভুমান্দান lhas-bkan = এই সাত্ত দুটা এই pad-ma can-gyi mtsho lotus-lake, a pond overgrown with lotus plant (Mnon.).

भूभ वक्ष Lhas-betan 1. n. of a city in Magadha, the birth place of the mother of Buddha. 2. देवदिश्व pointed out or directed by the gods.

몆지'디 lhaṣ-pa, v. under & ㅋ şle-wa.

মানির-byin ইবংশ 1. a brother of Ananda and cousin of Gautama Buddha, who, as the legends have it, continually annoyed Buddha by malicious artifices, whereby, however, the blameless character of the latter shone but the more conspicuously; hence proverbially used for any malicious character (Cs.). 2. n. of a certain king of Benares the account of whose son মুদ্ধ মুন্ম পুন Lha-snah stobs-ldan occurs in Myrin. 2.

নুদিনে or জুন্ম ব thińs-pa = মিংছুন্ন or বাংকাই strong, firm, steady; changeless. জুন্দ্ৰাম thiń-chays unbending, unflagging.

દ્રુ thu a portion of the body of an animal, = \frac{1}{3} દ્રવા \(zug \); સું 5 વર્ષિય મ to divide, to parcel out; સું અર્થ thu-mgo a limb-joint વ્યામ દુષ્ય દ્રદ સુધા માને પ્રાથમ હતું છે. વાલફ the cheekbone and all the limb-joints had come out (Khrid. 47). સું દ્રવામ thu-tshiys the joints of the limbs i.e., of the hands and legs (Jig.).

ञ्जू lhug, v. भूषाव ldug-pa to pour out.

ञ्जुना u llug-pa and ञ्जूना prose (Cs.).

ञ्जून'य lhug-pa=भूर'य; $:_1$ \mathbf{k} ' बाधाळन्माञ्चन' प्राप्ताचन ($\underline{H}brom$, 130).

श्चन यह lhug-par amply, abundantly, plentifully; श्चन यह निहान to give in charity liberally, श्चन यह पन्तर य thug-par bçad-pa = इस व्यवस्था अहाय स्वराय पात्री statement, to explain completely श्वनसाह श्चन यह दिवस विवास स्वराय received gradabundantly.

প্রবাধ *thugs* successive, continuous; uninterrupted, having no gaps; unreserved (Jā.). প্রকাশ or প্রকাশ ব continuous praise (Sch.).

द्वर Thun pf. of हुर न ltun-wa.

धुर धुर । lluń-lluń निकंदी (Mňon.) a flowing stream, waterfall, cascade. धुर धुर धुर धुर धुर पुर परि च चुर धुर धुर परि च च च च sweetly murmuring (the gentle stream) descends (Jä.).

भूर पार्डे lhun-baed = हिंद बिंद पिण्ड पान begging platter, the alms bowl of Buddha and of the Buddhist monks in which food or edibles are thrown by alms-givers. वर्दे वर्षे a lhun-baed-htshol पात्र परिष्टि [searching all round an alms bowl]S. graffers lhun-bsed chun-nu कुपात्र small platter. श्लर मंद्रेर १ du-bacd-hthan-wa पात्रधारण to hold out the alms bowl, one holding it out, a Buddhist monk; grais-gan thunbzed-cubs alms-bowl case, the bag in which the begging platter is kept or carried; ञ्जूर पर्वे र विषय । thun-bacd thay-pa the straps or strings by which this begging platter is suspended and carried; পুর-মৌর-শিবন thunbzed-khebs पात्रधान alms bowl cover.

ञ्चुर प्यस् lhun-yaş (प्ररूप) सेवर; n. of a number (S. Lex.).

भूद thun mass, bulk धुन उन massy, bulky; हेन very large. धुन भून thun-grub or कुन भून माना-grub or कुन भून निरामोग, जनामोग miraculously sprung or grown, formed all at once; self-created, not contrived by human labour; वर्ष वर्द्द व्यव्य धुन भूम भूम प्रकार dothes and food having come forth from themselves (Dzl.); धुन भून thun-grub is also noun personal.

প্রবাহ্ব thun-chays unchanging (Yig. 8).

মুব মি lhun-po নিমু; heap mountain, hill, upheaval; ইংমাপুর্য ri-rub lhun-po the mountain Sumeru. ব্যাপ্রপুর্য "Tashi-lhunpo" মন্তব্যুহ heaps of glory, auspicious events or things; n. of the great monastery near Shigatse.

સુંગા lhums, resp. for અથ્ય મર્મ the womb: સુગ્રહ્મ સુવ્ય to enter the womb, conception; સુગ્રહ્મ સુવ્ય વર્ષ દુવ્ય વર્ષ દુવ્ય માટે દુર અઠદ religious festival to commemorate the time of the conception (of Buddha).

श्रूर thur=devotion, earnest application.

ञ्चरपदेश्य thur-bshes-pa resp. for ञ्चरपेद्य = क्रमाथ दया sympathy commiseration (S. Lex.; (Yiy. 15).

ञ्चे 'व lhe-wa, v. şle-wa.

ই ব lhen= ম শ ব brag-gi-hog the part of the belly below the breast.

প্রনিটি in ব্রশ্য ক্লিট্রন র্বাণ dbugs lheb-lheb-tu hdug-pa (Pth.) gasping for breath (Jä.).

প্রথা Inem just now, at present, directly, instantly C.; শিল্পুন্ন স্থান he has just now arrived; প্রথম মান has just been killed.

बुक बुक hem-lhem = बुद बुद lheb-lheb gasping like a fish when taken out of water. $\mathfrak{P} \times \mathfrak{P}$ the s-ma = $\mathfrak{P} \times \mathfrak{P}$ thas-ma; also = the act of twisting, plaiting $(J\ddot{a})$.

ই lho হবিদ the south; প্রুম্মেইমে come from the south; প্রুম্মেইমিই the continent of Jambudvīpa in the south; প্রুম্বানিত nub ইন্থি ঘৃষ্মি, south-west, পুমুল্লি car-lho south-east; প্রুম্, প্রুম্বামেশ্র to the south, towards the south. প্রুম্মেশ্র tho-phyogs the south, southern direction: প্রুম্মেশ্র lho-phyogs-kyoń the guardian of the south an epithet of the lord of death (Μποπ.). প্রুম্মেশ্র বিশ্বামেশ্র কিলাটি phyogs-skyoń the guardian deity of the south-west an epithet of Rāvaņa the king of the cannibal-goblins, the king of Lańkā (Μποπ.). প্রুম্মিশ্র tho-byrod the moving of the sun towards the south প্রুম্মিশ্র মিল-চিব্রামিশ্র (শ্রিকেন.).

Tsangpo turns its course southward, n. of the south-eastern part of the province of U, with Rtse-than (Chethang) as its chief town.

જૂંવ tho-pa (lit. the southerner) the Tibetan tribes in Sikkim and Bhutan. જું વસુષાલ tho-hbrug-pa the southern Buddhists belonging to the Ilbrug-pa sect, i.e., the people of Bhutan.

ভূরণ *Lho-brag* province of S. Tibet bordering Bhutan (*Rtsii*.).

ভূ প্ৰশাৰ্থ উধ্থাম উধ্ ≧ Lho-brag grub-chen las-kyi rdo-rje n. of a celebrated lama of Lhobrag.

প্রশা ling acc. to S. Lex. ভীচানত্ত্ব a fatal disease = মূপ্য glog-pa a large uleer or sore (Sch.) cancer, cancerous, uleers.

લૂંનમાં lhogs-pa=વર્તેનાં છેકlog-pa, in ખદ દમના ઉમાત્રમાં વિભાગના વાત્ર છેવામાં પર સુદ છે (A.~127).

at then 1. dangers, metaphysically said to be of three kinds:—(1) 3 a gr. phyihi-lhon external or physical dangers, those arising from evil-spirits, enemies, robbers, wild animals, fire, water, wind, etc.; (2) बद ने ब्रेंद nan-gi-lhon internal dangers, those arising from diseases of the body; (3) พะพ. 42 ผู้ ะ sans-pahi-lhon dangers of secret or concealed origin, i.e., mental suffering, agony of the mind. depression of spirits and ravings of the heart, etc. 2. vexation, anger; ਕੁੱਟ ቾች lhon-cor he has lost the gr. thon is said of one who was not equal to the exertions of incessant meditation, and who in consequence has lost his senses $(J\ddot{a}.)$.

વું \ lhod-pa. વું દ્વા lhod-po = દ્વા is slow, also વ્રાદ્વ પાતાના પા

ভূব'ম thon-pa= ল্লাব glon-pa to return, to give or pay back (Cs.).

I: is the last letter of the Tibetan alphabet corresponding in sound to without first letter of Sanskrit and the English a. The Tibetans include it in both the vowels and consenants of their language. As without it no consonant can be sounded it is regarded as a quarge. The en is also specially called भ्रायाभेर परे भे skye-wa medpahi-yi-ge, probably because all speaking depends on and is rendered possible only by a previous opening of the glottis; hence this letter is a symbol of the deity or of the KNN chos-sku that was before everything else. Thus ধুৰ ম্থাবাইবাৰ Spyan-raş-qzigş addresses a celestial Buddha with w: अ मे अ মিব্'র্ম'ব্লার্টম'ন্ট্রিম্ম. Other glosses on the letter affirm: अन्येष्य व्यु गुन ग्रे अर्देन। इन हेन्ये में दमाय जेव। विरावसायुराय में पामेदा वेवा नुष्टेंदाय सरमा ય દ્રે (K, g, η, β) ; હમ કે એવા વકુ મુક મુક પ્રતિ g. a, 42). 2. num. 30.

া := resp. অব্যা lags in conversation; in addressing a great man সুত্রমান্ত্রমান কর্মান্ত্রমান কর্মান্ত্রমান কর্মান্ত্রমান কর্মান ক্রান ক্রামান কর্মান ক্রামান কর্মান ক্রামান কর্মান ক্রামান ক্রামান ক্রামান ক্রামান ক্রাম

ড়ে III: in mystic Budh. জান্মন্ত্র a shes-bya-va = ব্লাইল dam-tshig (K. g. দ, 179). ইমাৰ্মমান্ত্র-ট্রাইল chos thams-cad-kyi sgo-ste, ইমার্মমান্ত্র-ট্রাইল বি (K. d. ব, 114)—মান্ত্রন্ত্র-মান্ত্র-ট্রাইল mi-hjig-paho—মান্ত্র-চ্বাইল mi-sag-paho—মান্ত্র-চ্বাইলম yon-tan-gyi tshogs and প্রনান্ত্র-চ্চাক-dpon (K. my. ন, 209).

ত্য IV: in the Ladaki dialect stands for is do that, both alone and in compounds: জানুম a-nas from that, জানুম a-nar and জানুহ a-na-ru there, thither. Also জানু abo=that (v. A. H. Francke in Journ. Asiatic Soc. Bengal, 1901).

Sel. 46).

চন্দ্ৰ ক্ষম বৃহত্ত ব A-ka Bsod-nams bzańpo one of the successors of Tsongkha-pa in the hierarchical chair of ১৭৭ হব (Gahdan) (Loń. ২, 17).

জালাও a-ka-ru for জালাও n. of the tree agaru; জালাওপুৰ লাভাৰ a wooden pin made of the tree called agaru.

৬ শান a-kam= মানুহা fire-wood, fuel: জাশান ক্র্বিশ্বশ্ব a-kam rlon-hdegs (Rtsii.).

ড়া'শ্ব a-kar=রুম্বর; in Sikk. for red pepper or Capsicum.

‡ ማ ሟ g a-kra-gu n. of a fruit (K. d. ්), 13).

দ্যানুদ্র a-kyań incorrectly for জাত্ত, as in কাই বই বহু জাত্তা হৈ হৈ হ্বা হুই (Rdsa. 10).

জাসুর a-krad = শাসুর leather to make patches in shoes or portmanteaus; leather of old shoes.

জাই a-kron (a-toong) a species of fern.

UNIA a-kha also আদা and আদা exclamations expressive of bereavement, failure, mistake, etc.: আদা ব্যাহ্য সমূহ্য সমূহ্য প্রায়েশ (Khrid. 38).

W a-khu uncle, father's brother.

1342

Svn. Bakhu-wo; "@ ga pha-yi spunzla (Mnon.).

🛨 🗷 प्राप्ता र्ज्ञ a-ga-ru ज़िंचपा, चगद the aloewood, calambae; of three species, way arskya the grey species, अद्भु ar-nag black, and अपन्य में केंद्र a-gar go-इग्नंब : अपन द के अधि व देश 3.3.3x.gr.q.q.x. (Min. rda. 7).

Syn. MEN BABS mdses-sbyin-byed; 3 am ब्रेंद्र a dri-shim Lion-pa; भे वद्य द्याद mi-bdagduah; भाषा मेरे भेराय thal-wahi shin-po; भाषा ठत hdab-zun-can; व्याप ने ठेव ५५ nags-kyi tsandan; ५ म.व.में स dus-la-skyes; ५ महेस.वन्द. dusrjes-hbran; देखे कि dri-yi-çin; रेक्ट्रक्सेर व tsan-dan ser-po (Mñon.).

अपन्द्रक्नार्थ a-ga-ru nag-po ऋष्णाग् the best quality of aloe called also ध्याव इ अर्द्धवा a-ga-ru mchog.

Syn. Ar and phren-wahi-dri; 44 24 nusldan; पा नेम ठेर bkra-çiş-can; क्षा प्रदेशम rlunhjoms; निरःद्रवास अर्वा श्रेद çin-nags molog-şbyin; मा र द्वा व san-gur nag-po; ने न प çim-ça-pa or Ar qu ciń ca-pa or quà Ar ca-pahi-ciń.

अपा दुवेश्वर a-ga-ruhi than अगवसान, जिंश-पाखाल.

พริม a-gyis an interrogative pleonastic term signifying: have you done it or done so?

🙏 🗷 पार्च 🖈 A-gastya चगसा n. of an ancient Rishi.

দে এর এ এর a-hgro mi-hgro also দে এর এ do you go or not go; is cognate to was A. KE.

ড়ে শ্রহ a-sgor ear ornament of women: ৰ্থম ট্ৰান্ত a gold ear-ornament (Rtsii.).

জে বুল a-cug 1. ankle-bone (Jä.). 2. an interrogative interjection, 'have you put it in '? 3. expression of sudden pain.

জেওম a-can = in the college. মুখ of course. oh, ves, it must be: अरुद दे गुरु पूर्व ब्रेस परे डेक (Hbrom. 192).

ध्या छै । a-ce = । $a-lee \mod n$, sister ; क्षाहेश्रदः madam has left (Hbrom. 49); ध्यक्रे व्यवस O, madam! ध्यक्रे व्यवस देव देव के a-leelags rin-po-che your ladyship (Yig. 44).

াঁঠে a-chu, জাতুত হুছ; interj. expressive of pain from cold, hence. WE ন n. of one of the cold hells: শ্রন্থেন কুর্মীকের यत्रहर्म्यमञ्जूष (Khrid. 38) issues forth uninterrupted crying from agony, achu, chu. भारू बेराव a-chu zer-wa हुहुवः; one of the eight cold hells of the Buddhist purgatory (M.V.).

W'& a-che 1. an elder sister of a female person. 2. W. wife, mistress, madam, used as address and otherwise $(J\ddot{a}.).$

সে ঠাৰু A-chi-thu n. of the Regent of Tibet during the time that 4-45 & She'-da was prime minister of Tibet (Yig. k. 12).

いいある a-mchod (vulg.) a priest who performs the daily religious services in a church or monastery.

KY'E a-jo used in Lh. and Tsang. for हें अनुष jo-lags and हें jo-jo 1. an elder brother of a male person. 2. Sir, Mr., gentleman, lord, used in addressing and otherwise; also: friend! 3. n. of a god: કુવામાં દૉ ભુ સુર છા દે વસુવસ (Deb. વ્ય, 37).

অ' 3ব a-ñan = জ ' 3ব hesitation, hesitation to listen to one's advice; doubt as to whether one would listen or not: 5 ፕሬፕ ጓማን እን መፍ ማ5ልና बाहेबा वर्ड द्वार प्राप्त इंद (Rdsa. 21).

UN 5 a-ta in Kon-po for we a-jo elder brother: अ: प्राचीत अ: माइवे अ: क्षेत्र अ: also: father.

Phul-byun the accomplished one) अतिम; also called हे ये हे or ५५०० हैं न the Tibetan equiv. for Dipamkara S'rijnana, the celebrated Buddhist pandit of Bengal, who lived for thirteen years in Tibet and died at Nyethang near Lhasa in the beginning of the eleventh century A.D.

god whose attributes resemble those of Avalokites'vara.

‡ জাই শুচৰ a-ti mu-to ha ৰবিশ্বনৰ a kind of flower growing on the plateaus of Tibet (K. d. 5, 584).

Syn অনিস্কান; বিশ্বাহন dpyid-bzań; বিপ্র টার্মার dpyid-kyi pho-fia: প্রমান্ত ক্রীম sbrań-rtsi-. skyes; ব্রমান্ত ব্যায়ীর hbras-bu nug-smin; বিয়া; বাইবাহন bde-bzań; অবাব্রমাম lay-hjoms (Mhon.).

‡ ध्राष्ट्रेश्चण 5 ण a-ti muk-ta-ka चतिस्त्रक [mountain ebony]S.

জ'ৰুথ a-thal or জ'ৰুথ é-thal a colloq. expression of doubt as to whether an enemy would be vanquished: দ্বাৰ্থ ইণ্ড জাৰুও দুৰ্থ (Ljańs).

জাইব a-tho-wa beautiful, good (Sch.).

৬ম ' বেষা a-hthas is explained as স্থান বিষয় বান বিষয় a phenomenon always occurring to one's self which is taken for reality.

‡ ध्राद्विषु A-dahi bu चिद्तिपुत्र the son of Aditi [the sun] 8.

জে 'ব্ৰাম a-dogs a table (Sch.).

ড়ে 'ব্ৰ a-don= ট্র'ব্রের্থ skye-wa med-pa unborn, uncreated, self-existent.

জাহ্মa-drag (colloq.) doubt as to whether a thing is good or bad—I doubt if it is good! (Rdsa. 26).

দেশ কুলি a-druń, গুলুল্ব 1. horseboy, one tending horses. 2. — বিশ্ব drel-dpon or ইন্মন্ত্র chibs-dpon chief-room, muleteer, but ordinarily a messenger who riding a swift hase carries official despatches.

সংস্কৃত্য a-druń-rta-çad — বিশ্ব a messenger.

† **अ '5** 'अ 'W A-du ma-ya बहुमय n. of a country (K. du. 5, 584).

kar. 177).

indy; n. of the mother of Thonmi Sambhota, the father of Tibetan literature.

$M = A - n\bar{u} - na$ n. of a mountain situated to the east of Jambudvīpa (K. d. 3,267).

un; a caressing word of address towards a nobleman's son. 2. uncle's wife, father's brother's wife.

क्षाद्रेक्षत्र a-ne ma-mo a certain red worm or vermin (Rtsii. 83).

स्पन्नस्कृत a-quad lta-wa to see or examine as to the condition of a thing, any scruple about a thing or matter.

UNI I: a-pa 1 বিনা father = জ্বাথ a-pha.
2. expression of compassion, or mercy:
ভাষামান্ত্ৰ শুৰু alas, all animals (A. 19).

ড়ে ট a-pi an interjection expressive of wonder when one perceives a thing of which he had no knowledge before: জাইব বিষয় কাৰ্য indeed, that it was so I did not know!

いて a-po 1. the junior husband of a Tibetan woman; also=youthful husband of an elderly woman. 2. address for an elderly man: জাইনে ক্রিক্ অবিশার্থ মান্ত (A. 104); ইংক্রিমার্কি হুমাবার্তি আই অবি (Rdsa. 11).

‡ ध्रायाना a-pa ba-ka राजपुरव ; royal personage, official, (mystic) (K. g. 🖺, 28).

WA a-pra or wa a-bra applied to several species of Lagomys or tailless shrew.

UNIA a-pha 1. for a pha father; अपक्रिक् a-pa chen-po the elder husband of a woman who is held to be father of all the children born of her; अपक्रिक् the younger husband and junior father of her children. 2. uncastrated male animal, cf. 4.

জাইনে a-pho-na=মিন্দ্ৰ I myself (মিন্দ্ৰ) শ্ৰুম I the man).

いう。 a-phyi=乳質 phyi-mo grand-nother (Mil., Jä.).

ध्या ये a-phyim old woman, goody, dame (Sch.).

ডে'শ্বল a-phrag = জ'ল্পুৰ a-ma-phrag the breast-pocket attached to a Tibetan robe: জাপুৰ হু ই'ল a-phrag-tu sdu-wa to put into the bosom; colloq. = জাপুন্দ.

W.এই ট a-wa dhu-ti= ই ট dhu-ti (মুন্ত ব্রম্ম srog-rtsa dbus-ma) the central life-vein for the হ্ল- in the human body.

ডে 'মেন' a-bañ for আই the husband of the father's or mother's sister (Cs.).

WAX a-bar abbr. of \$55 and \$55 (Rtsii. 76).

以でする a-bo-tse 1. acc. to Sch.: good, tolerable, middling. 2. 四分 in colloq.

দেউন a-byag name of a medicine.

মেৰ্ম a-hbras n. of a kind of fruit in appearance like the bulbous excress লাভে of the maple tree: সৰ্মুখনাৰ মই মুব্ৰামন্ত্ৰ কৈ the fruit a-de' is very useful in kidney disease.

WA a-ma चना, माता; colloq. of अ mother: ध्यान देव my kind mother, ध्यान प्रेम a-ma gyis you be to me a mother, behave to me as a mother.

いる。 a-ma-ha an expression of sorrow.

‡ Wেম 'ই'ব A-ma de-wa (ছিনিনান) (= ইণ্ড্ৰেন্ট্ৰ) Tibetan corruption of the name of Amitābha.

ware 事實人 A-mi mu-zi khri-do one of the earliest tribes of Tibet; acc. to some: an ancient dynasty (J. Zañ.).

‡ জান্ত বুন, আৰ mangoe; জান্ত দি a-mra-çin আৰহন the mangoe tree.

Syn. for both:—প্রুচ কর্ত্রির sbrañ-renihi pho-ña; ১ঀৢ১ প্রত্রিক dpyid-kyi-çiñ; শাবার magan-da; দার ব্যার প্রকানdrug-tshes; কর্ত্রের দ্র দার্গতা-hdod; বশ্ববার কি: bslub-pahi-çiñ; বু ভাষা ষ cù-ta a-mra (Mñon.).

জাষ্ট্র মার্কল ক্ষীন names of the best kind of mangoe:—মুদ্বন কুলেd-চুন্তন ; দুট্র ক্রিল্ট্রন ; দুট্র ক্রিল্ট্রন ক্রিলের ক্রিলের ই জিল জাষ্ট্র dri-shim a-mra; জাষ্ট্রান্তন ব-mra khyad-par-can (শ্রমিকা.).

‡ अञ्चरित्र a a-nurahi ho-ma दुष्पनासीये [froth of milk; milk and mangoes]S.

अप भे कि a-mri-ta चनत; nectar, ambrosia.

‡ সে'ৠ 'চ'ব a-mri ta-na $\dot{m}=955$ ই প্রা প্রা the place of nectar (mystic) (K. g. F, 28).

জার্ম a-mro for জার্ম a-mra mangoe (S. kar. 179).

‡ 'N' 8 a-tsa, or ምናጫ an expression of wonder or pity.

† সৈতি বিশ্ব A-tsu-ra a corruption of Acharya, the general name by which Indian people particularly Bengalis are known to the Tibetans: সংগ্ৰাম (A. 67) the Indians knowing, perceived that there was gold. 2. in Mil. a species of hobgoblin or spectre (Jä.). 3. the clowns in the Tibetan religious dances who are caricatures of the Indian Brahmans.

‡ জে ইম্প্রেম নি A-tsu-ra dmar-po n. of an Indian saint (A. 66).

দেই উ a-tsi-tshi an expression of repentance, regret: তেওঁ উত্তেখন নিম্মানী মুন্দ্ৰীৰ মানী বিশ্ব ক্ষিত্ৰ

interj. expressing pain occasioned by burning heat or fire.

ড়ে ঠিং a-tshor an interjection or interrogation: প্রশ্যক্ষই are you unwell, you are ill?

いてあれ a-htsham in Sikk.=is it all right?

জ' মঠ্ছ a-mtshar= অস্কর্ট্র ya-mtsharpo wonderful, curious.

‡ अर्धिया र a-dsa ga-ra वजगर the python snake (K. d. म. 464).

the serves the religious student for a couch, seat, covering, etc.; Tibetan writers use the word for the animal itelf: তেন্দ্রত প্রকাশ the skin of the edsing antelone.

‡ w F = 23 A-dsi-ra wa-ti n. of a river in meient India (K. du. 5, 395).

‡ आचा है a-wa dhu-ti air passage.

‡ জাপানুগাঁট a-wa brag-tri-ta অবসাৱন,= the language of the ghosts (Yig. ?).

জে এন কিন্তু a-shan colloq. for ক্ষেত্ৰ shan-po mother's brother; জাক্ষেত্ৰ uncle und nephew.

UN'3' \tilde{s} a-hu-tsi 1.=it is of no consequence, it does not matter. 2. n. of a plant=\$433 bya-po tsi-tsi (Jü.)

W'K a-ya-fla=६ देवद्देव द्वामे वर्द I am tired of that kind of work!

of cattle $(J\ddot{a}.)$. (=5.3 khu-yu) hornless,

W' \prec a-ra 1. an interjection expressive of pain in the body. 2. n. of a guinea pig. 3. n. of a section of the monastery of Sera near Lhasa (Loft. 3, 7).

‡ MER & a-ra-wa tsi-na a mystical and symbolical word peculiar to the charms about Jamyang Bodhisattwa.

মানৰ a-rag resp. বইমানৰ bees-rag C., মানু hdon-rag W., arrack, brandy, the usual barley-brandy which is distilled in nearly every house (Ja.).

দামন প্রশিষ্ট a-ran-gçom an expression of hesitation as to believing a thing: এই বহু প্রন্থ (Rdsa. 24).

いて口氧に A-rab-sgan n. of a place in Khams (Deb. 7, 37).

땅건데 A-rig n. of a country of nomad herdsmen situated to the west of Amdo (Loft. 3, 18).

₩5 a-ru=₩5¾ a-ru-ra.

ध्रा'र्र्' व-ru-ra इरितकी, परितकी, इरित, सुनिभेषज, पापनी, विश्व-शोषि [myrobalan, universal medicine] अ.

Syn. for the fruit as well as the tree of Myrobalan arjuna: এইবামনি hjigs-med; বং নি nad-med; ধন্দত্ব phan-pa-can; বং বং nad-bdor; মুহ্ নি beal-len; মুদ্দির মুদ্দির byin-spros; মহ হৈ ব্যাধ bdud-rtsihi hbras-bu; মহ ই বাম ছে bdud-rtsi gser-ldan; হং hd-ri-ta; মুদ্দির bdud-rtsi gser-ldan; হং hd-ri-ta; মুদ্দির hphrog-byed; মুদ্দির shi-byed (Maon.).

W 34 a-rum a species of garlie, with a pale-r d blossom, Allium strictum (Jä.).

ডে ব-re 1.= শিং kho-re O, friend! (in derision). 2. an interj. অংশনেশ well then? throw it away! $(J\ddot{a}.)$.

‡ দেখি a-re আই an interjection expressive of wonder = শেষ্ট a-tsi (Rdsa. 10).

শেই এইম a-re-mdses অজ্ঞান how nice!

‡ अ'र्'व a-ro-ga बरोग.= ब्राइंड without disease, in good health.

মাৰ্থ A-rogs a common name of individuals in Tibet.

W'Q'र्द्र A-la-ron the birth place of the tenth Karma-pa hierarch Rol-pahi Rdorje कश्चितवच (Lon. , 27).

জা a-la-la আই an interjection, approving of one's action and complimenting by saying: you are clever and happy!= ৰব্য নিগ্ৰহ বুটি.

জাৰাৰ a-la la-ho or জাৰাৰ a-la-laho, occurs in জাৰাৰ মূল্ম সূত্ৰী মান্ত্ৰী পূল gods be propitious to us, pray hear our prayers! (Ljafl.).

प्राचा अप्राच्या a-ta ma-ta explained as

UN ই a-li= আইন a-phren the series of vowels or string of vowels. আইন্টাই a-li ka-li the Tibetan alphabet, vowels and consonants.

W'Q'Q'AX'5 A-ti-la bar-ta n. of a great river (K. my. 7, 68).

জ্বৰ a-lig 1. a little. 2. a little boy.

अ'युद' a-lun= अर्धाः a-lon a ring.

W'युअ a-luş in Sikk. = cat.

দেশ থ a-le= আই a-tsi an expression of wonder (at hearing what was not known before): আইব্রুমইব। আইব্রুম্বন, বি, it is here. 2. a little while: আইব্রুম্বন, বুইমেনই উম্পেন ইউমেন ইউম্বন (A. 80); ট্রুমেনই মুর্মিণ্ডর a-le ma-hyro do not go for a while; আইম্বামইব্য wait a while, stop a bit, please; মেন্দেনইন্মন I won't come for a little.

জে' ব্ৰ a-lo sir, an address to gentlemen in Sikkim.

क्षाचेंद्र a-lon बन्य a ring [bracelet]S.

ঙ্গ'-প্'ন a-ça-pa n. of a yaksha demon : শার্ব দ্বীর জ্বা-প্-বান্মম্বর্থ শার্ক দুব্ব (A. 80).

-छा'-प्र a-çad= पहुंग व gtum-mo fierce.

‡ ধ্য-পূত্ৰ বি a-çwa gan-dha অসমন [the plant Physalis flexuosalin] S.: ধ্য-পূত্ৰ ক্ষেত্ৰ (Med.).

w'-9 a-çu apricot.

used for presentation on visits (S. kar., 179).

growing in the clefts of withered trees (K. d. 2, 456).

kings of Tibet who was son of king মিণ্ডুৰ Spo-de guff rgyal (Yig. 65).

‡ জ'মৰ a-sa-na আমৰ: [the tree Termina-lia tomentosa] S.

‡ ETA : a-ve-ra n. of a kind of flower (K. d. F. 12).

Sauce or broth, soup; a-sbyar a think sauce or broth, soup; a-sbyar a thin broth $(J\ddot{a}.)$.

‡ ध्र वे a-si चित्त = त्रै gri knife (Mhen.).

‡ જાયુ મહેલું લુગાલું A-su-rahi brag-phug n. of a rock cavern in Sikkim visited by pilgrims of the Rnin-ma school.

अप्रु. a-sru for यु. अ sru-mo an aunt (Sch.).

ড়া বাহা a-gsar commonly ধ্বৰণ ব্যাহ : নুর্বাই নের বার্থন ক্ষম ধ্বেল্ডাই নুরা কুরা ব্রাহ্ম বাহাই বিশ্ব

জাবাম্বার a-gsal-la= মার্ক্রাধুনান adv. openly, manifestly, publicly $(J\ddot{a}.)$.

† **ডে** 'দ্ব A-ha= ১৭২ খুন ইব ব Is'vara, (mystic) (K. g. ন, 216).

‡ ♥ ₹ ♥ a-ho-ye yes; acc. to Jä. an expression of laughter.

ध्य भेग ā-yig स्तर, चकार, the letter A.

মান্তি ag-tshom বলুইন resp. এবাইন also beard of the chin, chin tuft (Jā.). ধ্বনুইন হব ag-tshom-can or ধ্বনুইন হব agtshar-can a bearded or shaggy man; name for goat (Māon.) মেণা বাধ্য ag-gsar lover of new things (Tsh. yan. 643); fickle-n inded.

UK an 1. sbst. = ব্ৰন্থ প্ৰদায়, জনমে loin cloth C., W.; জনজুন under-garment, ভানমে trowsers, breeches (Pth.). 2. interj.: well then! now then! well! জন ইত্ৰ animi-khug, in ইত্ৰিমানুমজন ইত্ৰ (Khrid. 51).

The state of the five Pandava brothers (Man.).

আন্দের বা an-gi in colloq. "an-ki," figure, number, cipher, usually added to the ordinal numbers in speaking, e.g., জেন্টাব্ন ই "an-ki tan-po" the first, also: of best quality. জেন্দ্রেম, জেন্দ্রেম নামতের figure.

‡ ধেন্দুৰ an-gu-li আলু বি the finger;=

ু সৈন 'বেল্ব 'বল an-hgah-rag... ইন্ম'থ্র ক্রম rtogs-ldan-gyi dor-ma কছাতি, আদ্বিয়া the trousers worn as an under-garment by Tantrik priests in Tibet.

winged insects. to Sch. = flies, winged insects.

ধ্যে বৃষ্টি ad-mo-nig = पाण्डु নন্দন [n white woollen covering or blanket] S.

ঙাব an in W. white chalk $(J\ddot{a}.)$.

‡ ধ্ব চুমাৰ an-tag-tha আনম্ভ ্র নিউন জ্ঞান্ত্র-can (mystic) (K. g. F, 28) [Literally signifies "standing at the end." The letters g, r, l, v and h are called antastha]S.

सन् हरः an-ston (= ने अनुभार्दा ske-tshiya dan-po) cervical vertebra.

‡ अव रेंड्रेय an-da-rñil रवनील sapphire.

ডেম্ব্র শূর্ব un-gdos Chinese "lifeboards" or head and arm stocks; ধ্বে শ্রেষ্

চাৰ হৈ বান-hdar in C. 1. board, plank, panel. 2. স্থান ই আন হৈছে acc. to Cs. an iron instrument of torture; acc. to Thyy. a kind of press (Jä.).

জাব'বাদ্বা'ব ab-btab-pa= কু'বৰুব'ৰ or কু' বহৰ'ৰ (Mnon.).

WN ঠিবা am-chog col. for শুন্দ্র rnamehog the ear; খুন্দর্ম snam-brag the bosom (Jā.).

জেশ্ৰ'ৰ am-phrag breast-pocket of the Tibetan.

া Tibet, political and military officers, two of whom are resident at Lhasa.

াস সাম am-gtsigs pressure of the lower lip with the upper teeth (in despair or out of anger):—ল্বন্ধ ব্যামন্ত্র ব্যামন্ত্র ব্যামন্ত্র বিষয়ে বাইল্মা চুল (Rdsa. 18).

UNX'M ar-ka or unx'm, also ax'm plaster floor made of pulverized marble and oil $(J\ddot{a}_{\cdot})$. UNX'm ar-chen a plaster floor or a floor made of pebbles (Rtsii.). UNX'M ar-las the work of making a floor with pebbles, marble, or plaster (Rtsii.).

‡ ধ্বেম্'না' নী' দ্বিবা ar-ka me-tog আর্ক্রড্রু [flower of the plant Gynandropsis pentaphylla] S.

ar-skya a fragrant tree which is used in medicine and yields frankincense (Rtsii.).

ডাই বিশ্ব ar-gon offspring of parents not having the same rank, nor the same religion, and not belonging to the same nation; in Ld. ($J\ddot{a}$.).

L.

cloth of raw-silk imported from Assam, having three stripes lengthwise; it is used for wrappers by the middle class Tibetans (Rtsii.).

** KNX'\$ Ara dha-me-ru (lit. half Meru) fabulous mountain situated beyond the continent of Kuntu dyuh-war gur-puhi gliñ and said to contain mines of waidurya (lapiz lazuli) guarded by two Rûkṣasa called Māndehā and Rāma. Beyond that mountain is said to be a great ocean containing sea-elephants and sea-nogs (K. d. 5, 281).

জাম ব্যালিক ar-nag used in medicine and as meense (Rtsii.).

ध्यद्र'य ar-pa a thief, robber.

Syn. Mast rkun-po; Mast rkun-mo (Mnon.).

সেম্প্র ar-mo n. of a bird (Rtsii.).

সেহ শ্র'থ বা ar-mo li-ga occurs in জহ'র ক্ষাই ক্ষা ar-mo li-gahi rdo-leb (Gyal. S.).

eq. ar-la yiad-pa Sch.: to be reduced to extremeties, esp. to extreme misery $(J\ddot{a}.)$.

अपेट ना a-rdsa-ka অস্ত্র ; cotton: अह नावे द्वाय Glr. cotton-capsule.

Syn. শ্বিশ্বাধী শ্বাধার ni-dgah-mahi hbraşbu; স্থান নিশ্বাধার leam-pahi hbraş-bu (Man.).

‡ জং ষ্ট ঐ দূৰ a-ra ghahi me-tog = ৰং বু ই ঐ দূৰ or শ্বাহন উম্পাই শ্বি হুbra-waham tshermahi mo-tog (Mhon.) drug used in vesicular eruptions Med.

UNX ? Arya de-wa= auquu a the chief disciple of Nagarjuna who succeeded

him in the Buddhist hierarchical chair of Nālanda and who converted many powerful pandits such as A'sva-ghosha and others to Buddhism (*Grub. 16*).

हमय बाडवा al-geig the one half of a pair.

WQ'5 al-ta (for 5'\(\mathbf{e}\) da-\(lta\) 1. in \(\ldots\). I. now, at present. 2. to-day ($J\ddot{a}$.).

জ্ঞান্ত al-tin something oulky or heavy (১৫.).

জাথা al-la, v. দাখাৰ a-la-la.

★ 생활·미지 를 asma-gar-bha the emerald.

* WN NE as-sarta the female breast. teats of woman (mystic) (K. g. 4, 216).

টি i 1. beer, = হন in C. 2. vulg. pronunc. of 53 dbyi the lynx. 3. num.: 60. 4. in Budh.: জীপুমুহ্দেশ্ল মুণ্টা is the invisible entity or it is symbolic of the same (K. y. ৰ, 43).

 \mathfrak{S} \mathfrak{F} \mathfrak{F} i- $khug = \mathfrak{M}\mathfrak{F}$ in W. hiecough, sob $(J\ddot{a}_{\cdot})$.

মেলু যে *i-gu-lya* = অস্থ্যবাদ্ধ সম্প্ৰ অন্ত্ৰ সমন্ত্ৰ, limb and the secondary parts of a limb (mystic) (K. g. শ, ৪/40).

ই i-idan the letters surmounted by the vowel sign i such as D kyi, मे yi, D gyi, दे hi, A yi (Situ. 28).

river in ancient India, prob. the Irawadi of Burma (K. my. F, 198) [I-la-vati or Iravati is one of the five branches of the Indus flowing through the Punjab?]S.

‡ **अ.न.** न i-çi-ka a grass-like herb: हुन कुन्नुवार में के नेपान (K. n y. न. 478).

জি বি এবাশ I-ço-legs son of king শ্রং ফুচ-ৰু Spo-de gun-rgyal (Yig. 65).

के जिल्हें I-ço ma-ti स्वीवित n. of a great river in India (K. my. न, 198) [Probably the same as the river Ichamati which is a branch of the Padma flowing through Bengal]S.

† अर्भ में में में in dra go-pa [रचनोप cochineal; yet among the substances devoted to a costly Chorten it is mentioned as one of the five divine jewels (Glr. 7.)] from Jä. [the insect cochineal of various kinds, frequently mentioned in Pali books] &.

Syn. 최독자 한 mthon-ka-che; 따득 기 의 an-da-sñil; 도디트 본 에 dwah-shon; 독도 영국 및 nor-buhi sñih-po; 독도 일본 지 nor-bu shon-po; 지기 집 ka-ka nī-la; 원교 nī-la; 환경 및 sho-skya nī-la; 보리 tsha-li (Mhon.).

‡ छोत्र पुण्य ह in-dra byā-ka ra-na रूद-व्याकरण n. of an ancient Sanskrit grammar.

र्जेअ है im-chi Tibetanized Mongol term for a physician.

U u 1.=num. 90. 2. પ્રાપ્તિમાં પ્રશ્વિમાં પ્રાપ્તિ પ્રાપ્તિ પ્રાપ્તિ કર્માં પ્રાપ્તિ પ્રાપ્તિ કર્માં પ્રાપ્તિ પ્રાપ્તિ કર્માં કરમાં કર્માં કર્માં કર્માં કર્માં કર્માં કરમાં કરમાં કર્માં કરમાં કર્માં કર્માં કર્માં કર્માં કર્માં કરમાં કરમાં કર્માં કરમાં કરમાં કરમાં કરમાં કર્માં કરમાં કર્માં કરમાં
ধাৰুৰ u-rgyan,=55'ৰুৰ the crown, the head ornament; but v. মিনুৰ O-rgyan.

to persuade, to press, to urge, to persist in any matter.

 \uparrow \downarrow The state of Buddha and ruled his people with rightcoursess and justice. In the latter part of his life abdicating the throne in favour of his son he entered the holy order of Bhikshu (K. du. 3, 298).

‡ धु 5ुअ व र u-dum ba-ra उद्भार (Ficus va merata) but in Tibetan literature a faburous lotus of immense size (Jä.).

Yaksha of Kashmir who was a friend of the Yaksha called TATUS Ba-glan-ldan of the country of Rohita who had invited Buddha Gautama with his followers to direct and served the guests with a large quantity of grapes of Kashmir (K. du. 7, 298).

‡ প্র্চণ হব Ut-pa-ldan অব্যক্তাবনী; n. of a city in ancient India (A.K. 51, 6, v.).

जुष्य U-pa-la **प्रपा**ति the learned disciple of Buddha who expounded the Abhidharma pitaka at the first great Buddhist convocation (K, da, 5, 42).

U-ma goddess Umā, the wife of Muhes' vara (Mñon.).

‡ US \$ = u-tsi tih-ga n. of an insect, the touch of which produces sexual excitement even in such monks as had been free from all thought of female company (K. du. 3, 69).

ড়ু বুঁপাৰ u-tshugs=ৰৰ্ণন nan-tan per-

n. of a hill range in Central India or Magadha wherein there was a dense forest called Tamasa (K. du. F, 241 and K. d. 4, 257).

धुन कें या ug-chos n. of a flower: अन्यक्र

‡ শুৰ্প ই ধুৰ্থ Uk-h mā-tho also called প্ৰী শুৰ্থ gi-ri mā-tho n. of a sanctuary containing the image of Hayagriba Vishnu (Dsam. 6).

‡ धु5'म'य ut-pa-la उत्पन the blue water lily; [a lotus]S.

Syn. ६ मुझ हूँ य chu-şkyeş şhon-pa; स्वी गुरुष sahi-gdub-bu; र्पर अर्डेष dwah-mehog; इस २९६: şteh-hthun; श्रेण पानेत mig-gi-ghen (Mhon.).

‡ খ্যান শাব শাব মা ut-pa-la dkar-po = মুখান ক্লাব

पु5'य'व'डे ut-pa-la che महोत्पन, पद्म [a full blown lotus]S.

ধার দেশ প্রমাণ ut-pa-la tur yas-pa one of the eight cold hells of the Buddhists (M.V.).

पुरुपण अद् ut-pa-la madah एक्, एरण्ड [the castor-oil plant]S.

षु5 पवाष्ट्रेर में ut-pa-ia şdoh-po the lily plant. षु5 पवाष्ट्रम ut-pa-la yu-wa सङ्देव.

‡ एपुरयवाद्श्रहाँ ut-pa-la dmar-po रक्तीत्पन [the red lotus]S.

Syn. દુદ્ધાર્થિય buft-wa-dgah; દ્વાય મુંચવાય dpal-gyi lag-pa; દ્વાય મું મુંચ dpal-gyi-khyim; (પ્રદુધ વાર લેવોમાં પારફ) (Mon.).

‡ ध्युक्त, प्रांची स्थापक,

चर्चित्र [the lotus plant]S.

Syn. Pasa lte-wa-can; and la-ku-tsa; Acuaga yohs-bsnun; U5 and fa ut-pa-la çin (Mhon.).

પાક વાલો અદ્યા *Ut-pa-lahi mdoy* **હત્વવસ્તવ** n. of one of the earliest disciples of Buddha (M.V.).

पार्व देश व ut-pa-lahi rtsa-ua वाजून lotus root.

ซุรา นก-gu oil-lamp C. (Jä.).

ধ্ব-ছেন্ un-chun = বর্ধ-ছেন্ a young monk.

४३ व्या un-thug, v. 3 व्या hu-thug.

धुँ र हैं क -rdo, v. ६० ई; धुराव, v. ५०० व; धुवारक्व colloq. for बासुबारक्व (Jä₁).

e I: num.=120. 2. in C. and later literature, an interrogative particle usually put immediatetely before the vb. or the pron. standing in the place of the vb.: এই মান্ত বিষ্টা বিষয় shall we be able or not (Mil.). ১৯ মুন্ত বিষয় shall we be able or not (Mil.). ১৯ মুন্ত বিষয় বিষয় should he be in trouble? (A. 128).

জাব্দ e-dray = অবাদ্য, superfine, the best: জাব্দাব্দ বিশ্বপূ হ্বান্থবি (Ljans.). In the mystic language of Vīrūpākṣa the guardian Mahārāja of the west, we have: জাব e-ne, এব me-ne, ব্ৰায় dad-phu, ব্ৰায় da-dab-phu, as expressions=misery, sin, the way and cessation of misery.

টি II: in Budh.: জ ন্মাণ ইমান মানুমানু উমা স্বি-ম্বানন অমান্থমাণ ইনাইন দেন্দ্বামাণ ইনাই (K. my. শা. 206).

III: n. of a place in Tibet (Jig. 9);

of the ancient line of kings who belonged to the ministry under the 1st sovereign Dalai Lama (Lon. 3, 9).

তি '' '' ভাৰতি কৰি দুৱা বিষ্ণান বিষয় বি

জাবৰ e-hthad=জাজন has he come; also in ঐত্যান কাল্ডিবল কাল্ডিবল if all are killed, would it be liked? (Yiy. 58).

জীবৃদ্ধ e-dran = বৃদ্ধান dran-nam in মিনমা a-বৃদ্ধান অবৃদ্ধান সংক্ষা বৃদ্ধান (Rdsa, 14).

মে' ঠা e-ma, জামৰ্ জামাৰ্গ or a-ma-ho
আন্তঃ (A. K. 1-6) interjection expressing compassion.

to be sure (Vai. sh.). 2. in Budh. this is symbolical of हो e signifying (a) अवस thabs ज्याय or (b) अद mdo = Sútra; whilst अ wam = (a) नेम çes or नेम द्व çes-rab knowledge or wisdom or (b) ह्वम shags Mantra or the mystical part of Buddhism. 3. n. of a Buddhist religious work.

জ'ইং e-red=জ'অৰ e-yin or অৰ'ৰ্ম yinnam.

জ মন্ত্রা ই এইবাম এই e-ran ryyal-po hjigsmed the yellow coloured myrabolan (Sman. 109).

‡ अप्रश्'र e-ran-da कभसी, एरण्ड [the castoroil plant]S.

† शि'य e-la दाहिल = pomegranate.

মেৰ্থ বৃদ্ধ E-lahi-brgyud an epithet of Vaiçravana the guardian of the northern quarter of the world.

भे अवे १९६० e-lahi-hdab रसना, as met. = the tongue.

the tenth Tartar Emperor of China whose son was the Emperor Bogto (Loft. 4, 10).

‡ से थय e-lab एक्सपत्र occurs in अन्यदेव थयः क्षेत्र व । से थय ग्रेप्ट्र व क्षेत्र अर्थ के राज्य (Lon. ३, 32).

‡ জীব্ৰু অ'মু'শ্ৰি ded-nu ma-kā-ka dhe-nu n. of a bird (K. ko. শ, 2)

জীব en= হ্ব = cun-zad: ্ অৰ জীব তান বুল ব্যান বুল ব্যান বুল কিন্তুল ক্ষান্ত (A. 144). জীব তীৰ en-cig= হ্বিন্ত hrib-tsam: জীব ভূম আৰু সংগ্ৰাম ক্ষান্ত

ભારતે en-re, fast, rapid : દ્વાસ-દારાઝમસ-લોનુ ભાગ રે કુલ-પાયે ગુગમ-વાદુ-વાદેવા દેખાલ દર-દારાવાદે નુસ શેવસ-પ (Deb. વા, 36).

RARSK en-haar, v. WARSK an-haar (Ja.).

জান' ঠ em-chi or জ্বনা am-chi or জানা à im-chi a dostor or physician. Acc. to Liç. it is a Mongolian word.

छोर'मा er-ka C. v. ध्यरम ar-ka (Jä.).

र्स द्रमार च्रा O-dkar-brag n. of a rock-cave under a huge white rock in ancient India where the sage Pha Dampa Sans-rgyas performed asceticism: द्रमा व्याप्त द्रभाद विकास किया (प्राप्त च्रा व्याप्त क्षा विकास (Deb. म. 37).

‡ র্মি ঈ অব O-di-yan, v. মে ব্রুব O-rgyan মেশুম og-ma= ই র্ব tsi-tsu.

 $\mathcal{M}_{\mathbf{A}^{\mathbf{c}}}$ o-ldon or $\mathcal{M}_{\mathbf{c}^{\mathbf{c}}}$ ho-don wind-pipe (Ja.).

अर्थ द्वा द्वा २ o-rog jug-hgar the Jungar srad of Mongolia (Loft. २, 16).

and U. 2. an earthen-ware tea-pot. 3. Sch.: the place where two rivers join, the confluence of two rivers.

জানু O-rgyan খানুব U-rgyan the country of Odiyana Sans. তথ্যান; acc. to Lam-yig, the modern Gaznee in Cabul.

ऍर बुर देन ये के Or-rayan Rin-po-che the chief epithet by which the Buddhist Saint Padma Sambhava is known to the Tibetans (K. thang. 95). The different names under which the saint Padma Sambhava is adored in Tibet are:—(1) यर अपने प्राप्त हैं अपने हैं हैं व (2) यद अ द्वर धुन अर्थे द : (3) यद अ युव पर्व हें वें **स** : (4) यदामाळे मळेवा हुवा ; (5) यदामामान वर्षे वे द्वार पुना ; (6) अर्गेद्र दे देर भाष: (7) यद अद्याद भेंद्र प: (8) मित्र हर અહ્ય \mathcal{Z} દ \mathcal{Z} ય ; (9) પડ અમાર \mathcal{Z} ; (10) પડ અસ્વર પડ્ય हुव ; (11) यदासान्त्राहान् ; (12) यदासान्त्रासकेना हुव ; (13) પ્રતામ વર્ષે વહે મુવસ ; (14) પ્રતામ વેંત્ર સમામિત ; (15) यर अर्ब र्षेर व्याय यः; (16) यर अया वे पहेर देर वर्षे ; (17) यदः अर्रे भे द्वयः (18) श्रेषाश्वरं यदः अर्गरः वः (19) นรามาย์; (20) นรามาจัราฐาราข (K. than. 95).

Om the famous mystic syllable used separately as well as in various collocations.

में अर्ट्ड om-nulsad प्रम a priest who begins religious service by saying om.

भं अर्द अ oin-malsad-ma चोकार [the mystic syllable om, signifying Buddha, Dharma and Sangha, [Brahmā, Vishnu and Siva]S.

জ অণ ছব om-yig-drug ন্যুৱ the insertion of the sound o in different places with variety of prosodial length and accentuation in the recitation of hymns]S.

ৰ্জ ব O-ço one of the earliest kings of Tibet of the dynasty of মই নৈশ্ব Sahi-leys (J. Zah.).

র্মেশ ক্রু og-rgya beard; র্মেশ ক্রম og-tshum = জ্বল ইন ag-tshom (Jä.).

ইবিশ্ব og-ma the throat, neck, = শ্বৰ klog-ma; ইবিশ্ব og-sho a beantiful white

neck. অৰুপ্ৰ- গ্ৰু-gdoń-dkar the red cat-bear of Sikkim and E. Nepal (Ailurus ochracœus). অৰুষ্ট্ৰ og-hjol=ক্ষুত্ৰ lkog-ma the laryny.

তিনি তুল on-gua lamp; জিল্লে on-ras the vick of a lamp, in C. (Jä.).

জেম ক্ৰা ofi-log the ptarmigan (Sch.).

‡ জৈ ই ব ব O-di bi-ça one of the five provinces of the eastern part of India, modern Orissa.

‡ अंत्रह्म हे o-tanta pu-ri= अंत्रमु है o-danta pu-ri (A. 9).

‡ ल है O-tram n. of a country where ruled the king called Dasa-ratha (निष्ण अप çin-rta ocu-pa (Duş-ye. बे, 39).

‡ \$\text{K}\$\text{F}\$\text{P}\$ O-mad-puri n. of the great Buddhist mon stery of Behar which flourished efter Vik amas'ila and was sacked under the orders of Baktyar Khiliji in 1203 A.D.—\$\text{K}\$\text{P}\$\text{P}\$\text{R}\$\text{F}\$\text{P}\$\text

्रिश्वयञ्जादैन oyan-pa phyay-rdo. abbr. of

টেবে'ম o'-ma in C. throat, wind-pipe; ইবেম55 ol-mdud the "adam's apple" in larynx: ইন্ট্রীম অন্তব্যসূত্র (A. 131).

র্জমন্ন os-sko the chin, resp. ৰথ পী shul-ko.

FINIS.

सास बहादुर शास्त्री राष्ट्रीय प्रशासन प्रकावमी, पुस्तकासय Lal Bahadur Shastri National Academy of Administration, Library च्न सुदी MUSSOORIE.

यह पुस्तक निम्नांकित तारीख तक वापिस करनी है। This book is to be returned on the date last stamped.

दिनांक Date	उधारकर्ता की संख्या Borrower's No.	दिनांक Date	उघारकर्ता की संख्या Borrower's No.
to describe the second			
			F-7446.44
			†

495·403	ग्रवाप्ति संख्यो / 000 Acc. No. 43
वर्ग संख्या	पुस्तक संख्या
वर्ग संख्या Class No.	Book No
लेखक Author S. Cha	ndra Das.
शीर्षंक	m- English
_1	0

110001

7495.403 LIBRARY

Des. LAL BAHADUR SHASTRI

NATIONAL ACADEMY OF ADMINISTRATION

MUSSOORIE

Accession No. 118804.

- Books are issued for 15 days only but may have to be recalled earlier if urgently required.
- An overdue charge of 25 Paise per day per volume will be charged.
- 3. Books may be renewed on request, at the discretion of the Librarian.
- Periodicals, Rare and Reference books may not be issued and may be consulted only in the Library.
- Books lost, defaced or injured in any way shall have to be replaced or its double price shall be paid by the borrower.